

The Three Meanings of "*Nisyān*" (Forgetfulness) in the Quran, Emphasizing the Connotative Meaning and Emotional Load in Collocations and Substitutions

Zohreh Akhavan
Moghaddam 

Associate Professor, Department of Quranic Sciences,
University of Quranic Sciences and Knowledge, Tehran,
Iran

Abstract

Semantics of the words of the Holy Quran is a new approach towards discovering the inner layers of God's word. The word "*Nisyān*" (forgetfulness) is one of the concepts that appear in thirty-six verses. The present study, using semantic methods and an analytical-descriptive approach, aims to examine this word from a semantic perspective. Considering the connotative meanings and emotional load of this word, it can be said that in the overall frequency of "*Nisyān*" in the Quran, three meanings can be considered, which are: The meaning of "Unintentional Forgetfulness" in six verses without eschatological punishment, the meaning of "Forgetfulness with the Association of Negligence" in eleven verses with a negative connotation, and the meaning of "Abandoning" in nineteen verses with eschatological punishment. The object of "*Nisyān*" in the relevant verses can be an objective indicator in determining the type of application of "*Nisyān*." If the object of "*Nisyān*" is something sensory and material, "*Nisyān*" falls into the category of unintentional forgetfulness; if its object refers to humans and their actions, it falls into the group of forgetfulness with the association of negligence; and if its object is something

* Corresponding Author: akhavan.mo@quran.ac.ir

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spiritual, such as the Day of Resurrection, Allah, and the like, it will be in the meaning of abandoning.

Keywords: *Nisyān* in the Quran, Semantics, Connotative Meanings, Emotional Load, Forgetfulness, Aspects and Parallels.



Introduction

The Holy Quran is a divine miracle and a book of perfection that has been sent by the Lord of the Worlds for the happiness and dignity of mankind, and God has recommended contemplation on it and benefiting from its teachings. Interpretation and understanding of this divine message in order to act upon its commands is necessary, and one of the prerequisites for understanding it is discovering the meanings of the individual words of the verses. On the other hand, the necessity of adhering to the Quran and the words of the Ahl al-Bayt (AS) regarding a greater understanding of God's word has always been emphasized by the Messenger of God (PBUH) and the impeccable Imams (AS). Therefore, interpreting and explaining the word of God is necessary and essential for benefiting from the understanding of the Quran, and the interpreter must also take steps towards the growth and development of individuals based on the divine nature of the words of the Quran.

Meanwhile, the semantic approach has received special attention due to its access to the vocabulary of the Holy Quran, the explanation of Quranic words, and also the analysis of their meanings based on modern semantic methods.

"Nisyān" (forgetfulness) is one of the Quranic words that, at first glance, seems to have a clear meaning, and exploring its semantics does not seem necessary. Rather, its conditions, contexts, and pathology seem to require more investigation. However, contrary to the initial perception, the meaning of this word in the Quran is not transparent, and the disagreement of commentators and scholars and the presentation of numerous opinions testify to this claim. For example, Allamah Ṭabāṭabā'ī, under verse 286 of Surah *al-Baqarah*, states that although error and forgetfulness are not within human control, they have optional preliminaries that can be prevented by preventing the creation of those preliminaries. The author of *Majma' al-Bayān*, under verse 67 of Surah *al-Tawbah*, considers "Nisyān" to mean "Abandoning" and believes that if "Nisyān" meant the "Opposite of Attention," it should have been explicitly stated. While Allamah

Ṭabāṭabā'ī, under verse 14 of Surah *al-Sajdah*, considers *Nisyān* to mean the "Erasure of the mental image of something" and sometimes to mean "Disregard for an important matter."

Considering all the aforementioned areas and their ambiguous points, the fundamental question will be: 'What are the semantic components of "*Nisyān*" in the Holy Quran, and how these meanings are explained?' Therefore, the present study aims to examine the interpretations of the past by analyzing the texts of dictionaries and commentaries and by semantic analysis of verses related to *Nisyān* in the Quran, and to provide a more accurate understanding of the meaning of "*Nisyān*." Of course, since explaining the position of the method and semantic analysis in relation to the topic of "*Nisyān*" is necessary for this purpose, a brief introduction to the model used for semantics will be presented first to facilitate understanding.

It should be noted that in the commentaries, more attention has been paid to the philosophical-theological discussions of the word *Nisyān*, and no effort has been made to compare and examine the semantics of the names and the differences between them. Accordingly, the present study pursues two main goals: One is the semantic history of "*Nisyān*" in early commentaries, in which the opinions of commentators in the interpretation of verses related to "*Nisyān*" are investigated.

However, the present paper is considered as the foundation and basis compared to all previous cases, because it provides a systematic investigation based on new semantic methods that comprehensively addresses the semantics of "*Nisyān*" (forgetfulness) in the Quran, and secondly, a semantic analysis of "*Nisyān*" in the verses related to it. The semantic analyses will be evaluated within the framework of studying semantic relationships at the word level (synonymy, antonymy, inclusion, and polysemy), as well as analyzing the linguistic context and studying the meaning of "*Nisyān*" based on collocational and substitutional concepts.

1. Research Background

According to the study of previous research texts, no independent research has been conducted so far in the field of semantics of the word "*Nisyān*" in the Quran using semantic methods. However, limited activities have been carried out in similar fields that can be effective in compiling this research: In the thesis "*Dhikr (Remembrance) and Ghaflah (Negligence) from the Perspective of the Quran and Narrations*," (Taghizadeh, 2002 AD/1381 SH) an attempt has been made to provide awareness of the concept of negligence, its causes, and its effects on individual, social, and afterlife, using Quranic verses and narrations of the Ahl al-Bayt (AS), and to address its treatment and confrontation. Also, in the thesis "*Analytical Study of Negligence from the Perspective of the Quran and Hadith*," (Naghipour, 2007 AD/1386 SH) the author explains the concept and dimensions of negligence, reviews and re-identifies it, and then explains ways to get rid of negligence. In the article "*Re-identification of the Concept of Negligence in the Quran with Emphasis on the Effect of Prepositions on the Meaning of the Verb*," (Karimpoor and Nouraei, 2018 AD/1398 SH), the authors, while categorizing, describing, and analyzing the set of verses in which the root "Gh-F-L" is used, draw attention to the conclusion that, considering the sources of vocabulary, rules of interpretation, and evidence from the opinions of commentators, a distinct meaning is intended for each of the forms of the word negligence in the Quran. Also, in the article "*Negligence*," (Hosseini, 2008 AD/1387 SH) the author provides a brief and concise review of the attribute of negligence from the perspective of the Quran and narrations and examines its detrimental effects; although there are numerous studies on the subject of negligence and forgetfulness and its marginal issues, including its effects and causes, conditions and pathology, and ways to treat it from the perspective of the Quran and narrations. Furthermore, considering both linguistic texts and commentaries, and on the other hand, reflecting on semantic books, it seeks to examine and explore the precise meaning of this word and its various instances.

