



IMAM SADIQ peace be upon him
ONLINE SEMINARY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sharh Ibn Aqil – Lesson 100

Summary

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Topic: Circumstances for Omitting the Muftada and the Possibility of Multiple Khabars

In Arabic grammar, the muftada is the subject of a nominal sentence and is typically explicit. However, there are specific circumstances where the muftada should be omitted. Additionally, there is a scholarly debate regarding whether a muftada can have multiple khabars simultaneously. This note explores these circumstances and debates, maintaining essential Arabic terms and expressions.

Circumstances Where the Muftada Should Be Omitted

1. Disconnected Adjective in Expressions of Praise. E.g:

مررتُ بزیدِ الکَرِیمِ

Here, "الکَرِیمِ" (the noble) is an adjective praising "زیدِ" (Zaid), and the muftada is omitted due to the structure of praise.

2. When the Khabar Is the Makhsus of "نعمَ" and "بئسَ"

In sentences where the khabar serves as the makhsus (specified object) of the verbs "نعمَ" (how excellent) and "بئسَ" (how wretched), the muftada is omitted:

نعمَ الرجلُ [هو] زیدُ



3. Idiomatic Expressions like "في ذمّي لأفعلنّ"

4. When the Khabar Is a Verbal Noun (Masdar) Standing in Place of a Verb

صبرٌ جميلٌ

The full meaning is "صبري صبرٌ جميلٌ" (My patience is a beautiful patience), with "صبري" (my patience) as the omitted muftada.

Multiple Khabars for a Single Muftada

The question of whether a single muftada can have multiple khabars is debated among grammarians. Ibn Malik asserts that it is permissible. An example supporting this view is: هذا حلّوٌ حامضٌ

In this sentence, "هذا" (this) is the muftada, and "حلّوٌ" (sweet) and "حامضٌ" (sour) are two khabars describing the muftada simultaneously.

Another example is found in the Quran:

«وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ»

Here, multiple attributes ("الْمَجِيدُ", "ذُو الْعَرْشِ", "الْوَدُودُ", "الْغَفُورُ") serve as khabars for the muftada "وَهُوَ" (and He).

Some scholars contend that multiple khabars are acceptable only if they are of the same type—both singular or both sentences. To challenge this view, they cite:

«فَإِذَا هِيَ حَيَّةٌ تَسْعَى»

(Quran 20:20).

In this verse, "هي" (it) is the muftada, "حَيَّةٌ" (a serpent) is the first khabar (singular noun), and "تَسْعَى" (moving swiftly) is the second khabar (a sentence), illustrating that khabars can be of different types.