Syntactic Functions of Passive Constructions
In The Holy Qur'an

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Abstract

This paper proposes a descriptive study of the syntactic functions of the passive constructions in the Holy Qur'an: inception, predicate, predicate of Kana and its sisters, predicate of Inna and its sisters, conditional (protasis and apodosis), complement of oath, complement of vocative, direct object, indirect object, direct object of saying verbs, relative clause, adjective (Epithet), circumstance (adverbial), genitive (prothesis), apposition, exposition, coordination, parenthesis, and causative object. To study the syntactic functions of the passive constructions lies between syntax and semantics as they are fully connected in the sense that they are not exclusive. Syntax without semantics is meaningless as it only studies the internal structure of sentences (the elements of the sentence) which does not achieve the goal of the language - communication among people. Similarly, semantics without syntax is only texts without being inflectionally controlled to show meaning. Therefore, this study purports to show that the syntactic and semantic functions should not be separated. This is to say there is no segregation between syntax and semantics. See Chomsky (1965:16&77). Reference is made to both traditional Arab grammarians and contemporary Arab grammarians. To investigation some examples on syntactic techniques from the Holy Qur'an and to identity the syntactic functions of these techniques may contribute to better understanding of practical aspects of syntax particularly for learners, practitioners, and translators. That is to say, the findings of this study have pedagogical implications for EFL teaching and translation instruction.

Keywords: Syntactic Functions, inception, predicate, conditional, vocative, oath, direct object, indirect object, apposition.

Introduction

The term "syntactic function" is not thoroughly defined by traditional Arab grammarians. The term for them is meaning. Al-Zajjaji (1959:69) says, when talking about the role of parsing, that nouns have their meanings when they are inflected, i.e., they may be known as subject (agents) or direct objects (goals/victims) when inflected.

Similarly, Ibn Jinny (1951:1:35) defines parsing as clarifying meaning through inflections. The following are illustrative examples:

1. ?kram –a Sa?id – un (nom)- ?aba (acc)-h-u
   honored Sa?id (subj) Father his (Do)
   Sa?id honored his father.

2. Shakar-a Sa?id -an (acc) ?abu(nom)-h-u
   thanked Sa?id (Do) father his (subject)
Saed's father thanked him. 
(Saed-un) is agent (actor) since it is nominative, and his father (?aba-h-u), is direct object (goal/victim) as it is accusative in the first sentence while (Sa?íd -an) is direct object (goal) and his father (?abuh-u) is subject (agent/actor) in the second sentence.

Moreover, it can be easily noted that the syntactic function only relates to the immediate constituent of sentences, but not to the sentence itself as a syntactic unit. That is to say, the elements of the sentence can be parsed or analyzed in terms of categories and functions, whereas the sentence as a syntactic unit has not been addressed.

Ibn Hisham in his book Mughni-Al-Labeeb Vol 2 page 382, talked about sentences that do not have syntactic functions because they do not substitute the constituents of the matrix sentences. This shows that the sentence as a syntactic unit has not been addressed enough.

Accordingly, traditional Arab grammarians divided sentences into two types: the first type is the sentence that substitutes an immediate constituent of the matrix sentence and therefore it has syntactic function, the second is the sentence that does not substituted an immediate constituent of the matrix sentence and therefore it does not have a syntactic function.

The traditional Arab grammarians identified the sentence that have syntactic functions as: sentences functioning as predicate, some as circumstance (adverbial ), some as direct object, some as genitive (prosthesis), some as adjective (epithet), some as conditional (protasis/apodosis) and others as appositive. They also identified the sentences that do not have syntactic functions and accordingly among others* can not be parsed as: inceptive, parenthetical and expository, relatives clauses, complement of oath, and apodosis, among others.

