

## **A LINGUISTIC-SEMANTIC ANALYSIS OF THE PHRASE *LAA ILAHA ILLALLAH* IN KITAB AT-TAWHID AND ITS IMPLICATIONS FOR ARABIC LANGUAGE EDUCATION**

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### **Abstract**

*This study examines the linguistic and semantic structure of the phrase *Laa Ilaha Illallah* as presented in *Kitab at-Tawhid* by Muhammad bin Abdul Wahhab and explores its implications for Arabic language education. Employing a qualitative linguistic research design with a descriptive-analytical approach, the study analyzes how grammatical structure contributes to meaning construction in classical Arabic texts. The primary data consist of the phrase *Laa Ilaha Illallah* and its explanations in *Kitab at-Tawhid*, which is treated as a source of authentic classical Arabic language data rather than as a purely theological work. The findings show that the phrase is built upon a distinctive grammatical structure combining total negation through *lā an-nāfiyah lil-jins* and exclusive affirmation through exception (*istithnā*). This structure produces semantic restriction (*ḥaṣr*) that is encoded directly in the syntactic configuration, demonstrating how meaning in Arabic is often conveyed through grammatical mechanisms rather than lexical elaboration. The analysis of *Kitab at-Tawhid* further reveals consistent patterns of linguistic explanation, including structural emphasis and repetition, which function to stabilize semantic interpretation in classical Arabic discourse. From an educational perspective, the study highlights the pedagogical potential of using linguistically rich classical expressions as instructional resources in Arabic language education. The phrase *Laa Ilaha Illallah* provides an effective example for teaching Arabic grammar, semantics, and reading comprehension in an integrated and contextualized manner. By emphasizing the relationship between grammatical form and meaning through authentic texts, this study contributes to the development of more analytical, meaningful, and text-based approaches to Arabic language teaching.*

**Keywords:** Arabic linguistics; semantics; classical Arabic texts; Arabic language education; *Laa Ilaha Illallah*

### **Abstrak**

*Penelitian ini mengkaji struktur linguistik dan semantik frasa *Laa Ilaha Illallah* sebagaimana dijelaskan dalam *Kitab at-Tawhid* karya Muhammad bin Abdul Wahhab serta implikasinya terhadap pembelajaran bahasa Arab. Penelitian ini menggunakan desain penelitian linguistik kualitatif dengan pendekatan deskriptif-analitis untuk menganalisis bagaimana struktur gramatikal berperan dalam pembentukan makna pada teks Arab klasik. Data utama penelitian berupa frasa *Laa Ilaha Illallah* beserta penjelasannya dalam *Kitab at-Tawhid*, yang diposisikan sebagai sumber data bahasa Arab klasik, bukan semata-mata sebagai karya teologis. Hasil penelitian menunjukkan bahwa frasa tersebut dibangun melalui struktur gramatikal khas yang mengombinasikan penafian total menggunakan *lā an-nāfiyah lil-jins* dan penetapan eksklusif melalui bentuk pengecualian (*istithnā*). Struktur ini menghasilkan pembatasan makna (*ḥaṣr*) yang secara langsung terkodekan dalam susunan sintaksis, sehingga menegaskan bahwa makna dalam bahasa Arab sering kali dibentuk melalui mekanisme gramatikal, bukan melalui perluasan leksikal semata. Analisis terhadap *Kitab at-Tawhid* juga memperlihatkan adanya pola penjelasan linguistik yang konsisten, seperti penekanan struktur dan pengulangan, yang berfungsi menstabilkan interpretasi makna dalam wacana Arab klasik. Dari perspektif pendidikan bahasa Arab, penelitian ini menegaskan potensi pedagogis penggunaan ungkapan Arab klasik yang kaya secara linguistik sebagai sumber pembelajaran. Frasa *Laa Ilaha Illallah* dapat dimanfaatkan sebagai contoh autentik dalam pengajaran tata bahasa Arab, semantik, dan keterampilan membaca secara terpadu dan kontekstual. Dengan menekankan keterkaitan antara bentuk gramatikal dan makna melalui teks autentik, penelitian ini berkontribusi pada pengembangan pendekatan pembelajaran bahasa Arab yang lebih analitis, bermakna, dan berbasis teks.*

**Kata kunci:** linguistik Arab; semantik; teks Arab klasik; pembelajaran bahasa Arab; *Laa Ilaha Illallah*

## 1. INTRODUCTION

Arabic language education requires learners not only to master grammatical rules but also to understand how meaning is constructed through linguistic structures. In Arabic, grammatical forms often carry significant semantic weight, shaping meaning through syntactic arrangement rather than through lexical expansion alone. Consequently, the study of Arabic grammar and semantics must be grounded in authentic language use to help learners develop a deeper awareness of how form and meaning interact in real texts.

