

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 investigate some examples on syntactic techniques from the Holy Qur'an and to identify 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
honored | Saʕīd - ʔn (nom)-
Saʕīd (subj) | ?abā (acc)-h-u
Father his (Do) |
| | Saʕīd honored his father. | | |
| 2. | Shakar-a
thanked | Saʕīd -ʔn (acc)
Saʕīd (Do) | ?abu(nom)-h-u
father his (subject) |

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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 (Saʕīd -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 substitute 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:

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2. 1. Inception or Commencement

Passive constructions may initially occur, i.e., they commence the verse in the Holy Quran, e.g:

3. **غَلِبَت** الروم (الروم:2)
The Roman **have been defeated**. (Ar-Rūm: 2)
4. **ضُرِبَت** عليهم الذلة أينما تقفوا ... (آل عمران:112)
Shame **is pitched** over them wherever they are found... (Āl-'Imrān:112)
5. **كُتِبَ** عليهم إذا حضر أحدكم الموت أن ترك خيراً الوصية للوالدين والأقربين (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. **خُلِقَ** الإنسان من عجل سأوريكم آياتي فلا تستعجلون (الأنبياء:37)
Man **is a creature of haste**: Soon (enough) will I show you My Signs; so ask me not to hasten them! (Al-Anbiyā:37).
7. **زُيِّنَ** للناس حب الشهوات من النساء والبنين والقناطر المقنطرة من الذهب والفضة (آل عمران: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. **حُرِّمَتْ** عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به (المائدة: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 "غَلِبَت" "defeated", "كُتِبَ" "prescribed", "خُلِقَ" "created", "زُيِّنَ" "fair in the eyes of men ", and "حُرِّمَتْ" "forbidden" occur at the beginning of the verse. However, passive constructions sometimes occur initially after a pause as illustrated in the following verses:

9. فوق الحق وبطل ما كانوا يعملون. **فَغَلَبُوا** هنالك وانقلبوا صاغرين (الأعراف: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. أولئك الذين اشتروا الحياة الدنيا بالآخرة. **فَلَا يُخَفَّفُ** عنهم العذاب ولا هم ينجسون (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. إهبطوا مصرأ بأن لكم ما سألتهم. **وَضُرِبَتْ** عليهم الذلة والمسكنة (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. يؤتي الحكمة من يشاء. **ومن يؤت الحكمة** فقد أوتي خيراً كثيراً وما يذكر إلا أولوا الألباب. (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. واتقوا يوماً لا تجزي نفس عن نفس شيئاً. ولا يقبل منها شفاعة ولا يؤخذ منها عدل، **ولا هم ينصرون** (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. وكيف تكفرون وأنتم **تُنْتَلَى** عليكم آيات الله وفيكم رسوله (آل عمران : 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. ومن أظلم ممن افترى على الله كذباً , **أولئك يُعْرَضُونَ** على ربهيم... (هود: 18)

Who doth more wrong than those who forge a lie against Allah? They **will be brought** before their Lord. (Hūd: 18)

16. **والذين كفروا إلى جهنم يُحشرون** (الأنفال: 36)

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

The passive verbs in the above verses: **يُعرضون**, **تُتلى**, **يُنصرون**, **يُؤت** and **يُحشرون** function as predicate of the subjects: **أولئك**, **انتم**, **هم**, **من** and **الذين كفروا** respectively.

2.3. Predicate (Comment) of Kana and Its Sisters:

Passive constructions may function as the predicate of **كان "kana"** and its sisters:

17. **جهنم التي كنتم تُوعدون** (يس: 63)

This is the Hell of which **ye were promised**.(Yaa-Siin:63)

18. **فأصبحوا لا يرى إلا مساكنهم كذلك نجزي القوم المجرمين** (الاحقاف: 25)

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-Aḥqāf:25)

19. **يوم يأتيهم ليس مصروفاً عنهم** وحق بهم ما كانوا به يستهزئون (هود: 8)

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! (Hūd: 8)

20. **أو من كان ميتاً فأحييناه وجعلنا له نوراً يمشي به في الناس كمن مثله في الظلمات ليس بخارج منها** . كذلك زين للكافرين ما كانوا يعملون (الانعام:122)

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-Anʿām:122)

The passive verbs **تُوعدون**, **يُرى**, **مصروفاً**, **يُرى** and **خارج** function as predicate of **كان**, **أصبح**, **أصبح**, **ليس** whose subjects (topics) are **انتم** in **كنتم** the **waw** in **أصبحوا**, and the covert subject **هو** in **ليس بخارج منها** that is coreferential to **الظلمات** and **هو** in **ليس بخارج منها** which is coreferential to **الظلمات**. It is not out of place to note that **مصروفاً** as passive participle and **خارج** as active participle expresses passive to mean **لن يُصرف عنهم** and **لن يخرج منها** .

