The Role of Derivation in Teaching Quranic Vocabulary: Between Theory and Practice

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Abstract
Words with close meanings often cause difficulty in understanding the meanings of Quranic text. At times, Quranic words with similar meanings are even used in the wrong context. As such, understanding the morphological and semantic differences between Quranic words with close meanings becomes necessary. Therefore, this research aims to explore the roots and semantic differences of Quranic words with similar meanings and ascertain the role of derivation in teaching Quranic vocabulary. The research employed the descriptive-analytical approach to trace Quranic words with similar connotations and determine their derivation methods. The findings showed that the etymological origins of Quranic vocabulary with similar meanings can help greatly in clarifying the semantic features of the words. Similarly, the findings revealed that referring to the morphological structures of words helps to discover the meanings of Quranic words with similarity in linguistic origin and difference in structure. Therefore, derivation can be an effective means of determining the connotations of Quranic words, which can be useful in teaching Quranic vocabulary. This research could help instructors to advance the method of teaching Quranic vocabulary as well as the Arabic language in general. Nevertheless, the research is limited to the role of derivation in teaching Quranic vocabulary, and thus, further studies may focus on how the origin and formation of words can help students to develop language skills.

Keywords: Derivation, Quranic vocabulary, linguistic differences, teaching Arabic
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Introduction
Vocabulary is the centerpiece of linguistic elements, preceded by sounds and followed by structures (Abdelgelil et al., 2021). Quranic vocabulary has great importance and specificity. As for its importance, Quranic vocabulary is present and common in many languages of non-Arab Muslims due to their involvement in Islamic culture (Essa, Hassan, Ramlee, 2020). The Noble Qur'an represents the main source of Islam, and therefore, Muslims often borrow words from the Arabic language as well as the Quranic vocabulary in particular, in addition to the influence of the Quranic language on Arab life since the advent of Islam.

The importance of Quranic words lies in the fact that a lot of Islamic rules as well as the understanding of legal rulings are based on their usage. Therefore, several earlier Islamic scholars paid particular attention to the significance of Quranic vocabulary (Al-Iṣfahānī, 1999; Al-Farraa', n. d). Today, students of Arabic encounter certain challenges while trying to distinguish between Quranic words with close or more than one connotation (Ali, Brakhw, Nordin, & ShaikIsmail, 2012; Aqila, & Bijaksana, 2020). Nevertheless, ancient Arabic scholars realized the role of derivation in understanding linguistic differences between Quranic words (Abdelgelil, 2020). This research, therefore, seeks to explore the role of derivation in teaching Quranic vocabulary as an important source of Arabic. This research is expected to advance our knowledge of the major morphological and semantic features of Quranic words with close meanings.

Literature Review
Relationship between Derivation and Teaching of Quranic Vocabulary
In discovering an effective means of vocabulary development, derivation has been mentioned as an important feature of language that helps in this regard (Bertram, Laine, & Virkkala, 2000; Gellert, Arnbak, Wischmann, & Elbro, 2021). Therefore, what is the meaning of derivation? What is the relationship between derivation and the teaching of Quranic vocabulary? Derivation, which in Arabic means *Ishtiqaq*, is defined by Al-Jurjani (1983) as "deriving one word from another provided they match in meaning and structure, or differ in form" (p. 27). This definition, in particular, refers to the linguistic production skills and the transmission process which can be used in developing listening skills or the reception process. Arabic words and their meanings have comprehensive origins and roots with meanings and structures which have distinguished features while still retaining significant morphological and semantic measures.

To ascertain the correct meanings of Quranic words with close connotations, we return to the roots from which the words are derived. These roots inevitably demonstrate the semantic specificity of one word over another. Additionally, by identifying the morphological structure and meaning, semantic features of particular Quranic words with similar connotations can be ascertained. Thus, the derivation process of words helps individuals to understand the intended meaning of texts. According to Al-Razi (1980), "derivation is the most effective method of ascertaining the meanings of a word" (p. 1/29). Also, one of the characteristics of standard Arabic is that it is an etymological language. Thus, when we refer to the etymology of any word, its

