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## Differences in the Meaning of Linguistic Structures with a Single Root in (Shams Al-Ulum Lexicon) by Nashwan Al-Himyari

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### Abstract

*Praise be to Allah, the Lord of all the worlds, and peace be upon the master of the messengers, Muhammad, and upon his pure and noble family, and his righteous companions. The subject of the variation in the connotations of names with a single root is one that requires research and investigation to reveal the components of the precise expression. Among the linguistic aspects of its usage by the Arabs are various methods in their speech, including a range of structures of names with a single root. This diversity is due to several reasons, including linguistic differences, variations in meaning, scarcity and abundance, breadth of usage, differences in plurals, and the interplay of forms .*

### Introduction

Often, reference and evidence have been drawn from the verses of the Holy Quran, with hints at the Quranic readings and mentioning the most prominent among them.

I began by dividing my research into four sections. In the first section, I discussed the life of Nashwan Al-Humayri, his teachers, his works, his students, and his death. As for the second section, I labeled it as "(Variation in the Connotations of Single-Root Sources)." In it, I mentioned the linguistic form, followed by explaining the word along with its semantic meanings in the lexicon. Then, I traced the occurrences of this word in the lexicons' books. I decided to provide some examples supported by Quranic evidence due to time constraints, the breadth of the topic, and only having access to the first part of this lexicon.

As for the third section, I labeled it as "(Variation in the Connotations of Single-Root Derivatives)." Here, I chose derived words based on certain patterns, then provided examples and began comparing the usage of these forms. I found a significant overlap among some forms, such as the use of the " object "pattern for exaggeration with the intention of resembling an adjective, supported by Quranic verses and interpretation books.

As for the last section, it came under the title "(Variation in the Connotations of Single-Root Collective Nouns)." These were mentioned in the lexicon, and I compared their occurrences in the form of collective plurals, whether indicating scarcity or abundance, or collective nouns, along with explaining the connotation of each plural within the context of speech.

I presented my viewpoint either by giving an opinion or by favoring one of the interpretations with conclusive evidence.

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## 1. Nashwan Al-Humayri and His Lexicon "Shams al-Ulum"

### First: His Name and Lineage

In my examination of published biographical works, I encountered numerous translations of Nashwan Al-Himyari; however, I observed that few of them afforded him the requisite attention. Some merely touch upon aspects of his life or biography, while other facets remain shrouded in mystery.

Regarding his name, he is Nashwan bin Saeed bin Saad Abi Himyar bin Ubaid bin Abi Al-Qasim bin Abdul Rahman bin Mufaddal bin Ibrahim bin Salama bin Abi Himyar Al-Himyari. His lineage is documented in (Nashwan Al-Himyari 1986, 158).

Furthermore, his mother hails from the descendants of Abu Ashen from Aqyal Hamdan, or possibly from Dhu Ra'in, although there exists disagreement among genealogists. Consequently, he belongs to a lineage associated with an esteemed ancient kingdom, esteemed by both factions, as stated in (Jalal al-Din al-Suyuti, 1/577).

Nashwan Al-Himyari did not furnish any information regarding his date of birth, except for what can be gleaned from certain interpretations aiming to ascertain his era. Notably, Judge Muhammad bin Ali Al-Akwa' posited in the footnote to the history of Yemen that Nashwan was likely born at the commencement of the sixth century, coinciding with the demise of the state of the Banu Al-Sulayhi (Ahmed Muhammad al-Shami, 2/231). Additionally, there is mention of Nashwan's birth occurring in the year 500 AH, based on the assertion of one of his contemporaneous imams, Ahmed bin Suleiman.

Moreover, Nashwan himself mentioned in (Nashwan Al-Himyari :573, 1/475).

Amara, in his seminal work "The History of Yemen," delineated that Nashwan was the father of four sons, all of whom emerged as erudite writers, morally upright individuals, and esteemed scholars. Among them, Muhammad bin Nashwan stood out for his abridgment of his father's magnum opus, while Jaafar garnered mention in Nashwan's concise narratives on the Roman months and their genesis (Nashwan bin Saeed Al-Himyari and his linguistic endeavors in "Shams Al-Ulum," doctoral thesis, Umm Al-Qura University, Kingdom of Saudi Arabia, 1414 AH / 1993 AD, p. 18):

"O Ja'fara, you have whistled at the beginning of the howling and the fish

As noted in the tome 'Al-A'lam,' Nashwan was affectionately referred to as Abu Saeed (Al-Alam, 1980, p. 8/20). The youngest among them was 'Ali,' a distinguished scholar with a penchant for poetry, who passed away in the Khawlan district in 614 (Nashwan bin Saeed Al-Himyari and his linguistic endeavors, p. 18).

It is highly probable that Nashwan's formative years fostered a deep-seated passion for knowledge, particularly in his milieu of youth. He elucidated in his writings that Houth was a bustling hub renowned for its commitment to scholarship, harboring a legacy of illustrious scholars (Al-Hamawi, 86).