Ibn Hisham (ibid:386) defines parenthetical sentence as a sentence used to provide the utterance with emendation and betterment, and expository sentence as a sentence used to explain what precedes. That means the parenthetical sentence assumes informative function which adds further information to the referent, and expository sentence assumes explanatory function which exposes the essence or the true sense of the referent. These sentences should be included within those that have syntactic functions despite the fact that they are not structurally connected with other sentences. That they (relative clauses, complement of oath and apodosis) are not independently structured does not mean that they are not semantically connected with the preceding or the following sentences. The whole text is a semantic domain/field and sentences of such a text are based on general semantic sequences as they belong to the same semantic domain. (See Al-Masdi, 1980:133).

The concept "syntactic function" for contemporary grammarians is the syntactic function and the semantic function of any part of the text. The difference between traditional grammarians and contemporary grammarians to identify the syntactic function may refer to the difference in the concept of analyzing/parsing sentences. Traditionalists consider the sentence as the unit of syntactic analysis, whereas contemporary grammarians consider the whole text as the unit of syntactic analysis. Accordingly, if adopted the reconstruction theory of the text, we should consider each sentence in the text, regardless it seems to be structurally independent, as a syntactic unit that does have a syntactic function as well as a semantic function as it is semantically related to all parts of the whole text. Therefore, I adopt the contemporary viewpoint of sentence analysis which depends on both syntactic and semantic functions.

2. Syntactic Functions
Passive constructions in the Holy Qur'an assure the following syntactic functions:
2. Inception or Commencement
Passive constructions may initially occur, i.e., they commence the verse in the Holy Quran, e.g:

3. غُلِبَتُ الروم (الروم: 2)
The Roman have been defeated. (Ar-Rūm: 2)

2. شَيَاءٌ is pitched
to them wherever they are found...(Āl-‘Imrān:112)

5. كُنِّ لَهُمْ أَذَلُّ من أَذَلِّهِمْ أَنْ تُرْكُ حَيْرَةً الْحَقَّةِ للَّذِينَ الْآخِرِينَ (البقرة: 180)

It is prescribed hen death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin. (Al-Baqara: 180).

6. خُلِقُ الإنسان من عجل سأوريكم إياكما فلا تستعملن (الإبلة:37)
Man is a creature of haste: Soon (enough) will I show you My Signs; so ask me not to hasten them! (Al-Anbiyāa:37).

7. ﷺُّيْنْ (لِلناس حِبِّ الشُّهُوَاتِ من النِّسَاء وَالْبَيْنِينَ وَالْقَانِطِينَ المُقَطْرَةِ مِن الْذَّهَبِ وَالْفَضَّة) (البقرة: 14)

Fair in the eyes of men is the love of things they covet: women and sons, heaped –up of hoards of gold and silver (Al- 'Imrān: 14).

8. ﷺُّيْنْ ﷺُّيْنْ (عليكم الميمان والدم لوح الخزيز وما أَلْهَيْنِ ﷺُّيْنْ (البقرة: 3)
Forbidden to (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah (Al- Mā’ ida 3).

In the above verses the passive constructions "defeated", "prescribed", "created", "fair in the eyes of men ", and "forbidden" occur at the beginning of the verse. However, passive constructions sometimes occur initially after a pause as illustrated in the following verses:

9. ١١٨-١١٩ (فَقَوْنَ الْحَقَّ وَبَيِّنَ مَا كَانَ يَبْعَلُونَ. فَغَلِبَتْ هَلْكَةُ وَانْتِقَرَتْ صَائِغُرَيْنِ (العراف: 118-119)
Thus truth was confirmed and all that they did was made of no effect. So they were vanquished there and then, and turned about humble. (Al-A’rāf:118-119)

10. ٨٦ (أَوْلَادَ الْذَّيْنَ اسْتَرَوْا الْحَيَاةَ الدَّنِيَّةَ مَنْ فَسَدَ الْعَمَّامَ وَلَا هِيْنَصُرُونَ (البقرة: 86)
These are the people who buy the life of their world at the price of the Hereafter: their chastisement shall not be lightened nor shall they be helped. (Al-Baqara:86)

