

Jones Lesson 33: Passive

Thackston §53, §55, §88, §24

53 The Passive Voice: Perfect. The passive voice of the perfect is formed by replacing the internal vowels of the active inflection with the invariable pattern FU'ILA, i.e., -u- on C₁ and -i- on C₂. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as *dalla* 'go astray' and *kabura* 'get big' have no passive forms.

Arabic has no device for expressing personal passive agents. In English we have both the active "he found you" and the passive "you were found by him," but in Arabic the passive verb cannot be used with agents, i.e., *wujidta* "you were found" is a viable passive form, but the agent "by him" cannot be expressed. Passive constructions with agents must be rendered in the active voice, i.e., *wajadaka* "he found you / you were found by him."

53.1 As the third radical of sound verbs is not affected by the vocalic pattern of the passive, the inflection is unchanged.

	SINGULAR	DUAL	PLURAL
3 m	خلق <i>xuliqa</i>	خلقا <i>xuliqā</i>	خلقوا <i>xuliqū</i>
f	خلقت <i>xuliqat</i>	خلقتا <i>xuliqatā</i>	خلقن <i>xuliqna</i> ,
&c.			

53.2 The passive of the few transitive hollow verbs is on the pattern FĪLA (*fil-*).

أما قيل لكم 'a-mā qīla lakum

Was it not said to you?

53.3 All weak-*lām* verbs become FU'ĪYA in the passive, with all weak C₃ changed to -y- by the preceding -i-. The inflection follows the model of *laqiya* (§20.3).

دعا < دعى	<i>da'ā > du'īya</i>	he was summoned/called
نهى < نهى	<i>nahā > nuhiya</i>	he was forbidden

53.4 Doubled verbs drop the vowel of C₂ with V-endings, giving a base FULL-. The inflection is regular with C-endings.

دل	<i>dalla > dulla</i>	he was guided
دلت	<i>dalalta > dulilta</i>	you were guided

53.5 Verbs that are doubly transitive, or that take a complement in the accusative in addition to a direct object, retain the accusative second object or complement in the passive voice.

جعل الله الأرض مسكناً لآدم	<i>ja'ala llāhu l-'arḍa maskanan li-'ādama</i>	God made the earth a habitation for Adam.
جعلت الأرض مسكناً لآدم	<i>ju'ilati l-'arḍu maskanan li-'ādama</i>	The earth was made a habitation for Adam.
رأوا الملك ظالماً لقومه	<i>ra'aw l-malika zāliman li-qawmihi</i>	They considered the king a tyrant of his people.
رئى الملك ظالماً لقومه	<i>ru'īya¹ l-maliku zāliman li-qawmihi</i>	The king was considered a tyrant of his people.

55 The Passive Voice: Imperfect. Like the perfect passive, the imperfect passive is formed through internal vocalic change. The pattern for the imperfect passive is YUF'ALU, with -u- on the prefix consonant and -a- on the middle radical.

55.1 The personal and modal inflection of sound verbs is unaffected by the passive vocalization.

	SINGULAR	DUAL	PLURAL
INDICATIVE			
3 m	يقتل <i>yuqṭalu</i>	يقتلان <i>yuqṭalāni</i>	يقتلون <i>yuqṭalūna</i>
f	تقتل <i>tuqṭalu</i>	تقتلان <i>tuqṭalāni</i>	يقتلن <i>yuqṭalna</i>
SUBJUNCTIVE			
3 m	يقتل <i>yuqṭala</i>	يقتلا <i>yuqṭalā</i>	يقتلوا <i>yuqṭalū</i>
f	تقتل <i>tuqṭala</i>	تقتلا <i>tuqṭalā</i>	يقتلن <i>yuqṭalna</i>
JUSSIVE			
3 m	يقتل <i>yuqṭal</i>	يقتلا <i>yuqṭalā</i>	يقتلوا <i>yuqṭalū</i>
f	تقتل <i>tuqṭal</i>	تقتلا <i>tuqṭalā</i>	يقتلن <i>yuqṭalna</i>

55.2 With C₁w verbs the initial radical w is restored in the passive (YUW'ALU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
وجد <i>wajada</i> >	يجد <i>yajidu</i>	يوجد <i>yūjadu</i>
ولد <i>walada</i> >	يلد <i>yalidu</i>	يولد <i>yūladu</i>

55.3 In hollow verbs the middle radical appears as long *alif* in all cases (YUFĀLU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
قال <i>qāla</i>	يقول <i>yaqūlu</i>	يقال <i>yuqālu</i>
باع <i>bā'a</i>	يبيع <i>yabi'u</i>	يباع <i>yubā'u</i>

55.4 In weak-*lām* verbs the vocalic pattern of the passive takes precedence over the original weak letter, which becomes *alif maqṣūra* in all cases (pattern: YUF'Ā). The inflection is identical to that of *yalqā* (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

رمى <i>ramā</i>	يرمي <i>yarmi</i>	يرمى <i>yurmā</i>
نهي <i>nahā</i>	ينهي <i>yanhā</i>	ينهى <i>yunhā</i>
دعا <i>da'ā</i>	يدعو <i>yad'ū</i>	يدعى <i>yud'ā</i>

55.5 The inflection of doubled roots is unaffected by the passive.

صب <i>ṣabba</i>	يصب <i>yaṣubbu</i>	يُصب <i>yuṣabbu</i>
-----------------	--------------------	---------------------

The jussive passive is *yuṣabba*, *yuṣabbi* or *yuṣbab*.

