



Al-Istitsnā' Al-Tām Al-Manfī Al Muttaṣil In Surah An-Nisā': A Syntactic And Analytical Study

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ABSTRACT

This article explores the syntactic structure of *istithnā' tām manfī muttaṣil* in Sūrat al-Nisā', a refined grammatical construction that plays a crucial role in interpreting restrictions and exceptions within Qur'anic discourse. This form of exception arises when a negated main clause is followed by an exception that belongs to the same semantic category as the excluded whole, making it a true exception. Despite its frequency in Qur'anic texts, this structure has received limited attention in focused grammatical analyses of a single surah. Accordingly, this study aims to examine its syntactic forms, grammatical functions, and semantic implications as found in selected verses of Sūrat al-Nisā'. Employing a qualitative descriptive method and content analysis, data were drawn directly from the Qur'an and examined through the lens of classical Arabic grammar. The findings identify several verses—such as 4:19, 4:92, and 4:148—where this structure serves to reinforce prohibitions, delineate legal boundaries, and specify exceptions to general commands. The study concludes that a precise understanding of this exception structure enhances both syntactic interpretation and the legal reading of Qur'anic verses.

Keywords: *Istitsnā', Tām Manfī Muttaṣil, Surah An-Nisā', Syntactic And Analytical Study.*

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INTRODUCTION

As the holy book of Muslims, the Qur'an has a unique linguistic structure full of rhetorical beauty (Erdy, 2025). The language of the Qur'an is not only of high aesthetic value, but also contains legal and ethical dimensions and comprehensive life guidance (Habibah & Setyudin, 2024). One of the interesting linguistic aspects to study is the structure of the exception, a linguistic technique that serves to exclude certain rules or laws that apply to the entire previous sentence (Al-Saadi, 2006; McGregor, 2024). In grammar, exception is an important topic because it is directly related to the meaning and law contained in the sentence.

The forms of *al-istitsnā' al-tām*, *al-manfī*, and *al-muttaṣil*—with the first referring

to a complete preceding clause, the second involving a negation element, and the third being a type of *al-istitsnā' al-manfī*—convey a semantic depth that extends beyond grammatical structure, encompassing both legal interpretation and the intended meaning of the verse (الحمصي & طاهر, ٢٠٢٢). In the context of tafsir and uṣūl al-fiqh, such exceptions can significantly impact the legal ruling, as they may serve to emphasize the limitations of commands or prohibitions within the revealed texts. While *al-istitsnā'* carries semantic and legal implications, this study is primarily concerned with its syntactic structure and grammatical function, particularly in the form of *al-istitsnā' al-tām al-manfī al-muttaṣil*.

Among the types of *al-istitsnā' al-tām*, there are two forms: *al-istitsnā' al-muttaṣil* (connected exception), where the *mustathnā* and *al-mustathnā minhu* belong to the same category or genus, and *al-istitsnā' al-munfaṣil* (disconnected exception), where the *mustathnā* differs in kind from *al-mustathnā minhu*. This study focuses exclusively on *al-istitsnā' al-tām al-manfī al-muttaṣil*, which not only has a clear grammatical structure but also directly influences the clarity of interpretation in negated contexts.

Sūrat al-Nisā' is one of the Madinan surahs that contains various legal rulings related to family, inheritance, social relations, and justice (Lowry, 2022; لطفي dkk., 2021). This surah includes a number of verses that employ the structure of exception and specification (*al-istitsnā' wa al-taḥdīd*), which—when analyzed grammatically—can lead to new understandings of legal formulation (القطان, ٢٠٠٠). However, understanding this exceptional structure requires linguistic precision, especially in the context of prohibitions, where minor differences in sentence structure can significantly affect the overall meaning. Sūrat al-Nisā' is particularly relevant for this syntactic study due to its frequent use of negative legal constructions, many of which include exception patterns that reflect deep grammatical structure. The recurrence of such constructions provides a fertile ground for analyzing the functional role of exception within Qur'anic syntax.

