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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sharh Ibn Aqil – Lesson 97

Summary

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Topic: Necessity of Omission of the Khabar

Mandatory Removal of Khabar after لولا الامتناعية (Lola Al-Imtina'iyah)

In cases where لولا الامتناعية (Laula Al-Imtina'iyah) is used, such as in the expression, “لولا عليٌّ [موجودٌ] لهلك عمرٌ” (“If it weren't for Ali, Umar would have perished!”), the khabar is often omitted. Here, موجودٌ is the omitted khabar, indicating general being. This omission is essential due to its implication of universal existence, or كون مطلق (absolute being).

Differing Opinions on the Omission of Khabar after لولا

Scholars have debated the requirement to omit the khabar in structures following لولا. Three main perspectives have emerged:

1. Frequent but Not Universal Omission: Some scholars argue that omitting the khabar is common but not obligatory in all instances.
2. Absolute Omission with Interpretations for Exceptions: A stricter stance holds that the khabar should always be omitted after لولا. In cases that deviate from this rule, scholars suggest ta'wil (interpretation) to reconcile the presence of the khabar with this principle.



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3. Conditional Omission Based on the Nature of Being: A nuanced position dictates that if the khabar indicates **كون مطلق** (absolute being), it must be omitted. However, if it signifies a **كون مقيد** (restricted being), the omission depends on further considerations.

Treatment of Restricted Being (كون مقيد)

When the khabar implies **كون مقيد**:

- If no evidence shows what the khabar was, it must be stated explicitly to convey the intended meaning.
- Otherwise, omitting the khabar is permissible.