meaning becomes clear. Alternatively, only the derivation feature is needed to add an adjective to the lexical meaning of words, such as the following words: "الزبر" (Az-Zabur), "السفر" (As-Sifr), and "الكتاب" (Al-Kitab). Thus, how can a learner of Arabic or a researcher in Quranic studies determine the semantic features of Arabic words? Figure 1 represents the derivation method of the above-mentioned Arabic words.
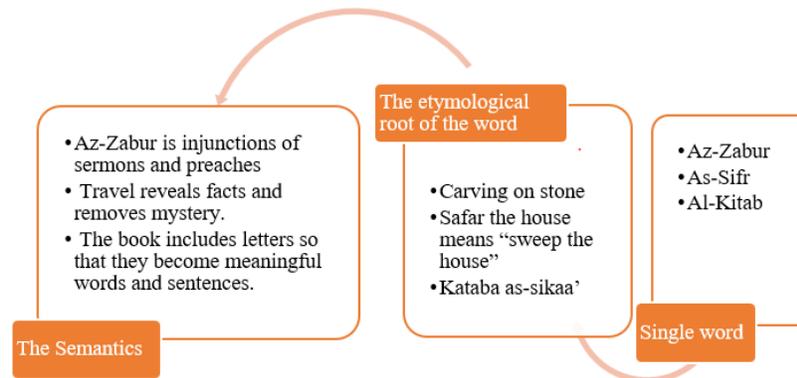

Figure 1: Derivation method of Quranic vocabulary

This is the derivation process from the etymological root of the words. For instance, the word "wrote", which is the past form of the verb "write" indicates that the action of writing happened and ended in the past. Also, the phrasal verb form "is writing", which shows that the action of "writing" is taking place at the moment, represents a continuous action. The Almighty Allah says:

> So woe to those who scribe the Scripture with their own hands and then say, "This is from Allah," that they may purchase, in exchange for it, a small price. Woe to them on account of what their hands have written, and woe to them on account of what they earn (Surah al-Baqarah: 79).

The above verse contains nouns with verbs in the past and present tenses. When the word "كتب" comes in the imperative form (write) preceded by the letter "س", its meaning becomes "will write" which indicates an action that will take place the future. The three formulas are found in the following verse.

> And write for us good in this world and in the Hereafter. We turn to You in repentance. He said, "As for My punishment, I afflict with it whom I will. And My mercy extends to everything. So, I shall write it for those who fear, and pay Zakah, and those who do believe in Our verses. Those who follow the Messenger, the Ummi (unlettered) prophet whom they find written with them in the Torah and the Injil (The gospels), and who bids them the Fair and forbids the Unfair, and makes pure things permissible for them and makes in pure things pitted to them, and relieves them of their burden, and of the shackles that were upon them. So, those who believe in him and strengthen him, and help him and follow the light sent down with him, those are the ones who are successful (Surah al-A'raf: 156-157).

The verb "write" comes at the beginning of the above verse, and subsequently, the verb comes in the future form "سأكتب" (will write). The word also appears twice in the following verse.

> O you who believe, when you contract a debt among yourselves for a fixed period of time, write it down, and let the scribe write it between you with fairness. The scribe whom Allah has taught should not refuse to write, so let him write, and let the debtor dictate, but he should fear Allah his Lord, and not diminish anything out of it... (Surah al-Baqarah: 282).

The above method is similarly used to derive Quranic words with their various meanings. In practicing the teaching of Quranic vocabulary, students can be introduced to Quranic words in terms of meaning and usage as well as how words are derived. This process represents one of the most important aspects of language learning (Gellert et al., 2021). Understanding the intended meanings of words in the Quran requires the ability to identify the morphological and etymological forms of the words (Al-Askari, 2005; Al-Razi, 1980), and none of the previous studies have attempted to methodically investigate this phenomenon, particularly in teaching the Noble Quran. Therefore, this study aims to explore the role of derivation in teaching Quranic vocabulary to advance our understanding of how derivation helps in ascertaining the meanings of Quranic words with similar connotations.