2. Fundamental Concepts of the Research

In order to enter the main discussion, the fundamental concepts of this research, including the nature of semantics and its place in Quranic studies, the explicit and implicit meaning, the role of emotional charge in the meanings of words and sentences, and the Quranic frequency of "*Nisyān*" (forgetfulness) will be examined.

2.1. The Nature of Semantics and its Place in Quranic Studies

In order for the researcher to know what assumptions they are facing, and also to be aware of which assumptions are valid in order to proceed based on them and achieve more realistic results, it is necessary to examine the fundamental issues of semantics and related models (cf. Nekounam, 2011 AD/1390 SH: 20-22). On the one hand, every Quranic expression is based on a specific conceptualization; therefore, in the semantics of the Quran, the conceptualization inherent in it must be found, and each expression has its own originality. The originality of an expression means that the interpreter must refrain from translating any expression into another expression and find the conceptualization inherent in each expression as it is. The conceptualization inherent in a Quranic expression can be determined from the information obtained from the context and internal structure of the verses. However, it is better to distinguish between the context, structure, and space of a verse:

- 1) Context: When a specific concept-making relationship is sought within a verse, the analysis focuses on the context of the verse. The context refers to the internal relationships within the verse and the events mentioned in it;
- 2) Structure (*Sīyāq*): The verses before the verse in question constitute the structure (*Sīyāq*) of that verse. The scope of the structure varies and becomes shorter or longer from one verse to another;
- 3) Space: The verses that come after a verse, along with the verses before it and the context of the verse itself, form a semantic space.



This separation is only of methodological importance and is done to facilitate the examination of the relationships between the desired conceptualization and the information available in the Surah. Conceptualizing verses should be considered within their context. Therefore, examining the context may suffice for determining conceptualization. Furthermore, in some cases, examining contextual elements or elements of subsequent verses may also be necessary. However, these points do not obviate the researcher's need to examine the context (cf. Ghaemimniya, 2011 AD/1390 SH: 130-134).

2.2. Denotation and Implicit Meaning and the Role of Emotional Load in the Meanings of Words and Sentences

Every word, in addition to its denotation meaning, its basic meaning, or its dictionary definition, also has another meaning, which consists of the emotional load and the level of formality, literary quality, or intimacy of a word. These implicit and peripheral connotations do not change the concept and explicit meaning of the word, but they create different associations for the audience. In implicit connotations, the emotional load of words is distinguished from each other based on the literary, formal, or intimate level of their connotation. In Persian, perhaps the emotional load of words such as "Family/Dependents" and "Spouse" or "Father" and "Dad" can be distinguished, but in the case of Quranic examples, the text, linguistic context, and meaning must be explained and analyzed through the analysis of usages in the same Quranic texts on the verge of the revelation of the Quran, because in the field of semantics, what is certain is that one cannot rely on the immediate understanding and linguistic knowledge of native speakers in semantic arguments and analyses regarding the denotation of Quranic words and expressions, because essentially, contemporary native speakers of the text do not exist at all, whose mental

associations would be the criterion for determining the correctness and incorrectness of the argument. Therefore, for semantic studies in the Holy Quran, there is no escape except to analyze the text, the linguistic context, and to explain the meaning through the analysis of usages in the same texts on the verge of the revelation of the Quran (cf. Rahnama, 2011 AD/1390 SH: 14-15).

Therefore, just as the words that collocate with a word cause a difference in the emotional load of a word and cause a word to have a positive emotional load in one sentence and a negative emotional load in another sentence due to the units that collocate with it, the changes and transformations of time also affect the emotional load of speech, and also cause a word to acquire a negative implicit connotation under the dominance of the culture and system of a time.

2.3. The Meaning of Forgetting (*Nisyān*) and the Root "N-S-Y" According to Arab Etymologists

To find the meaning of any word, the first step is to refer to Arabic dictionaries. The oldest Arabic dictionary, "*al-ʿAyn*," considers the meaning of this root to be the forgetting of something that previously existed in the mind (Farāhīdī: 7, 304), and *Lisān al-ʿArab* also considers forgetting to be the opposite of remembrance (Dhikr) and preservation (Ibn Manẓūr, 1993 AD/1414 AH: 15, 322). Accordingly, it seems that there is no disagreement among the authors of Arabic dictionaries regarding the true meaning of the word, and its meaning is forgetting and weakness of memory, whether due to old age or illness. Although some literary commentators have also mentioned a figurative meaning for this root and word; for example, the author of *Kashshāf*, in rhetorical discussions, states that this word has the figurative meaning of "indifference and abandonment," (Zamakhsharī, 1992: 631) but it seems that, in his view, this is not the meaning of the root, but rather it has reached these meanings in context analysis and usage, not in the origin of the word. The author of *Maqāyīs*, who pays special attention to the theory of "Original Meaning," believes that every word has a core and essence and original meaning that does not change in any form or development in which it is used. Regarding the

root of forgetting (*Nisyān*), he considers two principles: one is negligence of something, and the other is abandoning and giving up something (Ibn Fāris, 1990 AD/1411 AH: 3, 107). Although some lexicographers have said that the meaning of the root "N-S-Y" is forgetting, and there is no disagreement in this regard (Fayyūmī, 1984 AD/1405 AH: 1/2, 293).

2.4. The General Pattern of Meanings of "Nisyān" in the Quran, with Emphasis on Implicit Meaning

Now, the views of etymologists regarding the explicit and implicit meanings of "Nisyān" are presented, offering a three-part classification:

- 1) Natural forgetting, which is the opposite of the meaning of remembrance (*Dhikr*) ("*Dhikr*" that is opposite to natural forgetting means "Remembering" or "Keeping in mind");
- 2) Forgetting that results from attention to and preoccupation with matters that are contrary to the subject, and as a result, negligence in performing a duty that one has been reminded of arises, and attention to material matters and preoccupation with worldly life causes the heart to turn away and the inner self to turn away from the attentions of God (remembrance (*Tadhakkur*) is the opposite of negligence (*Ghaflah*) and forgetting (*Nisyān*), and this meaning is more general than remembrance with the heart or tongue);
- 3) Achieving a state of "Nisyān" intentionally and deliberately results in this type of "Nisyān" in cutting off attention and remembrance in relation to God, the Day of Resurrection, and other spiritual acts, leading only to disregard and abandonment (cf. Muṣṭafawī, 1981 AD/1360 SH: 113).

