

# Unit 33

## Derived Forms of the Verb - Form IV

The Form IV verb is one of the most common of the derived forms used in the Qur'an.

### Meaning Pattern

Form IV verbs are generally causative in relation to the Form I verb, e.g:

Form I - to enter

Form IV - to cause someone to enter, to admit.

This is one of the most common of the derived forms used in the Qur'an.

### Form IV - Past

All Form IV verbs in the past tense are formed by placing a sukun on the first root letter of the verb and prefixing this by an alif with a hamzatu-l qat' and a fat-hah.

<b>Form I</b>	he entered	دَخَلَ	نَزَلَ	he descended
<b>Form IV</b>	he admitted	أَدَخَلَ	أَنْزَلَ	he sent down, revealed

The suffixes of a Form IV verb in the past in its singular, dual and plural forms are the same as for a Form I verb in the past. Indeed, the suffixes for all verb Forms in the past tense are the same. For example:

<b>Form I</b>	he (m.s.) left	خَرَجَ	نَزَلْنَا	We descended
<b>Form IV</b>	he (m.s.) expelled	أَخْرَجَ	أَنْزَلْنَا	We sent down, revealed

The word خَرَجَ may also mean 'he came out'.

The word أَخْرَجَ may also mean 'he brought out', 'he produced'. Exact meanings can only be determined by the context.

### Form IV - Present

The Present of all Form IV verbs follows the same pattern:

- i. the vowel on the first prefixed letter has a dammah;
- ii. the vowel with the second root letter is a kasrah in the present active;
- iii. 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.

<b>Past Active</b>	he expelled	أَخْرَجَ	أَنْزَلَ	he sent down
<b>Present Active</b>	he expels	يُخْرِجُ	يُنْزِلُ	he sends down
<b>Present Passive</b>	he is expelled	يُخْرَجُ	يُنْزَلُ	it is sent down
<b>Imperative</b>	expel!	أَخْرِجْ	أَنْزِلْ	send down!

It is important to know the following patterns also because this will show how words are built up:

<b>Active participle</b>	expelling, expeller	مُخْرِجٌ	مُنْزِلٌ	one who sends down
<b>Passive participle</b>	expelled	مُخْرَجٌ	مُنْزَلٌ	sent down
<b>Verbal noun</b>	expulsion	إِخْرَاجٌ	إِنْزَالٌ	a sending down, revelation

### We are only setting things right!

Those who cause disorder, ruin and corruption on earth often portray themselves as the salt of the earth, the saviours of mankind, bringers of peace, progress and prosperity. Verse 11 of Surah al-Baqarah (lines 11 & 12 opposite) may well be applied to much of contemporary 'civilization' as we know it. We need to look at the reality beyond the rhetoric.

### Meaning Patterns

A Form IV verb is generally causative.

أَدَخَلَ to cause to enter i.e. to admit - from دَخَلَ , to enter

أَنْزَلَ to cause to descend i.e. to send down or reveal - from نَزَلَ , to descend

أَطْعَمَ to cause to eat i.e. to feed - from طَعَّمَ , to taste, to eat.

He sent His messenger with the guidance and the religion of Truth. 9: 93

1 أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ

We have not sent you (O Muhammad) except as a mercy to all the worlds. 21: 107

2 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Behold! His Sustainer said to him, Submit! 2: 131

3 إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمِ

He said: I have submitted to the Sustainer of the worlds. 2: 131

4 قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

They said: Indeed we have been sent to a sinful people. 15: 58

5 قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ

God shall admit them into His mercy. 9: 99

6 سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ

Those who have disbelieved, it is the same to them whether you warned them...

7 ■ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ

or did not warn them - they will not believe. 2: 6

8 ■ أَمْ لَمْ تَنْذِرْهُمْ لَا يُؤْمِنُونَ

The nomad Arabs have said, We have believed. Say, you have not believed ...

9 ■ قَالَتِ الْأَعْرَابُ ءَأَمَنَّا قُلْ لَمْ تَوْمِنُوا

but say (instead), We have submitted. 49: 14

10 ■ وَلَكِنْ قُولُوا أَسْلَمْنَا

And when it is said to them, Do not make corruption on earth ...

11 ■ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

they say, We are only reformers. 2: 11

12 ■ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

And they were amazed that a warner came to them from among them. 34: 4

13 ■ وَعَجِبُوا أَنَّ جَاءَهُمْ مُّذَرِّمِنَهُمْ

Indeed We, We have been the senders. 44: 5

14 ■ إِنَّا كُنَّا مُرْسِلِينَ

They said: Our Sustainer knows that we have indeed been sent to you. 36: 16

15 ■ قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

#### Notes for text above

■ **Lines 7 & 8:** أ followed by أَمَّ means 'whether ... or'.

■ **Lines 9 & 10:** A distinction is made here between ءَأَمَنَ to believe, and أَسْلَمَ, to submit.

Submission which is the meaning of the word 'islam' (the verbal noun of أَسْلَمَ) can merely be an outward

or superficial acceptance of the truth. 'Iman' (the verbal noun from ءَأَمَنَ) which means *faith*, implies something which comes from within, something that is deep and lasting.

■ **Lines 14 & 15:** Notice the major difference in meaning between مُرْسَلِينَ and مُرْسِلِينَ caused by the difference of a single vowel.