



Meanings of “ﻻ” in Surah Al-Ankabut (A Semantic Analytical Study)

Ardani Ramdhan Thamimy^{1*}, Rahmat Linur¹, Irmayani Daulay¹

¹ Sekolah Tinggi Agama Islam Negeri Mandailing Natal, North Sumatra, Indonesia

ARTICLE INFO

Article history:

Received: July, 2026

Received in revised from: August, 2026

Accepted: September, 2026

Available online: September, 28, 2026

Keywords: Semantic analysis; Qur'anic linguistics; Multifunctionality; Quranic Linguistic

ABSTRACT

This study aims to examine the word “ﻻ” in the Holy Qur'an, focusing on its occurrences in Surah Al-Ankabut from a semantic perspective. The study stems from the problem of the multifunctionality of this word and the variation of its meanings depending on the grammatical, syntactic, and rhetorical context, as its usage is not limited to interrogation or negation as commonly understood, but varies among relative (mawṣūlah), negative (nāfiyah), restrictive/preventive (kāffah), infinitive (maṣdariyyah), and other semantic functions. The study adopted a qualitative descriptive-analytical method by collecting data through library research, referencing the Qur'anic text, authoritative books of tafsir, and relevant linguistic references, followed by a contextual semantic analysis. The study concluded that the word “ﻻ” occurred thirty-two times in the Surah, distributed across four main types, with notable diversity in its semantic implications, such as specification, emphasis, generalization, refutation, restriction, and indication of falsehood. The results showed that “ﻻ” is not merely a grammatical tool, but an effective semantic element that contributes to constructing and directing Qur'anic meaning, reflecting the precision of lexical choice in the Qur'anic text. This study contributes to deepening the semantic understanding of the verses and opening new horizons in analyzing multifunctional words in Qur'anic studies.

1. Introduction

The study of vocabulary in the Holy Qur'an serves as an essential gateway to understanding the precision of Qur'anic expression and the depth of its meanings (Zulkifli et al., 2025). The Arabic language is built upon a precise system in which word functions vary according to context, as words are divided into nouns, verbs, and particles, each possessing its own characteristics and functions (Al Farisi, 2023). Among the words whose semantic importance stands out is the word “ﻻ”, a term frequently recurring in Arabic and Qur'anic usage (Qassem, 2022). It can function as a noun or a particle, and its functions vary among interrogation, negation, condition, relative clause, infinitive, and others (Alhazmi et al., 2025). This functional multiplicity makes it a prominent model for studying the relationship between linguistic form and meaning within the framework of semantics (Riyadi et al., 2025).

* Corresponding author.

E-mail address: ardaniramdhan.t@gmail.com

<https://doi.org/10.56806/jh.v7i3.500>

This research stems from the perspective of semantics, which studies meaning in its usage context, not merely within its abstract lexical boundaries(Almjlad, 2025) . A single word may convey multiple meanings depending on the syntactic and rhetorical context, and a change in its position within a sentence may lead to a noticeable shift in directing the meaning(Chamidah et al., 2023) . Hence arises the importance of conducting an analytical semantic study of the word “ما” to uncover the fine nuances of its meanings, especially since some scholars restrict its understanding to interrogation or negation, whereas its usages in the Qur’an are broader and deeper than that (Hamoudi 2025).

Surah Al-Ankabut was selected as the field for this study due to its thematic diversity covering issues of faith, trials, and the conditions of previous nations, in addition to the frequent occurrence of the word “ما” in it, reaching thirty-two instances(2019, الزهراني) . This relative repetition provides a wider scope to analyze usage patterns and discover their various semantic dimensions(Al-Tarawneh, 2025) . Furthermore, the diversity of contexts in the Surah makes the study of “ما” a means to understand the impact of semantic shift in directing the overall meaning of the verses(2025, علي) .

This research is not limited to abstract linguistic analysis, but also relies on authoritative books of tafsir concerned with explaining the historical and rhetorical context of the verses, such as Tafsir al-Tabari, Tafsir al-Qurtubi, and Tafsir al-Kashshaf, due to their role in clarifying fine differences in meaning and linking them to the objectives of Qur’anic discourse (Al-Qurtubi 1999). Semantic analysis is completed by referencing tafsir, as Qur’anic meaning is formed through the interaction of linguistic structure with the general context of the text, preventing the researcher from falling into partial or superficial interpretation.