Multiple previous studies have been conducted on the form of *al-istitsnā'* in the Qur'an, addressing various aspects of this stylistic feature. Adiansyah (2022) in his study, analyzed the particle of exception *illā* in Sūrat al-Tawbah and discussed the variations of exception, such as *al-tām* and *ghayr al-tām*. However, he did not address the concept of exception within exception, nor its relation to the legal context. Qadir (2023) in his thesis, focused on *al-istitsnā' al-munqaṭi'* in the Qur'an through an interpretive study, with particular attention to the grammatical analysis (*i'rāb*) and the syntactic position of the exception within the sentence. However, the study did not shed light on *al-istitsnā' al-manfī*. In the same context, Muhammad Thahir (2022) in his article "*al-istitsnā' al-munqaṭi': its concept, rulings, and semantic functions*", explored the concept of disconnected exception, focusing on the comparison between affirmative and negative contexts, without concentrating on any specific surah.

It is evident from previous studies that no specialized research has been conducted to deeply analyze *al-istitsnā' al-tām al-manfī al-muttaṣil* in Sūrat al-Nisā', despite the fact

that this type of exception has a direct impact on understanding the correct meaning of the verses. In Arabic linguistics, syntactic analysis (*taḥlīl naḥwī*) is not limited to formal parsing, but serves as a key to understanding meaning encoded within sentence structures. Hence, analyzing the syntax of exceptions can illuminate interpretive nuances that may be overlooked in purely semantic or legal readings.

This study aims to identify the forms of *al-istitsnā' al-tām al-manfī al-muttaṣil* found in Sūrat al-Nisā' and to analyze them through a purely syntactic (*nahwu*) approach by examining their syntactic structures, positions within the sentence, and grammatical functions (*i'rāb*) in the context of Qur'anic verses. The focus of this study is not on tafsir or legal interpretation, but rather on how this type of exception structure shapes unique syntactic relationships in the Arabic language. It is hoped that this research will contribute to the field of Arabic linguistics—particularly *nahwu*—by providing data and analysis grounded in Qur'anic texts.

To examine the syntactic manifestations of this structure in detail, the study compiles ten selected verses from Sūrat al-Nisā' that clearly demonstrate the form of *al-istitsnā' al-tām al-manfī al-muttaṣil*. These verses were chosen based on the presence of both a negated main clause and a subsequent exception with *illā*, maintaining the syntactic connection between the *mustathnā* and the *mustathnā minhu*. A table is provided to present the verses alongside their grammatical components, after which each verse is analyzed in terms of structure, *i'rāb*, and function.

RESEARCH METHODOLOGY

This study employs a descriptive-analytical approach by identifying and analyzing the occurrences of *al-istitsnā' al-tām al-manfī al-muttaṣil* in Sūrat al-Nisā'. The research is qualitative in nature, relying on linguistic analysis to explore the syntactic structure and grammatical function (*i'rāb*) of exception constructions within the selected verses. The primary data consist of Qur'anic verses from Sūrat al-Nisā' that meet the following criteria: (1) the sentence preceding the exception is complete (*tām*), (2) the sentence includes a negation (*manfī*), and (3) the exception is connected (*muttaṣil*) to the element it excludes, typically marked by the particle *illā*. These criteria are based on classical grammatical definitions of exception, as outlined in traditional Arabic grammar sources.

The primary source of data is the Qur'an itself, as the main text analyzed for syntactic features. Secondary sources include classical and contemporary grammar books, previous studies, academic journals, and relevant scholarly documents, all of which were gathered through a comprehensive literature review. The collected data were analyzed using syntactic parsing (*taḥlīl naḥwī*) to identify the grammatical components of each verse, describe their sentence structure, and interpret their grammatical roles within the larger syntactic context. The analysis process involved classifying the exception patterns, describing their position and function.

RESULT AND DISCUSSION

The Concept Of Al-istitsnā' Al-Tām Al-Manfī Al-Muttaṣil

Al-istitsnā' al-tām al-manfī is the expression of exception in which both the *mustathnā* (the excluded element) and the *mustathnā minhu* (that from which it is excluded) are mentioned, and it is preceded by a particle of negation or something that resembles a negation (الْأَجْزُومِي, د.ت). The *mustathnā* is a noun in the accusative case (*manṣūb*) that comes after one of the exception particles (*adawāt al-istitsnā'*), and it serves to contradict what came before it in terms of ruling. As for the *mustathnā minhu*, it is the noun that appears before the exception particle (نعمة, د.ت).

