Istitsna’ in Surah Al-An’am: Meanings and Its Implication

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ABSTRACT
This research aimed to describe the type and functions of istitsna’ in Surah Al-An’am, the meanings of ‘adawat istitsna’ and the implication for Arabic teaching and learning. The research design is descriptive qualitative. The result of this research, istitsna’ phrases in Surah Al-An’am based on type and function, those are istitsna’ muttashil which function is li takhsis, istitsna’ munqothi’ which function is li istidrak and istitsna’ ‘mufarragh which function is li hasr. The ‘adawat isttisna’ is not always meaningless "except" (kecuali/selain) but it can also mean "only"/"nothing but" (hanya/tidak lain hanyalah) in certain patterns. The implication of this research, there are 14 selections of patterns of istitsna’ that can be implemented in Arabic teaching and learning. For example, the patterns represented in understanding the theories of istitsna’ and the production of sentences by istitsna’ patterns for both of speaking or writing.

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INTRODUCTION

Arabic is one of the most important languages (Andriani, 2015; Nugroho, 2016; Pancarani, 2016; Mustofa, 2018). Arabic language has a great influence on the languages of the world in all aspects of life (Adebisi, Abdulwahid Aliy; Mukadam, 2019) including learning that is widespread in all corners of the world especially Indonesia (Suryadarma & Abdillah, 2018). It’s proven by Arabic is one of the oldest languages that is still used today (Andriani, 2015; Abidin & Satrianingsih, 2018) and recognized as the 4th most used language of the Internet (Guellil, et al, 2019). In other side, Arabic is useful not only for life (communication and understand the Islamic religious law and its sharia) (Istiqomah & Mahliatussikah, 2019) itself, but also has another function. Those are Arabic for economic, education, academic, objective and other purposes (Fatoni, 2019). So, one of the successes in world transactions depends on language, understand language, besides also understanding culture and religion (Budiman, 2015). The conclusion is that Arabic as a second language is one of the basic human needs (Asy’ari, 2016) at the moment.

Arabic is a beautiful language (Dewi, 2016). It is even included in the category of prestige (Masqon, 2018) that evidenced by the Quran which has a beautiful grammar and is different from other holy books (Nasrudin & Nadia, 2016). In addition to the Quran also examined the content and interpretation. It shows that the existence of Arabic until now is one of them represented by the Quran (Salim, 2015) And Islam. Because Islam has relation with Arabic (Syukran, 2018). And Quran is written in Arabic. This reality shows that humans can learn it for the benefit of the community and social life (Rusdi, 2015).

Besides that, Arabic also has many special things. Among them, Arabic is rich in vocabulary, has perfect rules for analyzing the structure of verses (parsing), and also has a unique morphological system. Arabic is sometimes concise (i’jaz) and has an accurate and comprehensive expression (Adib, 2009) also sometimes ithnab (lengthening the disclosure).

The superiority of Arabic in the form of structure is included in the discussion of Arabic syntax or Nahwu. the study of nahwu is not new but the study and research in nahwu science is very dynamic until now. So it can help the understanding of Arabic learners in understanding Arabic grammar or Nahwu, Arabic text and also Arabic officially. In Arabic, nahwu cannot be ignored because without it, Arabic will become chaotic and the order of words and sentences will be disorganized. for example learning Arabic grammar so that it can understand both of grammar itself and the contents of the Quran well too (Dihe, 2018; Hasnah, 2018). Therefore, in learning Arabic, nahwu
science is important to learn (Sehri, 2010; Fatoni, 2019) especially for non-native learners (Munajat, 2015).

Nahwu or Arabic syntax has many chapters. It includes a chapter on istitsna’. Istitsna’ is one of the chapters in nahwu science that is found in the Quran (Raihan, 2018). Istitsna’ itself is an exception that is often found in everyday life. Because almost everything has an exception. Istitsna’ according to Al-Ghalayaini (2003) is ikhroju maa ba’da “illa” aw ihdaa akhawaatihaa min ‘adawatil istisnaa min hukmi maa qoblahu. Which means issuing lafadz which is located after “illa” or one of ‘adawat istitsna’ from the law of lafaz before “illa”. For Example: Jāa al-Talāmidza illā ‘Aliyyan. And as for the particle istitsna’ or ‘adawat istitsna’ there are 8 particles that can be used in tarkib istitsna’ (Aziz, 2000; Al-Khatib, 2006; Nî’mah, 1986; Ya’kub, 1989).

