The Rhetorical Meanings of Exception in the Glorious Qur'an With Reference to Translation

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Abstract:

The present paper deals with exception in the Glorious Qur'an not from a grammatical perspective but from a rhetorical point of view.

It attempts to reveal any additional rhetorical meaning implied by exception in Qur'anic verses such as affirmation, showing weakness, showing mercy, threatening, etc. The study aims at (1) showing how rhetorical meaning is expressed in the source language SL, (2) showing how rhetorical meaning can be realized in the target language TL, and (3) pointing out some problems that may arise from rendering exceptive expressions. The study hypothesizes that translators may miss the rhetorical meaning implied in exception and usually opt for formal correspondence rather than explicating this rhetorical meaning. The study concludes that it is not an easy task to detect the rhetorical meaning implied by exception in the SL and express it in the TL though most translators opt for formal correspondence which is a better way for realizing the rhetorical meaning of exception.

المعاني البلاغية للاستثناء في القران الكريم مع الإشارة إلى الترجمة

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ملخص البحث:

يتناول هذا البحث دراسة الجانب البلاغي لأسلوب الاستثناء قي القران الكريم , فعلى الرغم من أن المعنى العام الذي يؤديه أسلوب الاستثناء من خلال سياقه اللغوي هو إخراج المستثنى من المستثنى منه إلا انه قد يخرج من هذا المعنى اللغوي الضيق إلى معان بلاغية عدة مثل التوكيد وإظهار العجز والضعف والتهديد والتحقير والتوبيخ والرحمة والعتاب وغير ذلك من المعاني البلاغية التي تزخر بها آي الذكر الحكيم. تهدف الدراسة إلى الكشف عن هذه المعاني البلاغية الكامنة في أسلوب الاستثناء وكيفية نقلها إلى اللغة الانكليزية. تفترض الدراسة بأن المترجمين غالباً ما يلجؤون إلى إيجاد المكافئ الترجمي للصيغة النحوية لنقل هذه الصورة البلاغية إلى اللغة الانكليزية. من أهم النتائج التي توصلت إليها الدراسة هي أن الكشف عن المعاني البلاغية التي يتضمنها الاستثناء في اللغة المصدر ليس بالأمر اليسير كما أن نقل هذا المعنى البلاغي إلى اللغة الهدف يعد أيضا أمرا صعبا.

1. Introduction

Despite the fact that the meaning of exception is excluding the thing excepted 'المستثنى' from the general term 'المستثنى منه' by using one of the exceptive particles, it may be shifted to express any additional rhetorical meaning such as threatening, irony, permission, etc. which can be detected from exception in many Qur'anic verses.

Unlike grammarians who focus their attention on the structure of sentences and devote themselves to prescribing rules as regards the construction of well-formed sentences, rhetoricians dedicate themselves to searching for any additional meaning away from the grammatical one, i.e. they seek, as it were, the meaning of meaning.

In analogy with Chomsky's two levels of structure that every sentence has, one which is obvious on the surface and another which is deep and abstract, it could be said that grammarians are concerned with the surface structure whereas rhetoricians are interested in the deep structure. Furthermore, grammarians view the meaning semantically, whereas rhetoricians construe the meaning pragmatically.

The current paper outlines the concept of exception, its kinds, some exceptive particles and some rhetorical meanings with an attempt to analyze some renderings of some Qur'anic verses showing exception.

2. Arabic Rhetoric

As-Sakkākiyy (1937) defines rhetoric as the fulfillment of the properties of the structure of speech and the realization of simile, metaphor, and metonymy. A speech, to be rhetorical, should be eloquent by itself and conformable to the situation (Al Qazwīni, 1958). Arabic rhetoric can be divided into three parts:

i. علم المعاني (ᶜilmul Maᶜāni) which means avoiding linguistic mistakes when constructing a sentence. It resembles what grammarians have termed معاني النحو '*the meanings of grammar*'. It deals with some issues related to the sentence such as foregrounding, backgrounding, hysteron-proteron, defining, leaving undefined, mentioning, elision, abbreviation, etc.

ii. علم البيان (ᶜilmul Bayān) which refers to the avoidance of complexity and intricacy in meaning. It is concerned with simile, metaphor and metonymy.

iii. علم البديع (ᶜilmul Badīᶜ) '*the art of good style*' which deals with aspects of improving and ameliorating speech by using some rhetorical techniques such as: rhyme, paronomasia, innuendo, analogy, digression, etc.