The *mustathnā* with *illā* is put in the accusative case if the sentence is complete (*tām*) and affirmative (*mūjib*), as in: "Qāma al-qawmu illā Zaydan" (The people stood up, except Zayd), and "Kharaja al-nāsu illā 'Amran" (The people went out, except 'Amr). And if the sentence is complete and negative (*tām manfī*), then both the nominative case (*raf'*) as a substitute (*badal*) of the *mustathnā minhu*, and the accusative case (*naṣb*) as an exception are permissible, as in: "Mā qāma al-qawmu illā Zaydan" and "illā Zaydun" (ابن عقيل, د.ت).

Ibn Hishām pointed out in *Mughni al-Labīb* that the *al-mustathnā* in a *kalām tām manfī* permits two grammatical interpretations: *naṣb* as *al-istitsnā'* or *ittibā'* as *al-badal* (الأنصاري, د.ت). Similarly, al-Raḍī al-Astarābādī mentioned in his commentary on *al-Kāfiyah* that when *al-istitsnā'* is *tām* and *manfī*, the *al-mustathnā* may be either in the accusative case (*naṣb*) or follow what precedes it (*ittibā'*), due to the syntactic flexibility provided by the presence of negation (الأستراباذي, ١٩٩٤).

Meanwhile, in the book *Ma'ānī Nahwiyyah: Asālībuha wa Alfāzuha 'inda al-'Arab* by 'Abd al-Majīd ibn Muḥammad ibn 'Alī Ghālī, *al-istitsnā' al-tām al-manfī* is also referred to as *al-istitsnā' al-tām ghayr al-muthbat*. In such a construction, the *al-mustathnā minhu* appears as a definite noun, followed by the exception particle, then the *al-mustathnā* in the accusative case. It is also permissible, however, for the *al-mustathnā* to follow the grammatical case of the *al-mustathnā minhu* as *al-badal*, when the sentence is negative or interrogative in meaning. Therefore, it is considered *istithnā' tām*, since it includes both the *al-mustathnā* and the *al-mustathnā minhu*, and it is *ghayr muthbat* because it occurs in a negative or interrogative sentence. For example: "Mā jā'a al-qawm illā Khālidan", "Hal jā'a al-qawm illā Khālidan?"; and it is also correct to say: "Mā jā'a al-qawm illā Khālid", "Hal jā'a al-qawm illā Khālid?", where *Khālid* is in the nominative case as *al-badal* from *al-mustathnā minhu* (الغبلي, ٢٠٠٣).

Al-muttaṣil is the form in which the *al-mustathnā* and *al-mustathnā minhu* belong to the same category. It is also known as *al-istitsnā' al-ḥaqīqī* (the real exception), and its function is to specify a general expression (*taḥṣīṣ al-'ām*) (Efendi, 1828). For example: "Jā'a al-qawmu illā rajulan marīḍan" (The people came except a sick man), where the phrase "*rajulan marīḍan*" belongs to the same class as "*al-qawm*", since both refer to rational created beings (*makhḷūq 'āqil*).

This flexibility underscores the need for grammatical attentiveness when parsing such structures. A misidentification of the sentence as *tām* or *ghayr tām*, or of the polarity as *manfī* or *mūjib*, can lead to incorrect i'rāb and subsequently alter the interpretive meaning of the sentence. Therefore, careful structural analysis is essential. Ultimately, while the meaning of these exceptions remains semantically stable—pointing to exclusion of part from a whole—their structural expression in Arabic grammar highlights the language's syntactic richness. Understanding this form deepens one's appreciation of how grammar contributes to both meaning and stylistic nuance in Qur'anic expression.