As viewed from the type of words in Arabic, ‘adawat istitsna’ those are: Harf: Ḥasya; khala; ‘ada; illa; Isim (Nouns): ghairu; siwa, and Fi’il (verb): laisa; lā yakunu. Each instrument or ‘adawat istitsna’ has its own laws or rules. The law of mustasnaa with the principal particle of istitsna’ illa there are three. Those are wujubun nashbi, Jawaazu nashbi wal itba’, Yu’robu hasba mawqi’ihi fil kalam (Aziz, et al, 2000; Al-Aqiyli, 2017). The three law of istitsna if viewed from mustatsna and mustasnaa minhu can be categorized into different types and each type of istitsna’ has a different function or principle.

However, from all the explanations above students often have difficulty in understanding istitsna’ rules which have quite complex variations and also in understanding istitsna’ phrases in or other Arabic texts where the patterns are more complicated than the examples in the textbook. Therefore, the researcher is interested in discussing istitsna’ in surah al-An’am because the patterns of istitsna’ phrases in that surah have different variations from what has been learned from books or teaching materials which is available now. So that it becomes a point of its uniqueness. Also besides, uniqueness is found in istitsna’ type of mufarragh which form is negation and still has the same meaning when compared with positive phrases or sentences. But these types of istitsna’ patterns have variants in terms of the order of their compositional composition so that this is an interesting thing to review further and be developed to help students understand the phrase istitsna’.

On the other hand, the researcher is also interested in discussing the meaning of ‘adawat istitsna’ in Surah al-An’am after seeing the different meanings of ‘adawat istitsna’ in the translation of the Ministry of Religion of the Republic of Indonesia. So that in this study the researcher will compare the patterns of istitsna’ with the meaning of ‘adawat istitsna’ so in the end it will be easier for students to understand the patterns of istitsna’ with the meaning of ‘adawat istitsna’ while producing new istitsna’ phrases in order to improve their
knowledge of *istitsna’* rules and understanding *istitsna’* patterns in the various verses of the Quran. And it’s following both the main purpose of learning Arabic in Indonesia is to focus on the objectives of Religion, the Quran and other language books (Mustofa, 2018). And also aims other as the aim of learning Arabic language that is minor, namely to enrich Arabic learners with productive skills such as *kalam* or *kitabah* by applying the patterns of *istitsna’* in *Surah al-An’am*.

Among the researches related to *istitsna’* have been done before by Raihan (2015). The research found 46 verses containing the phrase *istitsna’*. Then the researcher classified these *istitsna’* phrases into 3 parts, namely: *istitsna’* muttashil, *istitsna’* munqothi’ and *istitsna’* mufarragh. Also besides, Widiyawati (2010) conducted a similar study. From this research the researcher found 21 verses in Quran juz 1 that contain the phrase *istitsna’* with 2 'adat *istitsna’* which have various kinds of ahwal (changes), namely: *Istitsna’* muttasil tam mujab, *Istitsna’* muttasil tam manfi and *Istitsna’* mufarragh. While the implications of the research for Arabic syntax teaching and learning are as input for students and educators to better understand Nahwu, especially *istitsna’*. So that they are not misleading in learning and understanding the Quran. The results of these two studies are in accordance with As explained by Aziz et al (2000) the law of *wujubun nashbi* or compulsory reading of nashab if it is located after *kalam tam mujab*, that is, if the sentence is perfect (there *mustasnaa* and *mustasnaa minhu*) and does not precede *nafi* (words that are means "no"). And *jawazun nashbi wal itsba*, is allowed *nashab* with "Illa" or following the previous word *i’rob* by being *badal* when it is located after *kalam tam muttashil manfi*, or *syibhu manfi* that is located after perfect sentences, which *mustasnaa* and *mustasnaa minhu* is in the same type (*muttashil*) and preceded by letters *nafi* or the simillar.

