

The Rhetorical Benefits of the Passive Voice.

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contd-----

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17 when there is no reason to mention the doer :-

eg.

فَانْ عَشِرَ عَلَى أَنْتَهُمَا

- that both are
- not translated
- past passive
- so if (it was discovered) (lightest hay)
- big its married to a Fi'

"If it is discovered that both are guilty."

Note :- • وَا • → lightest hay before past tense عَشِرَ but it doesn't affect it at all. Lightest Hay affects only Present Tense.

عَلَى ⇒ it is married to a Fi' عَشِرَ عَلَى
∴ عَلَى did not show its translation b/c it does not have individual identity

27 Out of respect for Allah :-

وَأَنَا لَا نَدْرِي أَشَرَّ أَرِنَا بِمَنْ فِي الْأَرْضِ

- on the earth
- for whoever
- intended
- evil
- (question)
- do not know
- negation.
- HON + ISM
- (that we)
- Hayy Atf

"We do not know if evil is intended for those on earth, or if they their Master intends guidance for them."

أَمْ أَرَأَيْتُمْ رُبَّمَا رُسُلًا

- great guidance
- Jaa'il
- MBF
- Fi'
- or
- Jaa'il/majmaadi

*(no al but tanween means ⇒ great)

Note: * لا نَزَرِي → ^{not} knowing / ^{no} discovery.

لَا رَايَةَ
↓
knowing / discovery.

ا و ي

ضَرَبَ يُضْرِبُ

نَزَرَ يَنْزِرُ

make smooth ↓

نَزَرِي

(لا نَزَرِي ← لا + نَزَر + something + نَزَرِي)
(forbidding)

لا نَزَرِي ← لا + نَزَر + something

irregular fi'l

(we don't know)

2 we's

أَنَا ← (that we)

* 2 we's in Balaaghah: لا ثَبَاتٌ عَلَى غَيْرِ الْفَاعِلِ
Hinting at someone other than Jaalil

Another eg:

أَنْزُرُسُ ← I study

أَنَا أَنْزُرُسُ ← I'm the one that studies
2 we's

* شَرٌّ → evil → instead of al, tanveen is used (great)
→ so "great evil."

* Notice that when evil is mentioned, the passive is used. When guidance is mentioned, the active is used & the doer (Allah) is mentioned. It is understood that the doer is the same in both cases.

Nevertheless, the jinn who say this only associate Allah's name with good out of respect.

3) Expanding the scope of action:- (many maybe included)

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ

• and hereafter	• in this world	• Past Passive
		• they were cursed.

"They were cursed in this world & ~~the~~ hereafter."

Note:- Specifying the Faa'il restricts it to that one Faa'il. Not specifying the Faa'il leaves it open & unlimited.

Fi'l Mutāa'addi ala Maj'oolain.

فعل متعدي على مفعولين

• A Fi'l Mutāa'addi ala Maj'oolain is Fi'l that can take 2 Maj'ool Bihi. → (verb ~~have~~ which is Transitive has 2 maj'ool bihi's)

• We know that passives have one 1 Naa'ebul Ja'il.

• But when a Fi'l Mutāa'addi ala Maj'oolain appears in the passive form, it takes 1 Naa'ebul Ja'il & 1 Maj'ool bihi

eg

عَلِّمْنَا
مَنْطِقَ الطَّيْرِ
• past passive
• inside Naa'ebul Ja'il (نَحْنُ)
• maj'ool bihi
1

"We were taught the speech of birds."
becomes Naa'ebul Ja'il remains maj'ool bihi

Note:- There is one Naa'ebul ja'il (inside نَحْنُ) & one maj'ool bihi.

another eg:- 1) I am teaching someone → becomes maj'ool bihi
I am teaching something → stay maj'ool bihi

2) I made wood a table
↓ ↓
maj'ool bihi maj'ool bihi
① 2

In Passive one becomes Naa'ebul Ja'il & the other remains as maj'ool bihi.

3) I make you cry.
↓ ↓
maj'ool bihi maj'ool bihi

* So when it becomes past passive someone becomes Naa'ebul Ja'il & other remains as maj'ool bihi.

Qur'an Ayah:-

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ

- Nasb
- Maj'ool bihi
- Mowsoof
- (family women)
- * those who throw
- * those who
- * certainly
- * HoN
- * Bi'l mudare'
- * ISM Mowsool

الْخَفِيلَاتِ لُعِنُوا

- Past Passive
- they were cursed.
- Sifah-2
- (believing)
- Sifah-1
- (chuelen)

* In Balaagha sometimes 1st quality is the result of 1st two.

* Allah has put faith in the end. (for believing women).

فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

- great
- punishment
- MBK
- and mukaddam
- and hereafter
- in this world
- they have.

"Certainly those who throw chuelen, believing family women, they were cursed in this world & hereafter & they have a great punishment."