We learned that a word may have different implicit meanings in addition to its direct meaning. In implicit denotation, the emotional charge of words differs based on the literary or formal level of their denotation, and these implicit meanings are analyzed and explained in a value-emotional ranking based on the difference in emotional charge. Based on the study of linguists, the previous three-part pattern

regarding the meaning of "Nisyān" (forgetfulness) can be analyzed into a two-part pattern:

Pattern One: Having a Semantic Boundary

In an analytical pattern, two explicit meanings can be considered for "Nisyān":

- A) "Nisyān" meaning forgetfulness, which we call "Nisyān One."
- B) "Nisyān" meaning abandonment, which we call "Nisyān Two."

Regarding the first case (i.e., "Nisyān" meaning forgetfulness), considering the implicit meaning, a subtle distinction can be made in its types; that is, two types of "Nisyān" are considered for the first meaning of "Nisyān" by considering the implicit meaning:

Forgetfulness A: Natural or unintentional, with a neutral emotional charge and implicit meaning, which does not incur blame or condemnation (opposite of "Remembering: Dhikr").

Forgetfulness B: Associated with negligence, with a negative emotional charge and implicit meaning, which warrants reproach and condemnation (opposite of "Being Vigilant"). It is obvious that *Nisyān Two* remains in its place.

Pattern Two: Without Boundary and a Spectral State

The second pattern is a spectral pattern. In the first pattern, the meanings were assumed to be distinct from each other, that is, "Nisyān" meaning "Natural or Unintentional Forgetfulness" and "Forgetfulness Associated with Negligence" were considered as two implicit meanings for "Nisyān One" (i.e., "Nisyān" meaning forgetfulness), but in the second pattern, a gradual transition from one meaning to another takes place on a continuum, a continuum that has "Nisyān" meaning "natural forgetfulness" at one end and "Nisyān" meaning "Abandonment" at the other.

Forgetting (natural forgetting) with negligence	Forgetting by association Forgetting (abandoning)
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0 Neutral emotional charge

Negative emotional charge —

Tiflīsī also considered "*Nasaya*" in the Quran to have two meanings: To restrain (al-Baqarah/106) and to forget (al-Kahf/63) (cf. *Tiflīsī Ḥubaysh*, 1992 AD/1371 SH: 5 and 28).

In the present study, the first method is adopted, namely, the classification of "*Nisyān*" based on two distinct explicit meanings (1) Forgetting, 2) Abandoning) and differentiating the first meaning based on changes in implicit meaning (natural forgetting with a neutral emotional charge and implicit meaning, and forgetting associated with negligence, with a negative emotional charge and implicit meaning), and with two distinct meanings (A-B). This model is also more consistent with the distinctions made by lexicographers and is therefore chosen.

In verses where forgetting is associated with negligence (type B), the implicit meaning and negative emotional charge regarding "*Nisyān*" can be clearly observed. For example, in verses 8 of *al-Zumar*, 57 of *al-Kahf*, and 18 of *al-Furqān*, forgetting with the association of negligence and negative implicit meaning is contrasted with the meaning of "Being Mindful." Of course, there are other verses with the theme of negligence, but only a few examples are mentioned here to clarify the discussion and to show that "*Nisyān*" in these verses has a negative implicit meaning and emotional charge. Furthermore, a more detailed discussion about verses related to negligence (with negative implicit meaning) is beyond the scope of this study. On the other hand, it should be noted that the effect of "*Nisyān*," in terms of intensity, depends on its object (cf. *Muṣṭafawī*, 1992 AD/1371 SH: 114). In *Nisyān A* ("*Nisyān*" meaning natural forgetting), the objects are sensory and material, and in *Nisyān B* (meaning negligence), the object is not another phenomenon outside

of man; because it speaks of general negligence and the nature of man. The objects of *Nisyān* B relate to the person himself and his actions. In *Nisyān* 2 (meaning abandoning and forsaking), the objects are spiritual (such as Allah and His words, the resurrection, and the like).

3. Examination and Analysis of the Meanings of "*Nisyān*" in Quranic Usages

In this section, verses related to unintentional forgetting, forgetting with the association of negligence, and forgetting in the sense of abandoning (forsaking, relinquishing, as if forgotten) will be categorized respectively, and the implicit meaning of "*Nisyān*" (the associations and emotional charge of "*Nisyān*" in the verses) will be discussed and analyzed in two sections: "The Semantic History of *Nisyān* in Early Interpretations" and "Semantic Analysis of Verses Related to *Nisyān*."

To achieve the objective, the word "*Nisyān*" (Forgetfulness) and its derivatives are first identified in the verses of the Quran, revealing that "*Nisyān*" appears a total of 36 times in the verses of the Holy Quran. Subsequently, a selection of significant early linguistic and interpretive sources is made to present diverse semantic aspects and interpretive-theological discussions concerning the word "*Nisyān*." This stage aims to provide a comprehensive coverage of the word "*Nisyān*" in traditional linguistic and interpretive sources. To this end, several early interpretive sources are considered as prominent references for discussion, given that semantic studies regarding the concept and meaning of words were more emphasized in early interpretations.

In the semantic analysis section of "*Nisyān*," the primary focus is on the meaning of "*Nisyān*" within the linguistic structure of the verses, independent of external information, interpretive materials, and theological considerations. In this section, four main components are considered to explain and analyze the meaning of "*Nisyān*" in different verses: the subject of the verses, the tone of the verse (whether it involves reproach, blame, or otherwise), the denotation and object of "*Nisyān*," and the concepts associated with it in the

verses. Then, based on these semantic components, the type of "Nisyān" is distinguished and specified.

3.1. "Nisyān" Means "Unintentional Forgetfulness" (Opposite to the Meaning of Remembering "Dhikrā"), with a Neutral Implicit Meaning and Emotional Charge

"Nisyān" in the sense of unintentional forgetfulness (*Nisyān A*) is observed in five verses of the Holy Quran, which are: verse 42 of Surah *Yūsuf*, verses 61 and 63 of Surah *al-Kahf*, verse 88 of Surah *Ṭāhā*, and verse 6 of Surah *al-A'ālā*. In these five verses, "Nisyān" is repeated six times in the sense of natural and unintentional forgetfulness (opposite to the meaning of remembering) and with a neutral implicit meaning and emotional charge; however, two examples will be examined below as a sample.

3.1.1. Unintentional Forgetfulness with Emphasis on "Verse 42 of Surah *Yūsuf*"

In this section, the meaning of "Nisyān" in verse 42 of Surah *Yūsuf* will be examined in two parts, and interpretive views and semantic analyses regarding it will be presented.

3.1.1.1. Semantic Background of "Nisyān" in Early Exegesis under "Verse 42 of Surah *Yūsuf*"

"Nisyān" in this verse means forgetting Joseph's intercession on the part of the person released from prison, and the cause of forgetfulness is introduced as Satan from God's perspective.