Classical Arabic texts constitute an essential source of authentic linguistic input for Arabic language education, as they preserve grammatical stability and semantic precision that reflect the core structure of the Arabic language. These texts offer learners exposure to natural syntactic patterns, complex semantic relations, and stylistic features that are rarely captured through constructed examples in textbooks. Nevertheless, within many Arabic language learning contexts, classical texts are often approached in a limited manner—either as purely doctrinal materials or as reading passages detached from systematic linguistic analysis. Such approaches tend to emphasize content comprehension while overlooking the linguistic mechanisms through which meaning is formed. This instructional tendency has resulted in a pedagogical gap in which learners may become familiar with the surface meaning of classical texts without developing adequate awareness of their grammatical and semantic structures. Consequently, students often struggle to transfer grammatical knowledge from isolated rules to actual language use, particularly when engaging with complex expressions in classical Arabic. Integrating classical texts into Arabic language education through a linguistic-analytic approach allows learners to examine how grammatical forms function within authentic discourse, thereby fostering deeper linguistic competence. From this perspective, classical Arabic texts should not be viewed as obstacles to language learning but as valuable pedagogical resources that support the development of grammatical accuracy, semantic sensitivity, and interpretive reading skills.

One of the most prominent examples of a concise yet structurally complex Arabic expression is the phrase *Laa Ilaha Illallah*. Linguistically, this phrase represents a distinctive construction that combines total negation and exclusive affirmation through specific grammatical devices. The use of *lā an-nāfiyah lil-jins* followed by an exception (*istithnā'*) creates a clear instance of semantic restriction (*ḥaṣr*), making the phrase a valuable object for linguistic analysis. Despite its frequent appearance in Arabic discourse, the phrase is rarely examined in Arabic language education from a strictly linguistic and semantic perspective.

Previous studies have tended to approach *Laa Ilaha Illallah* primarily from theological or doctrinal viewpoints, focusing on its religious meaning rather than its linguistic structure. As a result, its potential role as a pedagogical resource for teaching Arabic grammar and

semantics remains underexplored. This gap indicates a need for research that repositions such expressions as linguistic data, analyzed through established grammatical and semantic frameworks, and connected explicitly to Arabic language education.

Based on this consideration, *Kitab at-Tawhid* by Muhammad bin Abdul Wahhab is selected in this study as a source of classical Arabic language data. Rather than treating the text solely as a theological work, this research approaches it as a classical Arabic text that demonstrates consistent patterns of linguistic explanation and meaning construction. The explanations of *Laa Ilaha Illallah* found in the text provide insight into how grammatical structure and semantic interpretation are traditionally articulated in Arabic discourse. The text employs systematic linguistic clarification, particularly in explaining the function of negation and affirmation, which reflects a conscious use of grammatical reasoning. Such explanations reveal how meaning in Arabic is often derived from syntactic organization rather than from lexical elaboration alone. This characteristic makes the text especially suitable for linguistic analysis, as it allows the examination of form–meaning relationships within an authentic classical context. Consequently, *Kitab at-Tawhid* serves not only as a source of religious discourse but also as a valuable linguistic resource for analyzing grammatical and semantic structures relevant to Arabic language education.

This study aims to analyze the linguistic and semantic structure of the phrase *Laa Ilaha Illallah* as presented in *Kitab at-Tawhid* and to explore its implications for Arabic language education. By focusing on grammatical form, semantic restriction, and textual explanation, this research seeks to demonstrate how classical Arabic expressions can be effectively utilized to support the teaching of Arabic grammar, semantics, and reading comprehension. Through this approach, the study contributes to efforts to integrate authentic classical texts into Arabic language education in a linguistically rigorous and pedagogically meaningful manner.

## 2. METHOD

This study employs a qualitative linguistic research design with a descriptive–analytical approach. It focuses on examining the grammatical and semantic structures of a classical Arabic phrase and interpreting their implications for Arabic language education. The qualitative approach is appropriate because the object of analysis is a linguistic structure embedded in a classical Arabic text, which requires interpretive analysis grounded in established grammatical and semantic theories rather than quantitative measurement.