Another Research that discusses the patterns of expressions in the Quran namely (Jauhar, 2017) entitled "patterns of expression in and examples of their use in sentences. The results of his research found 350 expression patterns which are used as models or expression patterns in a presentation resembling a bilingual or Arabic-Indonesian dictionary which can be used as an example in making new sentences or phrases with the same pattern including expressions that contain *istitsna’*. The patterns of *istitsna’* expression mentioned are brief and simple. Whereas this study is the development of further research that is detailed according to the position of each word in the sentence. It means that the writer intends to integrate *istitsna’* theory with concrete examples of *istitsna’* patterns’ from *Surah al-An’am*, because as is well known that a theory can be well understood if it is interpreted directly with concrete objects that are related (Nurul et al, 2018), and also connects these patterns with meanings that
are supported for learners in understanding istitsna’. Basically patterns or rules consist of structure and meaning (Omari, 2015).

This study describes the patterns istitsna’ in Surah al-An’am. Specifically, this research focuses on describe the types and functions of istitsna’ patters in Q.S. al-An’am, describe the meaning of adawat istitsna’in Q.S. al-An’am, and find out the implications of istitsna’ for Arabic teaching and learning.

METHOD

This research is qualitative research. Research data in the form of phrases containing istitsna’ while the main source of this research is the form of Qur’anic verses in the Surah Al-anam which amounted to 165 verses. The object of this study is the data relating to istitsna’. It is the verses contained in the Q.S. al-An’am which contains the phrase istitsna’. In this study, the researcher positioned herself as research instruments (Human Instrument). On the other hand, instrument tables used as a support to help researcher to collect the data.

Whereas for data collection, the researcher used documentation techniques. The steps taken in collecting data are as follows: Reading Q.S. al-An'am as a whole and reading books related to istitsna’ such as the al-Quran translator, Jurumiyyah, Imrithi, Alfiyah Ibn Malik bi Syarah Ibn Aqil, Mulakhash Qawa'id Al-lughah Al-arabiyyah, Jami'uddurus Al -Arabiyyah, so the researcher can understand correctly the concept of istitsna’ and understand the meaning contained in the istitsna’. then identify and classify the verses that contain istitsna’ both in terms of their structure and their meaning. Then determine the analyzed data. And the last is draw conclusions based on the results of the analysis.

The steps of analyzing this research data are: first, Reading the Q.S. al-An'am and determine data. Second step is selecting data that is feasible to be used in accordance with the research problem. Third step is classifying data in sentence structure related to istitsna’ using tables. Fourth step is determining the form of istitsna’ based on its mustasnaa using tables. Fifth step is determining the grammatical meaning of the existing 'adawat istitsna’ based on the context and position in a sentence and the translation of the Indonesian Ministry of Religion. The last step is determining the implications of the analysis of istitsna’ patterns' in Surah al-An'am in Arabic teaching and learning.
**FINDINGS & DISCUSSION**

**Types and Functions of Istitsna’ in Surah al-An’am**

As results of this research, the researcher found istitsna’ phrases with various forms and functions, namely: *Istitsna’ muttashil* (12 phrases) consisting of: kalam tam muttashil mujab and kalam tam muttashil manfi, which functions *li takhsis*, istitsna’ munqothi’, contining of kalam tam munqothi’ which functions is *li istidrok* (2 phrases) and istitsna’ mufarragh, namely kalam naqis manfi and syibhu manfi which function is *li hasr* (28 phrases).

The following is an example of a verse in the *Surah al-An’am* which contains *istitsna’ muttashil* in the form of *kalam tam muttashil mujab*:

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُر ٍۢ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ ٱلْحَوَايَا أَوْ مَا ٱخْتَلَطَ بِعَظْمٍۢ ۚ ذََٰلِكَ جَزَيْنََٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لِلصَّادِقِينَ (Q.S. al-An’am: 148)

The above *istitsna’* phrase belongs to the category of *istitsna’ muttashil tam mujab*. It is called *tam* because it has to be mentioned. It is called *mujab* because it is not preceded by the *nafi* or something similar to it. Named *muttashil* because between *mustasnaa* "شحوم" and the *mustasnaa minhu* "maa maushul" are the same type. The *Mustasnaa* domiciled with "illa" because it is *istitsna’ tam muttashil mujab*.