Ṭabrisī, regarding the referent and object of "Forgetfulness" (*Nisyān*) and the pronoun's antecedent, believes that if the pronoun in "forgetfulness" refers to Prophet Joseph, then the object of "Forgetfulness" is the remembrance of God. Prophet Joseph sought help from a servant instead of seeking help from God to be freed from prison. However, if the pronoun refers to the person released from prison, then the object is remembering Prophet Joseph (cf. *Ṭabrisī*, 1993 AD/1372 SH: 5, 359). However, there is theological disagreement regarding this verse. According to *Allamah Ṭabāṭabā'ī*,

"Attention to means" does not contradict sincerity (*Ikhlaṣ*), but "Reliance on means" does contradict sincerity. That is, if it is said that the pronoun in "*Ansāhu*" refers to Prophet Joseph, it contradicts the text of the Quran, because apart from the praise that God has given him in this surah, it is explicitly stated that he was among the sincere (*Mukhlāṣīn*), and it is also stated that the sincere are those in whom Satan has no way. Also, sincerity to God does not prevent a person from resorting to other means besides God; rather, sincerity only prevents a person from relying on means. From the beginning of the verse "And he said to the one whom he knew would be released, 'Mention me to your lord'", it is also clear that the one who forgot was the cupbearer, not Joseph, and the cupbearer forgot to mention Prophet Joseph to his master for release from prison (cf. Ṭabāṭabā'ī, 1889 AD/1310 AH: 11, 181). However, some commentators, including Ṭabrisī, Ṭabarī, Qurṭubī, and Zamakhsharī, have acknowledged in their commentaries that Satan may influence Imams and Prophets (cf. Ṭabrisī, 1993 AD/1372 SH: 5, 359; Ṭabarī, 1991 AD/1412 AH: 12, 312; Qurṭubī, 1985 AD/1364 SH: 10, 195; Zamakhsharī, 1986 AD/1407 AH: 2, 472). According to the established principles of Shia theology, forgetfulness is not permissible for prophets and divine messengers; therefore, the referent of the pronoun in the verse is the person released from prison who forgot to mention Prophet Joseph to his master and for this reason, Prophet Joseph remained in prison for several more years.

3.1.1.2. Semantic Analysis of "Verse 42 of Surah Yūsuf"

Regarding the verse where the concept of natural (Unintentional) forgetfulness is intended in the meaning and concept of "*Nisyān*" (Forgetfulness); based on the linguistic evidence in the verse, including the beginning of the verse which states: "And he said to the one whom he knew would be saved of the two of them, 'Mention me to your lord,'" it can be understood that the pronoun in "*Ansāhu*" (caused him to forget) refers to the same prisoner who forgot to speak to his lord about the intercession of Prophet Joseph, and this caused Prophet Joseph to remain in prison for several more years. It seems

that the meaning of natural (Unintentional) forgetfulness is better in this verse, because a tone of rebuke and reproach is not used in the verse to draw our attention to the negative implicit meaning of "*Nisyān*."

3.1.2. Unintentional Forgetfulness Based on "Verse 61 of Surah *al-Kahf*"

In the story of *Khiḍr* and Moses, "*Nisyān*" means forgetting the fish, and the cause of "*Nisyān*" is also attributed to Satan by the speaker. Two interpretive and semantic viewpoints will be examined.

3.1.2.1. Semantic History of "*Nisyān*" in Early Interpretations Under "Verse 61 of Surah *al-Kahf*"

Ṭabrisī, regarding the interpretation of the verse, believes that there are several opinions regarding the actor of forgetfulness:

- 1) The actor of forgetfulness is Prophet Joshua, who forgot to tell Prophet Moses about the fish;
- 2) The actor of forgetfulness is Prophet Moses, who forgot to ask Prophet Joshua about the fish;
- 3) The actor of forgetfulness includes both of them (cf. *Ṭabrisī*, 1993 AD/1372 SH: 1, 742).

Ṭabarī also briefly stated the same point: It is true that Prophet Joshua forgot the fish; however, forgetfulness is attributed to both of them, as if it is said that the people forgot their provisions, even though only one person may be responsible and carrying the provisions. Regarding the meaning of "*Nasaya*" (he forgot), *Ṭabarī* and *Ṭabrisī* have presented similar views, stating that "*Nasaya*" in this verse means "Losing and leaving behind." (cf. *Ṭabarī*, 1991 AD/1412 AH: 15, 177) *Qurṭubī*, *Zamakhsharī*, *Ibn 'Aṭīyyah*, and *Miybudī* have also stated the same explanation as *Ṭabrisī* and *Ṭabarī* regarding the actor of forgetfulness, and they have considered forgetfulness in this verse to be among natural and common forgetfulness (cf. *Qurṭubī*, 1985 AD/1364 SH: 11, 12; *Zamakhsharī*, 1986 AD/1407 AH: 2, 732; *Ibn 'Aṭīyyah*, 2001 AD/1422 AH: 3, 529).

3.1.2.2. Semantic Analysis of "*Nisyān*" Regarding "Verse 61 of Surah *al-Kahf*"

In this verse as well, forgetfulness occurs unintentionally. Since Joshua forgot to tell Moses the story of the fish, he did not want to portray Joshua as guilty in his apology, and stated that Satan was the cause of his forgetfulness. Therefore, in this verse too, no negative emotional charge or implicit meaning is associated with "*Nisyān*" (Forgetfulness) to create the meaning of "Abandoning" or "Neglecting the Command." Rather, forgetfulness is used in contrast to the meaning of "Remembering" and is a type of unintentional forgetfulness.

Analyzing these verses regarding the meaning of "*Nisyān*" based on information outside the Quranic text can provide a more detailed explanation of the denotation of "*Nisyān*." The aforementioned verses concerned a group of prophets who, from a theological perspective, must be immune from all ugliness and sin. On the other hand, we know that natural forgetfulness occurs without intention, planning, or deliberation, and therefore does not entail punishment or retribution. Therefore, since the term "*Nisyān*" is used for forgetfulness in the language of the Quran, this term inevitably denotes the general and primary meaning of "*Nisyān*" in the verses mentioned; that is, the same "Natural Forgetfulness" (Unintentional) with a neutral emotional charge and implicit meaning.