The primary data of this study consist of the Arabic phrase *Laa Ilaha Illallah* as it appears and is explained in *Kitab at-Tawhid* by Muhammad bin Abdul Wahhab. In this research, *Kitab at-Tawhid* is treated as a classical Arabic text that provides authentic linguistic data rather than as a purely theological source. Secondary data include classical

and modern references on Arabic grammar (nahw), semantics (dalālah), and Arabic linguistic theory. Data were collected through document analysis by identifying and extracting relevant linguistic segments related to grammatical structure, semantic meaning, and explanatory patterns within the text.

Data analysis was conducted using qualitative content analysis within a linguistic-semantic framework. The analysis involved examining the syntactic structure of the phrase, particularly the function of *lā an-nāfiyah lil-jins*, the grammatical status of *ilāh*, and the role of exception (*istithnā'*) in meaning construction, followed by an analysis of the semantic implications of the negation-affirmation (*nafy-ithbāt*) structure. The study also analyzed patterns of linguistic emphasis and clarification found in *Kitab at-Tawhid* and interpreted their implications for Arabic language education. To ensure analytical validity, theoretical triangulation was applied by cross-checking interpretations with authoritative linguistic sources. This study is limited to the analysis of a single classical Arabic phrase and aims to demonstrate how detailed linguistic analysis of classical texts can contribute to Arabic language education.

### 3. RESULT AND DISCUSSION

#### 3.1 Linguistic Structure of the Phrase *Laa Ilaha Illallah*

The phrase *Laa Ilaha Illallah* represents a unique and highly structured linguistic construction in Arabic, characterized by a syntactic pattern that combines total negation and exclusive affirmation. From a grammatical perspective, this phrase is not merely a declarative sentence but a carefully constructed structure designed to produce semantic restriction (*ḥaṣr*) through syntactic means.

##### 3.1.1 The Function of *Lā an-Nāfiyah lil-Jins*

The particle *lā* in the phrase *Laa Ilaha Illallah* functions as *lā an-nāfiyah lil-jins* (لا النافية للجنس), which is a specific category of negation in Arabic grammar. Unlike ordinary negation particles, *lā an-nāfiyah lil-jins* negates the entire genus or category of a noun in an absolute sense. According to classical Arabic grammar, this type of *lā* removes the existence of all members of a category without exception (Ibn Hisham, Mughni al-Labib).

In this structure, the noun *ilāha* appears in the singular, indefinite form (*nakirah*), which is a grammatical requirement following *lā an-nāfiyah lil-jins*. The accusative case (*mansūb*) of *ilāha* further confirms its syntactic role as the subject of negation (*ism lā*). This grammatical configuration produces a meaning of total negation: no entity that falls under the category of *ilāh* is acknowledged as valid or existent within the scope of the statement. Classical grammarians such as Sibawayh emphasize that the use of *lā an-nāfiyah lil-jins* conveys a stronger semantic force than partial or contextual negation. It eliminates all possible instances of the negated category, leaving no conceptual residue. Linguistically, this

construction establishes a foundation for absolute exclusion before any affirmative element is introduced.

### ***3.1.2 Syntactic Pattern of Negation and Exception***

The structure of *Laa Ilaha Illallah* follows a well-known Arabic syntactic pattern: general negation (*nafy* ‘ām) followed by specific exception (*istithnā’ khāṣ*). After the complete negation of the category *ilāh*, the particle *illā* (لَا) introduces an exception that restricts the negation to all but one entity.

In Arabic syntax, *istithnā’* serves as a mechanism to delimit meaning after a broad negation. The construction “*lā* + noun + *illā* + noun” is widely recognized as one of the strongest grammatical tools for expressing exclusivity and restriction (*qasr*). Al-Ghalayaini notes that this pattern functions not merely to exclude, but to emphasize the uniqueness of the excepted element (*Jāmi’ ad-Durūs al-‘Arabiyyah*). The placement of Allah as the excepted noun (*mustathnā*) establishes a syntactic relationship in which all prior negation is reoriented toward a single referent. Grammatically, this reinforces the exclusivity of the affirmation, as the exception does not weaken the negation but rather completes its intended meaning. The resulting structure produces a cohesive syntactic unit in which negation and affirmation are mutually dependent.

