

6,7. 'ظَلَّ-يَظِلُّ', 'بَات-يَبِيتُ': attributing the meaning of the 'خبر' to the 'اسم' during the day in the first and during the night in the second.

Example: "وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا" (Those who spend the night for their Lord, prostrating and standing [in worship].)

8. 'لَيْسَ': denying the meaning of the 'خبر' from its 'اسم', in the present time.

Example: the Malik Ashtar's saying:

أرجو إلهي و أخافُ دَنبِي و لَيْسَ شَيْءٌ مِثْلَ عَفْوِ رَبِّي

And sometimes for absolute deny, such as in "أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ"

9. 'دَامَ': to appoint a time for the verb as long as the 'خبر' lasts for the 'اسم' of it; therefore the must be a sentence before. 'دام' is an incomplete verb when 'ما' comes on it.

Example: "وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا" (He has enjoined me to [maintain] the prayer and to [pay] the zakat as long as I live)

10,11,12,13. 'فَتَى-يَفْتُو', 'انْفَكَ-يَنْفَكُ', 'بَرِحَ-يَبْرَحُ', 'زال-يزال': consistence of the 'خبر' for its 'اسم', provided that a 'نفي' means comes on it.

Example: "لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ" (We will keep on clinging to it until Moses returns to us)

Two principles in 'الأفعال الناقصة'

1. Precession of the 'اسم' to 'خبر', yet sometimes this changes and this change is:
A) Necessary, when the precession of 'خبر' is necessary before the coming of the incomplete verb.

Example: "كان في الدار صاحبها" in which the pronoun in the noun refers to the predicate.

B) Permissible, and this is in other than the necessary cases.

Example: "وكان حقاً علينا نصر المؤمنين"

2. The 'خبر' must not precede 'الأفعال الناقصة', but sometimes it changes A) necessarily B) unnecessarily

Refer to page 131