Analysis and Discussion
Derivation and its Role in Teaching Quranic Vocabulary
The derivation of words, especially Quranic vocabulary, is very complex. Nevertheless, there is a continuous attempt in Islamic sciences, with their various subfields, to ease the understanding Quran from various viewpoints. This study focuses on two important aspects that could help us to understand the role of derivation in teaching Quranic vocabulary; 1) efforts made to explain the meanings of Quranic words; 2) the role of derivation in understanding the precise meanings of Quranic words with close meanings.

Efforts made by Islamic scholars to explain the meanings of Quranic words
Various explanations regarding Quranic lexicons have been documented by different scholars. For example, Al-'Askarî (2005), in his book entitled "Linguistic Differences" explained some crucial linguistic issues in "understanding parts of speech as well as their meanings and purpose" (p. 21). He stated the main motive of writing the book, saying:

> I have never seen a kind of science and art of literature except that it has different books that bring its branches together and organize its types of speech concerning the difference between their close meanings. This closeness of meanings confuses learners. For this purpose, I wrote my book (Al-'Askarî, 2005, p. 21).

Therefore, Al-'Askarî was motivated to write his book by the desire to clear misperceptions in understanding word meanings. To achieve this goal, understanding the semantic features of a word is necessary for distinguishing the word from another. In the initial parts of the book, Al-'Askarî mentioned eight criteria for understanding linguistic differences. These criteria serve as the theoretical basis for linguistic differences. The writer succeeded in providing an effective method of understanding linguistic differences between words with similar meanings with derivation as one of the most crucial features. According to Al-'Askarî, an example of these criteria is the difference between "politics" (سياسة) and "management" (تدبير). This is because politics "سياسة" is

derived from the word "السوس" (mites) which is a well-known animal. Politics refers to a course or principle of action adopted or proposed by a government, and as such, cannot be an attribute of God. The word "تدبير" derived from "دبر" which means "last moment" or the end of something. Therefore, it is often said that "continuous management is a kind of policy" (Al-'Askarî, 2005, p. 17). In another context, the writer confirmed this difference, saying "a single management is not considered as a kind of policy, for every 'policy' is a 'management', and not every 'management' is a 'policy'" (p. 186).

Al-'Askarî identified the semantic features that distinguish between the two words "politics and management" through an etymological criterion that brings the words back to their original roots and accurately clarifies their semantic components. The scholar successfully applied this criterion based on historical semantic analysis, description, and comparison. Al-'Askarî selected the words of his book carefully, avoided the explanation of differences between strange words, and replaced them with Quranic words, as well as spoken language. He stated:

> I have included enough evidence in my book without overestimation. I have also chosen my words based on what is mentioned in the Book of Allah, and according to the words of scholars and native speakers. Besides, I have not used strange words in my book (p. 21).

We must take into consideration that Al-'Askarî (may Allah have mercy on him) was referring to his era. The people of this era were closely related to more proficient Arabic speakers compared to us. Therefore, we are in dire need to facilitate the learning of Quranic vocabulary as ignorance about this field has prevailed in contemporary society.

Furthermore, Al-'Askarî has done justice to the choice of words in his book. Thus, the scholar took into account the learners' needs, on one hand, as well as the linguistic reality on the other hand. Until today, there has been an increased demand for the learning of the Arabic language for religious purposes (Essa et al., 2020). The language of the Quran has dominated Arab life to this day. A computer-based study of the Arabic language was conducted with huge lexicon data (Al-Zubaydī, 2001). The study revealed that the Arabic subject has about 11500 roots only. It was found that the Quran does not exceed 15% of the Arabic roots. The entire vocabulary of other documents does not deviate from the Quranic subject except by 2% only. This outcome means that the "dominant subject in Arabic writings and hadiths is the subject of the Quran" (Shaheen & Musa, 1973, p. 246 as cited in Daoud, 2001).

This domination can also be found in the vocabulary of Muslims' languages which are borrowed from the Arabic language. Consider, for example, the Malay language, which is widely spoken in the South-East Asian Region (Indonesia, Malaysia, Brunei, Singapore, & Southern Thailand). A study conducted by Bayoumi (2019) has proven that "the most commonly borrowed words in Malay are from the language of the Quran and Arabic. Hence, Quranic words are prevalent, especially in the Malay language" (p. 499).