3. Exception in Arabic

Ibnu Jinniyy (1979:149) states that exception means excluding something from what is included in something else. Ibnu Sirāj (1986, vol.1:282) defines exception as excluding part from whole. Al Galāyīniyy (1985, vol.3:123) points out that exception is the exclusion of what follows the exceptive particle 'إلا' or one of its sisters from what precedes it. Exception is either linguistic, which is what grammarians focus on or rhetorical, which is what rhetoricians are interested in. (Ibnu Abil Usbuᶜ, Al Hamawiyy, cited in Ash Shajrāwiyy, 1991:14-15).

3.1. Linguistic Exception

This kind of exception means how to construct well-formed exceptive expressions according to the Arabic grammatical rules by using one of the following exceptive particles: 'إلا', 'غير', 'سوى', 'خلا', 'عدا', 'حاشا', 'لاسيما', 'وراء', 'دون', 'حتى', etc. Most of the Arab grammarians including Sībawayhi, Ibnu Jinniyy, Ibnu Hishām, and Al-Jurjāniyy are of the opinion that 'إلا' is the most important of the exceptive particles and the rest of the particles are subjoined to it since they have the same exceptive meaning that 'إلا' has. Some of these particles are briefly explained below:

I. إلا (Ỉllā)

Exception by إلا is of two types: تام '*complete*' and مفرغ '*void*' (cf. As Sāmarr'iyy, 2009,vol.2:212).

i. الاستثناء التام is also subdivided into two kinds:

1. الاستثناء المتصل 'connected' in which the thing excepted is of the same kind as the general term, e.g. فشربوا منه إلا قليلا منهم 'and they drank of it, save a few of them' (Wright, 1971, vol.2: 335).

2. الاستثناء المنقطع 'severed' in which the exception is severed from, or wholly different in kind from, the general term, e.g. . فسجد الملائكة كلهم أجمعون إلا إبليس (الحجر:30-31) "So the angels fell prostrate, all of them together Save Iblis" (Pickthall, 1930: 79-80).

ii. الاستثناء المفرغ 'void' in which the general term is not expressed, e.g. إن هذا إلا أساطير الأولين (الأنعام:25) "This is naught else than fables of the men of old" (Pickthall, 1930: 38).

II. غير Gayra

It is often used in the sense of besides, except, but. It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after إلا , e.g. قام القوم غير زيد 'the people stood up except Zaid' has the same meaning as قام القوم إلا زيدا (ibid: 340).

III. سوى Siwā

It is an indeclinable noun which normally goes into an إضافة 'Idhāfa' structure with the following noun, very much as does غير, e.g. لم يبق سوى أشهر قليلة 'there remained only a few months' (Ryding, 2005: 653).

IV. خلا Khalā, عدا ᶜAdā, حاشا Hāshā

They are perfect verbs implying the meaning of exceptive إلا (Al Galāyīniyy, 1985, vol.3: 139). The noun which follows any of them would be in either accusative or genitive, جاء القوم خلا عليا أو علي

3.2. Rhetorical Exception

Rhetoricians are not interested in the linguistic aspect of exception but in exploring any additional meaning implied in it. Ibnu Maᶜsūm (1969, vol.3:109) argues that exception must imply an additional meaning apart from the linguistic one in order to be considered rhetorical. As viewed by rhetoricians, exception may be one of the following types:

1. الاستثناء البديعي (Al Istithnā'ul Badīᶜiyy) which means any additional meaning implied in exception. Let us consider the following Qur'anic verse فسجد الملائكة كلهم أجمعون إلا إبليس (الحجر:30-31) "So the angels fell prostrate, all of them together save Iblis" (Pickthall, 1930: 79-80). It has an additional meaning more than the exceptive one in that it shows how great Satan's sin was from among the angels in rejecting the order of Almighty Allah to prostrate to Adam. In addition, it indicates how just Allah the Almighty is in cursing Satan and depriving him from His wide mercy (Az Zarkashiyy, 2006: 518). Furthermore, the verse فلبث فيهم ألف سنة إلا خمسين عاما (العنكبوت:14) "and he continued with them for a thousand years save fifty years" (Pickthall, 1930: 126) states the duration that Nooh (PBUH) had spent calling upon his people to worship Almighty Allah. Using ألف سنة إلا خمسين عاما 'a thousand years save

fifty years' has a greater effect on the hearer than 950 years since the word ألف '*a thousand*' will be the first word heard by a hearer apart from considering it more concise and accurate than the latter form (ibid: 519).

2. القصر (Al Qasr) 'restriction' which means affirming the qualifying element exclusively to the qualified element by negation and exception. It is a technique used in addressing those who deny something or doubt it as in إن أريد إلا الإصلاح ما استطعت (هود:88)' *I desire naught save reform so far as I am able*' (Al Jurjāniyy, 1992: 337).

3. تأكيد المدح بما يشبه الذم (Ta'kīdul Madhi Bimā Yushbihuth Thamm) stressing praise in a way that sounds like dispraise, viz. when a good quality is excluded from a nonexistent bad attribute as in لايسمعون فيها لغوا ولا تأثيما إلا قيلا سلاما سلاما (الواقعة:25-26) '*There hear they no vain speaking nor recrimination (Naught) but the saying: Peace, (and again) Peace*' (Pickthall, 1930: 176). Here, قيلا سلاماَ سلاما '*saying: Peace, (and again) Peace*' is excluded from لغوا ولا تأثيما '*vain speaking nor recrimination*' which are not existent at all.

4. Rhetorical Meanings Expressed by Exception

Though exception primarily means excluding the thing excepted 'المستثنى' from the general term 'المستثنى منه', sometimes this meaning is shifted to indicate some rhetorical senses rather than the linguistic exceptive meaning. For this reason, exception has been considered one of the rhetorical devices. Qur'anic verses which include exception are pregnant with rhetorical meanings which fit the context of situation. The meaning of exception may be shifted to indicate the following (cf. Ash Shajrāwiyy, 1991: 323).

a. Emphasis and Confirmation

Emphasis and confirmation are the most frequent rhetorical meanings expressed by exception in the verses of the Glorious Qura'n, most of which address the disbelievers and polytheists to make them confess the Oneness of Almighty Allah, whereas others emphasize a judgment and establish an ordinance. In the following Ayah Almighty Allah asserts and proves the fact that Jesus Christ (PBUH) is no more than a human messenger.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ (المائدة:75)

"*The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him*" (Pickthall, 1930: 35).

Allah the Exalted stresses a firm fact that Jesus Christ and his mother are only human beings and not gods as some Christians believe. This fact is realized by using *qasrul qalb* 'inversion restriction' which is a rhetorical style used when the addressees hold an opposite view to the addresser's.

b. Showing Weakness

This type of rhetorical meaning of exception seems evident in the speech of the messengers in which they show their weakness to their Lord due to the hardship they faced when they called upon their people to worship Allah the One and Only. The following Ayah shows the messenger's weakness.

أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (الإسراء:93)

"Thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I naught save a mortal messenger?" (Pickthall, 1930: 89).

Prophet Muhammad (PBUH) shows his weakness when the disbelievers asked him for miracles. This means that he is not a god and has no power to meet what the disbelievers asked him to do.

c. Threatening

This type of rhetorical meaning of exception is connected with what Allah the Glorified addresses the atheists and polytheists. The meaning of exception is expressed in the blessed Ayahs to indicate the meaning of threatening with painful torture:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ (البقرة:275)

"Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch" (Pickthall, 1930: 14).