### ***3.1.3 Linguistic Restriction (Ḥaṣr) through Grammatical Structure***

One of the most significant linguistic features of the phrase *Laa Ilaha Illallah* is its ability to generate semantic restriction (*ḥaṣr*) through grammatical form rather than lexical emphasis alone. In Arabic rhetoric and syntax, restriction can be achieved through various devices, including word order, particles, and negation–exception constructions. Among these, the combination of *lā an-nāfiyah lil-jins* with *illā* is considered one of the most definitive forms of restriction.

From a linguistic standpoint, this restriction operates on two levels. First, the negation removes all potential referents within a semantic category. Second, the exception reintroduces a single referent as the sole valid instance within that category. This dual process ensures that the meaning is not merely affirmative but exclusively affirmative. In the context of Arabic linguistic analysis, this structure demonstrates how syntax can function as a carrier of meaning independently of contextual or pragmatic inference. The exclusivity of the statement is embedded within its grammatical form, making it a valuable example for studying how Arabic syntax encodes semantic intensity and precision.

### ***3.1.4 Implications for Arabic Linguistic Analysis***

The linguistic structure of *Laa Ilaha Illallah* illustrates the capacity of Arabic grammar to convey complex semantic relations through concise syntactic arrangements. As a classical

Arabic construction, it exemplifies how negation, indefiniteness, and exception interact to produce a meaning of absolute restriction.

For linguistic analysis, this phrase serves as a model for examining the relationship between grammatical form and semantic function in Arabic. It highlights the importance of syntactic devices in meaning construction and demonstrates that semantic force in Arabic is often achieved through structural mechanisms rather than lexical expansion. Consequently, the phrase provides a rich source of data for grammatical and semantic studies within the broader framework of Arabic linguistics.

### ***3.2 Semantic Meaning of Negation and Affirmation in Arabic***

From a semantic perspective, the phrase *Laa Ilaha Illallah* demonstrates a highly structured meaning system based on the interaction between negation (*nafy*) and affirmation (*ithbāt*). In Arabic linguistics, meaning is not only derived from lexical items but is also shaped significantly by syntactic and morphological configurations. The semantic force of this phrase emerges from the systematic relationship between grammatical negation and semantic restriction.

#### ***3.2.1 Semantic Function of Negation (Nafy)***

In Arabic semantics, negation (*nafy*) plays a central role in redefining conceptual boundaries. The use of *lā an-nāfiyah lil-jins* in *Laa Ilaha Illallah* performs what is known as generic or total negation, which semantically eliminates the entire conceptual class referenced by the noun that follows it. Unlike partial negation, which denies a specific instance or condition, generic negation removes all possible referents within a semantic category.

The noun *ilāh* appears in an indefinite form (*nakirah*), which semantically broadens its scope. In Arabic semantics, indefiniteness in negation contributes to universality, indicating that the negation applies to all members of the category without limitation. Al-Zamakhshari and later semantic scholars note that such constructions intensify meaning by preventing contextual narrowing. Semantically, this negation does not merely deny existence but denies validity and applicability within the conceptual system of the language. The phrase thus establishes an empty semantic field for the category *ilāh* before any affirmative meaning is introduced. This process ensures that the negation is comprehensive and not subject to pragmatic reinterpretation.

#### ***3.2.2 Semantic Function of Affirmation (Ithbāt)***

Following total negation, the phrase introduces affirmation through the particle *illā* (لَا), which semantically functions as an operator of exception and restriction. In Arabic semantic theory, affirmation following negation does not simply add information; rather, it restructures the semantic field created by negation.

The affirmation of Allah as the sole exception redefines the category that was previously negated. Semantically, this results in what is known as exclusive affirmation, where meaning is restricted to a single referent. The presence of *illā* signals that the negation was not absolute in intent but preparatory, paving the way for a controlled and precise affirmation.

This semantic mechanism reflects a common pattern in Arabic whereby meaning emphasis is achieved not through repetition or intensifiers, but through structured contrast. The affirmation gains strength precisely because it follows comprehensive negation. Thus, the meaning of Allah in this construction is semantically elevated, not by descriptive modifiers, but by contrastive positioning within the sentence.