### Second: His Scholarly and Cultural Life

Nashwan Al-Himyari resided in an environment he characterized as "scholarship," specifically the "Houth" region, from which numerous scholars and legal experts graduated in diverse fields of study. (Al-Buldan Al-Yamaniyya, Yaqut Al-Hamawi, 86.)

In this milieu, Nashwan commenced his pursuit of knowledge under the guidance of his father and later under the mentorship of scholars from the Houth region. He dedicated himself to learning and acquiring knowledge until he surpassed his peers, earning recognition as one of the distinguished scholars referred to as the "Lebanon" of his time.

Through Nashwan Al-Himyari's life found in biographical works and the writings of religious scholars who documented his endeavors, as well as through his own literary contributions, it becomes evident that his intellectual acumen manifested early, and his cultural engagement was extensive. (Nashwan Al-Himyari and his linguistic efforts, 37).

Judge Ismail cited his statement: "He traversed the path of diligent scholars after attaining the level of ijthad, eschewing adherence to a particular doctrine. Instead, he adhered to the Book of God and the authentic Sunnah of His Messenger... He criticized scholars who blindly adhered to the opinions of their imams and urged them to abandon blind imitation." (Nashwan bin Saeed Al-Himyari, Judge Ismail Al-Akwa,' Islamic Schools in Yemen, 1st edition, 1971 AD, 11).

Regarding Nashwan Al-Himyari's cultural milieu, it reflects the era in which he lived, albeit with a predominant influence from Arabic and Qur'anic studies.

Nashwan bin Saeed was a multifaceted intellectual, encompassing roles as a poet, prose writer, linguist, and grammarian, driven by a profound love for knowledge and a relentless pursuit of its manifold avenues, aspiring to explore realms both near and far.

Tracing his origins reveals a notable emphasis on interpreting the Holy Qur'an during his formative years. Additionally, he exhibited prolific prowess as a poet, lauded by Amara in his History of Yemen as "an excellent poet, adept in his literary craft, possessing a keen sense of eloquence" (Al-Mufid, footnote, 252). He left behind a significant poetic legacy, epitomized by his renowned poem "Al-Nashawiya," which chronicled the kings of Himyar and the rulers of Yemen, along with scattered verses found in his work "Shams Al-Ulum" and other biographical and historical texts (Shams Al-Ulum, 2/426).

Upon attaining eminence as a leading scholar, Nashwan's renown extended beyond the borders of Yemen, earning recognition among contemporaneous scholars and Egyptian sheikhs alike. His fame burgeoned due to his vast erudition and his engagement in scholarly debates with luminaries and dignitaries. This acclaim was further augmented by his authorship of historical, literary, and theological treatises. A definitive testament to his scholarly breadth is his magnum opus, "Shams al-Ulum," completed in 570 AHS, which provides a comprehensive panorama of his erudition. Indeed, Nashwan emerges as an encyclopedic figure, possessing a diverse cultural repertoire spanning interpretation, genealogy, linguistics, history, poetry, jurisprudence, and other disciplines (Yaqut bin Abdullah Abu Abdullah Al-Rawhi, 19/217-218).

### **Thirdly: His Masters and Disciples**

The sources have not provided us with information about Nashwan's mentors, from whom he acquired knowledge in various fields. However, a thorough examination of his writings reveals that he acquired knowledge from diverse sources. He did not confine himself to studying solely under language scholars or grammarians; instead, he sought instruction from experts in various disciplines. This interdisciplinary approach was essential because in his time, different fields of study complemented each other. Limiting oneself to a single discipline was not conducive to intellectual growth. Therefore, Nashwan Al-Himyari engaged with a wide array of sciences and

arts.

Religious historians who have translated Nashwan Al-Himyari's works have provided only brief summaries, often overlooking significant aspects of his life. Were it not for Yaqut Al-Hamawi's translations in his works "Dictionary of Countries" and "Dictionary of Writers," which were completed in 626 AHS, much of Nashwan's life would have been overlooked by biographers. Many later translators simply relied on Yaqut Al-Hamawi's accounts, contributing little to our understanding of Nashwan's life (Yaqut al-Hamwi, 19/217-218).

Al-Qasi Ismail Al-Akwa' addressed this matter, remarking, "We are still unaware of the nature of his scholarly upbringing, and the identities of his religious mentors from whom he learned, acquired knowledge, and transmitted teachings. He remained silent about his educational background and did not disclose the sources of his exceptional knowledge. It remains uncertain whether his mentors were instrumental in imparting his extensive knowledge and diverse sciences, or if he relied on self-study after reaching a level of proficiency under their tutelage. It is possible that he delved into various fields to educate himself until his talents and intellect enabled him to engage deeply in the knowledge of his era, encompassing grammar, morphology, semantics, interpretation, genealogical history, etiquette, linguistics, and astronomy, as well as understanding sects, beliefs, and other matters. His works, notably 'Shams al-Ulum,' demonstrate his mastery across these disciplines." (Nashwan bin Saeed and his linguistic efforts, 10-11.)

Similarly, while there is limited information about his disciples, Ali bin Nafi' al-Himyari and Ali bin Nashwan al-Himyari are mentioned as two of Nashwan al-Himyari's students. Al-Attar referenced them in his examination of Nashwan's works, although many Yemeni scholars did not document any of his students (History of Yemen, Amara, Footnote No. 243.).