3.2. "*Nisyān*" Meaning "Forgetfulness with the Connotation of Neglect" with Negative Implicit Meaning and Emotional Charge

The verses in which "*Nisyān*" is used to mean "Forgetfulness" and with the connotation of neglect (Type B) are: Verse 44 of Surah *al-Baqarah*, Verse 68 of Surah *al-An'ām*, Verses 24, 57, and 73 of Surah *al-Kahf*, Verse 115 of Surah *Ṭāhā*, Verse 77 of Surah *al-Qaṣaṣ*, Verse 78 of Surah *Yāsīn*, and Verse 6 of Surah *al-Mujādalah*. In these verses, "*Nisyān*" appears nine times with the meaning of forgetfulness with the connotation of neglect (unintentional and opposite to the meaning of being vigilant) and with a negative implicit meaning and emotional charge. Two examples will be considered below.

3.2.1. "Forgetfulness with the Connotation of Neglect" Focusing on "Verse 44 of Surah *al-Baqarah*"

In this section as well, as in the past, the verses related to "Forgetfulness with the connotation of neglect" will be analyzed in two parts. First, in the section "Semantic History of *Nisyān* in Early Interpretations," the interpretive views of commentators regarding the object of "*Nisyān*" will be discussed. Then, in the section "Semantic Analysis of Verses Related to Forgetfulness with the Connotation of Neglect," the semantic relationships between the words of the verses will be examined.

3.2.1.1. The Semantic History of "*Nisyān*" (Forgetfulness) in Early Interpretations of "Verse 44 of Surah *al-Baqarah*"

According to *Ṭabrisī*, Jewish scholars used to invite others to "*Birr*" (righteousness), meaning faith in the Prophet (PBUH), while forgetting themselves, even though they read the Torah and knew the attributes of Prophet Muhammad (PBUH). Therefore, the denotation and object of "*Nisyān*" in the verse is the Jewish scholars' forgetfulness of believing in Prophet Muhammad (PBUH) and acknowledging him (cf. *Ṭabrisī*, 1993 AD/1372 SH: 1, 214). *Ṭabarī* also quotes *Ṭabrisī*'s statement, with the difference that the meaning of the Jewish scholars' "*Nisyān*" here is similar to the meaning of "*Nisyān*" in the verses "They have forgotten Allah, so He has forgotten them," (al-Tawbah/67) "But when they forgot that by which they had been reminded...", (al-An'ām/44) and "And do not forget graciousness between you..." (al-Baqarah/237); that is, they abandoned obedience to God, so God will abandon their reward on the Day of Judgment. Thus, the meaning of "*Nisyān*" is abandoning and forsaking obedience to God (cf. *Ṭabarī*, 1991 AD/1412 AH: 1, 204). *Zamakhsharī* and *Qurtubī* also quoted *Ṭabarī*'s statement (cf. *Zamakhsharī*, 1986 AD/1407 AH: 1, 314; *Qurtubī*, 1985 AD/1364 SH: 1, 396). *Ibn 'Aṭīyyah*, regarding the denotation of "*Nisyān*," which is the Jewish scholars' forgetfulness of believing in "*Birr*," considers several meanings for "*Birr*," which are: obedience to God, giving charity, obedience to the Torah, and obedience to the Prophet.

Therefore, "*Birr*" can be used in one of these meanings, and the meaning of "*Nisyān*" can be determined accordingly. That is, the Jewish scholars used to command others to obey God and the Prophet, obey the Torah, and give charity, while they were heedless of themselves and inattentive to what they commanded. Therefore, it can be said that "*Nisyān*" is used in the sense of forgetfulness with the association of heedlessness, which has a negative implicit meaning and emotional charge. The subject of "*Nisyān*" in the verse is the Jewish scholars, and the object and denotation of "*Nisyān*" is the Jewish scholars' forgetfulness of themselves in obeying "*Birr*," meaning obedience to God and the Prophet (cf. Ibn 'Aṭṭīyah al-Andalusī, 2001 AD/1422 AH: 1, 317).

3.2.1.2. Semantic Analysis Regarding "Verse 44 of Surah *al-Baqarah*"

In the verse, the subject of discussion is the forgetfulness of the Jewish scholars in what they commanded, that is, faith in the Messenger of God (PBUH) and acknowledging him.

The tone of the verse is one of rebuke and questioning, meaning why were they, despite inviting others to "Righteousness" (*Birr*), inattentive and neglectful towards themselves? This very point indicates that the forgetfulness in the verse stems from negligence and ignorance, not from intention and deliberation. For if animosity and intent were involved, they would not have advised others towards "Righteousness" (*Birr*). The verse continues by stating that "Although they read the Torah, their reading was not accompanied by reflection and contemplation, and this caused them to confuse matters; to the extent that they commanded something but were inattentive to it themselves." Consequently, it must be said that the information obtained from the linguistic structure and meaning of the verse helps to clarify its meaning, making it clear that "*Nisyān*" (forgetfulness) in the verse means forgetfulness associated with negligence. This is because the linguistic structure of the verse does not mention "Severe punishment," "Denial of the Day of Judgment," "God abandoning them in this world, and God abandoning them in the Hereafter," to

lead the audience to the meaning of "Abandoning" or "Deliberately forsaking" in the context of the meaning of "*Nisyān*." On the other hand, "*Nisyān*" in this verse is not from the category of unintentional forgetfulness of the first type; firstly, because the harsh and reproachful tone in the verse is used along with the interrogative sentence "Do you command...?"; secondly, from the verbal expressions and concepts associated with "*Nisyān*" (i.e., "*Anfusakum*" - yourselves), it can be concluded that the forgetfulness in the verse relates to the Jewish scholars themselves and, consequently, their actions. Therefore, the verse falls into the category of forgetfulness associated with negligence, which relates to the individuals themselves and their actions, and also carries a negative connotation. Therefore, although a tone of rebuke and reproach is used in the verse ("Do you not understand?"), because the object of "*Nisyān*" relates to the Jewish scholars themselves and their actions, in that they did not use their understanding and knowledge in following the Prophet (PBUH), this type of forgetfulness is classified as forgetfulness associated with negligence.

3.2.2. "Forgetfulness Associated with Negligence" Based on "Verse 24 of Surah *al-Kahf*"

The second example is also examined from an interpretive and semantic perspective.

3.2.2.1. The Semantic History of "*Nisyān*" (Forgetfulness) in Early Interpretations of "Verse 24 of Surah *al-Kahf*"

Regarding the meaning of "*Nisyān*" in the verse "Except [when adding], 'If Allah wills.' And remember your Lord when you forget [it] and say, 'Perhaps my Lord will guide me to what is nearer than this to right conduct,'" there are differences of opinion among commentators. *Ṭabrisī*, in a detailed explanation, believes that "*Nisyān*" means forgetfulness and negligence. However, if this verse is considered connected to the previous statement, i.e., "Except [when adding], 'If Allah wills,'" then the meaning of "*Nisyān*" is the same as the word of exception; that is, whenever you remember, or if you are still speaking

and remember, say the phrase "*Inshā'allāh*" (God willing). But if the statement is independent, the meaning and object of "*Nisyān*" can be one of the following: prayer (whenever you forget a prayer, perform it), anything other than God (whenever you pay attention to other than God, remember God); during anger and rage, seek forgiveness so that the fire of your anger is extinguished, or whenever you forget something you need, remember God so that He reminds you, or that in any work that is not unpleasant, one can say "*Inshā'allāh*." This statement is a response to the *Jabriyya* who said that if someone says, "*Inshā'allāh*, I will give you your right tomorrow," and does not give it; he has sinned and must pay expiation. Whereas, if he says "*Inshā'allāh*" and does not do that work, he owes nothing and does not have to pay expiation, because surely God's grace has not included him to do that work.