2.4. Predicate (Comment) of Inna and Its Sisters

Passive constructions may also function as predicate of Inna and its sisters, as in:

21. **إن الذين كفروا يُنادون لمقت الله أكبر من مقتكم** (غافر: 10)

The unbelievers **will be addressed**: "Greater was the aversion of Allah to you than is your aversion to yourselves" (Ghāfir:10)

22. **ولكننا حملنا أوزاراً من زينة القوم (طه: 87)**

But we were made to carry the weight of ornaments of the (whole) people. (Tāhā: 87)

23. **وأما من أوتي كتابه بشماله فيقول يا ليتني لم أوت كتابيه (الحاقة: 25)**

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. **واتخذوا من دون الله آلهة لعلهم يُنصرون (يس: 74)**

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 **لعل** and **ليت**, **لكن**, **إن** respectively whose subjects (topics) are **الذين كفروا**, the suffixed pronouns: the **نا** in **لكننا**, the **يا**? in **ليتني** and **هم** in **لعلهم**.

2.5. Conditionals / Protasis

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

25. **وإذا قيل لهم لا تفسدوا في الأرض قالوا إنما نحن مصلحون (البقرة: 11)**

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. **وأتموا الحج والعمرة لله، فإن أحصرتم فما استيسر من الهدي (البقرة: 196)**

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. **ومن يُؤت الحكمة فقد أوتي خيراً كثيراً (البقرة: 269)**

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

28. **ولو رُدوا لعادوا لما نهوا عنه وإنهم لكاذبون (الأنعام: 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. **فما أوتيتم من شيء فمتاع الحياة الدنيا (الشورى: 36)**

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

The passive constructions in the above verses **قيل**, **يؤت**, **أوتيتم**, **رُدوا** and **يؤت** fall in the subordinate clauses immediately after the subordinators **إذا**, **إن**, **لو**, **من** and **ما** as conditional particles.

2.6. Conditionals / Apodosis

Passive constructions may also occur in the apodosis (the main clause of the conditional sentences):

30. وإذا رأى الذين ظلموا العذاب فلا يُخفف عنهم ولا هم 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-Naḥl:85)

31. وان يستغيثوا يُغاثوا 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)

32. ومن يبتغ غير الإسلام ديناً فلن يُقبل منه (آل عمران : 85)

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

33.الذين قالوا لإخوانهم لو أطاعونا ما قُتلوا (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)

34.وما تنفقوا من خير يُوف إليكم (البقرة: 272).

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

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

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

36. ولما جاءت رسلنا لوطاً سيء بهم (هود:77).

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

The passive constructions in the above verses **فلا يُخفف**, **يُغاثوا**, **فلن يُقبل** and **ما قُتلوا** all fall in the main clauses of the conditional sentences whose particles are **إذا**, **ان**, **من** and **لو** respectively.

2.7. Complement of Oath

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

37. تالله لتُسئلن عما كنتم تفترون (النحل : 56)

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

38..(7:التغابن) قل بلى وربى لتبعتن ثم لتنبئن بما عملتم

Say: Yea, **by my Lord, ye shall surely be raised up**; then shall be told (the truth) of all that you did. (At-Taghābun:7)

39. وقال لأوتين مالا وولدا (مريم: 77)

Yet says: "**I shall certainly be given** wealth and children." (Maryam: 77)

40. لتبلون في أموالكم وأنفسكم (آل عمران: 186).

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

In the above verses the passive constructions function as complements of oath: لتبعتن , لتنبئن , لتسنلن , لتبعلون and لتبعلون are oath complement of ربى , تالله and lām al-qasam in لأوتين and لتبعلون respectively. It is worth noting that the oath of لتبعلون and لتبعلون 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:

41. يا أبا مناع منا الكيل (يوسف: 63)

O our father! No more measure of grain **shall we get**. (Yūsuf:63)

42..(16:النمل) يا أيها الناس علمنا منطق الطير وأوتينا من كل شيء (النمل:16).

O ye people! We have been taught the speech of birds, and **we have been given of everything**. (An-Naml:16)

43 يا أيها الذين آمنوا كتب عليكم القصاص في القتلى الحر بالحر والعبد بالعبد والأنتى بالأنتى

(البقرة: 178)

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)

In the above verses, the passive constructions: مناع , علمنا , وأوتينا and كتب fall in the complement of vocative whose particles and vocative nouns are: يا أبا مناع , يا أيها الناس , and يا أيها الذين آمنوا respectively.