11. ٦١ (إِيٰهُمْ مَسَّرَا أَنْ أَكْمَمَا سَأُوْبَرُ وَضَرِّعُونَ عَلَى النَّاسِ السَّمَكَةَ (البقرة: 61)
Go ye down to any town, and ye shall find what ye want! They were covered with humiliation and misery. (Al-Baqara: 61)

2.2. Predicate (Comment)
Passive constructions may fall in the predicate of the sentence:

12. ٢٦٩ (وَيَوْتَيْ الحَكُمةِ مِنْ شَيْءٍ وَهُمْ يُوْتُونَ الْحَكُمةَ فَذِلِكَ أَوْلِيَاءُ كَبِيرُهُمْ وَلَا يَذَكَّرُونَ أَوْلِئِكَ الْأَئِلَابَ (البقرة: 269)
He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will receive admonition but men of understanding. (Al-Baqara:269)

13. ٤٨ (فَاتَقْوَ يَوْمًا لَا يَتِّجِزُهُ نَسِيًّا عَنْ نَفْسِ شَيْءٍ وَلَا يَنْبُخُونَ عَنْهُ مِنْ عَمَلٍ وَلَا هُوَ يَنْصُرُونَ النَّاسَ (البقرة: 48)
Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped. (Al-Baqara:48)

14. ١٠١ (وَكَيْفَ تَكَفُّرُونَ وَأَنْتُمْ تَنْتَقَلُونَ عَلِيكمُ آيَاتُ اللهِ وَفِيكُمْ رَسُولُهُ (البقرة: 101)
And how would ye deny Faith while unto you are rehearsed the signs of Allah, and among you lives the Messenger? (Āl-‘Imrān:101)

15. ١٨ (وَمِنْ أَطْلَمِ مِمَّنْ أُقْتَرِىٰ عَلَى الْلَّهِ وَأَوْلَٰٓىٖ يُؤْمِنُونَ عَلَى رَبِّهِمْ (هود: 18)
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Who doth more wrong than those who forge a lie against Allah? They will be brought before their Lord. (Hûd: 18)

16. And the unbelievers will be gathered together to Hell. (Al-Anfâl:36)

The passive verbs in the above verses: يُؤت, ينصحون, تُتلى, يُعرضون that function as predicate of the subjects: هم, إنتم, أنتلله: من, الذين كفروا and the اللذين كفروا إلى جهنم يُحشرون (الألفان: 36).

2.3. Predicate (Comment) of Kana and Its Sisters:
Passive constructions may function as the predicate of آفا and its sisters:

17. This is the Hell of which يُعندون آنتلله: أنفس (Al-Anfâl:36)

18. Then by the morning they- nothing was to be seen but (the ruins) of their houses! Thus do We recompense those given to sin! (Al-Aqîf:25)

19. On the day it actually reaches them, nothing will turn it away from them and they will be completely encircled by that which they used to mock at! (Hûd: 8)

20. Can he who was dead, to whom we gave life , and a light whereby he can walk amongst men, be like him who is the depths of darkness, from which he can never come out? Thus to those without Faith their own deeds seem pleasing. (Al-Anfâm:122)

The passive verbs تُؤت, ينصحون, تُتلى, يُعرضون and their subjects (topics) are coreferential to: آلف, آنتلله: من, الذين كفروا respectively.

2.4. Predicate (Comment) of Inna and Its Sisters
Passive constructions may also function as predicate of Inna and its sisters, as in:

21. The unbelievers will be addressed: "Greater was the aversion of Allah to you than is your aversion to yourselves" (Ghâfir:10)
22. *But we were made to carry the weight of ornaments of the (whole) people.*

(Ṭāhā: 87)

23. And he that will be given his record in the left hand will say "Ah! would that my record had not been given to me" (Al-Hāqqa:18)

24. Yet they take (for worship) gods other than Allah, (hoping) that they might be helped. (Yāsīn: 74)

The passive constructions in the above verses function as predicate of *وَلَكَنَا حُمُلْنَا وَلَكَنَا زِيْنَةٌ مِّن أُوْزَارٍ* (whole: people) respectively whose subjects (topics) are: *تَّهْ: ٨٧*.

