

# Introduction to Arabic Grammar

Lesson 13



tasneeminstitute  
ENRICHING THE SOUL

# المستثنى Exception

## مُسْتَثْنَى

إِسْتِثْنَاءٌ means to exclude.

مُسْتَثْنَى is an إِسْمٌ which has been excluded and appears after the حَرْفُ الْإِسْتِثْنَاءِ.

حَرْفُ الْإِسْتِثْنَاءِ is an إِسْمٌ from which the مُسْتَثْنَى has been excluded. It appears before حَرْفُ الْإِسْتِثْنَاءِ.

حُرُوفُ الْإِسْتِثْنَاءِ are as follows:

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إِلَّا      غَيْرَ      سِوَى      حَاشَا      خَلَا      عَدَا      مَا خَلَا      مَا عَدَا

e.g.      جَاءَ الْقَوْمُ إِلَّا زَيْدًا      The people came except Zayd.

جَاءَ  
|  
فِعْلٌ

الْقَوْمُ      إِلَّا      زَيْدًا  
مُسْتَثْنَى مِنْهُ      +      حَرْفُ الْإِسْتِثْنَاءِ      +      مُسْتَثْنَى

فَاعِلٌ

=      جُمْلَةٌ فِعْلِيَّةٌ حَبْرِيَّةٌ

# Exception **المستثنى**

## Related terminology

**مُسْتَثْنَى مُتَّصِلٌ** refers to the case when the **مُسْتَثْنَى** was included in the **مِنْهُ** before the **إِسْتِثْنَاءٌ**.

e.g. **جَاءَ الْقَوْمُ إِلَّا زَيْدًا** The people came except Zayd.  
(Zayd was one of the people before the exclusion.)

**مُسْتَثْنَى مُنْقَطِعٌ** refers to the case when the **مُسْتَثْنَى** was not included in the **مِنْهُ** before the **إِسْتِثْنَاءٌ**.

e.g. **سَجَدَ الْمَلَائِكَةُ إِلَّا إِبْلِيسَ** The angels prostrated except Iblees.  
(Iblees was never one of the angels.)

**جَاءَ الْقَوْمُ إِلَّا حِمَارًا** The people came except a donkey.  
(Donkey was never included among the people.)

# المستثنى Exception

كَلَامٌ مُثَبِّتٌ / كَلَامٌ مُوَجِّبٌ (positive statement) refers to a sentence which does not have a نَهْيٌ, نَفْيٌ or اسْتِثْنَاءٌ.

e.g. جَاءَ الْقَوْمُ إِلَّا زَيْدًا      The people came except Zayd.

كَلَامٌ مَنْفِيٌّ / كَلَامٌ غَيْرٌ مُوَجِّبٌ (negative sentence) refers to a sentence which does have a نَهْيٌ, نَفْيٌ or اسْتِثْنَاءٌ.

e.g. مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا      The people did not come except Zayd.

# Exception **المستثنى**

**مُسْتَثْنَى مُفْرَعٌ** refers to a sentence in which the **مُسْتَثْنَى مِنْهُ** is not mentioned.

e.g. **مَا جَاءَ إِلَّا زَيْدٌ** No one came except Zayd.

**مُسْتَثْنَى غَيْرٌ مُفْرَعٌ** refers to a sentence in which the **مُسْتَثْنَى مِنْهُ** is mentioned.

e.g. **جَاءَ الْقَوْمُ إِلَّا زَيْدًا** The people came except Zayd.

The *i'raab* of the various types of **مُسْتَثْنَى** are given below:

# المستثنى Exception

## إِعْرَابُ الْمُسْتَثْنَى

حُرُوفُ الْإِسْتِثْنَاءِ	Sentence Type		إِعْرَابُ الْمُسْتَثْنَى	Example
1. إِلَّا	مُنْقَطِعٌ		مَنْصُوبٌ	سَجَدَ الْمَلَائِكَةُ إِلَّا إِبْلِيسَ The angels prostrated except Iblees.
2. إِلَّا	مُتَّصِلٌ	مُوجِبٌ	مَنْصُوبٌ	جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا The people came to me except zayd.
3. إِلَّا	مُتَّصِلٌ	غَيْرٌ مُوجِبٌ	غَيْرٌ مُفْرَغٌ	مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدًا مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ No one came to me except Zayd.

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4. إِلَّا	مُتَّصِلٌ	غَيْرُ مُوجِبٍ	مُفْرَعٌ	according to the governing عاملٌ (as if إِلَّا does not exist)	<p>مَا جَاءَ إِلَّا زَيْدٌ No one came except Zayd.</p> <p>مَا رَأَيْتُ إِلَّا زَيْدًا I did not see anyone except Zayd.</p> <p>مَا مَرَرْتُ إِلَّا بِزَيْدٍ I did not pass by anyone except Zayd.</p>
5. مَا خَلَا - مَا عَدَا	All types			مَنْصُوبٌ	<p>جَاءَ الْقَوْمُ مَا خَلَا زَيْدًا جَاءَ الْقَوْمُ مَا عَدَا زَيْدًا The people came except Zayd.</p>



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حُرُوفُ الْأِسْتِثْنَاءِ	Sentence Type	إِعْرَابُ الْمُسْتَثْنَى	Example
6. خَلَا – عَدَا حَاشَا –	All types	مَنْصُوبٌ – or – مَجْرُورٌ (as a preposition)	جَاءَ الْقَوْمُ خَلَا/عَدَا/حَاشَا زَيْدًا جَاءَ الْقَوْمُ خَلَا/عَدَا/حَاشَا زَيْدٍ The people came except Zayd.
7. غَيْرَ – سِوَى	All types	مَجْرُورٌ	جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ جَاءَ الْقَوْمُ سِوَى زَيْدٍ The people came except Zayd.

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**Note:** The *i'raab* of the word غَيْر is the same as that of مُسْتَثْنَى بِإِلَّا. Thus, the simple way to determine the *i'raab* of غَيْر is to replace غَيْر with إِلَّا. Now, whatever *i'raab* مُسْتَثْنَى was supposed to get, should be given to غَيْر.

For example, we have two sentences, 1) جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ and 2) مَا جَاءَ غَيْرَ زَيْدٍ.

To determine the *i'raab* of غَيْر, follow the following two steps for each of these sentences.

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a. Replace غير with إِلَّا and see what the *i'raab* of the مُسْتَثْنَى would be.

1) جَاءَ الْقَوْمُ إِلَّا زَيْدًا

2) مَا جَاءَ إِلَّا زَيْدٌ

The first sentence is مُوجِبٌ, so the مُسْتَثْنَى will be *mansoob*. The second sentence is غَيْرٌ مُوجِبٌ and مُفْرَعٌ, so the مُسْتَثْنَى is according to the *'aamil*. Thus, it will be *marfoo'*.

b. The *i'raab* of the مُسْتَثْنَى (with إِلَّا) will be given to غَيْرٌ.

1) جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ

2) مَا جَاءَ غَيْرَ زَيْدٍ

# Words which are always majrur المجرورات

## المَجْرُورَاتُ – Words which are always *majrur*

There are two types of words that are always *majrur*. These are as follows:

1. An **إِسْمٌ** preceded by a **حَرْفٌ جَرٌّ**.

e.g. **فِي الْكِتَابِ** in the book

2. **مُضَافٌ إِلَيْهِ**

e.g. **كِتَابُ زَيْدٍ** book of Zayd