**Research Article**

# The Adverbial Clause "Haal" and Exception "Istithnaa" in Quranic Syntax

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| ARTICLE INFO | ABSTRACT |
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| | The research addresses the concepts of the adverbial clause (ḥāl) and exception (istithnā') in Quranic syntax, highlighting their differences from traditional grammatical rules. It demonstrates that "haal" in the Quran may appear as definite, and at times cannot be omitted without altering the meaning, which contradicts its classification as a mere surplus by traditional grammarians. The study also discusses the various forms of "istithnaa", pointing out that some types in the Quran do not align with contemporary grammatical rules, particularly in the treatment of the exception and its tools such as "ghayr" (other than) and "sawa" (except), which have not always been used in the sense of exception. The research emphasizes the importance of using the Quranic text as a primary reference for establishing grammar, independent of other linguistic influences.<br><br>**Keywords:** Adverbial, Clause "Haal" Exception, Istithnaa. |

## INTRODUCTION

Quranic grammar represents one of the concepts that was implicitly included in early grammatical studies. However, it was not recognized as a technical term within the field of grammatical studies, particularly in modern ones. The importance of this study lies in clarifying the concept of Quranic grammar and explaining it based on a thorough examination of its fundamental sources, which primarily rely on the noble Quranic verses. This study aims to establish grammatical rules that are rooted in the Quran, in contrast to the foundational principles and rules established by ancient grammarians, which extend beyond the boundaries of the Quran and its verses.

The title of this research is "A Study of the 'Haal' and 'Istithnaa' in Quranic Grammar," aimed at tracing the study of Quranic grammar in the primary sources and examining the most important views expressed on this subject. This research includes an introduction, followed by a clarification of the foundational concepts of Quranic grammar.

**Quranic Grammar**

The Quran is considered the primary reference relied upon by all scholars of the Arabic language in their studies of grammatical rules and their foundations. The styles and grammatical structures found within the Quran have been regarded as the cornerstone for other sciences, which followed the principles and rules laid out in the Quran. These principles paved the way for these foundations and other sciences. In earlier times, grammarians did not have a concept of Quranic grammar, nor was it part of the early development of grammar, which primarily relied on the Quran and not other texts.

It wasn't until the second half of the 20th century that Dr. Ibrahim Anis, in his book *"The Secrets of Language,"* stated: "The poetry they relied upon did not always assist them, except in some cases. It provided them with phenomena and styles that confused them, so they judged some as poetic necessity and others as anomalies[1]. This indicates that if they had freed themselves from this issue and relied on what the Quran presents, none of them would have fallen into such interpretations, including poetic necessity. The origins of grammar were initially tied to the readings of the Quran and closely connected to them. Many of these grammarians contributed significantly to facilitating the reading of the Quran, addressing the ambiguities some readers encountered regarding the authenticity and anomalies in the transmitted readings. Thus, the role of grammar became crucial in clarifying the position of the Quranic terms, and it began to parallel, if not surpass, the role of language in foundational studies and derivation. Together, grammar and language have established the relationships of Quranic structure[2]. The Quranic readings have

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[1] Ahmed Maki, *Theory of Quranic Grammar*, pp. 139–140.

[2] Kawaash Aziz, *Theory of Quranic Grammar – Between Linguistic and Religious Significance*, p. 3.

revealed differences in the "words of the revealed text," whether in the writing of the letters, their forms, such as lightening or strengthening, and so on. The Quran is the book revealed to the Prophet, and the readings are the various ways of pronouncing this text. Grammarians have taken the readings into account in their formulation of grammatical rules because reading is an established tradition passed down from one generation to the next, and it holds the same status as the Quran itself[1]. However, those who first established grammar differed greatly in this regard, in several ways. They "strayed from the right path and lost their way," so they veered from the intended course. They relied in formulating the rules of grammar on what had reached them of the speech of the Arabs, including their poetry, proverbs, and similar expressions. Some favored logic and conceptualized the rule before thoroughly examining the linguistic material. They veered into extremes, attempting to impose abstract rules on the transmitted and established texts[2].

Many of these grammarians showed a clear tendency to deviate from the intended truth, sometimes to the point of exaggeration regarding certain grammatical rules. They even judged some Quranic verses as being outside the boundaries of Arabic grammar. In their rulings, they resorted to interpretation to align these verses with the rules and principles they had established.