25. The suffixed pronouns: the *أَنَا* in *نَّا*, the *يَا* in *يَلِيُّنِي* and in *لْهُم*.

2.5. *Conditional / Protasis*

Passive constructions may occur in the conditional subordinate (if) clause as illustrated in the following verses:

25. *When it is said* to them, "Make not mischief on the earth," they say, "we are the ones that put things right." (Al-Baqara:11)

26. *And complete the "Hajj" or "Umra" in the service of Allah, but if ye are prevented (from completing it), send an offering for sacrifice.* (Al-Baqara:196)

27. *And he to whom wisdom is granted receiveth indeed a benefit overflowing.* (Al-Baqara: 269)

28. *But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.* (Al-Anām:28)

29. *Whatever ye are given (here) is (but) the enjoyment of this life.* (Ash-Shūra:36)

The passive constructions in the above verses *رُدواَ وَلَوْ رَدُّوْا لَنَعْدُوْا لَمْ نَهَا عَنْهُ وَإِنَّمَا كَانُونُ (الْأَلْعَامُ: ٢٨)*.

2.6. *Conditional / Apodosis*

Passive constructions may also occur in the apodosis (the main clause of the conditional sentences):
وإذا رأى الذين ظلموا العذاب فلا يخفف عنهم ولا هو ينظرون. (النحل: 85)

When the wrong-doers (actually) see the Chastisement, then will it be no way be mitigated, nor will they then receive respite. (An-Nahl:85)

وإن يسعفوا يغاثوا بماء كالمهل يشوي الوجوه (الكهف: 29).

If they implore relief, they will be granted water like melted brass, that will scald their faces. (Al-Kahf:29)

ومن يبغ غير الإسلام دينا فلن يقبل منه (ال عمران: 85).

If anyone desires a religion other than Islam, never will it be accepted. (Āl- 'Imrān:85)

الذين قالوا إخوانهم لو أطاعونا ما قتلوا (البقرة: 168).

(They are) the ones that say (of their brethren slain) while they themselves sit (at ease): "If only they had listened to us, they would not have been slain."(Āl- 'Imrān:168)

وما تتفقوا من خير يعوكم الإيكم (البقرة: 272).

Whatever good ye give, shall be rendered back to you. (Al-Baqara: 272)

كلما أرادوا أن يخرجوا منها أعيدوا فيها (السجدة: 20).

Every time they wish to get away there from, they will be forced thereinto (As-Sajda:20)

ولما جاءت رسولنا لوطا سبي بهم ( هود:77).

When our Messengers came to Lut, he was grieved on their account. (Hūd:77)

The passive constructions in the above verses all fall in the main clauses of the conditional sentences whose particles are إذا, إن, من, إذا and لو respectively.

2.7. Complement of Oath

Passive constructions may occur as complements of oath in the Holy Quran:

By Allah, ye shall be certainly be called to account for your false intentions. (Al-Nahl:56)

By Allah, ye shall be certainly be called to account for your false intentions. (Al-Nahl:56)
In the above verses the passive constructions function as complements of oath: 

Ye shall certainly be tried and tested in your possessions and in yourselves. (Āl-‘Imrān:186)

It is worth noting that the oath of and is deleted. It can be recovered from the context.

2.8. Complement of Vocative

Moreover, passive constructions may occur as vocative complements as illustrated below:

O ye who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. (Al-Baqara:178)

2.9. Object

Passive constructions may function as objects

In the above verses the passive constructions function as objects where the subjects and the predicatars are respectively.