It seems that if we consider the speech connected to what precedes it, it is more correct, because the word "*Hādhā* (this)" refers to the remembrance of God after forgetfulness, and its meaning is that you hope that your Lord will guide you to something whose growth is greater than the remembrance of God after forgetfulness, and that is the constant remembrance of God without forgetfulness (cf. Ṭabrisī, 1993 AD/1372 SH: 6, 712).

Zamakhsharī, *Miybudī*, and *Ibn 'Aṭīyyah* have also briefly stated the same explanation as Ṭabrisī regarding the meaning of "*Nisyān*" and its object, with the difference that *Ibn 'Aṭīyyah* considers "*Hādhā* (this)" to refer to the story of the Companions of the Cave (*Aṣḥāb al-Kahf*) and narrates the meaning of the verse as follows: "Perhaps my Lord will give me things as evidence of my prophethood and messengership that are more magnificent than the evidence of the story of the Companions of the Cave."

On the other hand, what distinguishes forgetfulness associated with negligence (as opposed to the meaning of "Being aware") from natural forgetfulness is the referent and object of "*Nisyān*" (Forgetfulness); therefore, if the object of "*Nisyān*" is material, it belongs to the category of natural forgetfulness, with a neutral

emotional charge and implicit meaning. But if the referent of "*Nisyān*" returns to the person themselves, their nature, and their actions, it falls into the category of forgetfulness associated with negligence, with a negative emotional charge and implicit meaning.

He believes that God bestowed this grace upon him, recounted the stories of the prophets to him, and informed him of unseen matters that were more important than the story of the Cave. In fact, the meaning of the verse is that it is hoped that my Lord will guide me, in place of what I have forgotten, to something else that is closer to righteousness or greater in goodness and benefit (Zamakhsharī, 1986 AD/1407 AH: 2, 715; Miybudī, 1992 AD/1371 SH: 5, 678; *Ibn 'Aṭīyyah al-Andalusī*, 2001 AD/1422 AH: 3, 590). The purpose of the word "Exception" is merely to be attached to the essence of God and to seek help from Him in carrying out tasks; also, regarding any action that is not undesirable, one can say "*Inshā'allāh*" (God willing).

3.2.2.2. Semantic Analysis of "Verse 24 of Surah *al-Kahf*"

The subject of discussion in this verse is also the forgetfulness of mentioning and remembering God when performing actions by humans; sometimes, due to negligence and inattention, instead of seeking help from God for their tasks, they seek help from others. But since this negligence is not intentional, there is no blame. As indicated in the linguistic structure of the verse, whenever you forget to remember your Lord, remember Him and ask Him for guidance. If "*Nisyān*" in the verse meant "Abandoning," there would be no need to state that after forgetting, one should remember God; because if someone intentionally abandons the remembrance of God, what is the point of advising them?

Therefore, in the verse under discussion, natural forgetfulness without a negative emotional charge is not intended, and the word "*Nisyān*" comes in the sense of forgetfulness associated with negligence, with a negative implicit meaning and emotional charge. In this type of forgetfulness, there is no intention or planning for the individual to deserve punishment and blame; but this very negligence also returns to the person themselves, their nature, and their actions, in

that they are negligent of themselves and the actions they have been commanded to do. This very negligence causes the heart to turn away from the remembrance of God; and for this reason, a negative emotional charge is clearly seen in these verses.

Of course, as mentioned, there is disagreement among commentators regarding the meaning of "*Nisyān*" (forgetfulness) with the association of negligence. Some interpret "*Nisyān*" as "Abandoning," while others interpret "*Nisyān*" in some verses as "Forgetfulness with the association of negligence." However, generally speaking, in all the verses mentioned, since the discussion is about general negligence and the nature of humankind, "*Nisyān*" in these verses is intended with the same association of negligence. In summary, "*Nisyān*" in these verses, which is mentioned as "Forgetfulness with the association of negligence" (opposite of being conscious), although it has an emotional charge and a negative implicit meaning because it indicates the negligence and ignorance of servants towards their actions and nature, it should not be overlooked that this type of forgetfulness is not like forgetfulness in the sense of abandoning and relinquishing (voluntary forgetfulness) that is intentional and planned and leads to God's punishment. On the other hand, it is not like forgetfulness in the sense of natural forgetfulness (unintentional and with a neutral emotional charge), because the implicit meaning and emotional charge of "*Nisyān*" are different in these two types.

3.3. "*Nisyān*" Means "Relinquishing, Abandoning, and Forsaking" (As If Forgotten)

Now, the third type of meaning of "*Nisyān*" will be examined. The verses in which "*Nisyān*" means "Relinquishing and Forsaking" are: the verse "We do not abrogate a verse or cause it to be forgotten except that We bring [one] better than it or similar to it. Do you not know that Allah is over all things competent?" (al-Baqarah/106), "Rather, you call upon Him, and He removes that for which you called upon Him if He wills, and you forget what you associate [with Him]." (al-An'ām/41) "So you took them in mockery to the point that they

made you forget My remembrance, and you used to laugh at them," (al-Mu'minūn/110) and verses 237 and 286 of Surah *al-Baqarah*, verses 13 and 14 of Surah *al-Mā'idah*, verse 44 of Surah *al-An'ām*, verses 51, 53, and 165 of Surah *al-A'rāf*, verse 67 of Surah *al-Tawbah*, verses 23 and 64 of Surah *Maryam*, verses 52 and 126 of Surah *Ṭāhā*, verse 18 of Surah *al-Furqān*, verse 14 of Surah *al-Sajdah*, verse 26 of Surah *Ṣād*, verse 8 of Surah *al-Zumar*, verse 34 of Surah *al-Jāthiyah*, and verse 19 of Surah *al-Mujādalah*. In these verses, "Nisyān" appears 22 times in the meaning of relinquishing, abandoning, and forsaking, as if forgotten. In the following, two verses will be examined as examples.