2.9. Object

Passive constructions may function as objects

44. إن الله لا يغفر أن يُشرك به (النساء: 48)

Allah **forgiveth not that partners should be set up with Him**. (An-Nisā?:48)

45. يؤمنذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الأرض (النساء: 42).

On that day those who reject faith and disobey the Messenger will wish that **the earth were made one with them**. (An-Nisā?: 43)

46 . ويحبون أن يُحمدوا بما لم يفعلوا (آل عمران: 188)

and love **to be praised for they have not done**. (Āl-'Imrān: 188)

47 . واتبع ما يوحى إليك واصبر حتى يحكم الله (يونس: 109)

Follow thou **the inspiration sent** unto thee, and be patient and constant. (Yūnus: 109)

In the above verses the passive constructions " أن يُشرك به " , " لو تسوى بهم الأرض " , " أن يُحمدوا " , " ما يوحى إليك " and " بما لم يفعلوا " all function as objects where the subjects and the predicators are لا (where the waw –plural marker- is the subject), and يتبع (where you – 2nd person singular - is the subject).

2.10. Direct Object (Object 2):

Passive constructions may also function as direct object (object 2) as illustrated in the following verses:

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48 وما منعهم أن تُقبل منهم نفقاتهم إلا أنهم كفروا بالله ورسوله (التوبة:54)

The only reasons **why their contributions are not accepted are:** that they reject Allah and His Messenger. (At-Tawba: 54)

49 فوجدناها ملئت حرساً شديداً وشهباً (الجن:8)

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 **ها** in **فوجدناها**.

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: **أعطيت زيدا درهماً**. (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:

50. قل للذين كفروا ستغلبون وتحشرون إلى جهنم (آل عمران:12).

Say to those who reject faith: **Soon will ye be vanquished and gathered together to Hell.** (Āl-'Imrān:12)

51. قل أوحى إليّ أنه استمع نفر من الجن فقالوا إنا سمعنا قرآناً عجيباً (الجن:1).

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)

52. قال قد أجببت دعوتكما فاستقيما ولا تتبعان سبيل الذين لا يعملون (يونس:89).

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:

53. مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفاراً (الجمعة:5).

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'a :5)

54. فاما من أوتي كتابه بيمينه فسوف يحاسب حساباً يسيراً (الانشقاق:7-8).

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)

55. واتقوا النار التي أعدت للكافرين (ال عمران:131).

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

56. قولوا آمنا بالله وما أنزل إلينا وما أنزل إلى إبراهيم وإسماعيل وإسحق ويعقوب والأسباط وما أوتي موسى وعيسى وما أوتي النبيون من ربهم (البقرة:136)

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)

64. جنات عدن يدخلونها **يُحلون** فيها من أساور من ذهب ولؤلؤاً (فاطر: 33).
Gardens of Eternity will they enter: therein **will they be adorned** with bracelets of gold and pearls. (Fātir:33)
65. حتى إذا جاءوها **وفتحت ابوابها** وقال خزنتها (الزمر: 73).
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 **يُحلون فيها** and **وفتحت ابوابها** all 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:

66. يوم **تُبدل الارض** غير الارض والسموات (ابراهيم:48).
One day **the Earth will be changed** to a different Earth, and so will be the Heavens. (Ibrahim:48)
67. فلما **كُتب عليكم القتال** تولوا الا قليلا منهم (البقرة:246).
But when **they were commanded to fight**, they turned back except a small band among them. (Al-Baqara:246)
68. ولو ترى إذ **وُفقوا على النار** (الانعام:27).
If thou couldst but see **when they shall be made to stand by the fire**. (Al-Anām:27)
69. وإذا **تُتلى عليه آياتنا** ولى مستكبراً (لقمان:7).
When our signs are rehearsed to such a one, he turns away in arrogance. (Luqmān:7)
70. إذا **زُلزلت الارض** زلزالها (الزلزلة:1).
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): **يوم**, **لما**, **اذ**, and **اذا** respectively.

2.16. Apposition

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

71. الذين **ينقضون عهد الله** من بعد ميثاقه ويقطعون ما امر الله به أن **يُوصل** (البقرة:27).
Those who break Allah's covenant after it is ratified, and who sunder what Allah has ordered **to be joined**. (Al-Baqara:27)
72. قالت ما **جزاء من أراد بأهلك** سوءاً الا أن **يُسجن** أو عذاب أليم (يوسف:25).
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)
73. ومن يفعل ذلك **يلق أثاماً**. **يُضاعف له العذاب يوم القيامة** ويخلد فيه مهاناً (الفرقان:68).
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 **هاء** in **به** in genitive case in example No 71, to **جزاء** in the nominative case in 72, and to **يلق اثاماً** (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:

74. ولا تحسبن الذين يبخلون بما آتاهم الله من فضله هو خيراً لهم بل هو شرٌّ لهم سيُطَوَّقون ما بخلوا. به يوم القيامة (آل عمران:180)

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. (Āl-'Imrān:180)

75. فلما جاءها نودي أن بورك من في النار ومن حولها (النحل:8)

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: **سيطوَّقون ما بخلوا** exposes/explains the referent **بل هو شرٌّ لهم** and **نودي أن بورك من في النار ومن حولها** exposes/explains the referent **نودي**

2.18. Coordination (Syndesis)

Passive constructions may be coordinated as illustrated in following examples:

76. (281). واتقوا يوماً تَرْجَعُونَ فيه إلى الله (ثم) تُوفى كل نفس بما كسبت وهم لا يظلمون (البقرة:281)

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)

77. يوم يُحمى عليها في نار جهنم (ف) تُكوى بها جباههم وجنوبهم وظهورهم (التوبة:35)

On the Day when it will be heated in the fire of Hell, (and) it will be **branded their foreheads, their flanks and their backs.** (At-Tawba:64)

78. ولو أن قرأنا سِيرت به الجبال (أو) قُطعت به الأرض (أو) كُلم به الموتى (الرعد:31)

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)

79. وأشرقت الشمس بنور ربها؟ (و) وُضع الكتاب (و) جُيء بالنبيين والشهداء (و) قُضى بينهم بالحق (و) هم لا يظلمون (الزمر:69)

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: **ثم**, **ف**, **او** and **و** respectively.

2.19. Parenthesis

Passive constructions also function as parenthetical sentences:

80. وإن امرأة خافت من بعلها نشوزاً أو إعراضاً فلا جناح عليهما أن يصلحا بينهما بالصلح خير. وأحضرت الأنفس الشح وان تحسنوا وتتقوا فإن الله كان بما تعملون خبيراً (النساء:128)

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-Nisā':128)

81. وأخذهم الربا وقد نهوا عنه وأكلهم أموال الناس بالباطل (النساء:161)

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

82. أولئك لم يكونوا معجزين في الأرض وما كان لهم من دون الله من أولياء يضاعف لهم العذاب ما كانوا يستطيعون السمع وما كانوا يبصرون. (هود:20)

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. وأزلفت الجنة للمتقين غير بعيد هذا ما توعدون لكل أواب حفيظ (ق:31-32).

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 **هذا ما توعدون** and **يضاعف لهم العذاب**, **وقد نُهِوا عنه**, **وأحضرت الأنفس الشح** all function as parenthetical sentences and they add further information to the referents **أن يصلحاً بينهما**, **وأزلفت الجنة للمتقين**, **ما كان لهم من دون الله من أولياء**, **وأخذهم الربا** respectively .

2.20. Causative Object

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

84. يوم يصدر الناس اشْتَاتًا لِيُرَوَّا أَعْمَالَهُمْ (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. ومن أظلم ممن منع مساجد الله أن يُذكر فيه اسمه (البقرة:114)

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 *ضُرِبَتْ, غَلِبَتْ* 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 *الذلة ضربت عليهم* and *الروم غلبت* and *الانسان خلق* then they function as predicate to the subjects (comments to their topics) *الذلة, الروم* and *الانسان* 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 text book 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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خلاصة

تعنى هذه الورقة بدراسة وصفية للوظائف النحوية لتراكيب المبني للمجهول في القرآن الكريم حيث ستؤدي وظائف مختلفة مثل الابتداء , والخبر , وخبر كان وأخواتها , وخبر إن وأخواتها , والمفعول به والشرط (اسمه وجوابه) , وجواب القسم , وجواب النداء , ومقول القول , والجملة الموصولة , والنعته , والحال , و البند , والجملة التفسيرية , والعطف , والجملة المعترضة , والمفعول لأجله .

إن دراسة الوظائف النحوية لتراكيب المبني للمجهول تقع بين الدرس النحوي والدرس الدلالي إذ أن هناك ترابطاً وثيقاً بين النحو والدلالة فعلم النحو دون علم الدلالة لا معنى له ولا يؤدي وظيفة اللغة ألا وهي التواصل بين البشر , وعلم الدلالة لا يكتمل إلا بارتباطه بعلم النحو , حيث أن علامات الإعراب تؤدي معانٍ متعددة , وعليه فإن علم النحو وعلم الدلالة لا ينفصلان . وقد تم الرجوع إلى بعض علماء اللغة القدامى والمحدثين وبعض تفاسير القرآن . إن استقصاء وظائف الأساليب النحوية وتحديدتها في القرآن الكريم تساهم في بعض الجوانب التطبيقية لعلم النحو وخاصة لدى الدارسين والمدرسين والمترجمين .