### ***3.2.3 Semantic Restriction (Ḥaṣr) and Exclusivity of Meaning***

One of the most significant semantic outcomes of the *nafy-ithbāt* structure is the creation of restriction (*ḥaṣr*). In Arabic semantics, restriction refers to the confinement of a predicate or concept to a single subject, excluding all others. Scholars of Arabic rhetoric (*balāghah*) identify negation followed by exception as one of the strongest forms of semantic restriction.

This restriction operates on a conceptual level by narrowing the scope of meaning after initially expanding it through negation. The negation establishes a broad semantic field, while the exception collapses that field into a single referent. As a result, the phrase achieves semantic precision and intensity without lexical elaboration. Importantly, this semantic restriction is encoded structurally, meaning that it does not rely on contextual inference or pragmatic reinforcement. The exclusivity of meaning is inherent in the grammatical and semantic configuration itself. This feature makes the phrase particularly valuable for semantic analysis, as it illustrates how Arabic encodes meaning through formal linguistic mechanisms rather than through discourse-level strategies.

### ***3.2.4 The Semantic Concept of Ilāh in Arabic Usage***

To fully understand the semantic implications of negation in this phrase, it is necessary to examine the lexical-semantic range of the term *ilāh*. Classical Arabic lexicons define *ilāh* as an entity that is worshiped, revered, or obeyed with devotion. Semantically, the term does not merely denote divinity in an abstract sense but refers to any object that occupies a position of ultimate authority or devotion within a conceptual system.

This broad semantic range explains why the negation of *ilāh* requires totality. By negating the entire category, the phrase ensures that no implicit or metaphorical referent remains within the semantic field. The subsequent affirmation then reassigns the semantic value of the category exclusively to Allah. From a linguistic standpoint, this demonstrates how Arabic semantics integrates lexical meaning with structural constraints to produce precise and unambiguous interpretation. The interaction between the semantic breadth of

ilāh and the restrictive structure of negation–affirmation highlights the sophistication of meaning construction in Arabic.

### ***3.2.5 Implications for Semantic Analysis in Arabic Linguistics***

The semantic structure of *Laa Ilaha Illallah* illustrates how Arabic employs grammatical devices to achieve semantic clarity, intensity, and exclusivity. The phrase exemplifies a meaning-making strategy in which negation and affirmation function not as opposites but as complementary processes that shape interpretation. For Arabic linguistic studies, this construction provides a clear example of how semantic restriction can be encoded through syntax and morphology. It underscores the importance of analyzing grammatical structures as carriers of meaning rather than viewing semantics as solely dependent on lexical items. Consequently, the phrase serves as a valuable model for understanding how Arabic semantics operates within classical texts and how meaning is systematically constructed through linguistic form.

## **3.3 Linguistic Interpretation of *Laa Ilaha Illallah* in *Kitab at-Tawhid***

In this study, *Kitab at-Tawhid* is approached primarily as a classical Arabic text that reflects particular patterns of linguistic explanation and meaning construction. Rather than treating the text solely as a theological treatise, this analysis focuses on how linguistic structures are employed to clarify, emphasize, and stabilize meaning within the Arabic language. In this context, the phrase *Laa Ilaha Illallah* functions as a central linguistic unit around which semantic explanations are developed.

### ***3.3.1 Kitab at-Tawhid as a Classical Arabic Text***

From a linguistic perspective, *Kitab at-Tawhid* demonstrates many characteristics typical of classical Arabic prose, particularly in its reliance on concise expressions, repetitive syntactic patterns, and semantic reinforcement. The author frequently returns to key phrases and constructions, not for rhetorical ornamentation, but to ensure semantic clarity and consistency.

The explanation of *Laa Ilaha Illallah* within the text repeatedly emphasizes its structural components—negation and affirmation—using clear and direct language. This reflects a pedagogical tendency inherent in many classical Arabic works, where meaning is reinforced through restatement and syntactic consistency rather than through extensive theoretical exposition. Linguistically, this approach allows the reader to internalize meaning through repeated exposure to stable grammatical patterns.

### ***3.3.2 Linguistic Emphasis through Repetition and Structural Consistency***

One notable linguistic feature in *Kitab at-Tawhid* is the use of repetition as a means of semantic emphasis. In Arabic linguistic tradition, repetition (*takrār*) is not necessarily redundant; instead, it functions as a tool for reinforcing meaning and guiding



interpretation. The repeated reference to the negation–affirmation structure of *Laa Ilaha Illallah* serves to solidify the semantic restriction embedded in the phrase.