What is evident is that Nashwan's two sons were among his pupils, often accompanying him closely in his scholarly pursuits. One of them, in particular, distinguished himself, gaining renowned for his virtue and erudition, eventually summarizing his father's work. This son is the esteemed scholar Muhammad bin Nashwan Al-Himyari (610 AH), known for his work "Diya Al-Halloum" and the abridged version of "Shams Al-Ulum".

Following Nashwan's teachings, a significant number of disciples emerged, forming what later became known as the Nashwani sect, which maintained visibility for an extended period. However, the identities of these disciples and the extent of their influence from Nashwan's teachings remain largely unknown.

### **His Works**

I have previously noted that Nashwan Al-Himyari was renowned for his eloquent writing and extensive literary output, which is unsurprising given his multifaceted scholarly pursuits. He authored numerous works, some of which have been published, while others remain in manuscript form to this day.

Among his published works is "The Message of the Houris," which Nashwan referred to and discussed in his dictionary "Shams al-Ulum" under the title "Al-Maqalat" (Shams al-Ulum, 2/531). Additionally, he provided his own explanation of this work. "The Message of the Houris" by Nashwan Al-Himyari has been edited by Kamal Mustafa and published by the Al-

Khanji Library in Cairo, in its first edition in 1984.

- 1- The Message of the Houris: In this work, Nashwan discusses the beliefs of Islamic sects and the emergence of the Zaidi sect in Yemen. Additionally, he addresses various linguistic and grammatical issues, often delving into Arabic language variations and providing interpretations of words, elucidating their meanings across different contexts. His analysis encompasses a wide range of linguistic elements, including grammar, morphology, prosody, and rhyme.
- 2- The Nashwani Poem: This poetic composition serves as an educational piece, recounting the history of the Himyarite kings and the leaders of Yemen. Nashwan himself provides an explanation for the poem, referring to it as "A Compendium of Academic Biographies of the Wonders of the News of Successive Kings." The poem and its explanation have been edited and published under the title "The Kings of Himyar and the Chiefs of Yemen" by Ali bin Ismail Al-Muayyad and Ismail bin Ahmed Al-Jarafi.
- 3- Exposition on the Problem of Narration and Its Correct Path: This book focuses on rhymes; a topic Nashwan revisits multiple times in his work "Shams al-Ulum" when discussing issues related to rhyme.
- 4- The Message of Insight into Religion in Response to the Denounced Oppressors: Mentioned in "Tarikh al-Yemen" by Amara.
- 5- A Treatise on Conjugation.
- 6- A Concise Survey of the Roman Months, Astrological Signs, Their Names, Attributes, and the Benefits of Food, Drink, and Clothing.
- 7- Dictionary of the Radiance of Knowledge and Arab Medical Discourse from Kaloum, which will be discussed in detail later.

### **His death**

All the sources and biographies documenting Nashwan's life unanimously report that he passed away in the year 573 AH, which is three years subsequent to the completion of his work "Shams al-Ulum." It is highly probable that "Shams al-Ulum" constituted his final publication, as he referenced most of his preceding works within it.

His demise transpired in the afternoon of Friday, the twenty-fourth of Dhul-Hijjah, in Khawlan bin Amr. He was interred in a place known as "Al-Jahfat," now called "Al-Shahid," approximately a mile north of "Haydan," where his grave and the mosque attributed to him can be found (Nashwan bin Saeed and his linguistic efforts, Abdul Hakim Abdullah, 20).

### **3. Differences in the Semantic Implications of Source Structures with a Single Root**

Verb - Activeness - Actor - Passiveness

Sin - Criminalization - Sins - The place of mourning.

The term "sin" appeared in the Shams al-Ulum lexicon with multiple meanings, including what a person sins by his actions (Shams al-Ulum, 1/62). It also appeared to mean wine, and it appeared to mean sin, which is a derived noun from the verb "to sin." Some have versified:

"I drank sin until my mind faded

Thus, does sin take away minds" The verse is mentioned in language metrics and is unrelated: 1/61.

The term "sin" appeared in the lexicons to mean: (slowness and delay), and it is said: a slow camel, meaning late, and "sin" is derived from that; because sin is slow in goodness and delayed from it. (Language Metrics (Athm): 1/60.)

Likewise, this term "sin" appeared in the interpretation books with multiple meanings, as required by the context and determined by linguistic structure. Some of these meanings include:

The term "sin" has the meaning of lying and falsehood (Meanings of the Quran, Al-Farra', 1/378). This is evident in the verse: "Why do the rabbis and the scholars not forbid them from saying what is sinful and consuming what is unlawful? How wretched is what they have been practicing" (Quran, Surah Al-Maidah: 63). Some have also interpreted "sin" here to mean polytheism (Al-Kashaf: 3/293).

The term "sin" is also used to denote disobedience, as in the verse: "Cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty" (Quran, Surah Al-Maidah: 2). Some commentators have suggested that "sin" here may encompass all forms of disobedience and immorality (Jawami' al-Bayan fi Ta'wil al-Quran, 23/108).