Accordingly, this research seeks to uncover the semantic differences of the word “ما” in Surah Al-Ankabut and clarify its impact on constructing Qur’anic meaning(Haswa et al., 2022) . It also aims to contribute to developing a semantic approach more aware of the precision of word choice in the Holy Qur’an, highlighting the flexibility and expressive richness of the Arabic language(Aidila et al., 2024) . The results of this study are expected to deepen the linguistic understanding of the Qur’anic text and open new horizons in Qur’anic studies concerned with analyzing multifunctional words.

2. Methodology

This research adopts a qualitative descriptive-analytical approach, utilizing library research as the methodological design of the study(Poth & Shannon-Baker, 2022) . This method aims to analyze linguistic phenomena through authoritative texts and scientific references. The subject of the research is the word “ما” occurring in Surah Al-Ankabut—a Surah located at the end of the twentieth Juz and the beginning of the twenty-first Juz of the Holy Qur’an—where the instances of the word “ما” reached thirty-two locations, representing the primary unit of analysis in this research.

Data were collected from reliable written sources, including the Qur’anic text, selected books of tafsir, and relevant linguistic and semantic references. The study relied on exegeses that focus on the linguistic and contextual aspects of the verses to support semantic analysis and avoid fragmented or inaccurate understanding of the Qur’anic meaning. All data related to the word “ما” in Surah Al-Ankabut were gathered and organized according to their positions in the verses in preparation for the analysis phase.

As for data analysis, it was conducted using contextual semantic analysis, by classifying the types of the word “ما” and linking their meanings to the context and linguistic structure of the verse. The impact of variations in the semantic indication of the word “ما” on directing the general meaning and interpretation of the verses was also taken into account. This analytical method

contributed to revealing the diversity of meanings and semantic functions of the word “ما” in Surah Al-Ankabut, formulating the results systematically in accordance with the research objectives.

3. Results

The results of this study show that the word “ما” occurred in Surah Al-Ankabut thirty-two (32) times (Zulfikar et al., 2024). Varying in type and semantic meaning according to the grammatical and contextual framework of the verses. These occurrences were categorized and analyzed using the semantic approach alongside authoritative tafsir sources, enabling the researcher to uncover the usage patterns of “ما” and its role in shaping Qur’anic meaning.

In terms of types, it was found that the word “ما” in Surah Al-Ankabut is divided into several main categories: Relative ما (Mawṣūlah), Negative ما (Nāfiyah), Infinitive ما (Maṣdariyyah), and Restrictive/Preventive ما (Kāffah). Negative ما was the most frequent, indicating the dominance of negation, rebuke, and denunciation within the Surah’s context, particularly in verses addressing issues of creed, resurrection, human responsibility, and the inability of polytheists to escape Allah’s power.

Semantically, the word “ما” contributed to expanding and enriching the Qur’anic meaning, performing various semantic roles such as generalization, specification, emphasis, restriction, indication of falsehood, and refutation. This semantic diversity reveals that the use of “ما” is not merely a grammatical element, but an effective semantic tool contributing to establishing theological and ethical messages in Surah Al-Ankabut, especially regarding monotheism, retribution, and divine justice.

Based on this semantic analysis, the extracted data can be presented in a table clarifying the occurrences of “ما” in Surah Al-Ankabut, its types, and the meanings it conveyed according to context, as shown in Table 1 below.

Table .1 Types and Meanings of the Word “ما” in Surah Al-Ankabut

No.	“ما” in Surah Al-Ankabut / Verse	Verse No.	Types of “ما”	Meaning of “ما”
1	أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ	4	Relative ما (Mawṣūlah)	Emphasis
<i>Explanation: Semantically, this “ما” conveys the emphasis of censure and strengthens the sense of rebuke, as it highlights the severe abhorrence of their judgment and confirms the invalidity of their belief (Al-Qurtubi 1999).</i>				
2	وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ	6	Preventive ما (Kāffah) & Infinitive ما (Maṣdariyyah)	Specification
<i>Explanation: Semantically, this “ما” conveys specification, emphasizing that the benefit of striving returns solely to the striver himself and not to Allah Almighty, thereby reinforcing the principle of individual reward (Ali 2025).</i>				
3	وَوَضَّيْنَا لِلْإِنْسَانِ بُولَدِيهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ	8	Relative ما (Mawṣūlah)	Falsehood
<i>Explanation: Semantically, this “ما” conveys an implicit meaning indicating the falsehood of polytheism and idol worship, which have no foundation in knowledge (Al-Alwani 2016).</i>				
4	وَوَضَّيْنَا لِلْإِنْسَانِ بُولَدِيهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ	8	Relative ما (Mawṣūlah)	Generalization
<i>Explanation: Semantically, this “ما” conveys generalization and inclusiveness, encompassing all deeds without exception, whether apparent or hidden. It affirms Allah's complete knowledge of all actions and establishes the principle of just recompense based on absolute knowledge (Al-Tabari 2001).</i>				
5	وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ	10	Relative ما	Generalization

	جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ وَلَيَعْلَمَنَّ		(Mawṣūlah)	
Explanation: Semantically, this "ما" conveys generalization, indicating that Allah's knowledge encompasses everything within hearts, both outer and inner (Al-Tabari 2001).				
6	وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِّن شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ	12	Negative ما (Nāfiyah)	Refutation
Explanation: Semantically, this "ما" conveys refutation, confirming the falsity of their claim to bear the sins of others. It highlights the principle of individual responsibility, that every person bears their own sin (Al-Qurtubi 1999).				
7	وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْأَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ	13	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization, encompassing all the fabrications and falsehoods they invented. It affirms the comprehensiveness of accountability on the Day of Resurrection for all forms of lies and deviation without exception (Al-Qurtubi 1999).				
8	إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ	17	Preventive ما (Kāffah)	Emphasis
Explanation: Semantically, this "ما" conveys emphasis as it clarifies that their worship is truly futile and restricted to inanimate objects they deem deities, completely negating the claim of any power other than Allah (Al-Tabari 2001).				
9	وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ	18	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction through negation and exception, limiting the Messenger's duty to clear notification only. It emphasizes that guidance and misguidance are in Allah's hands, while responsibility for acceptance rests with the addressees (Al-Tabari 2001).				
10	وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ	22	Negative ما (Nāfiyah)	Refutation
Explanation: Semantically, this "ما" conveys refutation, negating human capability to escape Allah or frustrate Him in the earth or the heavens. It carries refutation and warning to whoever thinks escape from His power is possible (Al-Qurtubi 1999).				
11	وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ	22	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction by reinforcing the message of monotheism and explaining humanity's absolute reliance on Allah alone (Al-Qurtubi 1999).				
12	فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ	24	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction through negation and exception, limiting their response strictly to violence. It highlights their inability to present a rational argument, exposing their weak position against monotheism (Al-Zuhayli 2003).				
13	وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعْنُ بَعْضُكُم بِغَضَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ	25	Preventive ما (Kāffah)	Restriction
Explanation: Semantically, this "ما" conveys restriction, limiting their taking of idols to worldly motives such as mutual affection. It highlights the fragility of their worship's foundation and negates any reality to those idols' divinity (Al-Zuhayli 2003).				
14	وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ	25	Negative ما (Nāfiyah)	Emphasis

	وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن تَّائِبِينَ			
Explanation: Semantically, this "ما" conveys emphasis along with warning that worldly ties prompting idol worship will truly perish in the Hereafter, and no one will be able to help or save them (Al-Zuhayli 2003).				
15	وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ إِنِّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ	28	Negative ما (Nāfiyah)	Emphasis
Explanation: Semantically, this "ما" conveys emphatic negation, denying the occurrence of this deed by anyone before them. It emphasizes the heinousness of their act and underscores its uniqueness in moral condemnation (Al-Qurtubi 1999).				
16	أَنتُمْ لَتَأْتُونَ الرَّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتُّبِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ	29	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction through negation and exception, limiting their response to defiance and demanding punishment. It highlights their stubbornness and inability to offer argument against truth (Al-Tabari 2001).				
17	إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رَجْرًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ	34	Infinitive ما (Maṣdariyyah)	Generalization
Explanation: Semantically, this "ما" conveys causality with generalization, indicating that punishment descended due to all their transgression. It affirms divine justice where retribution connects directly to deeds (Al-Qurtubi 1999).				
18	وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ	39	Negative ما (Nāfiyah)	Refutation
Explanation: Semantically, this "ما" conveys refutation, emphasizing that Karun, Pharaoh, and Haman, despite their great power and arrogance, could not escape Allah's power and decree (Al-Uthaymeen 2015).				
19	فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَّنْ حَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَعْرَفْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ	40	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction, refuting any possibility of injustice from Allah and attributing wrongdoing solely to human actions (Al-Uthaymeen 2015).				
20	إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ	42	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization and inclusiveness, covering all their worshipped objects without exception. Choosing "ما" highlights that these things lack divine reality, reinforcing monotheism (Al-Zuhayli 2003).				
21	وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ	43	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction through negation and exception, limiting comprehension of parables to people of knowledge alone. It stresses the value of knowledge in understanding Qur'anic meanings (Ali 2025).				
22	أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ	45	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization, understood as the broad scope of what is recited—all revelation sent down without restriction to a specific verse (Al-Zuhayli 2003).				
23	أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ	45	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization, encompassing all human deeds without exception, whether open or secret, major or minor (Al-Zuhayli 2003).				
24	وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ	47	Negative ما (Nāfiyah)	Restriction

	يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ			
Explanation: Semantically, this "ما" conveys restriction via negation and exception, confining denial strictly to disbelievers without leaving possibility for others (Al-Zuhayli 2003).				
25	وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِيَمِينِكَ إِذَا لَزَتَابَ الْمُطِيلُونَ	48	Negative ما (Nāfiyah)	Emphasis
Explanation: Semantically, this "ما" conveys emphasis on the purity of revelation, closing the door to accusations that the Qur'an was copied or learned from earlier scriptures (Al-Uthaymeen 2015).				
26	بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ	49	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction, decisively confirming that all forms of denial of Allah's verses stem solely from wrongdoers (Al-Zuhayli 2003).				
27	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ	50	Preventive ما (Kāffah)	Restriction
Explanation: Semantically, this "ما" conveys restriction, demonstrating that the authority to send signs belongs to Allah alone, responding to claims that the Prophet could send signs of his own accord (Al-Qurtubi 1999).				
28	وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ	50	Preventive ما (Kāffah)	Restriction
Explanation: Semantically, this "ما" conveys restriction, limiting the Prophet's mission to delivering warnings without power to bring miracles according to human desires (Al-Qurtubi 1999).				
29	قُلْ كَفَى بِاللَّهِ بَيِّنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ	52	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization, referring to the vastness of Allah's knowledge covering all creatures and phenomena, visible and hidden (Al-Tabari 2001).				
30	يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ	55	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization, encompassing all evil actions committed by disbelievers, from disbelief and injustice to arrogance against Allah (Al-Zuhayli 2003).				
31	وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ	64	Negative ما (Nāfiyah)	Restriction
Explanation: Semantically, this "ما" conveys restriction, confining the reality of true life beyond this world, showing that worldly life is merely amusement and play (Al Zahrani, 2019)				
32	لِيُكَفِّرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ	66	Relative ما (Mawṣūlah)	Generalization
Explanation: Semantically, this "ما" conveys generalization, including all of Allah's favors and gifts without restriction to a specific type (Al-Zuhayli 2003).				

4. Conclusions

This study aimed to identify the types of "ما" and analyze its meanings in Surah Al-Ankabut. Based on the analysis conducted, the researcher reached several conclusions as follows.

First: In identifying the types of "ما" in the verses of Surah Al-Ankabut, the researcher found four types: "Negative ما" (15 instances), "Relative ما" (11 instances), "Preventive ما" (5 instances), and "Infinitive ما" (2 instances). Among these, one verse (Verse 4) combined two types simultaneously: Preventive "ما" and Infinitive "ما".

Second: After determining their types, the researcher also found that each type of "ما" carries multiple meanings depending on the semantic context. These meanings include: Falsehood (1),

Restriction (12), Emphasis (5), Generalization (10), Refutation (3), and Specification (1). All of these are manifested in the sentence structure of the verses containing “ما”, harmonizing within context with various concepts of meaning—from grammatical meaning to contextual and broader semantic nuances.

Accordingly, the findings of this research confirm that “ما” in Surah Al-Ankabut plays an important role in beautifying and enriching the meanings of its verses. This was achieved through semantic analysis, applying its sub-disciplines, and referencing authoritative tafsir books to deepen the explanation of those verses. It also reveals that some instances of “ما” interlock in meaning with others, imparting additional aesthetic beauty to the verses of Surah Al-Ankabut.