2.10. Direct Object (Object 2):

Passive constructions may also function as direct object (object 2) as illustrated in the following verses:
The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger. (At-Tawba: 54)

But we found it filled with stern guards and flaming fires. (Al-Jinn:8)

The bold-type passive clauses in the above verses function as direct objects (02). The indirect objects (01) are the pronoun هم in منعهم and the pronoun هما in وجدناها.

Ibn Aqil (VOL 2:449-50) says that "If the verb is distransitive, the object that is semantically the actor (object 1) comes before the other object (object 2)"). He gives the following example: أعطي دعاً (I gave Zaid a penny) where Zaid -an "comes first and dirham-an "a penny" comes next because Zaid is semantically the actor as he (Zaid) is the one who took the penny . Therefore, (Zaid-an) is the 1st object and "dirham-an" is the 2nd object.

2.11. Objects of Saying Verbs:
Passive constructions also function as objects of the verbs of saying:

Say: It has been revealed to me that a company of Jinns listened to the Quran. They said, "We have heard a wonderful recited." (Al-Jinn:1)

Allah said, “Accepted is your prayer (O Moses and Aaron)! So start ye straight, and follow not the path of those who know not.” (Yūnus:89)

The bold-type passive constructions in the above verses function as object of the saying verbs "قل" and "قال".

2.12. Relative Clauses
Passive constructions may function as post-modifiers of the relative pronoun in the relative clauses:

Then he who is given his record in his right hand, soon will his account be taken by an easy reckoning. (Al-'Inshiqāq: 7-8)

And fear the fire, which is prepared for those who reject faith (Al-Imrān:131)

The similitude of those who were entrusted with the (obligations of) Taurat, but who subsequently failed in these (obligations), is that of a donkey. (Al-Jumu’ā:5)

Fāma min a’īn kāthib bihi isfāfuh bihaft ḥusnā yismā‘ir al-aṣfāf (the ungraced): 7-8

Then the one to whom it is given (his record in right hand), will his account be taken by an easy reckoning. (Al-'Inshiqāq: 7-8)

And the fire, which is prepared for those who reject faith. (Al-Imrān:131)

The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger. (At-Tawba: 54)
Say ye: We believe in Allah and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord. (Al-Baqara: 136)

In the above verses the bold – type passive constructions function as post-modifiers of the relative pronouns: ﻣﺎ دُبَر and ﻣﺎ ﻣِن، ﻣَن، ﻣَا respectively.  

2.13. Attributive Adjective (Epithet)

Passive constructions may also function as attributive adjectives. That is, they function as post-modifiers to the head nouns as illustrated in the following verses:

 قالوا يا قومنا إن سمعنا كتاباً أنزل من بعد موسى مصدقاً لما بين يديه (الأحقاف: 30).

They said, "O our people! We have heard a Book revealed after Moses confirming what came before it". (Al-Ahqaf:30)

And ask question thou our messengers whom are sent before thee: Did we appoint any deities other than the Most Gracious, to be worshipped? (Az-Zukhruf:45)

There would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant. (Al-Hajj: 40)

Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance from their lord. (Al-'Imran:169)

It is not of what invented, but a confirmation of what went before it. (Yusufi:111)