Al-istitsnā' Al-Tām Al-Manfī Al-Muttaṣil In Sūrat Al-Nisā'

In *Sūrat al-Nisā'*, there are ten verses that contain the form of *al-istithnā' al-tām al-manfī al-muttaṣil*. This structure is a linguistic construction that combines a complete exception (*tām*) with a negation that is directly connected to the main clause. In syntactic analysis, this phenomenon is of great importance, as it influences the understanding of both the meaning and the grammatical structure of these verses:

Table of Al-Istitsnā' Al-Tām Al-Manfī Al-Muttaṣil in Sūrat al-Nisā'

No	Al-Kalimah	Al-Āyah	Nafy Aw Shibh	Adātu Al-Istitsnā'
1	وَلَا تَعْضُلُوهُمْ لِيَذْهَبُوا بِبَعْضِ مَا اتَّيْتُمُوهُمْ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ	19	لا	إلا
2	مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ	66	ما	إلا
3	لَا تُكَلِّفُ إِلَّا نَفْسَكَ	84	لا	إلا
4	وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً	92	ما	إلا
5	لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ	95	لا	غير
6	وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ	113	ما	إلا
7	لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ	148	لا	إلا
8	فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا	155	لا	إلا
9	وَأَنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ	159	ان	إلا
10	وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ	171	لا	إلا

A verse-by-verse analysis is provided below to highlight the grammatical structure, i'rāb, and contextual meaning of *al-istitsnā' al-tām al-manfī al-muttaṣil* as it appears in each instance within *Sūrat al-Nisā'*:

1. Sūrat al-Nisā', al-āyah 19

"وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ .

In this verse, we observe *al-istitsnā' al-tām al-manfī al-muttaṣil* through the use of *illā*, which functions as an exception to what was previously stated. *Illā* serves to specify an action that is not permissible toward women except in the case that they commit *fāḥishah mubayyinah*. In this context, *illā* acts as a particle of restriction, conveying rejection or negation of an undesirable action (i.e., continuing to mistreat women without legitimate reason) (الألوسي, ١٩٩٤). This exception is *muttaṣil* because there is a direct connection between the word *illā* and the clause that follows it, *an ya'tina bifāḥishah mubayyinah*.

Wa lā ta'dulūhunna: this clause is coordinated by the conjunction *wa* with *an tarithū*. *Hunna* is an attached pronoun referring to the third-person plural feminine, in the accusative case as *maf'ūl bihi*, indicating that the intended meaning is: it is not permissible for you to prevent them from marrying. The particle *lā* is used for emphasizing negation.

Litaḍhabū biba'di mā: the *lām* is a preposition indicating reason (*ḥarf jar li-al-ta'lil*). *Taḍhabū* is a present verb in the subjunctive form (*manṣūb*) due to an implied *an* after the *lām*. Its subjunctive sign is the omission of the *nūn* as it belongs to the *af'āl khamsah*. The *wāw* is a subject pronoun in the nominative case, and the *alif* is a phonetic differentiator (*fāriqah*). The clause *an* and what follows is a verbal noun construction (*maṣdar mu'awwal*) in the genitive case related to the *lām*, and the prepositional phrase is connected to *yaḥillu*. *Bi-ba'd* is a *jār wa majrūr* phrase linked to *taḍhabū*. *Mā* is an *ism mawṣūl* (relative noun) in the genitive case due to its construction in *iḍāfah*.

Ātaytumūhunna: a past verb (*fi'l māḍī*) built on *sukūn* because it is connected to the pronoun of the addressees. *Tā'* is an attached subject pronoun in the nominative case. *Wāw* is used here to preserve phonetic flow, and *hunna* is a third-person plural feminine pronoun in the accusative position (*maf'ūl bihi*). The entire phrase is the *ṣilat al-mawṣūl* (relative clause) and has no syntactic position in itself. The *mīm* indicates masculine plural.

Illā an ya'tina: *illā* is the particle of exception (*'adāt al-istithnā'*). *An* is a *ḥarf maṣdarī wa naṣb*. *Ya'tina* is a present verb built on *sukūn* due to its connection to the feminine plural pronoun (*nūn al-niswah*), which acts as the subject (*marfū'*). The clause *an* and what follows can be interpreted as a verbal noun in the accusative position, functioning either as a discontinuous exception or as a specification of an implied adverbial phrase or causal clause—such as: do not prevent them at all times except when they commit *fāḥishah*, or because they commit *fāḥishah*.