The foregoing evidence supports the rationale for Al-'Askarî's choice of Quranic vocabulary in his book. It is, therefore, crucial for Muslims to incorporate Quranic vocabulary into the teaching Arabic for both native and non-native speakers, given that the Quranic text could help learners to achieve a high level of linguistic and vocabulary development (Tuaimah, 1998).

Additionally, the Quranic text can be useful to the learners of Arabic by motivating them to learn the language. This is because religious motivation is still an important factor that determines learners' enthusiasm to learn Arabic.

Al-'Askarî emphasizes the role of the morphological structure in understanding the linguistic differences between words with similar meanings, stating that "if the formulas and the roots differ, the meanings will inevitably differ" (p. 13), such as the difference between "الاستفهام" (interrogation) and "السؤال" (question). This is because the word "question" is only used for what the person is ignorant of or in doubt about. It may also be used in a situation where the questioner asks about what is known or not known to them. The interrogative form "استفعل" indicates the difference between "interrogation" and "question". Likewise, all nouns with different forms have different meanings (Al-'Askarî, 2005, p. 18).

Moreover, Al-'Askarî used the inflectional morphology to differentiate between the two verbs "الاستفهم" (interrogate) and "سأل" (question). As such, ascertaining semantic differences between Quranic words requires the knowledge of lexicon structure and derivatives. To clarify the precise intended meaning, there is a need for accurate knowledge of how lexicon structures are formed as well as the significance of each structure. Linguistic knowledge is crucial in clarifying these structures and their meanings.

The role of derivation in teaching Quranic vocabulary: A practical analysis
This analysis deals with Quranic vocabulary in two different aspects: 1) establishment of words origin etymologically; 2) establishment of words origin based on their morphological forms. First, to explain the etymological origin of Quranic vocabulary, this analysis focuses on words with close or similar meanings as represented in the following Table.

Table 1. *Quranic words with similar meanings*

Vocabulary that denotes knowledge	Vocabulary indicating the covenant	Vocabulary related to creations	Vocabulary related to lying	Vocabulary related to miserliness and stinginess	Vocabulary related to hatred	Vocabulary related to discourse and discussion
(Anasa) "أنس"	[ʾiṣr]إِصْر means (treaty, covenant, contract)	جَعَلَ (jaʿala) to create	أَفَكَ (ʾafaka)	بَخِلَ (bakhila)	شَنَأ (šanaʾa) to hate intensely	الحديث(hadith) discourse
عرف from the root (ع ر ف ʿ-r-f).) عَرَفَ ʿarafa)	عهد(ʿahd) The covenant or the contact	خَلَقَ (khalaqa)	زُور (zur)	شُح(šuḥḥu) scarcity and niggardliness	مَقُتَ (maquta)	القصص (al-qaṣas) means 'stories' or 'news'
عَلِمَ(ʿalima), to know, to have knowledge, to be cognizant, to be aware	مِيثَاق (mithaq) plural) مَوَاثِيق) mawāṯīq meanscharter or treaty	فَطَرَ (fatara) means: to rip apart or break apart or crack				

تَيَقَّنَ Arabic: (tayaqqana)						

As shown in Table 1, this study considers the etymological root of Quranic words with similar meanings. To analyze these words, four steps are considered: 1) mentioning some words with close meanings; 2) identifying the etymological root of the words; 3) clarifying the semantic differences between the words; 4) providing examples from Quranic verses, prophetic hadiths, and ancient Arabic poetry. For details regarding the analysis of the Quranic words presented in Table 1, please refer to Appendix A. The analysis shows that the etymological origins of Quranic vocabulary with similar meanings help greatly in clarifying semantic features of the words, which can be useful in teaching Quranic vocabulary. These findings are consistent with Al-Razi's (1980) assertion that "derivation" represents one of the most effective means of determining words' connotations. This is because Arabic is an etymological language, and the meaning of words becomes clear when we refer to their etymological origin.