From a syntactic standpoint, this repetition maintains structural consistency. The same grammatical framework—total negation followed by exclusive affirmation—is preserved across explanations, preventing semantic drift. This consistency ensures that the reader’s interpretation remains aligned with the intended meaning encoded in the language itself. Such repetition also reflects a broader characteristic of classical Arabic instructional texts, in which meaning is stabilized through structural reinforcement. Rather than introducing alternative formulations, the text relies on a single, authoritative linguistic structure, thereby strengthening the association between form and meaning.

### ***3.3.3 Linguistic Argumentation and Meaning Clarification***

The linguistic explanations found in *Kitab at-Tawhid* frequently employ argumentation that is grounded in language use rather than abstract theorization. Meaning is clarified by unpacking the components of the phrase—*lā*, *ilāh*, and *illā*—and explaining their functional roles within the sentence.

This method aligns with traditional Arabic linguistic pedagogy, where grammatical and semantic clarification is often achieved through analysis of word function and sentence structure. The text does not rely heavily on metaphorical language or rhetorical flourish; instead, it prioritizes clarity and directness. As a result, linguistic meaning is presented as something that emerges naturally from the structure of the language. From an analytical standpoint, this reinforces the idea that Arabic meaning construction is deeply tied to grammatical form. The text implicitly demonstrates that understanding a phrase requires attention to its syntactic arrangement, not merely its lexical content.

### ***3.3.4 Relationship between Linguistic Structure and Semantic Interpretation***

The interpretation of *Laa Ilaha Illallah* in *Kitab at-Tawhid* illustrates a close relationship between linguistic structure and semantic interpretation. The text consistently links meaning to grammatical configuration, showing that the exclusivity of meaning is not an external assumption but a direct outcome of the sentence’s structure.

This approach mirrors principles found in Arabic linguistic theory, where syntax is viewed as a primary vehicle for meaning. By grounding interpretation in structure, the text minimizes ambiguity and restricts alternative readings. Linguistically, this demonstrates how classical Arabic texts often encode interpretive guidance within grammatical explanation. Such an approach is particularly relevant for linguistic analysis because it reveals how meaning is stabilized in classical Arabic discourse. The text functions not only as an explanatory work but also as an example of how linguistic awareness shapes interpretation.

### 3.3.5 Implications for the Study of Classical Arabic Texts

The linguistic treatment of *Laa Ilaha Illallah* in *Kitab at-Tawhid* highlights the importance of viewing classical Islamic texts as valuable sources of linguistic data. Beyond their theological content, these texts preserve patterns of language use, explanation strategies, and meaning construction that are central to understanding classical Arabic.

For Arabic linguistic studies, this suggests that classical texts can serve as authentic materials for examining how grammar and semantics interact in real discourse. The consistent emphasis on structure, repetition, and clarity in *Kitab at-Tawhid* provides insight into traditional methods of meaning transmission in Arabic. Consequently, the text offers not only conceptual explanations but also practical examples of how linguistic form governs semantic interpretation.

### 3.4 Implications for Arabic Language Education

The linguistic and semantic analysis of the phrase *Laa Ilaha Illallah* presented in the previous sections demonstrates that classical Arabic structures can serve as rich and effective resources for Arabic language education. The interaction between grammatical form and semantic meaning in this phrase provides concrete opportunities for teaching Arabic grammar and semantics in a contextualized and meaningful way.

#### 3.4.1 Teaching *Lā an-Nāfiyah lil-Jins* through Authentic Arabic Texts

One of the primary pedagogical implications of this study lies in the teaching of *lā an-nāfiyah lil-jins*, a grammatical topic that is often considered abstract and challenging for learners of Arabic. Traditional instruction frequently relies on artificial or isolated examples, which may limit students' understanding of the functional and semantic depth of the structure.

The phrase *Laa Ilaha Illallah*, as an authentic and widely recognized classical Arabic expression, provides a concrete and meaningful example for introducing this grammatical concept. Through guided analysis, learners can observe how *lā an-nāfiyah lil-jins* operates syntactically and semantically within a real text. This approach allows students to move beyond rule memorization toward an understanding of how grammatical structures function to construct meaning. In this context, grammar instruction becomes text-based rather than rule-centered, aligning with contemporary approaches to language teaching that emphasize authentic input and contextual learning.

