خاف أن يكون قد أخطأ *khāfa ʾan yakūna qad ʾakhṭaʾa* 'He feared that he could have committed an error', لا تطلب الفساد في الدّنيا فتكون قد نسيت *lā taṭlub-i 'l-fasāda fī 'd-dunyā fa-takūna qad nasīta naṣī-baka min-a 'l-ʾākhirati* 'Do not seek evil in this world, lest you would have forgotten your share in the hereafter' (§410).

Use of the Energetic

§198. The energetic is used to introduce an action that is certain to occur (e.g., in an oath). In the positive, it occurs with the prefixed particle *la-* (§334): لتبايعن أو لأحرّقتكم *la-tubāyiʿunna ʾaw la-ʾuḥarriqannakum* 'You will absolutely pay homage, or I shall certainly burn you up', حلف ليقتلنّ *ḥalafa la-yaqtulanna* 'He swore he will certainly kill'. The energetic is negated with لا *lā*.

> **Note 1.** The second person frequently has the sense of an order: لا تقولنّ *lā taqūlanna* 'Do not indeed say anything!'.

> **Note 2.** In pre-classical Arabic, the energetic also occurs in conditional sentences (§§450.1; 451) and in interrogative sentences (without *la-*).

Use of the Passive

§199. a) The passive is the form of the verb in which the agent is not named. The agent either is unknown or is intentionally not identified: قتل أخوك *qutila ʾakhūka* 'Your brother was killed', أمرت *ʾumirta* 'you were ordered, instructed'; cf. §405 b.

> **Note 1.** Divine or supernatural powers (God, fate, etc.) are often left unmentioned: توفّي *tuwuffiya* 'He was taken (by God)', i.e., 'he died'.

> **Note 2.** The cause, origin, and instrument of passive action are occasionally rendered by *li-*, *min*, and *bi* (§§294 ff.): تراع له *turāʿu lahū* 'He was terrified of him', أسكر من الخمر *ʾuskira min-a 'l-khamri* 'He was made drunk by the wine', أرضعنا بها *ʾurḍiʿnā bihā* 'we were suckled by her'.

b) Intransitive reflexive verbs do not have a subject in the passive. As a rule, they then have have a prepositional complement: يسار إليها *yusāru ʾilayhā* 'It was traveled to, one travels to it', أختلف في ذلك *(ʾu)khtulifa fī dhālika* 'There was disagreement over that'.

§213. The subjunctive is distinguished by the -*a* morpheme. The supplementary suffixes are not extended: يقتل *ya-qtul-a*, تقتل *ta-qtul-a*, تقتلي *ta-qtul-ī*, أقتل *ʾa-qtul-a*, يقتلا *ya-qtul-ā*, تقتلا *ta-qtul-ā*, يقتلوا *ya-qtul-ū*, يقتلن *ya-qtul-na*, تقتلوا *ta-qtul-ū*, نقتل *na-qtul-a*.

§214. The jussive is distinguished by the absence of endings. The supplementary suffixes are not extended: يقتل *ya-qtul*, تقتل *ta-qtul*, تقتلي *ta-qtul-ī*, أقتل *ʾa-qtul*, يقتلا *ya-qtul-ā*, تقتلا *ta-qtul-ā*, يقتلوا *ya-qtul-ū*, يتلن *ya-qtul-na*, تقتلوا *ta-qtul-ū*, تقتلن *ta-qtul-na*, نقتل *na-qtul*.

§215. The energetic is distinguished by the -*anna* morpheme (energetic I) or by the -*an* morpheme (energetic II): يقتلن *ya-qtul-an(na)*, تقتلن *ta-qtul-an(na)*, أقتلن *ʾa-qtul-an(na)*, نقتلن *na-qtul-an(na)*. The supplementary suffixes -*ī*, -*ū*, are shortened before -*n(na)*: تقتلن *ta-qtul-in(na)*, يقتلن *ya-qtul-un(na)*, تقتلن *ta-qtul-un(na)*. In the dual, *-*ā-ann(a)* becomes -*ānni* without the shortening of *ā*; and in the fem. pl., *-*na-ann(a)* becomes -*nānni*: يقتلان *ya-qtul-ānni*, تقتلان *ta-qtul-ānni*, يقتلانّي *ya-qtul-nānni*, تقتلانّي *ta-qtul-nānni*.

> **Note 1.** On the spelling of يقتلن or يقتلا *yaqtulan*, see §11.3. The pausal form is يقتلا *yaqtulā*.

Imperfect Base

§216. The imperfect base in the active of the basic stem has three vowel classes: -*fʿal*, -*fʿil*, -*fʿul*. Among the vowel classes of the perfect base (§163) and the imperfect base, six combinations are possible:

1st	Perf. *faʿala* : Imperf. *yafʿulu*		4.	Perf. *faʿila* : Imperf. *yafʿalu*	
2nd	*faʿala* :	*yafʿilu*	5.	*faʿula* :	*yafʿulu*
3rd	*faʿala* :	*yafʿalu*	6.	*faʿila* :	*yafʿilu*

Most verbs of the pattern *faʿala* belong to classes 1 and 2 (see §163). The *a* of the imperfect base of those in class 3 is conditioned by a laryngeal or pharyngal: قرأ *qaraʾa* (يقرأ *yaqraʾu*) 'read, recite', ذهب *dhahaba* (يذهب *yadhhabu*) 'go away'. The perfect base *faʿila* regularly has the imperfect *yafʿalu* (class 4): شرب *shariba* (يشرب *yashrabu*) 'drink'. Likewise the imperfect *yafʿulu* (class 5) consistently belongs to perfect *faʿula*. Class 6 is represented solely by حسب *ḥasiba* (يحسب *yaḥsibu, yaḥsabu*) 'consider'.

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