Ibn al-Sikkit mentioned the meaning of "sin" in the verse: "Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right" (Quran, Surah Al-A'raf: 33). Here, "sin" refers to wine.

Similarly, the term "sin" appears in certain exegetical works (Al-Kashshaf: 3/243) with the meaning of "the forbidden," while some interpretations suggest that "sin" may denote the forgiveness of sins (Al-Mizan: 4/241) in the verse: "And whoever defers [his turn], there is a sin upon him for those who fear Him. Fear Allah and know that to Him you will be gathered" (The Noble Qur'an, Surah Al-Baqarah: Verse: 203). This implies that one will be absolved of their sins and forgiven.

From this, it can be inferred that "sin" refers to the wrongdoing that an individual harbors or commits, consisting of words or actions that Allah has prohibited, potentially resulting in punishment.

Regarding the term "sinful" (Mu'jam Shams Al-Ulum: 1/62), Al-Himyari included it in his lexicon with the meaning of sin, substantiated by the Almighty's saying: "They will not hear therein any idle talk or sin" (The Holy Qur'an, Surat Al-Waqi'ah: Verse: 25), and it is a noun derived from the verb "to sin" (on the pattern of activation) (Al-Kitab: 4/79; Shadha Al-Arf: 58; Al-Muhadhdhab fi Ilm al-Marsif: 245).

The commentators offer varied interpretations of the term "sinning." Al-Tabari (310 AH) posits that it implies no wrongdoing (Jami' Al-Bayan: 23/108), while Al-Alusi suggests another meaning, equating it with lying (Shihab Al-Din Al-Husseini Al-Alusi, 14/138). However, in the context of the Almighty's saying: "They will drink therein a cup in which there is no idle talk or sin" (The Holy Qur'an, Surat Al-Tur: Verse: 23), it refers to Paradise and its bliss, signifying that the drinker in the afterlife will not incur sin by consuming it (Al-Qur'an, 1995 AD, 7/455; Psychological Significance of Words in the Holy Qur'an, 321).

Furthermore, grammatically, Ibn Katheer and Abu Amr interpret "la ghu" as the accusative of



the waw, and "and do not sin" as the accusative of the m, with the accusative indicating exoneration. Alternatively, those who read it with a dhammah interpret it as a report (Abu Zar'ah ibn Zanjla, 2010, 683); Words of Forgiveness in the Holy Qur'an, master's Thesis, 125).

Concerning the term "sins," it constitutes a noun derived from the trilateral verb "sin" on the pattern of "Act and actor" (Book: 4/19; Al-Muhadhdhab fi Ilm al-Tasrif: 243). Al-Himyari included it in his dictionary, citing its definition from the works of Al-Khalil and Sibawayh regarding the conformity of meanings (Al-Kitab: 3/87). The meaning he provided is "reward for sin" (Shams Al-Ulum: 1/63). This is echoed in a verse attributed to Shafi' Al-Laithi where he says, "May God reward Ibn Urwa because he became disobedient, and disobedience is a sin".

Commentators have cited (Al-Jami' Li Ahkam Al-Qur'an, Abu Abdullah Muhammad bin Ahmad Al-Qurtubi (671 AH), edited by: Ahmad Al-Baradouni, Ibrahim Tfayesh, Dar Al-Kutub Al-Misriyah, Cairo, 1964 AD, 2nd ed., 13/51; Fath Al-Qadir Al-Shawkani, Dar Ibn Kathir, Damascus) this word as a reference to the Almighty's saying: "Whoever does that will meet with sins" (The Holy Qur'an, Surah Al-Furqan: Verses: 68-69). They suggest that "sins" refers to a valley in Hell as punishment for the disbelievers, while Al-Farra posits a dual interpretation, indicating torment (Ma'ani al-Qur'an by Al-Farra, 2/273).

Al-Azhari provided another interpretation for Al-Farra' regarding this term, stating: "And Al-Farra' said: His sin will be sinful and sinful if He rewards him for the sin" (Tahdheeb Al-Lughah (Sin): 15/117).

From my standpoint, I concur with the view posited by those who argue that "sins" represent the consequences of transgression, as inferred from the verse's contextual implications. It suggests that one is both punished and rewarded for the committed transgression. Had the intention been to convey the notion of "sins" as a valley in Hell, it would have been explicitly stated, alongside other verses delineating the various valleys of Hell. Moreover, the verse aligns logically with what precedes and follows it.

The mention of "double the torment on the Day of Resurrection" denotes that those engaging in prohibited actions will face repercussions in both this life and the Hereafter, indicating that the term "sins" denotes the consequences of transgression, with the magnitude of transgression correlating with the severity of punishment.

As for the term "sin," it serves as the root of a quadrilateral verb, in addition to the adjective "maFal," as referenced by Al-Himyari in his dictionary, signifying "sin" (Mu'jam Shams Al-Ulum: 1/63). This term has recurrently appeared in Arabic dictionaries, with lexicographers unanimously agreeing on its definition despite variations in synonyms. They elucidate that "Al-Mu'tham" denotes sin, with some also indicating it as transgression and commission of an offense (Al-Sahih : 5/1775; Al-Qamoos Al-Muhit : 1019; Crown of the Bride: 31/110).