In the above verses the bold – type passive constructions: ﻣﺎ دُبَر, ﻣﺎ ﻣِن, ﻣَن, ﻣَا and كُتِبَ ﻟَهَا ﺧِيْر ﻋَلَى ﺟَمَاعَةٍ أَيْدَيْنَاءَ, and كَتَبَ ﺧِيْرًا ﻋَلَى ﺟَمَاعَةٍ أَيْدَيْنَاءَ mendicant, and صُوَاهُو وَبِعُو and صُوَاهُو وَبِعُو mendicant, and جَعَلَ ﻣِنِّهَا جَعَلَ ﻣِنِّهَا mendicant respectively. Moreover, the passive constructions ﻣﺎ دُبَر, ﻣﺎ ﻣِن, ﻣَن, ﻣَا and كُتِبَ ﻟَهَا ﺧِيْر ﻋَلَى ﺟَمَاعَةٍ أَيْدَيْنَاءَ are attributive adjectives in the accusative case to كَتَبَ ﺧِيْرًا ﻋَلَى ﺟَمَاعَةٍ أَيْدَيْنَاءَ which are both parsed as direct objects to the verbs ﻣِنِّهَا ﻢَسَاءَ and ﻣِنِّهَا ﻢَسَاءَ (جمل) and جَعَلَ ﻣِنِّهَا جَعَلَ ﻣِنِّهَا whereas ﻣِنِّهَا is attributive adjective to جَعَلَ which functions as the predicate of كَتَبَ which is in the accusative case as well. The passive constructions ﻣﺎ دُبَر, ﻣﺎ ﻣِن, ﻣَن, ﻣَا and كُتِبَ ﻟَهَا ﺧِيْر ﻋَلَى ﺟَمَاعةٍ أَيْدَيْنَاءَ and صُوَاهُو وَبِعُو are also attributive adjectives to the nouns جَعَلَ and ﻣِنِّهَا and ﻣِنِّهَا that are in the nominative case. But أَخْرَجَ is attributive adjective in the genitive case since it post-modifies ﻣِنِّهَا which is in the genitive case.

2.14. Circumstantial Phrase (Accusative)

Passive constructions function as circumstance (adverbials) in the Holy Qur'an as illustrated in the following verses:

فَلما رأى قمصة قد من ذر قال أنه من كيدك إن كيدك غيظ. (يوسف: 28).  

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So when he saw his shirt, that was torn at the back, her husband said: "Behold! It is a snare of you women! Truly, mighty is your snare) (Yusuf: 28) 

Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls. (Fāṭir:33) 

Until behold, they arrive there; Its gates will be opened and its keeper will say. (Az-Zumar:73) 

The bold – type passive constructions in the above verses function as circumstances (adverbials) in the accusative case. 

2.15. Genitive Constructions (Prosthesis) 
Passive constructions also function as governed in the genitive constructions. The following are illustrative examples: 

One day the Earth will be changed to a different Earth, and so will the Heavens. (Ibrahim:48) 

But when they were commanded to fight, they turned back except a small band among them. (Al-Baqara:246) 

If thou couldst but see when they shall be made to stand by the fire. (Al-Anām:27) 

When our signs are rehearsed to such a one, he turns away in arrogance. (Luqmān:7) 

When the Earth is shaken to her utmost convulsion. (Az-Zalzalah:1) 

In the above verses, the bold - type passive constructions function as governed in the genitive case because they occur after the circumstantial (adverb of time): Yi Yaum, Linned, Az, and respectively. 

2.16. Apposition 
Passive constructions function as appositive. The following are illustrative examples: 

Those who break Allah's covenant after it is ratified, and who sunder what Allah has ordered to be joined. (Al-Baqara:27) 

She said: "What is the fitting punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement"? (Yusuf:25) 

And any that does this (not only) meets punishment but the chastisement on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy. (Al-Furqān:68-69) 

The bold-type passive constructions are appositives to the Heāmā in Heāmā in genitive case in example No 71, to جزاء in the nominative case in 72, and to يلغ اثما (apodosis) in the apocopate or jussive case in 73.
2.17. Exposition (Clarification)

Passive constructions function also as expositive constructions. The following verses exemplify this point:

And let not those who covetously withhold of the gifts which Allah hath given them of His grace, think that it is good for them: Nay it will be the worse for them: soon it will be tied to their necks like a twisted collar on The Day of Judgment. (Al-Imran:180)

But when he came to the fire, a voice was heard: Blessed are those in the fire and those around. (An-Nahl:8)

The bold -type passive constructions function as exposition: exposes/explains the referent.