Through its rhetorical styles, the Quran laid the foundation for "psychological and emotional principles," fostering a sense of reassurance within the human soul during communication. It considers all the conditions of the addressee. However, the grammarians did not pay attention—nor did they even notice—to these aspects that the Quran emphasized in its linguistic style when formulating its grammatical rules[3]. Based on this, many of their grammatical rules often deviated from the meanings and implications of the Quranic text. The objectives of Quranic grammar emphasize that the Quran is the primary source upon which grammatical rules were established and whose methodology formed the basis for grammatical principles—whether supported by other linguistic evidence or not, and whether these principles align with the grammarians' rules or differ from them. This is because the Quran, with its various readings, enriched grammatical rules, enhanced their value, and provided them with the strongest foundations and the finest linguistic expressions[4]. It would have been more appropriate for those who established the principles and foundational rules of grammar to base their primary material on the verses of the Quran, forming grammatical rules and principles in accordance with it. This is because the style and structure of the Quran are free from the necessities and irregularities found in poetry and the obscure linguistic expressions upon which the grammarians relied without moderation or objectivity[5]. This deviation led to numerous divergences among the grammarians, causing them to distance themselves from the Quran. As a result, they overlooked and neglected many Quranic structures and established grammatical rules and constructions outside the Quranic text. It is worth noting that the Quranic style is unique in its intentional adaptation of linguistic tools to express divine purposes. It also stands out as the ultimate and comprehensive truth—an absolute reality beyond the constraints of time and place. This timeless and universal nature enabled the Quran to transcend the boundaries of the Arabic language and liberate its styles from rigid constraints, transforming them into a refined artistic means of expressing life and civilization in all their diverse aspects and dimensions.[6]

In most cases, the early grammarians tended to rely heavily on **logic** and based their grammatical rules upon it, forgetting that **language expression is an art**—an art that often transcends the limits and structures of logic by omitting or including elements, and by advancing or delaying words in response to factors that are not related to or governed by logic[7]. Among the correct principles established by the early grammarians were those they considered as fixed foundations, while anything else was seen as a deviation from these rules. According to their view, a grammatical structure must be based on two essential components, and if one of these components was omitted, the other was used as evidence for the missing part.

If these grammarians had based their judgment on the syntax of the Quran, it would have been more appropriate for them to establish fixed rules and principles that cannot be altered, interpreted, or analogized. And if we were to closely examine many of the texts in their aesthetic form, for the sake of appreciation and interpretation, we would find a loss of the meanings intended to be conveyed to the recipient.

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[1] Nasreen Hamed, *Grammar in the Books of the Miracles of the Quran* (Master's Thesis), p. 50.

[2] Ahmed Abdul-Sattar, *Grammar of the Quran*, p. 7.

[3] Azzam Omar, *The Method of Exception in the Holy Quran Between Grammar and Rhetoric*, p. 131.

[4] Abdel-Aal Salem, *The Holy Quran and Its Impact on Grammatical Studies*, p. 306.

[5] Ahmed Abdul-Sattar, *Grammar of the Quran*, pp. 8–9.

[6] Hanaa Mahmoud, *Quranic Grammar in Light of Text Linguistics*, p. 26.

[7] Ahmed Abdul-Sattar, *Ibid.*, pp. 9–10.

The adverbal clause **"Haal"** in Quranic grammar
Haal - linguistically:

The occurrence of the Haal in the language can be found in the *Lisan al-Arab* dictionary, where the Haal is defined as: 'The condition of a person, whether it is good or bad. It can be masculine or feminine, and the plural form is 'ahwal' and 'ahwila.' Ibn Sidhah said: the pattern of 'hal' is 'fa'al' and 'fa'al' does not form its plural in the form of 'af'al.' It is said, 'He is in a bad state,' and if one uses the masculine form, the plural is 'ahwal,' and if the feminine form is used, the plural becomes 'halat[1]. The linguistic meaning of indicating the Haal refers to the transition from one specific condition to another. We say: the state of 'something changes or transforms' in two correct ways, either as a change or a transformation. The state is everything that moves from its place or changes from one subject to another, from one condition to another[2]. It is worth noting that the word or root 'hawl' revolves, in some of its meanings, around transformation and transition, and this is exactly what the grammatical (haal) does. It shows the condition of its subject, then separates from it and transitions away, which is the most common use of it[3]. Therefore, the linguistic material of the word (Haal) undoubtedly refers to transformation, transition, and change from one condition to another.