This verse portrays usurers when resurrected from their graves on Doomsday as epileptics staggering and stumbling in their walk. The meaning of exception is expressed by means of threatening of and promising painful torture for those who practice usury.

d. Degradation and Scolding

One of the rhetorical meanings of exception in the Glorious Qur'an is degradation and reproach. This meaning is used to degrade the habits prohibited by Islam and reproach those who commit these acts as in the following Ayah:

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (البقرة:130)

"And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous" (Pickthall, 1930: 6).

No one turns away from monotheism except he who belittles himself and does not know its real value. The meaning of exception has the sense of

scorning and insulting whoever rejects the religion of Prophet Ibrāhīm (PBUH), Islam, and describing him as a fool.

e. Permission

Another rhetorical meaning of exception is permission granted by Allah the Almighty to his servants. The following Ayah in which exception expresses the meaning of conditioned permission is a good example:

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ (النور:31)

"And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands" (Pickthall, 1930 :110).

The meaning of exception used in the above Ayahs signifies permission, allowance, and forgiveness. It has a great value since it would be too difficult for people to implement these orders literally without some exceptions. If the exception was not expressed twice in the last Ayah, it would be impossible to implement; therefore, the exception is used twice in this Ayah to make it easy for people because Allah does not burden a soul beyond its capacity.

f. Mercy

Mercy is one of the rhetorical meanings manifested by using exception in the Glorious Qur'an. Allah the Almighty bestows His mercy on His servants as it is shown in the following Ayah:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ (البقرة:286)

"Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved" (Pickthall, 1930: 14)

Allah, the most merciful, does not burden a soul beyond its capacity because Allah knows what the soul burdens. And

يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ * إِلَّا مَن رَّحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ (الدخان:41)

"A day when friend can in naught avail friend, nor can they be helped, Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful" (Picktahll, 1930: 160-161).

The meaning expressed here by means of exception is the meaning of mercy and pity shown by Allah the Almighty towards His servants. The word 'mercy' is explicitly mentioned in the Ayahs to emphasize this meaning.

g. Advice and Guidance

The meaning of exception in the Glorious Qur'an sometimes indicates the rhetorical meaning of advice and guidance. In many Ayahs we notice the exception is used to indicate advice and guidance with the purpose of advising and guiding the believers to the right path.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران:102)

"*O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)*" (Pickthall, 1930: 19).

The rhetorical meaning of advice and guidance can be clearly noticed in the above Ayah by using exception to tell humans that they had better have faith in Almighty Allah and die on the religion of Islam and reject blasphemy and polytheism.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ (النحل:127)

"*Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise*" (Pickthall, 1930: 86).

Allah the Exalted instructs His prophet to be patient to the end and to seek help from his Lord to be so. The rhetorical meaning of exception is shifted to mean advice and calling for patience supported by the Glorified Allah; therefore, this Ayah connects patience with the guidance of Almighty Allah in order for Prophet Muhammad (PBUH) to be more patient and confident.

h. Denial

The meaning of exception may refer to a new rhetorical meaning, viz. denial and rejection since it has psychological suggestions to the denied and disapproved behaviour in order to leave or avoid it as in:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۚ (النساء:92)

"*It is not for a believer to kill a believer unless (it be) by mistake*" (Pickthall, 1930: 27).

In this Ayah the Almighty prohibits the believer from killing another believer deliberately unless by mistake.

i. False Allegation

In the Glorious Qur'an we find some Ayahs in which exception has the rhetorical meaning of false allegation which is based on falsifications and lies. This allegation is expressed by atheists, polytheists, and hypocrites. Let us consider the following Ayah:

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِنْ قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ (المؤمنون:83)

"*We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old*" (Pickthall, 1930: 108).