#### 3.4.2 Developing Semantic Awareness in Arabic Learning

The findings of this study also highlight the importance of semantic awareness in Arabic language education. The negation-affirmation (*nafy-ithbāt*) structure analyzed in this article demonstrates how meaning in Arabic is often encoded structurally rather than

lexically. This insight is particularly valuable for learners, who may otherwise focus solely on vocabulary acquisition.

By examining how negation and exception interact to produce semantic restriction (ḥaṣr), learners gain a deeper understanding of how Arabic conveys emphasis, exclusivity, and precision. Teaching semantics through such structures encourages students to analyze meaning at the sentence level and to recognize the relationship between form and interpretation. This semantic-focused approach supports learners in developing analytical reading skills, especially when engaging with classical Arabic texts, where meaning is frequently shaped by syntactic arrangement rather than explicit explanation.

### ***3.4.3 Integrating Grammar, Semantics, and Reading Skills***

Another important implication is the potential integration of grammar (nahw), semantics (dalālah), and reading comprehension (qirā'ah). The phrase *Laa Ilaha Illallah* serves as an entry point for interdisciplinary language instruction, allowing educators to address multiple linguistic components within a single lesson.

For example, learners at the upper secondary or tertiary level can be guided to:

1. identify the grammatical structure of negation and exception,
2. analyze the semantic consequences of that structure,
3. interpret the meaning within a classical Arabic text.

Such integration promotes a holistic understanding of Arabic, where grammar and semantics are not treated as isolated subjects but as interconnected elements of language use. This approach also supports higher-order thinking skills, as students are encouraged to analyze, interpret, and justify their understanding based on linguistic evidence.

### ***3.4.4 Pedagogical Relevance for Arabic Language Curriculum***

From a curricular perspective, the use of linguistically rich classical texts contributes to meaningful learning experiences in Arabic language education. Incorporating texts such as *Kitab at-Tawhid*—when approached from a linguistic rather than doctrinal perspective—allows students to engage with authentic Arabic while developing grammatical and semantic competence. The findings of this study suggest that Arabic language curricula can benefit from integrating classical texts as linguistic resources, particularly for advanced learners. This integration helps bridge the gap between theoretical grammar instruction and real language use, fostering deeper linguistic awareness and interpretive skill.

### ***3.4.5 Contribution to Arabic Language Education Studies***

Overall, this study contributes to Arabic language education by demonstrating that linguistic analysis of classical Arabic expressions can inform effective pedagogical practices. The phrase *Laa Ilaha Illallah*, when analyzed linguistically and semantically, provides a clear

example of how grammatical structure shapes meaning and how such structures can be leveraged for instructional purposes. By grounding language teaching in authentic texts and emphasizing the relationship between form and meaning, Arabic language education can move toward more analytical, contextual, and meaningful learning. This approach aligns with current trends in language pedagogy that prioritize understanding over memorization and supports learners in developing both linguistic competence and interpretive awareness.

#### 4. CONCLUSION

This study demonstrates that the phrase *Laa Ilaha Illallah* represents a highly structured linguistic construction in Arabic, in which grammatical form plays a central role in shaping meaning. Through qualitative linguistic analysis, the study reveals that the use of *lā an-nāfiyah lil-jins* combined with the structure of negation and exception (*nafy-ithbāt*) produces semantic restriction (*ḥaṣr*) that is encoded directly within the syntactic configuration of the phrase. This finding confirms that meaning in Arabic is often constructed through grammatical mechanisms rather than through lexical elaboration alone.

The analysis of *Kitab at-Tawhid* as a classical Arabic text shows that linguistic explanation and meaning clarification are consistently grounded in grammatical structure. The text illustrates how repetition, structural consistency, and syntactic emphasis function as tools for stabilizing semantic interpretation in Arabic discourse. By approaching the text as a source of linguistic data, this study highlights the value of classical Arabic works for understanding the interaction between grammar and semantics within authentic language use.

From the perspective of Arabic language education, the findings indicate that classical Arabic expressions with clear grammatical structures can serve as effective pedagogical resources. The phrase *Laa Ilaha Illallah* provides a meaningful example for teaching Arabic grammar, semantics, and reading comprehension in an integrated manner. By emphasizing the relationship between form and meaning through authentic texts, Arabic language education can foster deeper linguistic awareness, analytical skills, and contextual understanding among learners. This study therefore contributes to Arabic language education by demonstrating how linguistic analysis of classical texts can support more rigorous and meaningful instructional practices.

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