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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sharh Ibn Aqil – Lesson 98

Summary

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Topic: Necessity of Omission of the Khabar

Mandatory Omission of the Khabar in Oath Structures

In Arabic syntax, omitting the khabar (predicate) is mandatory in certain cases to maintain the intended meaning. One such instance involves the use of المبتدأ within an oath. For example, in the expression “لَعَمْرُكَ [قسمي] لأفعلنَّ” (“I swear by your life that I will do”), قسمي (my oath) is the omitted khabar, emphasizing the oath by leaving the predicate understood but unstated.

Not all oath expressions, however, fit this structure. For instance, “يَمِينُ اللَّهِ [قسمي]” cannot serve as an example here, as قسمي may be considered the mubtada' rather than the khabar, making the structure “قسمي يمين الله لأفعلنَّ” grammatically valid. This distinction underscores the selective application of omission in oath-based sentences.

Omission Based on the Nature of the Mubtada'

If the mubtada' is not explicitly related to an oath, omitting the khabar becomes non-mandatory. For example, in “عَهْدُ اللَّهِ [عَلَيَّ] لأفعلنَّ” (“The promise of Allah upon me to do”), the khabar may or may not be omitted without altering the meaning significantly.



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Omission of the Khabar in Accompaniment Structures

Another scenario requiring omission is when the muftada' is followed by a و (waw) indicating accompaniment. An example is “كُلُّ رَجُلٍ وَ صَبِيْعَتُهُ [مُقْتَرِنَانِ]” (“Every man and his property are coupled together”), where the khabar مُقْتَرِنَانِ (are coupled) is omitted but implied.

Some scholars argue that assuming a khabar in such cases is unnecessary, as the و can imply مع (with) and function similarly to an implied “is,” such as in “كُلُّ رَجُلٍ [كَائِنٌ] وَ [أَيُّ مَعَ] صَبِيْعَتُهُ” (“Every man is with his property”). This approach allows for a more nuanced interpretation of accompaniment without requiring an explicit khabar.