Second, to clarify words origin based on their morphological structures, five steps were followed: 1) mentioning words with close meanings; 2) providing the morphological forms of the words; 3) clarifying the distinguishing features of the words; 4) giving examples from Quranic verses; 5) sorting out the words according to their morphological forms, taking into account the root system alphabetically. Please refer to Appendix B for practical analysis of Quranic words given their morphological structures. Similarly, this analysis revealed that referring to the morphological structures of words helps to discover the meanings of Quranic words with similarity in linguistic origin and difference in structure. This outcome supports Al-Askari's (2005) notion regarding the role of the morphological structure in understanding the linguistic differences between words with similar meanings. According to Al-Askari, when the origins of words differ, their meanings may also differ.

Conclusion
This study explored the etymological rooting of Quranic vocabulary and clarified the semantic differences between similar Qur'anic words. According to the findings, the etymological roots of Quranic words with close meaning play a role in clarifying their semantic features. Additionally, the reference to the semantics of morphological formulas revealed the meanings of Quranic words with similar linguistic roots. Besides, the etymological roots of the vocabulary or reference to the meanings of morphological formulas do not help to achieve the clarification of all differences between words with close meanings. Thus, it is preferable to rely on other structural, contextual, and semantic properties of Arabic to ensure comprehensiveness and determine the differences. Nevertheless, certain difficulties exist in the application of etymological rooting or reference to the meanings of morphological formulas, such as problems in determining the etymological root due to semantic change of words and failure to ascertain the root from which most Arabic words are derived, as well as the inadequacy of references, which leads to differing opinions on the etymological roots of many Arabic words. The findings of this study could be especially useful to educationists in developing the curriculum for teaching Quranic vocabulary as well as the Arabic language generally. However, the study is limited to the role of derivation in teaching Quranic vocabulary. Further research may focus on how the etymological and morphological roots of Quranic vocabulary can help students to develop language skills.

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Appendices

Appendix A: Etymological root of Quranic words with similar meanings

Table 2. *Vocabulary that denotes knowledge*

Vocabulary	The etymological root	The Semantic	Evidence and Examples
(Anasa) "آنس"	Derived from familiarity with the appearance of something.	The emergence of facts and things and the feeling of being familiar with them	Almighty Allah said: "and then if you find them mature of mind..." (An-Nisa: 6) In the hadith; "when Ismael came, he seemed to have felt something unusual..." (Bukhari, 2002, 4/143) The poet said: "If a person comes to you seeking his lies... then look, for looking for something is not like certainty." (Ibn Manzur, 1994, 6/16). The teacher felt that his pupil has a great superiority
عرف from the root ع ر ف(ʿ-r-f) . عَرَفَ (ʿarafa)	is derived from cockscomb	Distinguish the obvious things in the slightest knowledge	"Those whom We have vouchsafed the Book recognize him even as they recognize their children. Yet those who have lost themselves will not believe." [Al-An'am: 20] In the hadith "And if he saw a thing which he disliked, we would recognize that (feeling) in his face. (al-Bukhari 2002, 4/190). The two students became acquainted with one another.
عَلِمَ (ʿalima), to know, to have the knowledge, to be	is derived from	Awareness of the effects of a thing and its evidence	Allah said (He said, "Certainly, I know what you

| cognizant, to be aware | The mark that distinguishes something | and facts in the correct manner. | do not know.") [Al-Baqarah: 30] It was narrated that the Prophet (Peace be upon him) said: "O people, knowledge only comes by learning..) (al-Bukhari, 2002, 25/1). The teacher taught the students the Arabic language |
| Arabic: تَيَقَّنَ (tayaqqana) | is derived from calmness and purifying. | calmness of oneself and heart-warming with what was learned | and ﴾Almighty Allah said: of the Hereafter they are certain [in faith] [al-Baqarah:4]﴿ Abu Tammam said: "They have excelled over people whose virtuous people have unanimously confirmed that they are the best of people" (Abu Tammam, 1994, p. 308). I realized that the news is true. |

Table 3. *Vocabulary indicating the covenant*

Vocabulary	The etymological root	The Semantic	Evidence and examples
إِصْر['iṣr] means (treaty, covenant, contract)	is derived from (ʾaṣarrat) means, I locked a thing, I trapped it and tightened it tightly	The covenant or treaty whose reneging results in its a great sin.	Allah said: I ﴾He said, "Do you affirm and accept my covenant in this respect?" They said, "We affirm.﴿ [Al Imran: 81] Ruba bin Al-Ajaj said: "if you make the contract like a covenant" (Al-Ajaj, D. T, 2/28). The bonds of love between brothers were confirmed