3.3.1. "Nisyān" (Forgetfulness) Meaning "Abandoning and Relinquishing" in "Verse 286 of Surah *al-Baqarah*"

The first example of the third type, its semantic analysis in interpretive texts, and the semantic relationships surrounding the words of the verse will follow.

3.3.1.1. Semantic Background of "Nisyān" in Early Interpretations Regarding "Verse 286 of Surah *al-Baqarah*"

The meaning of "Nisyān" in the verse "Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what it has gained, and it will bear [the consequence of] what it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred..." is interpreted differently among various commentators. *Ṭabrisī* believes that "Nisyān" in the verse has three aspects:

- 1) "Nisyān" meaning abandoning: as in these two verses: "They forgot Allah, so He forgot them" (al-Tawbah/67), "Do you order righteousness of the people and forget yourselves..." (al-Baqarah/44);
- 2) "Nisyān" meaning negligence and unintentionality, meaning engaging in actions that cause the commands of God to be forgotten or neglecting the performance of obligatory duties; 3. Fundamentally, what is meant by "Nisyān" and "*Khaṭā*" (error) is their cause, i.e., negligence and dereliction, which cause

"*Nisyān*" and "*Khaṭā*" to occur (cf. Ṭabrisī, 1993 AD/1372 SH: 2, 691). Ṭabarī also narrates the same statement and adds that if a person's "*Nisyān*" is due to dereliction, meaning he abandons what God has commanded, God will hold him accountable, just like the "*Nisyān*" for which God punished Adam and expelled him from Paradise. Also, like "*Nisyān*" in the verse "So today We will forget them as they forgot the meeting of this Day of theirs." (al-A'rāf/51) However, if "*Nisyān*" is due to people's inability to preserve what they should preserve and due to their weakness of intellect and without intention or purpose, there will be no accountability. Like "*Nisyān*" of the Quran after memorizing or reciting it, due to weakness of intellect or excessive preoccupation. So, such a person has no intention of sin and will not be held accountable (cf. Ṭabarī, 1991 AD/1412 AH: 2, 104). Qurṭubī considers the meaning of "*Nisyān*" in the verse to be ignorance and negligence in which intention and purpose are not involved (cf. Qurṭubī, 1985 AD/1364 SH: 3, 426).

Zamakhsharī, Miybudī, and Ibn 'Aṭṭīyah also state the same opinion as Ṭabarī regarding the meaning of "*Nisyān*" and consider two aspects for it: One, *Nisyān* meaning negligence, and the other, *Nisyān* meaning abandoning (cf. Zamakhsharī, 1986 AD/1407 AH: 1, 322; Ibn 'Aṭṭīyah al-Andalusī, 2001 AD/1422 AH: 1, 365).

The author of *Kashshāf* believes that the meaning of "Error and forgetfulness" is the cause of the two, namely negligence and oversight. Just as God says, "And none but Satan made me forget it," (al-Kahf/63) Satan is not capable of "Creating Forgetfulness," but only whispers, and his whispering causes negligence and then the occurrence of "Forgetfulness." In this verse, the intended and active agents of "Forgetfulness" are the pious and the Messenger of God (PBUH), who, because of their piety, do not commit negligence. If it is presented in the form of a prayer, it is because their sanctity is free from anything for which they would be held accountable (cf. Zamakhsharī, 1986 AD/1407 AH: 1, 333). Ibn 'Aṭṭīyah also believes

that the state of prayer in the verse indicates that "Error and Forgetfulness" are unintentional. Furthermore, it is commanded to pray for the removal of something that a person does not have the ability and power to repel, and that is "Error and Forgetfulness." (cf. Ibn 'Aṭīyyah al-Andalusī, 2001 AD/1422 AH: 1, 365)

3.3.1.2. Semantic Analysis of "Verse 286 of Surah *al-Baqarah*"

The subject of the verse is the request not to be punished for forgetfulness or error (sin). In this verse, we are commanded to pray about something that definitely has a place for divine punishment and accountability. In fact, this prayer and request is for the purpose that if negligence and inattention occur in the performance of duties, and God's commands are abandoned, God will not hold us accountable for this error and forgetfulness. Also, although the address in the verse is to the Prophet (PBUH), the intention is the general public, who do not fall short in performing their duties and, with all attention and effort, keep the causes of error and forgetfulness away from themselves. Therefore, the juxtaposition of the two concepts of "Forgetfulness" and "Error" creates a negative connotation in the verse, and also that this error and forgetfulness definitely happens intentionally, because if it were not so, it would be of the first type and would not have punishment. In fact, the preliminaries of its emergence are intentional and out of purpose and intention, and for this reason, prayer for non-punishment and penalty is raised in the verse. This type of forgetfulness also falls into the category of "Forgetfulness" in the sense of "Abandoning and Relinquishing."

3.3.2. "Forgetfulness" in the sense of "Abandoning and Relinquishing" in "Verse 67 of Surah *al-Tawbah*"

The second example is the examination of the meaning of "Forgetfulness" in verse 67 of *al-Tawbah*, from an interpretive and semantic point of view.

3.3.2.1. The Semantic History of "*Nisyān*" (Forgetfulness) in Early Interpretations of "Verse 67 of Surah *al-Tawbah*"

In the interpretation of the verse "The hypocrites, men and women, are of one another. They enjoin what is wrong and forbid what is right and withhold their hands [from spending]. They have forgotten Allah, so He has forgotten them. Indeed, the hypocrites - it is they who are the defiantly disobedient," (al-Tawbah/67) Ṭabarī, Ṭabrisī, Qurṭubī, Zamakhsharī, Miybudī, and Ibn 'Aṭīyyah are in agreement that the meaning of "*Nisyān*" in the phrase "Nasu Allah" (they forgot Allah) is the abandonment of God by the hypocrites, and the meaning of God's "*Nisyān*" (forgetfulness/neglect) on the Day of Judgment is the abandonment of them. This means that just as these individuals abandoned obedience to God in this world and forgot His blessings, God will also distance them from His goodness, blessings, and mercy in the Hereafter and abandon them in the torment of Hell (cf. Ṭabarī, 1991 AD/1412 AH: 10, 121; Ṭabrisī, 1993 AD/1372 SH: 5, 74; Zamakhsharī, 1986 AD/1407 AH: 2, 287; Miybudī, 1992 AD/1371 SH: 4, 166; Ibn 'Aṭīyyah al-Andalusī, 2001 AD/1422 AH: 3, 56).