As explained by Aziz et al. (2000) the rule of *wujubun nashbi* if it is located after *kalam tam mujab*, i.e. if the sentence is perfect (there *mustasnaa* and *mustasnaa minhu*) and not preceded *nafi*. And the rule of *jawuzun nashbi wal itsba*, that is allowed *nashab* with "illa" or following the *i’rob* the previous word by being *badal*, when it is located after *kalam tam muttashil manfi*, or *syibhu manfi* which is located after perfect sentences, which *mustasnaa* and *mustasnaa* of the mineral a type (*muttashil*) and preceded by *nafi* or the simillar.

The phrase *istitsna’ muttashil* above functions *li takhsis* or specializes in the portion of cow and sheep fat which is permitted for consumption by the Jews. Namely fat attached to the backs of the two animals, on the large stomach and intestine or mixed with bone.

While *istitsna’ munqothi’* which functions *li istidrok* in the *Surah al-An’am* one of the verses:

وَلاَ تُطَأْرِهَا مَعَهَا لَمْ يُذْكَرْ آسَمَآآ أَنَّهُۥ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌۭ ۖ وَإِنَّ ٱلشَّيََٰطِينَ لَيُوحُونَ إِلَٰهِهِمْ لِيُجََٰدِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَشُرَّكُونَ (Q.S. al-An’am: 119)
The phrase *istitsna’ munqoti’* above consists of *mustasnaa* in the form of "ما حرم عليكم" and *mustasnaa minhu* in the form of the word "illa". While the *mustasnaa* has a *manshub* position with "illa". As stated by Al-Ghalayaini (2003) that mustasna which lies after *kalam munqothi kalam* is always read as a text with the presence or absence of *nafi*.

That phrase *istitsna’* serves to clarify, that is to clarify that Allah provides relief or tolerance from the Shari’ah that was previously arranged. Allah SWT has explained through his Prophet with a clear and detailed explanation of everything that is forbidden to eat, but the prohibition does not apply to people who are forced to interpret it (Syihab, 2001, p. 260). Adding "forced" above, which aims to maintain life.

The last type is *istitsna’ mufarragh* one example of the verse:

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وَلَوْ نَزَّلْنَا عَلَيْكَ كِتََٰٰبًٔا فِى قِرْطَ
اس ٍۢ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُو ا۟ إِنْ هََٰذَا  إِلاَّ سِحْرٌۭ مُّبِينٌۭ
(Q.S. al-An'am: 7)
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*Mustasnaa* in the *istitsna’ mufarragh* is the word "سِحْر". The law is *marfu* because it is tobe *khabar* of the *mubtada*’ in the form of *isim isyarah* "هَذَا" And there is a *nafi* in the form of "إِنْ". *Istitsna’* phrase above has *hasr* functions or summarizes because in the phrase *istitsna’ munqoti’* there are no words that are *mustasnaa minhu*.

Whereas the type of *istitsna’ mufarragh* which has the form of *kalam naqis manfi* or *sylibhu manfi* in al-An'am is the most (28 phrases). The law of *mustasnaa* with this type of *istitsna’* adjusts its position in the sentence. The same is explained by Aziz et al (2000) *Yu’robu hasba mawqi’hi kalam* which *i’rob* is in accordance with the position in the sentence when there is no *mustasnaa minhu (naqis)* and in the form of a negative sentence (preceded by *nafi*).