55.6 Like the passive participle, the imperfect passive is often used in the sense of what "can be, should be, might be, is to be done."

أجعلنا من دون الرحمن آلهة يعبدون	'a-ja'alnā min dūni r- raḥmāni 'ālihatan <u>yu'badūna</u>	Have we made, other than the Merciful, gods to be wor- shipped?
لا يقال ذلك	<i>lā yuqālu ḍālika</i>	That is not said / should not be said / is not to be said / cannot be said.

88 Impersonal Passives. Verbs such as *ğadiba* 'alā 'to be angry with' and *rağiba fī* 'to be desirous of'—or almost any intransitive verb that takes a semantic object through a preposition—may form an impersonal passive construction. In the passive, the verb (or participle) is impersonal in the third-person masculine singular, and the semantic object of the active voice remains the prepositional complement in the passive.

غضبت عليهم	<i>ğadibtu 'alayhim</i> (act.)	I got angry with them.
غُضِبَ عليهم	<i>ğudiba 'alayhim</i> (pass.)	They suffered wrath.
المغضوب عليهم	<i>al-mağdūbu 'alayhim</i> (pass. part.)	those who are the object of (someone's) wrath

سجدوا للانصام	<i>sajadū lil-'aṣnāmi</i> (act.)	They bowed down to the idols.
سُجِدَ للانصام	<i>sujida lil-'aṣnāmi</i> (pass.)	The idols were bowed down to.
الانصام المسجود لها	<i>al-'aṣnāmu l-masjūdu lahā</i> (pass. part.)	the idols that were bowed down to
رغبوا فيها	<i>rağibū fihā</i> (act.)	They desired her.
رُغِبَ فيها	<i>ruğiba fihā</i> (pass.)	She was desired.
المرغوب فيها	<i>al-marğūbu fihā</i> (pass. part.)	the one (fem.) who is desired
أشار الى المرأة	<i>'ašāra 'ilā l-mar'ati</i> (act.)	He pointed to the woman.
أُشير الى المرأة	<i>'ušira 'ilā l-mar'ati</i> (pass.)	The woman was pointed to.
المرأة المشار اليها	<i>al-mar'atu l-mušāru 'ilayhā</i> (pass. part.)	the woman who is / was pointed to

Whereas verbs that are wholly intransitive (like *ğadiba* 'to get angry') or complete transitives in and of themselves (like *'ašāra* 'to make an indication') form impersonal passives only, transitive verbs like *ba'aṭa* and quasi-transitives like *'atā bi-* form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like *'atā* that take an accusative of motion, the accusative) of the active becomes the subject of the passive, and the prepositional complement remains as in the active.

بعثوك الى	<i>ba'aṭūka 'ilayya</i>	They sent you to me.
بُعِثَ الى	<i>bu'iṭta 'ilayya</i>	You were sent to me.
أتيتني بالكتاب	<i>'ataytanī bil-kitābi</i>	You brought me the book.
أُتِيت بالكتاب	<i>'utītu bil-kitābi</i>	I was brought the book.

In the impersonal passive the verb is 3rd-person masculine singular, and the complement of the preposition remains as in the active.

بُعِثَ إِلَى bu'itha 'ilayya I was sent to (for).

أَتِيَ بِالْكِتَابِ 'utiya bil-kitābi The book was brought.

24 The Passive Participle. The passive participle of all transitive verbs is formed on the pattern MAF'ŪL-. Feminines, duals and plurals are formed like regular adjectives, as from *wajada* ("to find"):

	SINGULAR	DUAL	PLURAL
masc.	موجود <i>mawjūdun</i>	موجودان <i>mawjūdāni</i>	موجودون <i>mawjūdūna</i>
fem.	موجودة <i>mawjūdātun</i>	موجودتان <i>mawjūdātāni</i>	موجودات <i>mawjūdātun</i>

The passive participle is used in the following ways:

(1) purely adjectivally, like the English past passive participle:

شيء مخلوق <i>šay'un maxlūqun</i>	a created thing
الرجل ملعون <i>ar-rajulu mal'ūnun</i>	The man is cursed.
كان الكتاب مكتوباً <i>kāna l-kitābu maktūban</i>	The book was written.