Numerous hadiths have cited this term in reference to sin and its commission. It was mentioned, for instance, that "The Messenger of God was not given a choice between two matters, but he chose the easier of the two as long as there was no sin in it" (The Collection of the Sunnah and its Explanations).

Also, he often sought refuge from sin and debt - what is meant by debt and the inability to repay it.-

In the matter of the similarity of the word "sin" to the meaning of "sin," I have to pause for

contemplation, and the morphological rule is clear (every increase in the structure leads to an increase in meaning), so how can the word "sin" with four letters be similar to the word "sin" with three letters unless it has a meaning? In particular, the opinion is that the word (sinful) means: what its perpetrator intended in committing the sin and deliberately committed the sin, similar to that the word (in debt), which the Messenger of God used to seek refuge from, as it, as I mentioned, means debt and the inability to repay it, and it is unreasonable for him to mention it. A word without intention. In his supplication, he was seeking refuge from the overwhelming debt, and this is what leads us to the fact that "maghreem" may be borrowing for a sinful act, as is the case with the word "sinful." And the poetic literature suggests what you mentioned. The poet said (Saif Al-Din - Ahmed Essam, 683):

I was not sent as an erring (messenger), nor was I unhappy (with my mission), nor was I sent with obscenity and sin.

We notice that each word in the Noble Qur'an has its precise meaning and connotation, distinguishing it from other words, even if they are similar in their general meaning. However, their subtle differences emerge within the context of the structure.

## Act and Actor

### Basa - Basa

In the Shams, al-Ulum lexicon, the term "bass" is mentioned with multiple meanings, derived from the triliteral verb "ba-a-sa" (Shams al-Ulum: 1/208). Among these meanings is intensity in war, and it can also denote punishment (Shams al-Ulum: 1/208), supported by the verse in the Quran, Surah Ghafir: Verse: 84. It can also signify bravery (Shams al-Ulum: 1/208), illustrated by the example: "This man is courageous" (meaning brave).

As for "basa'," it is derived from the pattern "fa'laa" (Shams al-Ulum: 1/209), and Al-Hamiri provided a single meaning for it, which is intensity. However, upon consulting other lexicons, it is found to have multiple meanings, including famine (Lisan al-Arab: 6/21), intensity (Taj al-Arus, entry for "bass": 15/434), and it can also denote war and hardship (Mujam al-Ayn, entry for "bass": 7/316; Lisan al-Arab, entry for "bass": 6/30)..

And this latter meaning has a valid perspective, as upon examining the verses of the Noble Qur'an, I found that "al-ba'sa" has been used to mean poverty. As for the word "al-ba's," it can signify fighting or war, as indicated by the opinion of Al-Tabari (Jami' al-Bayan fi Ta'wil Ayi al-Qur'an: 3/350) in his interpretation of the verse: "Righteousness is not that you turn your faces toward the east or the west [in prayer], but [true] righteousness is [in] one who believes in Allah, the Last Day, the Angels, the Book, and the prophets, and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle.

Those are the ones who have been true, and it is those who are the righteous." (The Holy Qur'an, Surah Al-Baqarah: Verse: 177). He explained that "al-ba'sa" in this context means poverty or hunger, and "ad-darra" is interpreted as illness, while "hayn al-ba's" refers to the time of battle (Jami' al-Bayan fi Ta'wil Ayi al-Qur'an: 3/354).

As for "al-ba'sa," its meaning is misery, which can manifest in various situations. For example, when we say, "this person is miserable," it means poor. There is another noteworthy perspective presented by At-Tabatabai in his interpretation "Al-Mizan," where he suggests that



"al-ba'sa'" can refer to external hardships faced by an individual, such as financial difficulties and loss of status (Al-Mizan fi Tafsir al-Qur'an, Sayyid Muhammad Husayn at-Tabatabai, 2/258; The Psychological Significance of Words in the Holy Qur'an, Ph.D. Thesis, Muhammad Ja'far al-Aradi, College of Arts, University of Al-Qadisiyah, 95).

## **The Verb - the Object**

### **Repentance - Repentance - Repentance**

Nashwan ibn Sa'id perceives that "at-tawb," "at-tawbah," and "al-mutab" all convey the same meaning, which is the act of returning to Allah from every sin. Thus, Allah, the Exalted, accepts from His servant a repentance that is sincere and continuous (Shams al-Ulum: 1/232). This interpretation has been influenced by previous lexicographers (Al-'Ayn (at-tawb): 8/138).

Al-Himyari cited evidence from the Noble Qur'an, Surah Ghafir, Verse 3, to support this interpretation. There is no doubt that while the words of the Noble Qur'an may share a common general meaning, there is an impact of context and the overall tone of the verses in the selection of words, which reveals subtle semantic differences.