Bifāḥishah mubayyinah: a *jār wa majrūr* phrase connected to *ya'tina*. *Mubayyinah* is a *na't* (adjective) of *fāḥishah* and follows it in grammatical case (*majrūr*).

2. Sūrat al-Nisā', al-āyah 66

مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ."

In this verse, *illā* functions as a particle of exception, indicating an exclusion from the previous statement. The particle *illā* here serves a negating role, suggesting that most people did not perform the mentioned action, except for a small group who actually did. This exception is *muttasīl* because it is directly connected to the preceding sentence, which clarifies that only a *qalīlun* (few) among them carried out the act in question.

According to al-Zamakhsharī in his *al-Kashshāf*, when interpreting the verse *wa mā fa'alūhu illā nas, qalīlun minhum*, he describes this as a severe rebuke. The word *qalīlun* is in the nominative case (*marfū'*) as a substitute (*badal*) for the *wāw* in *fa'alūhu*. There is also a recitation *illā qalīlan* with the accusative case (*manṣūb*), either based on the original rule of exception or interpreted as *illā fi'lan qalīlan* (الزحشري, ٢٠٠٥).

The pronoun *hu* in *fa'alūhu* is an attached pronoun in the accusative position (*maf'ūl bihi*), and the sentence *mā fa'alūhu* serves as the result of a non-jāzim conditional and thus has no syntactic position (*lā maḥalla lahā min al-i'rāb*). *Illā* in this context is a particle of restriction (*'adāt ḥaṣr*) and carries no syntactic function. *Qalīlun minhum* is a noun in the nominative case (*marfū'*) because it serves as a *badal* from the pronoun *wāw* in *fa'alūhu*—considered by the Baṣrans as a partitive substitution (*badal ba'd min kull*), and by the Kūfans as coordinated apposition (*'atf nasq*). *Minhum* is a *jār wa majrūr* phrase related to an omitted adjective modifying *qalīlun*.

3. Sūrat al-Nisā', al-āyah 84

لَا تُكَلِّفُ إِلَّا نَفْسَكَ."

In this verse, the use of *illā* as a particle of exception indicates an exclusion from the command addressed to the individual. *Illā* functions as a restrictive particle (*'adāt al-istithnā'*) showing that the obligation applies solely to the person himself and not to others (الفراحي, ١٣٨٩). This exception is *muttasīl*, and it may be considered connected due to its relationship with the word *naḥsak*, which is the subject of the verb *tukallifu*.

Lā tukallifu: *lā* is a negating particle that has no grammatical effect (*lā naḥyah lā 'amala lahā*). *Tukallifu* is a present verb in the passive voice (*mabnī lil-majhūl*) in the nominative case (*marfū'*) marked by ḍammah. Its subject (*nā'ib al-fā'il*) is an obligatory implied pronoun (*ḍamīr mustatir wujūban*) referring to *anta* (you).

Illā naḥsak: *illā* is a particle of exception, and *naḥsak* is the *mustathnā* (the excluded element), in the accusative case (*manṣūb*) with fathah. The *kāf* is an attached pronoun (*ḍamīr muttasīl*) built on fathah and in the genitive case (*majrūr*) due to its status in the iḍāfah construction. That is, the meaning becomes: you are only held responsible for your own self. Here, the *muḍāf* (the implied noun, such as 'action') is omitted, and the *muḍāf ilayh* (*naḥsak*) takes its place in the sentence.

4. Sūrat al-Nisā', al-āyah 92

"وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً."

In this verse, *illā* functions as a particle of exception to indicate the exclusion from the prohibition of killing a believer, which is not permitted except in the case of a mistake. The particle *illā* serves here as a restrictive negation, affirming that killing among believers is absolutely forbidden unless it occurs unintentionally (الطبري, ٢٠٠٠). This is a *muttasīl* exception, as it is directly connected to the statement emphasizing that killing a believer is prohibited except in the case of error.

Wa mā kāna li-mu'minin: *wa* is an introductory conjunction (*istīnāfiyyah*). *Mā* is a negating particle without syntactic effect (*lā 'amala lahā*). *Kāna* is a complete past verb (*fi'l māḍin tāmm*) in the indicative mood, built on fathāh, meaning "valid," "appropriate," or "possible." *Li-mu'minin* is a *jār wa majrūr* phrase connected to *kāna* or to its omitted predicate.