The phrase *istitsna’* in the *Surah al-An’am* has the following functions: *li takhsis, li istidrok* and *li hasr*. The phrase *'istitsna’* which functions *li takhsis* (specializing) (12 phrases) i.e those belonging to *'istitsna’ muttashil*, the phrase *istitns* *'which functions li istidrok* (2 phrases), while the phrase *istitsna’* which functions is *li hasr* (28 phrases) namely *istitsna’ mufarragh*. As explained by Al-Ghalayaini (2003) that *istitsna’ muttashil* or also can be called *istitsna’ minal jinsi* is an essential *istitsna’* which functions *li takhsis ba’da ta’min* or specializes in removing what is assumed from the generality of a rule. Whereas *istitsna’ munqothi’* or *istitsna’ ghoiru jinsi* its function is *li istidrok* namely clarifying. Then *istitsna’ mufarragh* according to Ya’kub (2005) acting as li hasr ie limiting or summarizing something.
The Meaning of Each 'Adawat istitsna’ in Surah Al-An’am

The different meanings on ‘adawat istitsna’ which are influenced by the structure or pattern and types of the existing istitsna’ phrases and ‘adawat istitsna” that customized. *illa* has a grammatical meaning because it is a *harf*. Whereas "ghairu" which is *isim* has a lexical meaning and grammatical meaning.

The meaning of 'istitsna’ ‘illa” which is in the phrase istitsna ‘muttashil and the phrase istitsna’ munqothi 'in the Surah al-An’am include:" except/but/in addition (kekuali/melainkan/selain)". But on the other hand there are 14 phrases istitsna’ mufarragh which is in the Surah al-An’am where the adawat istitsna’ means "only”/"only”/is nothing but (“hanya”/”hanyalah”/tidak lain hanyalah).

"illa” in the division of words in Arabic is included in the category of letters or task words. Ainin and Asrori (2014) argue that the meaning contained in the task word cannot be determined before it is formed in a sentence construction, because the word task does not have a lexical meaning but which is grammatical which requires context. As Matsna (2016) language context is the meaning obtained from the use of words in a sentence when the word is composed with other words that give rise to certain special meanings. So in other words ‘adawat istitsna’ will not have meaning when it stands alone without being connected with other words. So on the contrary the exclusion tool will have a meaning after it is connected with the next word (mustasnaa) and the meaning will also be different if it is connected with other words or particles in a sentence. It means that Grammatical meaning is a meaning which is possible that the word compilation has become part of a structural sentence (Supianudin, 2016).

The word "illa” is one of the adawat istitsna which functions to exclude. As the research carried out in surah al-Anam, adawat istitsna’ which exists in istitsna’ muttashil and munqothi’ (in the form of the istitsna’ phrase which contains mustasnaa and mustasnaa minhu) can mean "except"/"other than"/"but (kekuali/selain).

On the other hand "illa” can also mean "only" or “nothing but” (hanya/tidak lain hanyalah) which is found in the phrases of istitsna’ mufarragh which has a *hasr* function that is limiting or summarizing. Among them that begin with the nafi "in" with the pattern "in + isim (mubtada) + illa + isim (khabar)

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتََٰبًٌۭا فِى قِرْطَاس ٍۢ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُو ا۟ إِنْ هََٰذَا إِلاَّ سِحْرٌۭ مُّبِينٌۭ

(Q.S. al-An’am: 7)
Meaning: And if we send it to you (Muhammad) writing on paper, so that they can hold it with their own hands, surely the disbelievers will say "this is nothing but real magic".

And pattern “ in+ fi'il+ fa'il+ illa+ maf'ul bih"

َّلا وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلأَْرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللهِ ۚ إِن يَتَّبِعُونَ إِلاَّ ٱلظَّنَّ وَإِنْ هُمْ إِ يَخْرُصُونَ (Q.S. al-An'am: 116)

Meaning: And if you follow most people on this earth, surely they will lead you astray from the way of Allah. They follow only a mere allegation. And they only make up lies.

Likewise with the 'adat istitsna’ "ghairu" in Surah al-An’am according to the translation of the religious department "ghairu" has 2 meanings namely other than "and" others" ("selain" and "yang lain"). The word "ghairu" as Aziz et al (2000) in lafadz is isim. Likewise according to Arra'ini (2005) 'adat istitsna’ which includes isim namely: "ghairu" and "siwaa". Isim or noun has 2 meanings namely grammatical and lexical meaning. the word "ghairu" in Bisri and Munawwir (1999) means other than or except (selain atau kecuali). These meanings is a lexical meaning or meaning without relation to the context of the sentence. As Soedjito in Ainin and Asrori (2014, p. 35) explains that lexical meaning is the meaning of the word freely or freely without its relation to other words in a sentence construction. The contemporary Linguists according to Farid in Matsna (2016) establish 3 characteristics of the lexical meaning or al-ma’na al-mu’jami, namely: General: The lexical meaning of a word as contained in the dictionary is only a general meaning because the word is not in any context, then many and varied it means that the lexical meaning of a word can vary because the word can enter into different contexts. And the last is Not fixed means The lexical meaning of a word can change because it is adjusted to the context behind it. On the other hand, "ghairu" means "other than" is a grammatical meaning that exists because of the existing context.