There has been disagreement among exegetes regarding the interpretation of the term "at-tawb." Some consider it to mean repentance (Ma'ani al-Qur'an, al-Akhfash: 2/498; Jami' al-Bayan: 21/351; Ma'ani al-Qur'an, al-Nahhas: 6/202), while others view it as the plural form of "at-tawbah," meaning one who accepts repentance. This includes scholars like Nashwan al-Himyari (Jami' al-Bayan: 21/350; Ma'ani al-Qur'an, al-Nahhas: 6/202; Nazm al-Durar: 6/17).

The term "repent" serves as a lexical source signifying the act of turning away from sin and seeking forgiveness for it, implying that Allah accepts the repentance of individuals as an act of His grace and generosity (Jami' al-Bayan: 21/350, Ma'ani al-Qur'an, by Al-Nahhas: 6/202).

Al-Zamakhshari posits that the concept of "repentance" encompasses the idea of positioning the repentant sinner between two acts of divine mercy. This entails Allah's acceptance of their repentance, wherein He records it as a virtuous and obedient deed, while simultaneously absolving them of their sins as if they had never transgressed (Al-Kashshaf: 2/350, 85).

Regarding the term "repentance," it functions as a verbal noun structured on the pattern of "fa'ala" (Al-Kitab: 4/25, Structures of Nouns, Verbs, and Infinitives: 371). Al-Allamah Al-Himyari (Shams Al-Ulum: 1/232 - 233) has delineated two distinct connotations for it based on contextual factors.

Firstly, it denotes the act of returning to God Almighty from every sin. Secondly, it signifies one of the names attributed to men, as illustrated by the expression "I hasten repentance," with the appended letter "ha".

Likewise, scholars of exegesis have diverged on the usage of the term "repentance" in the Holy Qur'an, constraining its interpretation into three facets:

The first facet pertains to the term "repentance" being employed to denote the act of returning and turning to repentance, often accompanied by the preposition "to," as indicated by Allah in Surat Maryam: 8- (Qur'an metaphor: 2/194, graphic interpretation: article on the contributor's website, Dr. Abdullah Al-Hanish.).

The second facet suggests that "repentance" signifies remorse (Jami' al-Bayan: 21/329 - 330.).

The third facet encompasses the term "repentance" being used to imply forgiveness and pardon (Definitions: 70; Meanings of the Qur'an by Al-Nahhas: 2/378.).

Moreover, the term "repent" serves as the source of a derivative noun that underscores the emphasis on repentance, as elucidated by Al-Himyari in his lexical work (Dictionary of Shams Al-Ulum: 1/232 - 233).

Al-Nahhas, in his interpretation of the verse, opines that the term "mutaba" signifies: "When one performs righteous deeds after repentance, it is said that he has repented 'mutaba,' meaning repentance that is satisfactory and accepted" (Ma'ani al-Qur'an: 2/379.).

Ibn Ashur (1393 AH) elucidates that the connotation of "mutaba" indicates exaggeration, as the fundamental principle regarding meme-derived nouns is that they denote time periods. However, they were figuratively used to represent the source, and this usage became widespread until they were considered explicit (Al-Tahrir wa al-Tanwir: 13/142.).

From the foregoing, we deduce that "tawbah" is a generic term encompassing both the minor and major forms of repentance. This is the view of Al-Baqai (Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar, by Ibrahim ibn 'Umar al-Baqai (885 AH), Dar al-Kitab, Cairo: 16/17.), and this view appears to be the most plausible.

Regarding "mutab," it represents the pinnacle and culmination of repentance, signifying the deeds that please Allah (SWT) after repentance. As for repentance itself, I concur with those who define it as a return and submission, coupled with remorse for one's transgressions (Shams al-Ulum: 1/232; Al-'Ayn (Tawbah): 8/138; Lisan al-Arab (Tawbah): 1/233.).

#### 4. Variations in the Meanings of Derivatives with a Single Root Structure

##### Doer - Activator - Facilitator

##### Sinner - Sinful - Sin-Laden

The linguistic dictionaries varied in distinguishing between the two derived meanings (sinful and sinful). Some lexicographers (Mukayyis al-Lughah: 1/62 entry (sinful); Al-Qamus al-Muhit (sinful): 1047.) consider them to have the same meaning since their root is the same. Sheikh Nashwan Al-Himyari also listed the two terms with the same meaning (Dictionary of Shams Al-Ulum: 1/63.).

(A sinner) is a derivative noun from the triliteral root (A sinner), indicating the doer of the deed, i.e., (the doer of sin) (Al-Furuq al-Lughawiyah: 233; Lamasat Bayaniyah, Episode 22, Dr. Fadel Al -Samara'i, Islamic website). It is used to refer to someone who committed a specific sin (Asrar al-Bayan al-Qur'ani, Dr. Fadel Saleh Al-Samara'i, Muslim Library, 2010, 28.).

Regarding this term, the commentators have expressed different opinions. They elucidated its meaning in verses of the Quran, such as Surah Al-Baqarah: 283 and Surah Al-Maidah: 106. They explained that sin refers to the perpetrator of sin and disobedience (Al-Tibyan fi Tafsir al-Quran: 10/ 66; Al-Mufradat fi Ghareeb al-Quran: 14.). In these verses, there is both generality and particularity. Sin is mentioned, then what is hidden in the heart is specified, encompassing all parts of the body, for when it becomes righteous, the whole body becomes righteous. Some also provided another meaning for sinner, which is the sinner who deviates from what God has commanded (Al-Mizan fi Tafsir al-Quran: 5/32; Ruh al-Ma'ani: 2/48.).