Obviously, the phrase "*but fables of the men of old*" said by the disbelievers many times to describe the Glorious Qur'an reflects the rhetorical meaning of exception to indicate false allegation.

j. Refutation

The meaning of exception is shifted to refutation of some Ayahs of the Glorified Qur'an. It is used to refute the allegations and lies of the disbelievers and expose the facts as in:

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ (آل عمران:65)

"*O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense*" (Pickthall, 1930: 17)

Allah the Almighty refutes the lies and allegations of the disbelievers with a historical fact that Prophet Ibrāhīm (PBUH) precedes the Torah and Bible and this refutation is followed by a scolding "*Have ye then no sense*".

k. Illustration

The meaning of exception is shifted to explaining the meaning and giving reasons in some Ayahs since the thing excepted after 'إلا' gives the reason and explains the act of the verb before it as in:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ (البقرة:143)

"*And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels*" (Pickthall, 1930: 7).

The meaning, therefore, of exception in this Ayah expresses aims and gives reasons.

l. Sarcasm and Contumely

Another rhetorical meaning which exception has been shifted to is sarcasm and contumely which are clearly indicated in some Ayahs of the Glorious Qur'an to ridicule the disbelievers, polytheists, and hypocrites in response to their acts, sayings, and behaviours as in:

وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا * يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (النساء:119)

"*Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest. He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile*" (Pickthall, 1930: 29).

So, the meaning of exception here means mocking at those who take the devil as their protector rather than Allah the Glorified. All that the devil promised them is nothing but lies.

m. Clarification

In some Ayahs of the Glorious Qur'an, exception implies the rhetorical meaning of clarification of an unknown issue as in:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (النحل:77)

"*And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a winkling of the eye, or it is nearer still. Lo! Allah is Able to do all things*" (Pickthall, 1930: 84).

The meaning of clarification expressed by exception is evident in this Ayah, without which the meaning will be inadequate and ambiguous to the addressee and listener. Sometimes the meaning is clear but the context requires more clarification, therefore the use of exception will clarify the meaning.

n. Equality

Exception is used to mean equality in some Ayahs of the Glorious Qur'an by comparing the thing excepted with what precedes it as in:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ (الأنعام:160)

"*Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill deed will be awarded but the like thereof; and they will not be wronged*" (Pickthall, 1930: 44).

So, a good deed deserves ten times its worth; and a bad deed deserves only one time its worth. By the use of exception, the meaning of equality is indicated and this asserts the justice of the Almighty to His servants; therefore, this Ayah ends with *"no one will be wronged"* which emphasizes this meaning.

In addition to the aforementioned rhetorical meanings, many other Ayahs show other kinds of rhetorical meaning expressed by exception to serve certain contexts. These rhetorical meanings of exception are full of human, social, mental, psychological, and emotional connotations. This sense is related to the life of man and his afterlife and regulates his relationships with his Lord, himself and society.

7. Exception in English

The most common prepositions denoting exception in English are: except for, with the exception of, apart from, except, excepting, excluding, but, and save (Quirk et al,1985:707).
■ 'Except' and 'excepting' function normally, and 'but' exclusively, in postmodifying phrases: *All but / except(ing) the captain were rescued.*
■'Beyond' is sometimes used in nonassertive contexts in the sense of 'except (for)': *Beyond the press release, there are no further comments.*

■ 'except for' is generally used before noun phrases: *I've cleaned the house except for the bathroom* (ibid).

■ 'except' is used before prepositions and conjunctions: *It's the same everywhere except in Scotland; The holiday was nice except that there wasn't enough snow* (Swan, 2005: 194).

■ 'but' is used to mean 'except' after 'all, none, every, any, no' (and everything, everybody, nothing, nobody, anywhere, etc.): *He eats nothing but hamburgers; I've finished all the jobs but one; Everybody's here but George* (ibid:116).

■ 'Besides' usually adds: *Besides the violin, he plays the piano and the flute*; 'except' subtracts: *I like all musical instruments except the violin*; 'apart from' can be used in both cases; after 'no, nobody, nothing' and similar negative words, the three expressions can all have the same meaning (ibid:104).

■ 'Unless' has a similar meaning to 'if…not', in the sense of 'except if': *Come tomorrow unless I phone. (=...if I don't phone / except if I phone.)* (ibid:601).