3.3.2.2. Semantic Analysis Regarding "Verse 67 of Surah *al-Tawbah*"

Regarding the relevant verse, a harsh tone accompanied by punishment and reproach is used, guiding the audience to the fact that the hypocrites abandoned God in this world, and for this reason, God will abandon them in the Hereafter and be indifferent to them. Therefore, since "*Nisyān*" in the case of the hypocrites is for a specific purpose and to turn away from God's commands in order to achieve their carnal desires, it falls into the category of forgetfulness meaning "Abandoning and Forsaking," because the only goal of the hypocrites is wickedness, immorality, and the establishment of a polytheistic system. This can also be inferred from the linguistic structure of the verse, because the concept of "Enjoining what is wrong and forbidding what is right" regarding this group of people indicates that

despite knowing what is right and wrong, they mixed the two and refrained from the commands of Islam in secret and in public.

3.3.3. "Nisyān" Means "Abandoning and Forsaking" in "Verse 14 of Surah al-Sajdah"

Now, "Nisyān" in verse 14 of Surah *al-Sajdah* will be examined in two sections, as is customary in this research.

3.3.3.1. The Semantic History of "Nisyān" in Early Interpretations of "Verse 14 of Surah al-Sajdah"

Among commentators, there is consensus regarding the meaning of "Nisyān" (Forgetfulness) and its referent in the verse "So taste [the penalty] for what you forgot the meeting of this Day of yours; indeed, We have forgotten you. And taste the punishment of eternity for what you used to do." (al-Sajdah/14)

Ṭabrisī's, in a detailed explanation, considers "Nisyān" to mean the "Disbelievers' and sinners' abandonment of the Day of Judgment and disregard for the reward and reckoning of deeds." He clarifies that God will abandon them on the Day of Judgment, leaving them to their own devices, and deprive them of the blessings of Paradise and His mercy (cf. *Ṭabrisī*, 1993 AD/1372 SH: 8, 515). *Ṭabarī* also holds the same view regarding the meaning and referent of "Nisyān," emphasizing that distancing oneself from God's commands and committing disobedience and sin pave the way for their deprivation of mercy and blessings on the Day of Judgment (cf. *Ṭabarī*, 1991 AD/1412 AH: 21, 63). Other commentators, including *Qurṭubī*, *Zamakhsharī*, *Miybudī*, and *Ibn 'Aṭīyyah*, have also confirmed the same view as *Ṭabarī* and *Qurṭubī* regarding the referent of "Nisyān." (cf. *Qurṭubī*, 1985 AD/1364 SH: 14, 63; *Zamakhsharī*, 1986 AD/1407 AH: 3, 510; *Miybudī*, 1992 AD/1371 SH: 7, 523; *Ibn 'Aṭīyyah al-Andalusī*, 2001 AD/1422 AH: 4, 361)

3.3.3.2. Semantic Analysis of "*Nisyān*" in relation to "Verse 14 of Surah *al-Sajdah*"

In the verse in question, the subject is the abandonment of disbelievers by the Lord on the Day of Judgment, due to their abandonment of the meeting with the Lord. As is evident from the semantic structure of the verse, a harsh and reproachful tone is used in this verse addressing the disbelievers, and the phrase "And taste the punishment of eternity" also expresses the ultimate hardship and torment for the disbelievers; because despite knowing that there is a Day of Judgment and resurrection, they pretended to be forgetful and deliberately disobeyed God's commands and decrees, and this action of theirs will have no result other than eternal torment for them.

Conclusion

This research, aimed at examining the "Semantics of *Nisyān* in the Quran," initially considered the semantic domain of "*Nisyān*" in the Quran as the basis of the study and, based on modern semantic methods and other important interpretive and linguistic sources, aimed to present a method for examining the "Semantics of *Nisyān*."

Although these lexical and interpretive resources have played a significant role in defining the overall framework of the discussion, they give little attention to the conceptual relationships between the word "*Nisyān*" (forgetfulness) and its other collocates and substitutes. They do not go beyond the scope of lexical and interpretive-theological discussions and do not delve deeply into the essence of the Quranic vocabulary. Therefore, the present study was organized and compiled with the aim of specifying the different meanings of the word "*Nisyān*" in the verses related to it.

On the other hand, it is necessary to mention that the approach and method of this research is synchronic, dealing only with the time of revelation and the linguistic structure and context of the verses, because the co-hyponyms of "*Nisyān*" (such as "Negligence," "Abandoning," "Turning away," "Denying," etc.) have not increased or decreased over time. "*Nisyān*" is in a syntagmatic association with

its co-hyponyms. For example, "*Nisyān*," "Negligence," "Abandoning," are in a syntagmatic association with each other based on a common feature that places them in the same semantic field. After examining and comparing the verses related to the topic of "*Nisyān*," we concluded that "*Nisyān*" in the Quran has two distinct explicit meanings: 1) Forgetting (*Nisyān* one); 2) Abandoning (*Nisyān* two). Considering the implicit meaning and emotional load regarding the word "*Nisyān*," "*Nisyān* one" can be divided into two other types, the instances of which in the verses are classified into two groups in the main discussion of the research, and the verses related to them are mentioned:

- A) "*Nisyān*" in the sense of unintentional forgetting (as opposed to the meaning of remembering "*Dhikrā*"), with a neutral emotional load and implicit meaning.
- B) "*Nisyān*" with the association of negligence (as opposed to the meaning of being vigilant). Perhaps at first glance, and without referring to lexical books -including *al-Taḥqīq fī Kalimāt al-Quran al-Karīm*- one cannot clearly consider two specific meanings regarding "*Nisyān*." Therefore, attention to the denotation and object of "*Nisyān*" is very important and key in determining its type of usage.

If the referent and object of "*Nisyān*" are material and tangible things, such as fish or calves, and the tone of the verse is calm and without rebuke or admonishment, then "*Nisyān*" falls into the category of "Unintentional Forgetting." However, if its referent pertains to humans, their nature, and their actions, and no sign of intention or deliberation in the occurrence of this type of forgetting is seen in the linguistic structure of the verses, then "*Nisyān*" is classified as "forgetting associated with negligence." If the referent of "*Nisyān*" is a spiritual matter, such as Allah and His words, or the Day of Resurrection, and the tone of the verse is accompanied by rebuke and reproach, and concepts such as "*‘Adhābun ‘Alīm*: a painful and severe torment," "*Akhaḍhnāhum Baġhtatan*: We seized them suddenly," "*Ma’wākumu al-Nār*: Their abode is the blazing fire of Hell," are

placed in the structure of the verse as companions to "*Nisyān*," then "*Nisyān*" falls into the category of forgetting in the sense of "Abandoning" and "Forsaking." In any case, "*Nisyān*" in the sense of "abandoning" – that is, the second type of *Nisyān* – compared to the other two types of forgetting: unintentional forgetting and forgetting associated with negligence, has a wider distribution in the Quran and has the ability to collocate or substitute with numerous concepts, which is beyond the scope of this article.

ORCID

Zohreh Akhavan
Moghaddam



<https://orcid.org/0000-0003-0591-4445>



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