عهد (ʾahd) The covenant or the contact	Derived from rain sequence	Recommending something and acknowledging preservation it.	Almighty Allah said: "Did I not command you, O children of Adam, not to worship Satan, for he is your sworn enemy" [Ya-Sin: 60]. It was narrated that Utba bin Abi Waqqas authorized his brother Sad bin Abi Waqqas to take the son of the slave-girl of Zama into his custody…" (al-Bukhari, 1994, 146/3) Dhu'ayb Al-Hudhali said: "If she doesn't find me, she will say: did he betray the covenant, or did the ally commit a sin?" (Al-Shanqeeti, 1965, 1/99). The warriors (mujahidon) promise each other to achieve victory
مِيثَاق (mithaq) (plural) مَوَاثِيق mawāṯīq meanscharter or treaty	is derived from tighten the rope	The covenant that was judged by evidence	Almighty Allah said: "Those who break the covenant of Allah after it has been ratified, sever bonds that Allah has commanded to be maintained, and spread corruption in the land. It is they who are the losers" [Al-Baqarah: 27]. Jamil Butahyna said: And I said to her: "notice that there is a charter and covenants from God between me and you" (Mua'mmar, 1982, p. 39).

			Did you register the contracts in the Land Registry Office?

Table 4. *Vocabulary related to creations*

Vocabulary	The etymological root	The Semantic	Evidence and examples
جَعَلَ (jaʿala) to create	is derived from al-juʾl: means wages. It is what I have given a person a wage for the work he does.	Composing of something from another something already exists.	The Almighty said: "Who perfected everything He created and initiated the creation of man from clay. Then He made his progeny from the extract of a worthless fluid" [Al-Sajdah: 7-8] Al-A'sha said: "I said poetry for you, O Salamah, you are is the best one, and you are worthy of that" (Al-A'sha, d. t, p. 235). The government made the road clear
خَلَقَ (khalaqa)	خَلَقَis derived from (khalaqa) create tanned skin or leather i.e measure it according to what he wants before cutting	creating anything out of nowhere according to a previous estimate	Allah says: "O mankind, worship your Lord, Who created you and those before you, so that you may become righteous" [Al-Baqarah:21]. Zuhair said: "what you have estimated and designed, you create it well, and others estimate and design but do not create because of their inability" (Zuhair, 1988, p. 29).
فَطَرَ (fatara) means: to rip apart or break apart or crack	derived from "crack the well" i.e dig the well	The beginning of creation with the installation	Almighty Allah said: "All praise belongs to Allah, the

| | | that its way is to crack. | Originator of the heavens and the earth" [Fatir:1].

It was narrated in the Hadith "narrated Hudhaifa that he saw a person bowing and prostrating imperfectly. When he finished his prayer,

Hudhaifa told him that he had not offered prayer. The sub-narrator added, "I think that Hudhaifa also said: Were you to die you would die on a "Sunna" (legal way) other than that of Muhammad (peace be upon him)." Sadness broke his heart |
|---|---|---|---|

Table 5. *Vocabulary related to lying*

1. :			
Vocabulary	The etymological root	The Semantic	Evidence and examples
أَفَكَ ('afaka)	derived from the earth destroyed, i.e. burned from the drought or sterility	exaggeration in lying until the falsehood becomes truth and truth becomes falsehood	Almighty Allah said: "Beware! They are the ones who, by way of a lie of theirs, (have the audacity to) say, "Allah has children" - and they are absolute liars. ﴾[Al-Saffat: 151 152]. Ruba bin Al-Ajaj said: "I admire a man who is good at lying and masters it, and who mixes good speech with bad one" (Al-Ajaj, D. T, 1/408). "'afaka: to divert

			someone away from borrowing: to divert his attention and made him change his opinion by deceit" (Omar, 2008, 2/103)
زُور (zur)	is derived from 'zawart something: to enhance it and improve it'	Falsified a lie and enhanced it outwardly, so that it may be thought to be true.	Almighty Allah said: "So refrain from the filth of the idols and refrain from a word of falsehood" [Al-Hajj:30] It was narrated in the Hadith: The Prophet said "And I warn you against giving forged statement and a false witness." (al-Bukhari, 1994, 172/3). The criminal forged the money