So "ghairu" has a basic meaning (lexical) and grammatical meaning which is related to the context of the sentence. The lexical meaning of "ghairu" is "other than" and "except", while the Grammatical Meaning of "Ghairu" in Surah al-An’am is "the other".
Itstisna’ in Surah Al-An’am: Meaning and Its Implication

Implications of Itstisna’ Patterns in Surah al-An’am for Teaching and Learning Arabic

From the researches related to itstisna’ (Widiawati, 2010; Raihan, 2018) shows that itstisna’ phrases in the Quran always have varying types and functions. But from these studies only have implicit implications for learning nahwu and arabic languages in general. So the researcher offers the implications of itstisna’ research by developing simple patterns carried out by Jauhar (2017) by making these patterns more detailed according to the position of each word and giving examples of the application of these patterns of itstisna’ phrases into a sentence that can be reconstructed.

The phrase itstisna’ in Surah al-An’am has 14 choices and unique patterns that can be used in learning Arabic. These patterns are also called al-uslub annahwiy (Amir, 2014) which containing tarkib al-itstisna’ or sentence patterns containing itstisna’ taken from Surah al-An’am so that they can be used by students who study the chapter of itstisna’ integrally. As is well known that the uslub is a fig or language style used by someone to express the main points of someone’s thoughts and feelings so as to achieve the desired target sentence and understood by the reader or listener. So according to the writer uslub al-itstisna’ can integrate with itstisna’ theory and facilitate itstisna’ teaching learning especially and arabic teaching and learning globally (Fajrina, 2018).

The patterns of itstisna’ phrases in Surah al-An’am have specificity and uniqueness that can be used in learning Arabic by practicing making examples of itstisna’ phrases with the patterns in Surah al-An’am. These patterns are combined with the meaning of the Indonesian translation that is containing by the ‘adat itstisna’. So that students get the ease in making examples of phrases or sentences containing itstisna’ both of tahiri (written) and syafahi (oral). And can help students develop their writing and speaking skills. It means that learning itstisna’ not only stops at students understanding of itstisna’ theories but also develops their ability in language. Because in fact mastery of rules is not the main goal of language learning, but language proficiency (Musthofa, 2018). The following 14 examples of patterns that can be used.

1. The Patterns of Itstisna’ Muttashil which means “except” (4 Patterns)

   a. Fi’il+ fa’il+ maf’ul bih 1+illa+ mustatsnaa

   حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا أَوِ حَفِظْتُ القُرآنَ إِلاَّ مَا كَان في الجُزْءِ الثَّلَاثِيَْ

   (Q.S. al-An’am: 148)

   خَفَضَتْ النُّورُ إِلَّا مَا كَان في الجَرْعَ الْبَالِغَينَ
o I have memorized (all) the Qur'an except juz.

أَذْرَسْ بِكُلِّ مُجَعَّلٍ نَّفَسَهُ إِلَّاَ اللُّغَةِ الصَّيْنِّيَّةَ

o I study all languages except Chinese.

b. Laa+ fi’il+fai’il+ maf’ul bih+ illa+ badal

(ق.س. ال-أَنْعَام: 152)

لاَ يُكَلِّفْ نَفْسًا إِلاَّ وُسْعَهَا ۖ..............

o Ahmad doesn't eat chicken except the eggs.

لاَ يََْكُلُ أَحَْْدُ الدَّجاجِ إِلاَّ بَيْضَهَا

o God does not elevate a person except his knowledge.

God does not elevate a person except his knowledge.

(ق.س. ال-أَنْعَام: 46)

بَعْضُ أَهْلِهِ مُنْطَقَةُ المَعَاذِرَةِ العَلْيَّةِ ۖ..............