(2) that which can be, ought to be, is worth doing or liable to be:

شيء مذكور <i>šay'un maḍkūrun</i>	a thing worth mentioning / a mentionable thing
قول مسموع <i>qawlun masmū'un</i>	words that are/ought to be heard

(3) substantively:

الملعونون <i>al-mal'ūnūna</i>	those who are cursed, accursed ones
المذكور من قبل <i>al-maḍkūru min qablu</i>	that which has been mentioned before

Jones Lesson 34: More about Nouns

Thackston §72, §31

72 The Construct of Qualification; The Adjectival Relative Phrase.

72.1 The construct of qualification, also known as the “improper construct,” consists of an adjective followed in construct by a noun qualifying the adjective, e.g.

رجل حسن الوجه	<i>rajulun ḥasanu l-wajhi</i>	a man handsome of/in face
امرأة طاهرة القلب	<i>imra'atun ṭāhīratu l-qalbi</i>	a woman pure of heart

The adjective agrees in case, number and gender with the preceding noun, as any attributive adjective would. The adjective also has the definite article or not according to the state of the modified noun. However, since the adjective is in construct with the following noun (which is usually definite), its inflectional ending is *always definite*. The reason this construction is called “improper” is because what appears to be a first member of a construct state may take the definite article.

الرجل الحسن الوجه	<i>ar-rajulu l-ḥasanu l-wajhi</i>	the man handsome of face
المرأة الطاهرة القلب	<i>al-mar'atu l-ṭāhīratu l-qalbi</i>	the woman pure of heart
الملوك الكثيرو المال	<i>al-mulūku l-kaṭīrū l-mālī</i>	the kings with much wealth

The construction may be summarized by the following scheme:

رجل كريم النفس	<i>rajulun karīmu n-naḥsi</i>	a man of noble soul
----------------	-------------------------------	---------------------

الرجل الكريم النفس *ar-rajulu l-karīmu n-naḥsi* the man of noble soul

NOUN	ADJECTIVE Adjective agrees in case, number, gender and article; ending definite	NOUN qualifying noun in construct; usually definite
<i>rajulun ar-rajulu</i>	<i>karīmu l-karīmu</i>	<i>n-naḥsi n-naḥsi</i>

72.2 The Adjectival Relative Clause. In this adjectival/relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in *case only*; in number and gender the adjective agrees with a noun that follows in the *nominative case*.¹

للمرأة المقتول أبوها	<i>li-l-mar'ati l-maqtūli 'abūhā</i>	for the woman whose father is / was killed
من النبي المسموعة كلماته	<i>mina n-nabiyyi l-masmū'ati kalimātu-hu</i>	from the prophet whose words are / were heard

NOUN I	ADJECTIVE < case agreement only with noun I number/gender agreement with noun II >	NOUN II nominative case; resumptive pronoun refers to noun I
<i>l-mar'ati</i>	<i>l-maqtūli</i>	<i>'abū-hā</i>
<i>n-nabiyyi</i>	<i>l-masmū'ati</i>	<i>kalimātu-hu</i>

31 The Five Nouns. There are five nouns in Arabic that behave in an unusual way when they are first members of a construct. Instead of the normal short case-ending vowel, these five nouns show the case-ending as long. Of the five, 'ab- ('father'), 'ax- ('brother'), and ḥam- ('father-in-law') behave as regular nouns when not in construct. The fourth, ḏū ('possessed of/possessing'), occurs only as first member of a construct and has no indefinite form at all. The fifth, fam- ('mouth'), is a regular noun when not in construct but becomes fū- (nom.) when in construct. The double hyphen (=) indicates forms that occur only as first member of a construct:

NOMINATIVE		GENITIVE	ACCUSATIVE
اب 'ab-	أبو 'abū=	أبي 'abī=	أباً 'abā=
اخ 'ax-	أخو 'axū=	أخي 'axī=	أخاً 'axā=
حم ḥam-	حمو ḥamū=	حمي ḥamī=	حماً ḥamā=
ذو ḏū=	ذو ḏū=	ذی ḏī=	ذا ḏā=
فم fam-	فو fū=	فی fī=	فا fā=

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: 'abī "my father," 'axī "my brother," &c. With other pronominal enclitics the construct forms given above are used: 'abūhul' abīhil' abāhu "his father," &c. Fīya serves as "my mouth" for all cases. The word ḏū does not take pronominal enclitics. With pronominals both fam- and the construct forms are used: famuhulfamihil' famahu and فوه fūhu, فيه fīhi and فاه fāhu.

32 Imru'un. The noun *imru'*- ('man, male human being'), like its feminine counterpart *imra'at*-, begins with elidable *alif*. The declensional peculiarity of this noun lies in the fact that the vowel after the *r* harmonizes with the declensional vowel in all three cases. This in turn affects the bearer of the *hamza* (see Appendix G).

	INDEFINITE	DEFINITE
NOM.	امرؤ <i>imru'un</i>	امرؤ <i>imru'u</i>
GEN.	امري <i>imri'in</i>	امري <i>imri'i</i>
ACC.	امراً <i>imra'an</i>	امراً <i>imra'a</i>