8. The English Rendering of Arabic Exception

Any target text TT is said to be equivalent to the source text ST if it conveys a similar message and fulfils a similar function even if it bears little resemblance to the original (House, 2009: 29). "Translators must always decide between several alternative ways of realizing a particular meaning in a particular context" (ibid: 30). In translating sacred documents where exact wording is considered crucial to the message conveyed, it is appropriate for textual equivalence to stay very close to formal correspondence, even when the result seems stilted and 'unnatural' (ibid). In accordance with Nida's (1964a) formal equivalence and dynamic equivalence, two techniques may be used in rendering Arabic exceptive expressions:

1. Negation and Exception

The technique of negation and exception is especially used in rendering negative or void Arabic exceptions where an English exceptive preposition is used to introduce the only thing or person that a statement does not include as in ما جاء (احد) إلا زيد *'nobody came except (for) Zaid'*. When the Arabic exceptive expression is positive, it could be rendered by using one of the exceptive English prepositions as in قام القوم إلا زيدا *'The people stood up except (for) Zaid'*.

2. Restrictive Focus Adverbs

Restrictive focus adverbs, whether exclusives or particulizers, restrict the application of the utterance exclusively or predominantly respectively to the part focused. Exclusives contain adverbs such as: alone, exactly, exclusively, just, merely, only, precisely, purely, simply, solely, etc. Particulizers contain adverbs such as: chiefly, especially, largely, mainly, mostly, notably, particularly, primarily, principally, specifically, etc (cf. Quirk et al,1985: 604). An example of exclusives is إن الحكم إلا لله 'Judgment belongs to God alone', and of particulizers is يحتمل أن تمطر غدا لاسيما في الشمال 'It is likely to rain tomorrow, especially in the north'.

Text Analysis and Translation
SL text (1)

" وَيَكْفُرُونَ بِمَا وَرَاءَهُ " (البقرة: 91)

Interpretation and Discussion

By 'وراءه' is meant either 'بعده' (after It, viz. the Qur'an) or 'سواه أو غيره' (other than It, viz. all the revealed Books Allah sent down) (As Sābūniyy, 2002, vol.1: 63; Al Mahalliyy and As Suyūtiyy, 2004: 24; Al Alūsiyy, 1999, vol.1: 440; Abu Hayyān, 2007,vol.1: 475). Having the meaning of ' غير أو سوى', 'وراء' functions as an exceptive particle (At Tabariyy, vol.2: 148, An Nahhās, vol.1: 248 cited in Ash Shajrāwiyy, 1991: 163). The 'و' in 'ويكفرون' is 'واو الحال' (wāw of the state) (Al Mahalliyy and As Suyūtiyy, 2004: 24) which indicates that the actions of Jews contradict with what they say. The additional rhetorical meaning implied by this example of exception is the allusion that Jews have no faith at all even in their own Torah since they disbelieve in Qur'an although It is the truth confirming their own scripture. It also implies the meaning of fanaticism and obstinacy of Jews in that before sending down the Qur'an, they pray that Allah grant them victory over the disbelievers with the assistance of the Prophet to be sent at the end of time whose characteristics are mentioned in their Book. Once the Prophet was sent, His message was rejected.

The Renderings
(Tr.1). Ayub

and they disbelieve in what is **beyond** that.

(Tr.2). Abadi

And they disbelieve in that which is **besides** that

(Tr.3). Ahmad Ali

and do not believe what has come **thereafter**.

(Tr.4) Pickthall

And they disbelieve in that which cometh **after** it.

(Tr.5) Sarwar

they reply, "We believe only in what God has revealed to us, but they disbelieve **His other true revelations**".

The exceptive particle 'وراء' has been translated differently into 'beyond' (Tr.1), 'besides' (Tr.2), 'thereafter' (Tr.3), 'after' (Tr.4) and 'his other true revelations' (Tr.5) 'beyond' (Tr.1) seems to be a good corresponding equivalent for 'وراء' since it means either 'after' or 'other than' which corresponds to the meaning of 'وراء' in this context. Furthermore, it is used here in a nonassertive context in the sense of 'except'. In other words, it functions as an exceptive particle which matches the function of 'وراء' in this context. Though 'besides' (Tr.2) means 'in addition', it is used here to mean 'غير أو عدا' for it is used in a nonassertive context. 'thereafter' (Tr.3) and 'after' (Tr.4) could be considered adequate since they have the literal sense of 'بعد' which is one of the meanings of 'وراء'. (Tr.5) opted for overtly explicating the meaning of 'وراء' by rendering it into 'His other true revelations'.