References

- Aidila, T., Saputri, I. R., Hamida, A., & Helmina, H. (2024). Unraveling the Mysteries of the Qur'an: Contemporary Challenges in Understanding the Power and Beauty of Qur'anic Language: Mengurai Misteri Al-Qur'an: Tantangan Kontemporer Dalam Memahami Kekuatan dan Keindahan Bahasa Al-Qur'an. *Takwil: Journal of Quran and Hadith Studies*, 3(1), 39–54. <https://doi.org/10.32939/TWL.V3I1.3480>
- Al Farisi, M. Z. (2023). Acceptability of the Quran Translation. *Al-Jami'ah: Journal of Islamic Studies*, 61(2), 329–363. <https://doi.org/10.14421/AJIS.2023.612.329-363>
- Alhazmi, A. A., Elamin, M. I., Muftah, M., & Mohammad, U. A. (2025). Embodiment in colloquial Arabic proverbs: A cognitive linguistic perspective. *Open Linguistics*, 11(1). <https://doi.org/10.1515/OPLI-2025-0066/XML>
- Almjlad, S. S. A. (2025). Semantic untranslatability in Quranic discourse: challenges and contextual remedies in English translation. *Cogent Arts & Humanities*, 12(1). <https://doi.org/10.1080/23311983.2025.2542336>
- Al-Tarawneh, A. (2025). Insights into the Quran's untranslatability: problems of communication and solutions. *Cogent Arts & Humanities*, 12(1). <https://doi.org/10.1080/23311983.2025.2471681>
- Chamidah, D., Sarif, A., & Ma'udah, S. (2023). Language differences in the Quran and their implications for Arabic teaching in Indonesia. *Arabiyatuna: Jurnal Bahasa Arab*, 7(2 November), 505. <https://doi.org/10.29240/JBA.V7I2.8376>
- Haswa, M. H., Abuzaina, M. M., Haswa, M. H., & Abuzaina, M. M. (2022). استعمال المشترك الحزفي في معانيه من خلال القرآن الكريم: حرف “اللام” في سورة العنكبوت نموذجاً. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 20(2), 291–328. <https://doi.org/10.1163/22321969-12340117>
- Poth, C. N., & Shannon-Baker, P. (2022). State of the Methods: Leveraging Design Possibilities of Qualitatively Oriented Mixed Methods Research. *International Journal of Qualitative Methods*, 21. <https://doi.org/10.1177/16094069221115302;PAGE=STRING:ARTICLE/CHAPTER>
- Qassem, M. (2022). Lexical, exegetical, and frequency-based analyses of the translations of the Qur'anic collocations. *Babel. Revue Internationale de La Traduction / International Journal of Translation*, 68(1), 86–113. <https://doi.org/10.1075/BABEL.00256.QAS/CITE/REFWORKS>

- Riyadi, S., Thalib, M., Zen, M., Tinggi, S., Islam, A., & Deli, A.-S. (2025). Semantic Frames of 'Rabb' in the Quran (A Cognitive Linguistics Approach Validated through Hadith Triangulation and Islamic Epistemological Framework). *WARAQAT : Jurnal Ilmu-Ilmu Keislaman*, 10(2), 366–380. <https://doi.org/10.51590/WARAQAT.V10I2.1175>
- Zulfikar, M., Falah, N., Rofi', M. A., Tinggi, S., Al-Qur', I., & Al-Ishlah, S. (2024). Term Jihad Perspektif Wahbah al-Zuhayli dalam Tafsir al-Munir. *REVELATIA Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5(2), 194–210. <https://doi.org/10.19105/REVELATIA.V5I2.12855>
- Zulkifli, A. S., Zolmaily, M. A., Talib, N. H., Bahjat, M. M., & Ramli, A. B. A. M. (2025). Quranic Linguistic Miracles: Fundamental Vocabularies and Their Impact on Arabic Language Studies. *Ijaz Arabi Journal of Arabic Learning*, 8(3). <https://doi.org/10.18860/IJAZARABI.V8I3.32441>
- الزهراني, خ. س. (2019). المضامين التربوية المستنبطة من سورة العنكبوت وتطبيقاتها التربوية. *مجلة العلوم التربوية والنفسية*, 3(3), 84–67. <https://doi.org/10.26389/AJSRP.K091018>
- علي, ع. ا. ن. ع. ا. (2025). الإمام الهادي وتأويلاته لسورة العنكبوت دراسة تفصيلية. *Awraq Thaqaqya*, 38(38). <https://doi.org/10.67928/5037>