The adverbial clause (Haal) - terminologically:

It is mentioned that the (Haal) is a description, 'an additional element that indicates the condition of its subject.' The adverbial clause (Haal) can come from the subject, or the agent's substitute, or the object, or the noun in the genitive case by a preposition or in an added form, or others[4]. Therefore, the Haal is a noun in the accusative case, which clarifies the condition of its subject, and it can take the form of a subject, a substitute for the subject, or an object, depending on its grammatical position in the sentence.

In His saying, 'And hold firmly to the rope of Allah all together and do not be divided' (Al-Imran: 103), the Haal here is the singular 'all together' (jami'an), which is usually in the accusative case with a fathah. As for the subject of the Haal, it is the pronoun 'waaw' in the word 'i'tasimu' (hold firmly), and its grammatical role in the sentence is the subject (fa'il).

## The efforts of grammarians in implying and uncovering the secrets of the adverbial clause (Haal)

The clear and evident efforts of grammarians in their research studies to clarify the concept of 'Haal,' particularly in the chapters of the revealed book (the Quran), are found in scattered signs and hints here and there, aimed at understanding and formalizing the rule of the adverbial clause (Haal) and confirming its validity.

The purpose of this is to clarify the goal and reason behind the Haal, and this is a demonstrative point relied upon by grammarians, considering the Haal as an explanation, as in His saying: 'He has sent down to you the Book, detailed' (Al-An'am: 114), or as an emphasis, as in His saying: 'And he smiled, laughing' (An-Naml: 19).[5]

Some reasons and indications may be abstract, stemming from uncovering and studying those meanings. An example of this is their statement about the reason for the indefinite (Haal) and the definition with its subject. The author of the commentary on *al-Kafiya* says: 'It is a condition for it to be indefinite because the indefinite is the origin, and the purpose of the state is to restrict the mentioned action... There is no meaning to the definition in this case. If it were defined, the definition would be wasted. However, it is common for the subject to be definite because when it is indefinite, what distinguishes it and specifies it from among others—meaning its description—is more appropriate than its mention[6].

What Al-Radi mentioned and referred to is an accurate opinion in his reasoning for the meaning of the indefinite Haal, considering it an element desired in the meaning of the sentence. The knowledge of the subject of the Haal is what the sentence revolves around, and it is what is dependent on it.

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[1] Ibn Manzur, *Lisan al-Arab*, entry: (hawl).

[2] Abdul Azim Babaker, *The Haal: A Grammatical Applied Study in Verses from the Glorious Quran and a Model from Arabic Poetry* (Master's Thesis), p. 13.

[3] Ali Muhammad Osman, *The Predicate, Attribute, and Haal in the Quran: A Grammatical, Descriptive, and Semantic Study* (Doctoral Dissertation), p. 112.

[4] Jamil Ahmad, *Quranic Grammar: Rules and Evidence*, p. 337.

[5] Al-Suyuti, *Hama' al-Hawami*, 4/40.

[6] Al-Radi, *Sharh al-Kafiya*, 2/15-16.

## The occurrence of the Haal as definite

The default for the adverbial clause (Haal) is always to be indefinite, as most grammarians reject its occurrence in the definite form, i.e., the the adverbial clause (Haal) as a definite noun. It usually appears indefinite in meaning. Many grammarians have pointed this out, and this is due to the word 'alone' that appeared in the sentence: 'Zayd came alone.' Here, the the adverbial clause (Haal) is definite through its connection to the pronoun. It is an expression that is interpreted as indefinite, and its intended meaning is: 'He came separately.

As for the Quran, the the adverbial clause (Haal) has appeared as definite and appended to the pronoun, as well as definite with the article 'Al,' as in His saying: 'And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter shrink' (Az-Zumar: 45). Scholars have different opinions regarding its grammatical interpretation. Some have followed the opinion of Sibawayh, who views it as an addition, and similarly, Al-Khalil believes that 'alone' is 'a noun used in place of the source,' and it is interpreted as a Haal. When you say, 'Zayd came alone,' you have essentially said, 'Zayd came in isolation,' meaning he came separately. Another opinion by Yunus is that it is in the accusative case due to the omission of a preposition, with the original form being 'Zayd came on his own,' where the preposition 'on' is omitted and 'alone' becomes accusative. The Kufan grammarians view it as accusative due to its role as a circumstantial phrase. Another view is that it is an absolute object since it serves in place of the source[1]. Although the opinions of some grammarians differed, they envisioned and agreed that the grammatical form would be in the accusative case. The conclusion of this discussion is that the the adverbial clause (Haal) has appeared as definite, as in the Quran, and this is the principle followed in Quranic grammar.