2.18. Coordination (Syndesis)

Passive constructions may be coordinated as illustrated in following examples:

And fear the Day when ye shall be brought back to Allah, then shall every soul be paid what it earned, and none shall be dealt with unjustly. (Al-Baqara:73)

If there were a Quran with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak. (Ar-Ra'ad:31)

And the Earth will shine with the light of its Lord: the record (of deeds) will be placed (open); the prophets; (And) the witnesses will be brought forward (:) (and) a just decision pronounced between them (: (and) they will not be wronged (in the least) (Az-Zumar:69)

The bold - type passive constructions are coordinated by the conjunctions: and and respectively.

2.19. Parenthesis

Passive constructions also function as parenthesis sentences:

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do. (An-Nisâ':128)

That they took usury, though they were forbidden; and that they devoured men's wealth wrongfully; (An-Nisa:161)

And let not those who covetously withhold of the gifts which Allah hath given them of His grace, think that it is good for them: Nay it will be the worse for them: soon it will be tied to their necks like a twisted collar on The Day of Judgment. (Al-Imran:180)

But when he came to the fire, a voice was heard: Blessed are those in the fire and those around. (An-Nahl:8)

The bold -type passive constructions function as exposition: exposes/explains the referent.

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do. (An-Nisâ':128)

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That they took usury, though they were forbidden; and that they devoured men's wealth wrongfully; (An-Nisa:161)
They will not escape in earth, nor have they protectors besides Allah! Their chastisement will be doubled! They could not hear, nor they could see!(Hūd:20)

83. ﻋﺜﺮ ﻟﻠﻤﺘﻘﻴﻦ ﺍﻟﺠﻨﺔ وأزﻠﻔﺖ ﺑﻌﻴﺪ ﺗﻮﻋﺪون ﻣﺎ هﺬا ﻫﻔﻴﻆ أﺑﻮا ﻟﻜﻞ 

And the gardens will be brought nigh to the righteous, no more a thing distant. (A voice will say: "This is what was promised for you, for every penitent heedful one") (Qāf:31-32)

The bold – type passive constructions all function as parenthetical sentences and they add further information to the referents.

2.20. Causative Object

Passive constructions in the Holy Quran may function as causative objects:

84. ﺑﻮم ﻳﺼﺪر ﻟﻠﻨﺎﺳ ﻟﻴـُﺮوا ﺍﻟﺰﻟﺰﻟﺔ: (6) On that day will men proceed in groups sorted out to be shown the deeds the that they had done. (Az-Zalzalah:6)

85. ﻣﻦ ﺇن ﻋﻤﺎل ﺍﷲ ﻣﺴﺎﺟﺪ ﻣﻨﻊ ﻋﻨﻪ ﻛﻨـﺎ ﻳـُﺬآﺮ ﻛــﻨـﺎ ﻳـُﺼﻠـﺤـﺎ بﻴـﻨـﮫـﻤـﺎ And who is more unjust than he who forbids that in place for worship of Allah, his name should be celebrated. (Al-Baqara: 114)

The bold – type passive constructions in accusative case function as causative objects.

3. Findings

The message of the Holy Qur'an is couched in various literary structures, which are widely considered to be the most perfect example of the Arabic language. It has a rhythm of peculiar beauty and a cadence that charms the ear. Quranic discourse is linguistic scenery characterized by a rainbow of syntactic, semantic, rhetorical, phonetic and cultural features that are distinct from other types of Arabic prose. Through the combination of these features, a unique linguistic texture unfolds to the reader, dominated by harmony on the syntactic, semantic and prosodic levels.

Quranic discourse has its specific syntactic and lexical items. Both word order and the selection of specific lexical items are semantically oriented. In addition, its stylistic and syntactic properties i.e. grammatical choices and lexical choices are language-specific and may not be shared by other languages.