Wa an yaqtula mu'minan: *an* is a subordinating particle (*ḥarf maṣdarī wa naṣb*). *Yaqtula* is a present verb in the subjunctive form (*manṣūb*) due to *an*, marked by the fathāh, and its subject is an implicit pronoun (*ḍamīr mustatir*) referring to *huwa*.

Mu'minan is the object (*maf'ūl bihi*) in the accusative case (*manṣūb*) with fathāh. The clause *an yaqtula mu'minan* functions as a verbal noun (*maṣdar mu'awwal*) in the nominative case, serving as the subject of *kāna* or as the predicate in the case that *kāna* is incomplete (*nāqiṣah*).

Illā khaṭa'an: *illā* is the particle of exception, and the *mustathnā* is omitted, understood from the context. *Khaṭa'an* is an accusative noun serving either as a *maf'ūl li-ajlih* (object of cause) or as *ḥāl* (circumstantial adverb), i.e., except in the case of a mistake. In this interpretation, the excluded item of *illā* is a descriptor of the action—meaning: except an act of killing that occurs *khaṭa'an* (by mistake).

5. Sūrat al-Nisā', al-āyah 95

"لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ."

In this verse, *illā* is not explicitly used, but an exception is implied through the phrase *ghayru ūlī al-ḍarar*, which refers to those who are exempt from participating in combat due to physical limitations or other valid reasons. These individuals are not held to the same obligations as those who are capable of fighting (الرازي, t.t.). Although *illā* is not overtly present, the exception still occurs and is considered *muttasīl* (connected).

Lā yastawī al-qā'idūn: *lā* is a negating particle that has no syntactic effect (*lā nafiyyah lā 'amala lahā*). *Yastawī* is a present tense verb in the indicative mood (*marfū'*) with a ḍammah estimated on the *yā'* due to heaviness (*ta'aḍḍur*). *Al-qā'idūn* is the subject (*fā'il*) in the nominative case (*marfū'*) with a *wāw* as the plural marker because it is a sound masculine plural; the *nūn* is a substitute for the singular tanwīn.

Min al-mu'minīn ghayru: min al-mu'minīn is a *jār wa majrūr* phrase, functioning as a circumstantial expression (*ḥāl*) omitted from *al-qā'idūn*. *Ghayru* is an adjective (*ṣifāh*) for *al-qā'idūn*, in the nominative case (*marfū'*) with a *ḍammah*.

Ūlī al-ḍarar: ūlī is a possessive plural noun in the genitive case (*majrūr*) marked by *yā'*, as it follows the pattern of sound masculine plural attachment. It is in an *idāfah* construction with *al-ḍarar*, which is also in the genitive case (*majrūr*) marked by *kasrah*.

6. Sūrat al-Nisā', al-āyah 113

"وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ."

In this verse, *illā* functions as a restrictive particle (*ḥarf ḥaṣr*) indicating that those who go astray mislead only themselves and not others. *Illā* here emphasizes that their efforts have no effect on anyone except their own selves (ابن عاشور, ١٩٨٤). This is a *muttasīl* exception, as it directly links the verb *yuḍillūna* with its subject *anfusahum*.

Wa mā yuḍillūna: wa is an introductory conjunction (*istīnāfiyyah*). *Mā* is a negating particle with no syntactic effect (*lā 'amala lahā*). *Yuḍillūna* is a present tense verb (*fī 'l muḍāri'*) in the indicative mood (*marfū'*) with *nūn thubūt* as it belongs to the five verbs (*al-af'āl al-khamsah*). The *wāw* is an attached pronoun (*ḍamīr muttasīl*) functioning as the subject (*fā'il*).

Illā anfasahum: illā is a particle of restriction (*'adāt ḥaṣr*) and carries no syntactic function. *Anfasahum* is the object (*maf'ūl bihi*) in the accusative case (*manṣūb*) marked by *fathāh*, and *hum* is an attached pronoun referring to the third person plural, in the genitive case (*majrūr*) due to the *idāfah* construction.