And from it, His saying: 'And they swore by Allah with the most solemn oaths that if a sign came to them, they would believe in it. Say, 'The signs are only with Allah, and what will make you perceive that when they come, they will not believe in it?' (Al-An'am: 109). Grammarians have mentioned different grammatical interpretations for the phrase 'with the most solemn oaths.' The first is the accusative case as a Haal, as pointed out by Al-Akbari[2]. The second is the accusative case as a source object, which is the opinion of Abu Hayyan[3]. For those who said that the accusative is due to the Haal, the intended meaning is: 'So they swore by Allah, striving with the utmost effort of their oaths.' The Haal is 'striving,' and then the source (effort) is used in place of the verb because it indicates it[4]. The reason, according to grammarians, is that the the adverbial clause (Haal) can be definite; this contrasts with those who require the adverbial clause (Haal) to be indefinite. However, those who permit the Haal to be definite say, as Al-Samin mentions: 'It does not matter if it is defined in terms of the wording, for it is interpreted as indefinite.[5]

## The occurrence of the adverbial clause (Haal) as obligatory

The concept of the adverbial clause (Haal) is that it is an additional element that can often be omitted or dispensed with. This is a restriction mentioned in the explanation of the concept of the adverbial clause (Haal) , as discussed earlier. However, what is found in the text of the Quranic verses contradicts this restriction, as the Haal appears in a way that cannot be dispensed with. For example, in His saying: 'And We did not create the heavens and the earth and everything between them in play' (Al-Anbiya: 16), the word 'playing' (la'ibīn) is a Haal that cannot be omitted: 'If it were removed, the meaning would be disrupted, as the intended meaning would be the negation of the creation of the heavens and the earth altogether, whereas the intended meaning is the negation of their creation in a playful manner[6].  Similarly, in His saying: 'And do not walk on the earth in a boastful manner' (Al-Isra: 37), the word 'boastfully' (marahan) is a Haal that cannot be omitted: 'If it were removed, the intended meaning would be a prohibition against walking on the earth, which is not the intended message. Rather, the intended meaning is the prohibition against walking on the earth with arrogance and pride[7]. These Quranic texts confirm the adherence to the fundamental grammatical idea that directly connects with the meaning.

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[1] **Jamil Ahmed**, *Quranic Grammar: Rules and Evidence*, 345.

[2] **Al-Hamadhani**, *Al-Fareed in Quranic Grammar*, 2/50.

[3] **Abu Hayyan**, *Al-Bahr Al-Muheet*, 4/296.

[4] **Al-Akbarī**, *Al-Tibyan in Quranic Grammar*, 1/445.

[5] **Al-Halabi Al-Samin**, *Al-Durr Al-Masun*, 4/305.

[6] **Jamil Ahmed**, *Quranic Grammar: Rules and Evidence*, 241.

[7] Jamal Ahmed, *Quranic Grammar: Rules and Evidence*, p. 241.

Similarly, in His saying: 'And We have sent you to the people as a messenger' (An-Nisa: 79), the word 'messenger' (rasūlan) cannot be omitted, as it provides both a verbal and a semantic emphasis[1], instead of the preposition 'kaf' attached to the verb 'We sent you.' When we examine this text, we find that the word needs to be added and repeated to complete the meaning and affirm its validity. Without this emphasis, the sentence or text would lack its intended purpose. It cannot be omitted because, without it, the meaning would be incomplete and would not convey any new significance.

**Examples of the adverbial clause (Haal) in Quranic Grammar**

Haal can appear in several forms, one of which is often a verbal sentence, with its verb typically being in the past tense, preceded by the conjunction "wa" (and) or sometimes without it. In most cases, grammarians assumed that the adverbial (Haal) sentence must begin with the word "qad" (indicating emphasis) before the past tense verb. This syntactic requirement is likely imposed by grammatical theory, as they believed that an adverbial sentence must convey the meaning of the adverbial clause (Haal), and the verb in this case should not express anything other than the meaning of the adverbial clause (Haal)[2]. This indicates that, according to grammarians, a Haal sentence is typically introduced by 'wa' (and) followed by the past tense verb with the particle 'qad.' They believe that the past tense verb should often be preceded by 'qad.' However, in the Quranic verses, we find numerous examples of adverbial (Haal) sentences beginning with a past tense verb without the use of the particle 'qad.