Who is smart other than him (except him) in our class?

c. Man (istifham: mubtada)+ khabar+ na’at (ghairu+isim)

(ق.س. ال-أَنْعَام: 14)

مَّنْ عَالٌِِ غَيُْْهُ فيِْ فَصْلِنَا؟

Who is the champion except for him in the scientific debate competition?

d. Hamzah istifham+ ghairu+ isim+ fi’il+fail+ maf’ul bih

(ق.س. ال-أَنْعَام: 17)

أَغَيَْْ العِلْمِ أَطْلُبُ شَيْئًا؟ = أَأَطْلُبُ شَيْئًا غَيَْْ العِلْمِ؟

Am I going to ask for something other than (except) knowledge?

2. The Patterns Istitsna’ Mufarragh which means “except” (6 Patterns)

a. Laa+ isim+jar majrur+ illa+ isim (badal)

(ق.س. ال-أَنْعَام: 17)

وَإِنْ يُعْلَمُ أَنَّ اللَّهَ يُطِلِّبُ ۖ لاَ كَاشِفَ لَهُّ إِلَّاَ هُوُ ۚ..............

o There is nothing handsome in this class except Ahmad
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b. Hal (istifham) + fi’il mabni majhul + illa + Na‘ibul fa‘il

(Q.S. al-An’am: 47)

- There are no judges in the afterlife except Allah.

Will it be raised (in rank) except a pious person?

Will it be saved except for Muslims?

c. Laa (huruf nafi) + fi’il+ maf’ul bih+ illa+ Fa’il

(Q.S. al-An’am: 59)

- Nobody cooks food in my family except my mother.

- Nobody enters heaven except believers.

d. Laa (huruf nafi)+ fi’il+ maf’ul bih+ illa+ Fa’il

(maushul and shilah)

(Q.S. al-An’am: 138)

- It is forbidden to read the Qur’an unless (except) a person has performed the ablution.

- Do not hajj (do not have hajj obligations) except those who are able.

e. Hamzah (istifham)+ maf’ul bih (ghairu+ isim)+fi’il+ fa‘il

(Q.S. al-An’am: 40)

- Does he (lk) believe in other than (except to) Allah?
o Are you going to eat other than (except) rice?

**f. Lam+ yakun/takun+ isim kana+ illa+ khabar kaana (An- Mashdariyyah)**

"ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلاَّ أَن قَالُوا۟ وَٱللهِ رَب ِنَا مَا كُنَّا مُشْرِكِينَ.....
(Q.S. al-An’am: 23)

وَمَا فِي هَذِهِ إِلَّا سِحْرٌ مُّبِينٌ
(Q.S. al-An’am: 7)

إِنْ هَذِهِ إِلاَّ هَدِيَّةٌ صَغِيَْْةٌ
(Q.S. al-An’am: 32)

وَمَا المَالُ فِي هَذِهِ الدُّنْيَا إِلَّا وَدِي ْعَةٌ مِنَ اللهِ
(Q.S. al-An’am: 26)

إِنْ يُضِرُّ عَزِي ْزُ إِلاَّ ن َفْسَهُ

أَنفُسَهُ وَمَا يَشْعُرُونَ

إِنْ تُعِزُّ إِلاَّ ن َفْسَكَ

Aziz only endangers himself.

b. In (huruf nafi)+ fi’il+ fa’il+ illa + maf’ul bih (nafs)

(Q.S. al-An’am: 26)

إِنْ يُضِرُّ عَزِي ْزُ إِلاَّ ن َفْسَهُ

إِنْ تُعِزُّ إِلاَّ ن َفْسَكَ

Aziz only endangers himself.