As for the term (the sinful), it is a derivative noun from the root (the sinful) following the pattern

(doer) (Al-Kitab: 4/7; Al-Muhadhdhab fi Ilm al-Tasarif: 260.). Nashwan Al-Himyari included it in his dictionary without distinguishing it from (the sinner) based on the difference in morphological form, yet he sees their meanings as identical (Dictionary of Shams Al-Ulum: 1/62.).

Through examining the opinions of lexicographers (Mukayyis al-Lughah (sin): 1/60; Taj al-Arus (sin): 31/187; Lisan al-Arab: 12/6.), it appears that some have attributed a broader Meaning to this term, exaggerating in depicting persistence in sin and exceeding its limits.

There has been disagreement regarding the usage of the form (sinful). Is it an intensive form, or is it a descriptive attribute?

Answering this question requires consulting the opinions of linguists and some grammarians. Some argue that the form (sinful) is a descriptive attribute indicating the persistence and continuation of a person in committing sins (Al-Mizan fi Tafsir al-Quran: 5/34; Ruḥ al-Ma'ani: 2/50.). It is derived from the necessary verb. Others argue that it is an intensive form like (Rahim, Generous), indicating the abundance of the action without necessarily implying the permanence of the attribute (Hashim Taha Shalash, 1971, 103).

Al-Qurtubi states: “(The sinful) means the one who is laden with sin, and its meaning is extremely sinful, hence it is on the pattern (doer), meaning (doer)” (Al-Jami’ li Ahkam al-Qur’an: 18/232.). In the Qur’an, Surah al-Qalam: 12.), it is an intensified form following the pattern (doer), meaning one who commits many sins. Ibn Ashur says: “(The sinner) signifies one who commits numerous sins and is an active participle that exemplifies exaggeration. The term (sin) here refers to any transgression or wrongdoing according to people of intellect and decency” (At-Tahrir wa at- Tanwir, Muhammad al-Tahir ibn Ashur (1393 AH), Dar al-Tunisiyah lil-Nashr, Tunis 1984: 25/196.).

Al-Zamakhshari views (the sinner) as “the exaggeration in committing sin” (Al-Kashaf, by Al-Zamakhshari: 4/285.), with the implication that (the exaggerator) is even more excessive than (the amounts), as (the amounts) derives from the verb (adult), indicating a sense of repetition, whereas (amounts) from the verb (adult) implies the repetition of the action rather than the sense of abundance (Awzan al-Fi'l wa Ma'anih: 87).

Another interpretation of acceptance for (the sinful) is a comprehensive description encompassing various types of evil and sins until they become entrenched in the person without cessation. When we observe the verses of Allah – Mighty and Majestic – we find that all the reprehensible attributes mentioned before the term (the sinful) were in the pattern (effective) indicating exaggeration, except for the term (the sinful), which appeared in the pattern (Active) indicating a descriptive attribute.

The prevailing understanding in the science of morphology is that the descriptive attribute is stronger in affirming the meaning and in intensifying the attribute of the described from the pattern of exaggeration (Ma'ani al-Abniyah, Fadel al-Samarrai, 107 – 108). Subsequently, we clarify the Quranic verses that support this opinion. For instance, the term (infidel) is an exaggerated form, followed by (the sinner), implying exaggeration in disbelief, thus he is excessive in sin. Likewise, in Surah An-Nisa: 107, whoever exaggerates in treachery is excessive in transgressing the limits of sin, as indicated in Surah Ash-Shu'ara: 222. The term (AVAK or hypocrite) is an exaggerated form on the pattern (effective), meaning one who exaggerates in lying, so undoubtedly, he exceeds the limits in sin. As mentioned in Surah al-Qalam regarding the Quranic verse, Surah al-Qalam: 10 – 13), there is no doubt that all these terms indicate

exaggeration and excessiveness in actions.

As for the term (the sinner), it is a descriptive attribute on the pattern (doer) derived from the triliteral root (the sinner), and it appears in Shams al-Ulum dictionary with the meaning of (the sinner), so Nashwan al-Himyari is among the lexicographers who did not differentiate in the connotation of this term.

The connotation of (the sinner) is "the one whose sins have accumulated until they have settled in him without diminishment" (Al-Mizan: 20/29.), so he is at the bottom of the ladder of wrongdoing (Tafsir Fath al- Qadir by ash-Shawkani: 5/375; Meanings of Constructions in Arabic: 74.). Some mentioned that he is "abundant in sins and transgressions related to the rights of Allah Almighty" (Taysir al-Rahman fi Tafsir Kalam al-Mannan, Abdul Rahman bin Nasir al-Saadi (1376 AH), Foundation of the Message, 1st edition , 2000: 45.), and al-Baghawi mentioned that the term (the sinner) means "the flagrant sinner" (Ma'alim al-Tanzil fi Tafsir al-Qur'an: 2/121).