Similarly, in His saying: 'Those who said to their brothers and sat back, 'If they had obeyed us, they would not have been killed' (Aal-Imran: 168), the verbal sentence that serves as the adverbial clause (Haal) is used, and the past tense verb is not preceded by the particle 'qad.'

Similarly, in Surah Al-Baqarah, in His saying: 'How can you disbelieve in Allah while you were dead, and He gave you life?' (Al-Baqarah: 97), Al-Farra' says: 'The meaning, and Allah knows best, is 'and you were,' and if the particle 'qad' were not implied, such a construction would not be permissible in speech[3]. The implication is that 'qad' is understood implicitly in the sentence, as it is typically used with the past tense verb in an adverbial (Haal) sentence.

The estimation of omitted letters is considered one of the issues in Quranic grammar, as some grammarians attempted to provide an estimation for the omitted letters in those noble Quranic texts. They based their estimation of the sentence on general rules they established, which allowed for the omission of these letters. This view was adopted by most of the Basrians and Al-Akhfash among them, who made it a requirement in their grammatical rules for the particle 'qad' to be used with the past tense verb in a adverbial clause (Haal)[4]. An example of this is in the verse: {And why should we not fight in the cause of Allah while we have been driven out of our homes and our children?} (Al-Baqara: 246). Despite its absence in the Quranic text, some grammarians estimated its presence based on their interpretation, as seen in the verse: {This is our merchandise returned to us} (Yusuf: 65). Similarly, in the verse: {Or when they came to you with their chests constricted, [wanting] to fight you} (An-Nisa: 90), where most of the Kufis, including Al-Akhfash, disagreed, saying: 'We do not need such estimation because of the frequent occurrence of the Haal without 'qad'. The original rule is to not estimate unless it is widely used[5]. The judgment, according to them, is based on the apparent meaning of the Quranic text regarding the adverbial (Haal) sentence where the verb is in the past tense. They do not require the inclusion of the word 'Qad' in the adverbial sentence when the verb is in the past tense, as is required by the Basrians. In summary, the adverbial sentence does not have to include the word 'Qad' in its general context. What is mentioned in the Quran and in the speech of the Arabs indicates that 'Qad' may or may not be used with a past-tense verb in the adverbial sentence. Therefore, there is no necessity to assume its inclusion when it is absent from the sentence, because the basic principle in linguistic rules is that they rely on actual textual analysis and not on fixed rules that are applied through assumptions[6]. The stronger evidence in Quranic grammar is the testimony given by the Quran itself, not assumptions based on arbitrary rules or estimations.

**Exception in Qur'anic Grammar**

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[1] Owaid bin Hamoud, *The Rhetoric of the (Haal) in the Quranic Structure – An Analytical Study*, p. 232.

[2] Ahmed Abd al-Sattar, *Grammar of the Quran*, p. 96.

[3] Ahmed Abd al-Sattar, *Same Source*, p. 97.

[4] Yasser Al-Zaydi, Critical Studies in Language and Syntax: 101.

[5] Yasser Al-Zaydi, Same source: 101.

[6] Yasser Al-Zaydi, Same source: 102.

The term "exception" in language is derived from the root meaning "to except." It means to fold something back onto itself, and it can also refer to something excluded[1].

It is said to be derived from the root meaning "to turn" or "to divert." The term "I diverted it" means I took it away from its original purpose. In the context of exception, it refers to diverting a word from its general meaning by excluding the exception, thus leading to a specification after a generalization.[2]

If we say: "A group came except Muhammad," it is an example of mentioning the whole and specifying a part. This is based on the idea that "Muhammad" was not included in the group. The exception ("except Muhammad") excludes him from being part of the whole group, thus making him the specific part that is not included.

The exception, terminologically

It is a noun that follows the particle "illa" (except) or its sisters, differing from what precedes it in terms of ruling, either negation or affirmation. Al-Zajjaji clarified it by saying: "The exception is the removal of the second from what the first included, using the tools the Arabs have designated for this purpose[3].