7. Sūrat al-Nisā', al-āyah 148

"لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ."

In this verse, *illā* functions as a particle of restriction (*ḥarf ḥaṣr*) indicating an exception regarding the wronged person. This *illā* emphasizes that the wronged individual is permitted to express the offense, whereas such expression is not allowed for others. This is a *muttasīl* exception, as it is directly linked to the clause stating that Allah does not love public expression of offensive speech except from the one who has been wronged (القرطبي, ١٩٦٧).

Lā yuḥibbu Allāhu al-jahra bi-s-sū'i: lā is a negating particle with no syntactic function (*lā nafyah lā 'amala lahā*). *Yuḥibbu* is a present tense verb in the indicative mood (*marfū'*) marked with *ḍammah*. *Allāh* is the subject (*fā'il*), in the nominative case (*marfū'*), glorified by the *fathāh* of reverence. *Al-jahr* is the object (*maf'ūl bihi*) in the accusative case (*manṣūb*) marked by *fathāh*. *Bi-s-sū'i* is a *jār wa majrūr* phrase connected to *al-jahr*.

Min al-qawli illā man ḡulima: min al-qawl is another *jār wa majrūr* phrase, functioning as a circumstantial qualifier (*ḥāl*) omitted from *al-sū'*. *Illā* is the particle of exception. *Man* is a relative pronoun (*ism mawṣūl*) in the accusative case (*manṣūb*)

functioning as the *mustathnā* in place of the omitted noun. It serves to mean: "except the expression by the one who has been wronged." *Ẓulima* is a past passive verb (*fi'l māḍī mabnī lil-majhūl*) in the perfect tense, built on fathāh. The agent of the passive verb (*nā'ib al-fā'il*) is an implicit pronoun (*ḍamīr mustatir*) referring to *huwa*. The clause *ẓulima* is the relative clause (*ṣilah al-mawṣūl*) with no syntactic position (*lā maḥalla lahā min al-i'rāb*).

8. Sūrat al-Nisā', al-āyah 155

"فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا".

In this verse, *illā* functions as a particle of negation indicating that only a small number of people believe. This exception clarifies that the number of believers is few in comparison to the majority who do not believe. According to al-Zamakhsharī, in his *al-Kashshāf*, while interpreting the verse (*fa-lā yu'minūna illā qalīlan*), he explains that it refers to a weak, insignificant form of belief, such as their belief in the One who created them, while they disbelieve in others besides Him. Alternatively, he interprets *qalīlan* as rhetorical for nonexistence (*'adam*) (الزمخشري, ٢٠٠٥).

Fa-lā yu'minūna: *fa'* is an introductory particle (*istīnāfiyyah*). *Lā* is a negating particle (*lā nafiyyah lā 'amala lahā*). *Yu'minūna* is a present tense verb (*fi'l muḍāri'*) in the indicative mood (*marfū'*) with the sign of *thubūt al-nūn* as it belongs to the five verbs (*al-af'āl al-khamsah*). The *wāw* is an attached pronoun (*ḍamīr muttasīl*) in the nominative case, functioning as the subject (*fā'il*).

Illā qalīlan: *illā* is a particle of restriction (*'adāt ḥaṣr*) and carries no syntactic effect. *Qalīlan* is in the accusative case (*manṣūb*) marked by fathāh, and serves as an adjective (*ṣifah*) for a deleted verbal noun (*maṣdar muḥdhūf*), meaning: "except a little belief" (*illā imānan qalīlan*).

9. Sūrat al-Nisā', al-āyah 159

"وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ".

Illā in this verse functions as a particle of restriction (*ḥarf ḥaṣr*) indicating that all *ahl al-kitāb* will believe in Prophet 'Isā ('alayhi al-salām) before their death. This is a *muttasīl* exception because it is directly connected to the clause stating that they will ultimately believe—none of *ahl al-kitāb* will remain in a state of disbelief.