SL text (2)

<div dir="rtl">

وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ(البقرة 23)

</div>

Interpretation and Discussion

By 'من دون' is meant 'غير' (other than, apart from, except) (Al Mahalliyy and As Suyūtiyy, 2004: 14; As Sābūniyy, vol.1: 33). This means that 'دون' has the meaning of exceptive 'غير' (Ash Shajrāwiyy, 1991: 160). Allah the Almighty calls upon those who disbelieve in the Qur'an to seek the support of anyone they want in order to bring a single verse like the Qur'anic verse (As Sābūniyy, 2002, vol.1: 33). Irony is the rhetorical meaning implied in exception which is expressed by asking the disbelievers to call their inanimate idols to bear witness on Doomsday that their worshippers have been on the right path (Az Zamakhshariyy, 2005: 60).

The Renderings
(Tr.1). Ayub

and call your witnesses, **apart from** God, if you are truthful.

(Tr.2). Abadi

and call your witnesses as **against** Allah, if ye say sooth.

(Tr.3). Pickthall

and call your witnesses **beside** Allah if ye are truthful.

(Tr.4). Ahmad Ali

and call any witness, **apart from** God, you like, if you are truthful.

(Tr.5). Sarwar

and call all your supporters, **besides** God, if your claim is true.

Tr.1 and Tr.4 have translated 'من دون الله' into 'apart from God'. They did manage to choose an exceptive expression which goes in harmony with the exceptive meaning implied in 'دون' in this context. Tr.2 rendering into 'against' implies the meaning of comparison and oppositeness, not exception. 'beside' (Tr.3) , having the meaning of 'next to', and 'besides' (Tr.5), having the meaning of 'in addition', do not show the exceptive meaning expressed by 'دون'.

SL text (3)

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (الأنبياء:22)

Interpretation and Discussion

There is unanimous agreement that 'إلا' functions as an adjective for 'آلهة' which means 'غير', not an exceptive particle since 'آلهة' is an indefinite plural noun and 'الله' is in the nominative case (Abu Hayyān, 2007, vol.6: 282; Ad Darwīsh, 2009, vol.5 :18; As Sāmarrā'iyy, 2009, vol . 2 : 224). Never can 'إلا' be an exceptive particle in this Qur'anic verse since it means 'if there were gods Allah does not exist with them then the heavens and the earth would have been ruined and this entails that if Allah exists with gods, no harm will be done to the heavens and to the earth'. The rhetorical meaning here is to negate the existence of multiplicity of gods and prove the existence of Only One God.

The Renderings

(Tr.1). Ayub

Had there been in them gods, **other than** God, they would have been in disorder; Holy be God, the Lord of the Throne, above that they describe!

(Tr.2). Abadi

Had there been in between the twain gods **except** Allah
surely the twain would have gone to ruin. Hallowed be Allah, the Lord of the Throne, from that which they utter!

(Tr.3). Rodwell

Had there been in either heaven or earth gods **besides** God, both surely had gone to ruin. But glory be to God, the Lord of the throne, beyond what they utter!

(Tr.4). Pickthall

If there were therein Gods **beside** Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).

(Tr.5). Ahmad Ali

Had there been gods **apart from** God, both (the heavens and the earth) would have been despoiled. Much too Glorious is God, the Lord of the Mighty Throne, for things they assert!

