

Unit 35

Derived Forms of the Verb - Forms VII, VIII & IX

Hamzatu-l wasl

means 'a connecting hamzah'. Its sign is a small *sad* placed above the alif. Ignore the alif with hamzatu-l wasl when it is preceded by a vowel:

وَأَنْطَلَقَ

wa-ntalaqa

These three verb Forms in the past begin with an alif having a kasrah. The alif takes a hamzatu-l wasl.

Form VII Past & Present

This Form does not occur frequently in the Qur'an. It is the passive or reflexive of the Form I verb. It cannot take a direct object.

The past tense is formed by placing the prefix **اَنْ** before the Form I verb.

The present is formed by using the same prefixés as a Form I verb followed by a **ن** with a sukun. The second root letter then takes a kasrah.

	Present	Past	
he turns	يَنْقَلِبُ	انْقَلَبَ	he turned
he sets forth	يَنْطَلِقُ	انْطَلَقَ	he set forth

Examples of active and passive participles and verbal nouns of Form VII:

Active participle	splitting	مَنْقَلِبٌ	مَنْقَلِبٌ	turning; one who turns
Passive participle	split	مَنْقَلَبٌ	مَنْقَلَبٌ	overturned
Verbal noun	a splitting	انْفِطَارٌ	انْقِلَابٌ	overturning, a revolution

Form VIII - Past

A Form VIII verb is made by placing a sukun on the first root letter and prefixing this with an alif with a kasrah.

A **ت** is then inserted between the first and second root letters.

he followed	تَبِعَ	سَمِعَ	he heard
he followed VIII	اتَّبَعَ	اسْتَمَعَ	he listened VIII

Form VIII - Present

The Form VIII verb in the present have the following features:

- The vowel on the first prefixed letter has a fat-hah;
- The vowel with the second root letter is a kasrah in the present active.
- The vowel with the second root letter is a fat-hah in the present passive.

The suffixes are the same as for a Form I verb in the present.

Past Active	he followed	اتَّبَعَ	اسْتَمَعَ	he listened
Present Active	he follows	يَتَّبِعُ	يَسْتَمِعُ	he listens
Imperative	Follow!	اتَّبِعْ	اسْتَمِعْ	Listen!

Examples of active and passive participles and verbal nouns of Form VIII

Active participle	following; a follower	مُتَّبِعٌ	مُسْتَمِعٌ	listening; a listener
Passive participle	followed	مُتَّبَعٌ	مُسْتَمَعٌ	listened
Verbal Noun	following	اتِّبَاعٌ	اسْتِمَاعٌ	listening

The verbal noun of a Form VIII verb is patterned on **اِفْتِعَالٌ**.

Meaning Patterns: Form VIII is usually the reflexive of the Form I verb.

'Reflexive' implies to do something for oneself. For example, **أَخَذَ** (Form I)

means 'he took'. **اتَّخَذَ** (Form VIII) means 'he took for himself', or 'he adopted'.

Sometimes the 1st and VIIIth Forms occur without much difference in meanings:

اشْتَرَى / يَشْتَرِي he bought, he buys **شَرَى / يَشْرِي** he bought, he buys.

هَوَاءٌ

The god of caprice, whims and desires

The word *hawa'* is used in both lines 8 and 13 opposite. It signifies whims, caprice, selfish desires and passions.

When a person follows his own *hawa'* as opposed to the wise and just guidance of the Wise and Just Creator, he becomes a slave to his *hawa'* and this in effect becomes his god or object of obedience and worship. The result of this short-sighted arrogance is ruin.

The reference to *hawa'* in line 13 is a pointer to the fact that caprice and arbitrariness is not a hallmark of good Islamic judgement which is based on firm principles and values.

And the chiefs among them set off... 38: 6

1 وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ

So they both set off until (after) they had sailed on the boat - he bore a hole in it. 18: 71

2 فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا

Then they turned away; God has turned their hearts away (from the truth). 9: 127

3 ثُمَّ أَنْصَرَفُوا ، صَرَفَ اللَّهُ قُلُوبَهُمْ

When the sky is split asunder and when the planets are scattered... 82: 1

4 إِذَا السَّمَاءُ أَنْفَطَرَتْ ، وَإِذَا الْكَوَاكِبُ اُنْتَثَرَتْ

They said, To our Sustainer, we are turning. 7: 125

5 قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ

... a company of jinn listened... 72: 1

6 اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ

Peace be on whoever follows the guidance. 20: 47

7 وَالسَّلَامُ عَلَيَّ مِنْ أَتَّبَعَ الْهُدَى

Have you seen the one who has taken his desire as his god? 25: 43

8 ■ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

You (pl.) have taken the signs of God as a joke. 45: 35

9 ■ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا

They follow the messenger, the unlettered prophet. 7: 157

10 يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

Let not the believers take the unbelievers as protectors beside the believers. 3: 28

11 ■ لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Did you say to people, Take me and my mother as two gods? 5: 116

12 أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ

So judge between people with the Truth and do not follow caprice. 38: 26

13 فَأَحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى

Indeed, with you We are listening. 26: 15

14 إِنَّا مَعَكُمْ مُسْتَمِعُونَ

On that day, (some) faces shall be radiant and (some) faces shall be dark. 3: 106

15 ■ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

Notes for text above

■ **Line 8:** *إِلَهَهُ* is accusative and is translated 'as his god'. This use of the accusative is known as a *hal* construction. See also line 9 - *هُزُوًا* 'as a joke' and line 12 - *إِلَهَيْنِ* 'as two gods'.

■ **Line 11:** The verb *يَتَّخِذُ* is jussive, controlled by *لَا*. It expresses a negative command. A kasrah replaces the sukun on the last letter to provide a link in pronunciation to the following word.

■ **Line 15:** The Form IX verb is used mainly for colours and defects. The past tense is on the pattern of

أَحْمَرَ, he became red/he blushed from the adjective *أَحْمَرٌ*, red. The present tense is on the pattern of *يَحْمَرُ*, he blushes.

تَبْيَضُّ and *تَسْوَدُّ* (3.f.s.) are two examples of this Form, both being present tense but with a future connotation.