You only endanger yourself

c. maa (huruf nafi)+ isim (mubtada’)+ isim (khabar)

(Q.S. al-An’am: 32)

وَمَا الْخَيْبَةُ إِلَّا لَعِبٌ وَلَهْوٌ

مَا المَالُ فِي هَذِهِ الدُّنْيَا إِلَّا وَدِي ْعَةٌ مِنَ اللهِ

وَمَا لِلْمُلْكِ إِلَّا مَلَكَهُ مِنْهُ

وَمَا الْعِلْمُ النَّافِعُ إِلَّا مُعَلُّّمُهُ صاحبه إِلََ الآخَرِينَ

3. The Patterns *Istitsna’ Mufarragh* which Means “only, just” and “nothing but (4 Patterns)

a. *In (huruf nafi)+ isim (mubtada’)+ illa+ isim (khabar)*

(Q.S. al-An’am: 7)

إنْ هَذِهِ إِلاَّ سِحْرٌ مُّبِينٌ

إنْ هَذِهِ إِلاَّ هَدِيَّةٌ صَغِيَْْةٌ

إنْ هَذِهِ إِلاَّ هَدِيَّةٌ صَغِيَْْةٌ

This is nothing but the virtue of God

This is nothing but a small gift.

b. *In (huruf nafi)+ fi’il+ fa’il+ illa + maf’ul bih (nafs)*

(Q.S. al-An’am: 26)

إنْ يُضِرُّ عَزِي ْزُ إِلاَّ ن َفْسَهُ

إنْ تُعِزُّ إِلاَّ ن َفْسَكَ

Aziz only endangers himself.

You only endanger yourself

c. *maa (huruf nafi)+ isim (mubtada’)+ isim (khabar)*

(Q.S. al-An’am: 32)

وَمَا المَالُ فِي هَذِهِ الدُّنْيَا إِلَّا وَدِي ْعَةٌ مِنَ اللهِ

وَمَا لِلْمُلْكِ إِلَّا مَلَكَهُ مِنْهُ

وَمَا الْعِلْمُ النَّافِعُ إِلَّا مُعَلُّّمُهُ صاحبه إِلََ الآخَرِينَ

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- Useful knowledge is only what is taught to others.

**d. Hal (istifham) + fi’il + fa’il + illa + maf’ul bih (mashdar mu’awwal) + aw + athaf**

(Q.S. al-An’am: 158)

- Will you only teach if you are given wealth or money?
- Will you only study if there will be an exam or practice?

**CONCLUSIONS**

The division of **istitsna’** in **Surah Al-An’am** based on the form and function are: a) **Istitsna’ muttashil** (12 phrases) in the form of **kalam tam mujab and kalam tam manfi** or **syibhu manfi**, b) the type of **istitsna’ munqothi’** (2 phrases) which in the form of **kalam tam munqothi’** and c) **Istitsna’ mufarragh** (28 phrases) in the form of **kalam naqis manfi**. The function in **istitsna’** phrases in **Surah Al-An’am** are: a) **Li takhsis** because of its type (12 phrases **istitsna’ muttashil**), b) **Li istidrok** which is in the form of **istitsna’ munqothi’** (2 phrases) and c) **Li hasr** which is the phrase **istitsna’** which is of type **istitsna’ mufarragh** (28 phrases).

The phrase **istitsna’** in **Surah Al-An’am** includes, among other things, the **’adat istitsna’ “illa”** which has a grammatical meaning of "except"/"other than" /"but", "only"/"nothing but". Some of them contain the **’adat istitsna’ “ghairu”** which has a lexical meaning in the form of "other than"/"except" and a grammatical meaning in the form of "other".

**Surah Al-An’am**, there are various patterns of **istitsna’** phrases. However, based on the difficulty level of the pattern, the diversity of the structure and limitations of the researcher, so the researcher only chose 14 **istitsna’** phrase patterns contained in **Surah Al-An’am** can be implemented into Arabic teaching and learning by making the basic pattern or an example in making new sentences in accordance with the pattern in the **Surah Al-An’am**. These patterns are combined with the meaning of the Indonesian translation that is in the **’adawat istitsna’** so it help students to study and making examples of phrases or sentences that contain **istitsna’** literally or orally.
For further researcher can do other research on *istitsna‘* in another surah or examine *Surah al-An’am* by discussing the terms of Balaghah and can also provide different implications from research conducted for certain more specific skills learning Arabic in general with certain methods or even media. And so examine the meaning of adwat *istitsna‘* in terms of translations of other foreign languages, for example English or its meaning from different perspectives.

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