The commentators differed in the term (the sinful); some considered it a form of exaggeration on the pattern (doer) because they provided a definition indicating exaggeration and multiplicity in committing sins. Among them is al-Zamakhshari, who said: "(The sinner) is the one who exaggerates in committing sins" (Al-Kashaf by al-Zamakhshari: 4/285.). He used a term that implies exaggeration and increase, adding an extra "taa" to our saying: (amounts), indicating repetition and exaggeration. Evidence of this is found in the Book of Allah Almighty in His saying in the Quran, Surah An- Nisa: Verse 107.), where the term (Khawan) is an exaggerated form indicating abundance, and likewise, (Athem) indicates one who exaggerates in sin (Al-Bahr al-Muhit fiat-Tafsir: 9/407; Ru'uh al-Ma'ani: 2/50).

Likewise, His saying in the Quran, Surah Al-Jathiyah: Verse 7.), where the term (afaak) is mentioned on the pattern (effective), which is an exaggerated form indicating a lot of falsehood, and similarly, (sin) which indicates one who exaggerates in sin (Al-Kashaf: 4/255; Al-Bahr al-Muhit: 9/207.). Also, His saying in the Quran, Surah Al-Qalam: Verse 12.), where the verse indicates exaggeration, and the evidence is (Manna) (Taj al-Arus: 31/187; At-Tibyan fi Tafsir al-Quran: 10/66.). Allah has said in the Quran, Surah Ad-Dukhan: Verses 43 – 44). However, At-Tabatabai disagrees with this opinion; he sees (the sinner) as a descriptive attribute indicating persistence in committing sins (Al-Mizan fi Tafsir al-Quran: 5/34.). His argument is supported by Ibn Faris' statement: "The essential attributes of souls are on the pattern (doer) such as (honorable) and (light), and their opposites such as (lowly) and (large) and (small). " (Al-Sahibi fi al-Lughah wa Masailiha wa Sunan al-Arab fi Kalamha, Ahmad bin Faris (395 AH), edited by: Ahmad Hassan, Dar al-Kutub, Beirut, 1st edition, 171.) These matters must necessarily involve exaggeration in sin, as they are indicative of sin (Lamasat Bayaniyah, Dr. Fadel Salih al-Samarrai, Dar Ammar, 3rd edition, 2003: 31).

In regard to the verse, the term "sinful" was not prefaced by any form of hyperbolic expression. It was preceded by the term "aggressor," which functions as a participle derived from the verb "aggressed," signifying one who exceeds the limit in transgression. The context of the verse suggests exaggeration and proliferation, with the term "sinful" implying numerous misdeeds and transgressions. It seems that the proliferation arises from specifying the verb with its subject (Al-Mizan fi Tafsir Al-Qur'an: 5/34).

**Doer – Active**

Seas, Sailor: Two plurals for the same root (B-H-R), with different types of roots. "Abaḥar" is a plural of scarcity, while "Buhār" is a plural of abundance. Upon examining these two terms in the Shams al-Ulum dictionary, it was found that al-Hamiri mentioned this term, citing the saying of Allah in the Quran, Surah Al-Kahf: verse 109. Also, the Hadith of the Prophet (peace be upon him) when asked about performing ablution with sea water, he said: "Its water is pure, and its dead are lawful." (Narrated by Abu Huraira, reported by Malik in Taharah, Chapter of Ablution with Sea Water, number 83; Shams al-Ulum: 1/135). Similarly, the poet Nasib said:

"The earth's water returned as a sea, so I returned to the sick

To provide fresh water as a remedy"

The term "al-Buhar" appeared in the form of a plural active participle, in the Shams al-Ulum dictionary, indicating abundance, supported by Allah's saying in the Quran, Surah Al-Infitar: verse 3. It refers to all seas. Additionally, al-Hamiri mentioned "al-Biḥar" to mean the gaps. "Abhar" and "Abaḥar" appeared in a context indicating scarcity, and al-Hamiri substituted them in his interpretation of Allah's saying in the Quran, Surah Luqman: verse 27.

Al-Baydawi says in interpreting this verse: "Their preference for the few, to indicate that this does not mean a little, so how about much?" (Anwar al-Tanzil wa Asrar al-Ta'wil, edited by Abdul Rahman al-Marghali, Dar Ihya al-Turath al-Arabi, Beirut, 1st edition, n.d., 4/216). This is because the knowledge of Allah - Mighty and Majestic - is like a drop from all the seas, and thus the seven are mentioned in an exaggerated manner (Muhammad Yahya Alwan, 1999).

Meanwhile, al-Zarkashi explains the reason for using the plural of scarcity (Abaḥar) in the saying of Allah, by adding the number seven to the plural of scarcity (Abaḥar), it is only to match the structure of speech (Al-Burhan fi Ulum al-Qur'an, 4/23-24).

While al-Zamakhshari argues that "Abaḥar" indicates abundance, and the number seven is specified for mention among the numbers because it is a large number that usually enumerates things (al-Zamakhshari, 1407 AH, 3/501).

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