Ibn Malik (d. 672 AH) defined it in his book *Sharh al-Tahsil* as: "The removal, either actually or by estimation, of something mentioned or omitted by *illa* (except) or its meaning, provided there is benefit[4]." By the term *al-makhraj*, he refers to the *mustathna* (the exception).

The *mustathna* (exception) is the word that appears before *illa* (except) or any of its sisters, and it contrasts in ruling (negation or affirmation) with what follows it.

The tools of exception are eight:

1.        The particle: *illa* (except).

2.        The noun: (*ghayr – siwa*).

3.        The verb: (*laysa – la yakun*).

4.        Shared between the verb and the particle: (*khala – adda – hasha*).

Examples of exceptions in Quranic grammar: Exception are several types, including:

1.        Complete connected exception

2.        Disjointed exception

3.        Empty exception

## 1 – COMPLETE CONNECTED EXCEPTION:

Grammatical scholars have provided various opinions regarding the definition of the complete connected exception, the disconnected exception, and the empty exception, and further discussion about the disconnected and empty exceptions will follow. Some scholars relied on "gender," others on "part," and some on "ruling.

The connected exception: It refers to something that belongs to the same category as the excluded element[5], such as in the sentence: "The friends came except Ali." It is the exception in which all the components of the exceptional sentence are present, and the statement is affirmative. This type of exception is used when it is not preceded by negation, prohibition, or interrogation. Grammatical scholars consider this type of exception as a form of the object, as it is understood to be governed by a verb implied by the word exception[6]. As mentioned in the verse: {They drank from it except for a few of them} (Al-Baqarah: 249), the sentence here is a completely connected exception. The exception is "a few," which is in the accusative case and is considered an exception with "except." This is the reading of the seven reciters. However, Abdullah, Abu, and Al-A'mash read it as "except a few" in the nominative case. According to Al-Zamakhshari, this is because the meaning of negation is implied, as if it is saying, "They did not obey

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[1] Ibn Manzur, Lisan al-Arab, Entry: (Istithna).

[2] Ibn Yashus, Sharh al-Mufassal, 1/75-76.

[3] Mohammad, Jibran, "The Style of Exception in the Quran: A Practical Grammatical Study," Doctoral Thesis: 11.

[4] Ibn Malik, "Sharh al-Tashil," 2/188.

[5] Waleed Ibrahim, The Disconnected Exception in the Quran, 11.

[6] Muhammad Jibran, Ibid: 48.

him except for a few," thus turning the positive into a negation[1]. The Quranic grammar in this verse relies entirely on the seven recitations found in the Quran, where the ruling for the exception is obligatory accusative. The disagreement regarding the nominative case is based on a rule among grammarians that is generally applied outside of the Quranic text.

In the verse {Then you turned away, except a few of you, and you were turning away} (Al-Baqarah: 83), Al-'Akbari mentioned: "The accusative case is used for the connected exception, which is the correct interpretation, and it was read with the nominative case as an irregular reading. The reasoning behind this is that it could be understood as a deleted verb as if it were said: 'The few refused.' It cannot be a substitute because the meaning would then be 'Then the few turned away.' It could also be taken as a subject with a missing predicate, meaning 'except a few of you did not turn away[2]. Thus, the exception here is complete and connected, and its grammatical ruling is that it must be in the accusative case. Other readings would apply to situations outside the Quranic verses.

2- Disconnected Exception:

As for the disconnected exception, it refers to what is different in kind from the exception that precedes it[3], such as: "The students attended except the worker."

This exception requires the case to be in the accusative if the statement is affirmative. For example, in the verse: {So the angels prostrated, all of them entirely, except Iblis; he was arrogant and became one of the disbelievers} (Sad: 73). There was a disagreement among scholars about the type of exception in this verse. Some scholars argued that it was a connected exception, while others considered it a disconnected exception. They supported their view by stating that Iblis is not from the angels but is the father of the jinn. This view is correct, as indicated by the verse: {And when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblis; he was of the jinn and departed from the command of his Lord} (Al-Kahf: 50).

