

المستثنى

Definition and Parts:

It is the noun after the 'أداة الإستثناء' (means of exception) that is excepted from the preposition before it. It is usually accusative.

Example: "فَشَرَبُوا مِنْهُ إِلَّا قَلِيلاً مِنْهُمْ" (the drank from it except few of them (who did not))

'إستثناء' has four parts:

1. 'حكم' proposition
2. 'أداة الإستثناء' such as 'إلا'
3. 'المستثنى' (excepted), such as 'قليلاً' in the verse
4. 'المستثنى منه' (excepted-from), such as 'و' (they) in 'شَرَبُوا'

المستثنى	أداة الاستثناء	المستثنى منه	الحكم
زيداً	إلا	القوم	جاء

Types of the 'أداة الإستثناء'

1. 'حرفي' (prepositional) that is 'لما، خلا، عدا، حاشا، لَمَّا'
2. 'اسمي' (noun) that is 'بِيدٍ، سِوَى، غير'
3. 'فعلي' (verb) that is 'لا يكون، خلا، عدا، حاشا'

All of them are non-derivative and do not have dual or plural. The main one is 'إلا' due to predominant usage.

Divisions of 'استثناء':

Regarding the nature of the 'مستثنى' and the 'مستثنى منه', 'استثناء' is of two types:

1. 'متصل', when they are of the same nature

Example: "قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ- إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ" (He said, 'By Your might, I will surely pervert them, except Your exclusive servants among them.')

2. 'منقطع', when the 'مستثنى' is of a different nature

Example: "لا يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلاماً" (Therein they will not hear vain talk, but only 'Peace!')

الإستثناء التام و الإستثناء الناقص

If the 'مستثنى منه' is brought in the sentence, the 'استثناء' is 'تام' (complete).

Example: "قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ- إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلِصِينَ"

And if it is not, the 'استثناء' is 'ناقص' (incomplete).

Example: "لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ" (no one touches it except the pure ones)

I'rab of the 'مستثنى':

The excepted by 'إلا' may have:

A. 'نصب'

A) In 'الاستثناء التام المتصل' such as in "فَشْرَبُوا مِنْهُ إِلاَّ قَلِيلاً مِنْهُمْ"

B) In 'الإستثناء التام المنقطع' such as in "فسجد الملائكة كلهم أجمعون إلا إبليس" (all and every the angels prostrated together, except Iblis (Satan))

C) When the 'مستثنى' precedes the 'المستثنى منه', such as in:

و ما لى إلا آل أحمد شيعة و ما لى إلا مذهب الحق مذهب

B. The *i'rab* that the effector before 'إلا' decides and this is in 'الإستثناء المفرغ' in which the excepted is sometimes the subject, such as in "و ما يعلم تأويله إلا الله" (But no one knows its interpretation except Allah), or 'نائب الفاعل', such as in "فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ" (So shall anyone be destroyed except the transgressing people?), or 'مبتدا/خبر' such as in "و أن ليس للإنسان إلا ما سعى" and 'مفعول' such as in "و لا تقولوا على الله إلا الحق" or 'مفعول به' such as in "و ما محمد إلا رسول" or 'مفعول مطلق' such as in "ما ندرى ما" or 'مفعول مطلق' such as in "لم يلبثوا إلا ساعة من نهار" or 'مفعول له' such as in "و ما أرسلناك إلا رحمة للعالمين" or 'مفعول مطلق' such as in "و ما نرسل المرسلين إلا مبشرين و منذرين" or 'حال' such as in "و ما نرسل المرسلين إلا مبشرين و منذرين".

C. Both 'نصب' or the *i'rab* of 'بدل' of the 'مستثنى منه' are permissible. This is in 'الإستثناء التام المتصل' when there is negation, such as in "فلا يؤمنون إلا قليلاً"

The 'مستثنى' by other than 'إلا' is of four types:

1. The excepted by 'بغير / سوى / بيد' is always 'مجرور'.
2. The excepted by 'لا يكون / ليس' is always 'منصوب'.
3. The excepted by 'حاشا / خلا / عدا' is 'مجرور' or 'منصوب'.
4. The excepted by 'لما' gets the *i'rab* that the effector demands.