Wa in min ahl al-kitāb: The sentence is elliptical and oath-based, estimated as: *wa in min ahl al-kitāb aḥad illā la yu'minanna bihi*. *Wa* is a conjunction for initiating the sentence (*istīnāfiyyah*). *In* here means *mā min* (negation), introducing the phrase. *Min ahl* is a *jār wa majrūr* phrase in the accusative case (*manṣūb*) functioning as the fronted predicate of the assumed subject. *Al-kitāb* is a genitive noun (*muḍāf ilayh*) with kasrah. *Aḥad* is the delayed subject (*ism mā mu'akhar*) and may be understood as the hidden subject of the sentence. *Min ahl al-kitāb* is the fronted predicate (*khavar muqaddam*) of the implied *mubtada'* (*aḥad*).

Illā la yu'minanna bihi: *Illā* is a particle of restriction (*ḥarf ḥaṣr*) with no syntactic function. *La yu'minanna*: *lām* is the emphatic particle linked to the response of the

oath. *Yu'minanna* is a present tense verb in the indicative mood (*marfū'*), built on *fath* due to its attachment to *nūn al-tawkīd al-thaqīlah*. The *nūn* has no syntactic role (*lā maḥalla lahā*). The subject is an implied pronoun (*ḍamīr mustatir*) referring to *huwa*. *Bihi* is a *jār wa majrūr* phrase linked to *yu'minanna*. The clause is the response to the oath (*jawāb al-qasam*) and has no syntactic position.

Qabla mawtihi: The phrase functions as a circumstantial adverb (*ḥāl*) in the accusative position. *Qabla* is a temporal adverb (*ẓarf zamān*) connected to *yu'minanna*, marked by *fathah*. *Mawtihi* is a genitive construct (*iḍāfah*), with *mawt* in the genitive case (*majrūr*) and the pronoun *hā'* as an attached genitive pronoun (*ḍamīr muttaṣil*) referring to the individual mentioned.

10. Sūrat al-Nisā', al-āyah 171

"وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ."

In this verse, *illā* functions as a particle of negation indicating the exception from speaking about Allah. It affirms that nothing should be said about Allah except the truth. This is a *muttaṣil* exception because it is directly connected to the preceding statement, which prohibits speaking about Allah except with truth.

Accordingly, every verse in *Sūrat al-Nisā'* that contains the form of *al-istithnā' al-tām al-manfī al-muttaṣil* employs *illā* to emphasize a precise and defined exception. Each instance of exception is followed by a noun influenced by *illā*, indicating a clear specification in the rulings conveyed by these verses.

Wa-lā taqūlū 'alā Allāh: The phrase is coordinated with *lā taghlū* and shares its syntactic structure. *'Alā Allāh* is a *jār wa majrūr* construction, expressing emphasis and reverence.

Illā al-ḥaqq: *Illā* is a particle of restriction (*ḥarf ḥaṣr*) with no syntactic function. *Al-ḥaqq* is the direct object (*maf'ūl bihi*) in the accusative case (*manṣūb*) marked with *fathah*.

Innamā in this context is *kāffah wa makfūfah*—used for emphasis, having no effect on the grammar of what follows (صالح, ٢٠١٠).

CONCLUSION

Al-istithnā' al-tām al-manfī al-muttaṣil is considered one of the most precise syntactic constructions in the Arabic language. It consists of a *mustathnā* (the excluded element) and a *mustathnā minhu* (the base set), preceded by a negation, and the relationship between the two must be one of the same category (*jins*), making it a true or complete exception. In terms of grammatical parsing (*i'rāb*), this structure allows for two possibilities: accusative (*naṣb*) as an exception, or nominative (*raf'*) as a substitute (*badal*), as clarified by Ibn Hishām and al-Raḍī. This study identified ten instances of this exception type in *Sūrat al-Nisā'*, each of which revealed unique syntactic and semantic functions—contributing to limiting generality, reinforcing negation, or clarifying legal rulings. Examples include: "*Wa mā fa'alūhu illā qalīlun minhum*" and "*Wa lā taqūlū 'alallāhi illā al-ḥaqq*". These findings affirm that this syntactic structure plays a

significant role in facilitating accurate interpretation of Qur'anic texts from both semantic and grammatical perspectives. Furthermore, this study contributes to the enrichment of applied syntactic studies based on Qur'anic texts. It is hoped that this research will serve as a foundational step for more in-depth investigations into various exception structures in other Qur'anic contexts.

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