The ruling on this exception, according to the scholars of Hijaz, is that it must be in the accusative. This is supported by the Seven Reciters, who also ruled that the accusative is required. In the verse {They have no knowledge of it, except for following assumptions, and they did not kill him for certain} (An-Nisa: 157), the word "except following assumptions" is considered a disconnected exception from what precedes it, according to the majority opinion. Al-'Akbari said, "except following assumptions" is an exception from a different category.[4]

## 3 – THE EMPTY EXCEPTION:

It occurs only in incomplete statements, conditioned by the omission of the exception's origin[5], and its grammatical case is determined by its position in the sentence. The grammarians stipulate that it must be preceded by negation, prohibition, interrogation, or something similar[6], such as: "No one stood except Muhammad.

Abbas Hassan defines it as: "The exception where the origin of the exception is omitted, and the statement is non-affirmative, such as: 'No one spoke except one.' For example: 'No one stood except Muhammad.[7]

This exception means that the exception itself is not mentioned. Therefore, what follows "except" is parsed according to the factor that precedes it, as if "except" were not mentioned. It does not have any direct effect on what follows. This is why it is called an "empty exception" because the element before "except" is free to function with what comes after it without being interrupted[8]. Similarly, it is mentioned in the verse: {So is there any who will be destroyed except the corrupt people?} (Al-Ahqaf: 35). Here, "the people" in the above verse is a subject complement raised with a damma (subject marker) for the passive verb (is destroyed), and "except" has no effect, as it is simply an exclusion tool that is nullified. Likewise, in the verse: {And none deny it except the corrupt people} (Al-Baqarah: 99), the word "the corrupt" is the subject raised with a damma for the present tense verb (deny).

In the verse: {And I do not acquit myself. Indeed, the soul is certainly prone to evil, except what my Lord has mercy on. Indeed, my Lord is Forgiving and merciful.} (Yusuf: 53), the type of exception is "exempted." The "what" that follows is a temporal adverb, and the interpretation is: "The soul is prone to evil at all times except during the time

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[1] Jameel Ahmed, Quranic Syntax: Rules and Examples, 228-229.

[2] Jameel Ahmed, Ibid: 329.

[3] Waleed Ibrahim, The Disconnected Exception in the Quran, 11.

[4] Jamal Ahmed, *The Quranic Grammar: Rules and Evidence*, p. 331.

[5] Hassan Taha, *Exception in the Quran*, p. 11.

[6] The term "similar to it" refers to tools that resemble and convey negation, which are used with the emptied interrogation.

[7] Abbas Hassan, *The Complete Grammar*, vol. 2, p. 317.

[8] Jamal Ahmed, *The Quranic Grammar: Rules and Evidence*, p. 332.

of my Lord's mercy and protection." Thus, the case is construed as a temporal adverbial construction, not as an exception[1]. Some grammarians believe that the exception in this verse is incomplete, and they interpret "what" as referring to a rational being. According to this view, the exception is neither disconnected nor connected; rather, it is an emptied exception, intended to illustrate the effect of the soul's inclination toward evil in human actions, with no remedy except for Allah's mercy[2]. Therefore, the exception is structured with two synonymous clauses: the first being negated, and the second affirmed.

It is worth noting that, if we observe some verses, the exception might be an emptied exception that is not preceded by negation or similar expressions, such as the verse: {And seek help through patience and prayer, and indeed, it is difficult except for the humble} (Al-Baqarah: 45). Here, the exception is emptied, not preceded by negation or something similar, but it is emphasized with "indeed" and "the Laam letter[3]." As for some grammarians, including Ibn Hisham, they initially interpreted it with a different meaning, stating: "The meaning is that it is not easy except for those who are humble.[4]

The two tools of exception (ghayr – siwa) are considered by most grammarians as tools of exception. They based this on grammatical rules that were not specifically mentioned in the Qur'an. Instead, they introduced these rules themselves, stating that "ghayr" is parsed the same way as the word that follows "illa" if it were to take its place, and "Siwa" is parsed as an adverbial noun according to some of them[5]. In reality, there is a difference between the two tools (ghayr – siwa), as each tool differs from the other in terms of linguistic material. Both have appeared in the Qur'an with meanings other than exception. For example, in the verse: {Make between us and you an appointment which we will fail to keep, neither we nor you, in a place other than this} (Taha: 58), and in the verse: {Say, O people of the scripture, come to a word that is just between us and you} (Aal-e-Imran: 64). Dr. Ahmed Abdul-Sattar mentions that he did not find them in the grammarians' examples indicating exception except in one line of poetry by Al-Fand al-Zamani. As for "ghayr," it is originally and truly an adjective like "mitha" (like) and can function as an attribute or an adverb, just like other adjectives, and can replace the noun it modifies, with its parsing depending on its position in the sentence[6]. Allah says: {Whenever their skins are roasted through, We will replace them with other skins that they may taste the punishment} (An-Nisa: 56). Dr. Ahmed Abdul-Sattar argues: "I believe that what led them to classify this under the category of exception is its linguistic meaning, which involves a sense of contradiction, on one hand, and its occurrence in a case where it is parsed in the accusative case (nominated) in certain places, on the other hand[7]. It has been mentioned in various places as a description in the form of a state or attribute, such as in the verse: "Say, 'Do I take [as] a protector other than Allah, the Creator of the heavens and the earth?'" (Al-An'am: 14). Similarly, in the verse: "He said, 'Do I seek for you a god other than Allah while He has favored you over the worlds?'" (Al-A'raf: 140). In Surah At-Tawbah, Allah says: "Travel freely in the land for four months and know that you cannot cause failure to Allah" (At-Tawbah: 2).