Through this study we tried to investigate the syntactic and the semantic/ stylistic functions of the passive constructions in the Holy Qur'an. Since the study depends not only on syntax, but also on semantics and interpretation, we dare say that the passive constructions that can not be parsed, i.e., they do not have syntactic functions actually do have such functions. Relative clauses, for example, function as postmodifiers to the HNs, "kana" and its sisters in addition to" Inna" and its sisters do have passive constructions as their predicate. Moreover, passive constructions may function as complement of oath, complement of vocative in addition to the fact that passive constructions may be coordinated to other passive constructions. Furthermore, parenthetical and expository passive constructions do have syntactic functions in addition to semantic functions as they assume informative functions which add further information to the reference, and explanatory function which expose the essence or the true sense of the referent.
The inception function does have semantic, syntactic and stylistic functions in the sense they occur initially for a semantic/stylistic purpose which is to emphasize them through foregrounding. Foregrounding (clefting) of certain constituents in the Qur'anic discourse has a special communication functions. Foregrounding is a syntactic operation/technique that places one or more constituents to the beginning of the sentence for effective stylistic reasons. For example, the passive constructions لَقِيلَ, ضَرَبْتُ, غَلَبْتُ in examples (1,2,3) above occur initially for a semantic/stylistic reason, i.e., foregrounding, to emphasize the process rather than the participants. If the participants occur initially as الرَّومُ غَلَبْتُ, الْإِنسَانُ خَلَقْتُ, and theْ ضَرَبْتُ عليهم then they function as predicate to the subjects (comments to their topics) الرَّومُ, الْإِنسَانُ, respectively. Thus syntax and style stand "shoulder to shoulder" to produce the intended communicative goal whose meaning could not have been achieved via an ordinary simple syntactic pattern.

4. Implications

Although this study is linguistically descriptive and is not pedagogically oriented, it may have, nonetheless, pedagogical implications for foreign language teachers, learners, translators, textbook writers, test makers as well as syllabus designers.

This study may in various ways help the language teachers and learners and translators in identifying the syntactic passive forms and structures that have different functions. In other words, this study may help students of EFL and translators understand the major similarities and differences between Arabic and English. Moreover, it may help the teacher to diagnose and remedy the difficulties the students may encounter.

In this sense, the findings of this study may be used by textbook writers, test makers, syllabus designers and teachers of English and Arabic as foreign languages.

Moreover, this study may be helpful to ESP practitioners who are interested in preparing ESP teaching materials based on the analysis of authentic texts and concerned with the syntactic functions and meanings, in terms of categories and functions, which are conveyed by the syntactic passive constructions.

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تخليصة

تعنى هذه الورقة دراسة وصفية لتوابع النحو لتكامل المبني للمجهول في القرآن الكريم حيث يتودد وظائف مختلفة مثل الابتداء والخبر، وخبر كان وאוختها، ومعوله، والمرور (اسم ورده) ومعوله، وجواب الفعل، وجواب النداء، ومقول الفعل، والجملة المصورة والمهملة، والحلال، والجملة التفسيرية، والعطف، والجملة المعترضة، ومعوله.

إن دراسة الوظائف النحوية لتكامل المبني للمجهول تقع بين الدروس النحوية والدرس النحائي إذ أن هناك ترابطًا وثيقًا بين النحو والدلالة، فعلم النحو دون علم الدلالة لا يعني له ولا يؤدي وظيفة اللغة إلا وهي التواصل بين البشر وعلم النحو، لذا لا يمكن إلا بارتفاعه علم النحو، حيث أن علامات الإعراب تؤدي معنا محدودًا، وعليه فإن علم النحو وعلم الدلالة لا يفصلان. وقد تم الرجوع إلى بعض علماء اللغة الفاسقي وعلماء النحوين وعلماء تفسير القرآن.

إن استقصاء ووظائف الأساليب النحوية وتحديدتها في القرآن الكريم تساهم في بعض الجوانب التطبيقية لعلم النحو وخاصة لدى الدارسين والمدرسين والمترجمين.