Tr.1 seems to be fully aware that 'إلا' is an adjective and not an exceptive particle. He managed to render 'إلا' into 'other than' which fits the situation. Tr.2 translated 'إلا' literally into 'except' which does not fit the situation at all since 'إلا' means 'غير' as it has been said earlier. As for Tr.3, he did well in rendering 'إلا' into 'besides' since it attributes the ruin of heavens and earth to the multiplicity of gods. Tr.4, on the other hand, failed to grasp the descriptive meaning of 'إلا' since he rendered it into 'beside' which means 'next to' and therefore does not make sense in this context. 'apart from' (Tr.5) can be interpreted as either 'except' which does not fit the situation or 'besides' which matches the contextual meaning of 'إلا'.

SL text (4)

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۖ (ابراهيم:4)

Interpretation and Discussion

Using negation and exception is a rhetorical style called 'Al Qasr' (restriction) which clarifies an established fact that no messenger is sent but in the language of his people to make it easy for people to understand the religion of Almighty Allah (As Sābūniyy, 2002, vol.2: 82; Az Zamakhshariyy, 2005: 544).

The Renderings
(Tr.1). Ahmad Ali

We **never** sent a messenger who **did not** speak the tongue of his people that he may explain to them distinctly. God leads whosoever He wills astray, and shows whoever He wills the way: He is All-Mighty and All-Wise.

(Tr.2). Ayub

And We have sent **no** Messenger **but** in the language of his people, that he may make all clear to them; then God sends astray whom He will, and guides whom He will; and He is the Mighty, the Wise.

(Tr.3) Abadi

And We sent **not** an apostle **but** with the speech of his people that he might expound unto them. Then Allah sendeth astray whomsoever He will, and guideth whomsoever He will. And He is the Mighty, the Wise.

(Tr.4). Sarwar

All the Messengers that We sent spoke the language of their people so that they could explain (their message to them).

(Tr.1) partially expressed the restrictive style by using a nonassertive clause with its object postmodified. (Tr.2), (Tr.3), (Tr.4) did well in opting for a full formal correspondence between ST and TT. As for (Tr.4), he transferred the meaning of the ST by using an explanatory assertive sentence. He gave an adequate rendering but at the expense of formal correspondence.

SL text (5)

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ (القصص:59)

Interpretation and Discussion

The rhetorical meaning of exception shows the cause behind destroying cities and perishing their inhabitants, viz. injustice done by people towards themselves and others. It also shows how Just AlmightyP Allah is in that He does not deem His absolute knowledge of unseen things including the deeds of people as an excuse to perish them before sending them messengers, and leaving no excuse for them to reject faith (Az Zamakhshariyy, 2005: 807).

The Renderings
(Tr.1). Ahmad Ali

We would never have destroyed cities if their inhabitants were not given to wickedness.

(Tr.2). Ayub

And We were not such as would destroy the cities except that their people were wrongdoers.

(Tr.3). Abadi

Nor were We to destroy the cities unless the inhabitants thereof were wrongdoers.

(Tr.4). Hilali and Khan

And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrongdoers).

(Tr.5). Pickthall

And never did We destroy the townships unless the folk thereof were evil doers.

Translators opted for different techniques in rendering this Qur'anic verse. Tr.1 chose 'if….not' to express the sense of exception. He managed to translate the meaning of the Qur'anic verse by negation and exception. Likewise, Tr.3 and Tr.4 did the same thing as Tr.1 did except for the use of 'unless' instead of 'if….not'. Tr.2, on the other hand, gave priority to the formal correspondence rather than the dynamic equivalence.

9. Conclusions

The study has come up with the following conclusions:

1. Though exception means excluding part from whole by using one of the exceptive particles, it may be shifted to indicate a number of rhetorical meanings such as refutation, illustration, equality, etc.

2. As far as linguistic exception is concerned, إلّا is considered the most important of the exceptive particles and the rest of the particles are subjoined to it since they have the same exceptive meaning that 'إلّا' has.

3. Sometimes, إلّا functions not as an exceptive particle but as an adjective of the noun that precedes it.

4. Any attempt to realize the rhetorical meaning implied by exception in the Qur'anic verses inevitably involves some loss of meaning due to the miraculous and highly rhetorical nature of the Glorious Qur'an.

5. There is no one-to-one correspondence between the ST and the TT as regards the realization of the rhetorical meaning of exception.

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