As for "sawa," it has never come in the meaning of "ghayr" (other) in the Qur'an, contrary to what grammarians claim. An example of this is what we find in Al-Farra' who discusses Surah Al-Fatiha in the verse: "ghayr al-maghdubi 'alayhim wa la al-Dallin" (Al-Fatiha: 7). Al-Farra' mentions: "As for the verse 'wa la al-dallin,' the meaning of 'ghayr' here is the same as 'la' (not), which is why it is repeated. This is just like saying: 'So-and-so is neither generous nor cruel.' If 'ghayr' meant 'sawa' (other), it would not be permissible to repeat 'la' after it. Do you not see that it is not acceptable for me to say 'neither Abdullah nor Zayd'?[8]" Al-Farra' observed the difference between the two tools ("ghayr" and "sawa"), and he does not agree with the idea that they have the same meaning. In this regard, they are not synonymous, and they differ in both their grammatical function and linguistic meaning depending on the context. Therefore, they are not exclusively used for exception (istithna) wherever they appear in the Qur'anic verses.

## CONCLUSION:

1.      Although the study of Qur'anic syntax is connected to traditional Arabic grammar from ancient grammarians, it is a modern study that emerged in the mid-19th century by Ibrahim Anis in his book *Asrar al-Lugha* (The Secrets of Language).

2.      Qur'anic grammar considers the Qur'an as the foundation upon which grammatical studies are based, and it relies on the Qur'anic text to correct all deviations in the methodology of grammatical study.

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[1] Al-Alusi, *Ruh al-Ma'ani*, 13/2.

[2] Azam Omar, *The Style of Exception in the Qur'an Between Grammarians and Rhetoricians*, 119. (PhD Thesis).

[3] Azam Omar, *The Style of Exception in the Qur'an Between Grammarians and Rhetoricians*, 107. (PhD Thesis).

[4] Ibn Hisham, *Mughni al-Labeeb*, 2/676.

[5] Ahmed Abdul-Sattar, *Towards the Qur'an*, 62.

[6] Ahmed Abdul-Sattar, *ibid*: 62.

[7] Ahmad Abd al-Sattar, Ibid: 64.

[8] Ahmad Abd al-Sattar, Ibid: 66.

3.      The research highlighted the difference in studying the *ḥāl* (adverbial noun), which is considered an indefinite noun by traditional grammarians, whereas, in the Qur'an, *ḥāl* is often a definite noun added to a pronoun.

4.      While traditional grammarians defined *ḥāl* as an accessory that can be omitted, in the Qur'anic context, the *ḥāl* cannot be omitted, as the Qur'anic verses explicitly show.

5.      According to traditional grammar, the *ḥāl* sentence should begin with the conjunction "wa" (and) or the verb "qad" (might). However, in the Qur'anic verses, there is a frequent use of *ḥāl* sentences starting with a past verb, not preceded by the particle "qad."

6.      The concept of exception (istithna) appeared in various forms among grammarians, who applied their rules and opinions, which often did not align with the rules found in the Quranic verses where the exception's ruling differed from the grammatical interpretations.

7.      Many grammarians consider the two tools (ghayr and siwa) as tools for exception, relying on grammatical rules that are not found in the Quran, but were introduced by themselves.

8.      There is a significant difference between the two tools (ghayr and siwa), and each one differs from the other in its linguistic substance. Both have appeared in the Quran with meanings other than those of exception, as explained in the research.

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