Table 6. *Vocabulary related to miserliness and stinginess*

Vocabulary	The etymological root	The Semantic	Evidence and examples
بَخِلَ (bakhila)	is derived from withholding and constipation	withholding money and belongings from those who deserve it	Almighty Allah said: "Yes, you are such that you are called upon to spend in Allah's way, but some of you withhold in miserliness and he who withholds in miserliness withholds against himself and Allah is the Need-Free, and you are the needy. And if you turn away, He will replace you by some other people, then they will not be like you" [Muhammad: 38]. It was narrated in the Hadith: The Prophet (ﷺ) said, "The

			example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person wants to give in charity, his cloak spreads over his body so much so that it wipes out his traces, but whenever the miser wants to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collarbones. Abu Huraira heard the Prophet (ﷺ) saying. "The miser then tries to widen it but in vain." (al-Bukhari 1994, 2/ 115). The miser withholds his money for the poor
شُحّ (šuḥḥu) scarcity and niggardliness	derived from the sparse bone of the shoulder (The part of the arm from the elbow to the wrist or the fingertips"	keen to prevent goodness	Almighty Allah said: "They are niggardly towards you. When danger comes, you see them looking at you with their eyes rolling like someone in the throes of death. But when danger is over, they slash you with sharp tongues, in greed for gains. Such people have not truly believed, so Allah will render their deeds worthless. That is easy for Allah" (Al-Ahzab: 19

Table 7. *Vocabulary related to hatred*

Vocabulary	The etymological root	The Semantic	Evidence and examples
شَنَأَ (šanaʾa) to hate intensely	It is said that a man has resentment and resentment, i.e. disgust	hating something	Almighty Allah said: "O you who believe, stand firm for Allah by bearing true testimony, and do not let the hatred of a people lead you away from justice. Be just; that is closer to righteousness. And fear Allah, for Allah is All-Aware of what you do" (Al-Ma'idah: 8). It was narrated in the Hadith: Hammad said: "I heard Ayyub say: Two kinds of people have lied to al-Hasan: people who believed in free will and they intended that they publicize their belief by it; and people who had enmity with and hostility (for al-Hasan), saying: Did he not say so and so? Did he not say so and so?" (Abu Tammam, 2009, 4/336). "The rulers engaging in fierce enmity and hostility with each other and the relations between their peoples remain good." (Omar, 2008, 2/1238)
مَقُتَ (maquta)	derived from the abhorrent one who marries his father's wife out of resentment it an		Almighty Allah said: "Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of

ugly act committed by a person."			yourselves [this Day in Hell] when you were invited to faith, but you disbelieved [i.e., refused]." (Ghafir: 10) It was narrated in the Hadith: the Prophet (peace be upon him) said: "No two men should go out to answer the call of nature with their private parts (or other parts of the body which should not be seen by others) exposed and talking to each other, for Allah abhors that." (Ibn Hanbal, 2001, 17/412). Hypocrisy is an abominable disease

Table 8. Vocabulary related to discourse and discussion

2. :			
Vocabulary	The etymological root	The Semantic	Evidence and examples
الحديث (hadith) discourse	derived from their saying that the man polished his sword: So named because no news is presented to it	– A discourse reveals new things.	Allah said: "Allah has sent down the best discourse, a book containing subjects resembling each other, mentioned again and again, shivered from which are the skins of those who have awe of their Lord. Then, their skins and their hearts become soft enough to tend to the remembrance of Allah." (Az-Zumar: 23). Dhu'ayb Al-Hudhali said: "It was talking - if you are impressed by – is amazing" (Omar, 2008, 2/1238; Al-Shanqeeti, 1965, 1/92).

			Khaled is talking about himself. This is a self-talk
القصص (al-qaṣas) means 'stories' or 'news'	derived from their saying: I tracked the traces if I followed it. The story is so-called because it follows each other until it contains all its facts.	Long story with successive issues	Almighty Allah said: "We relate to you ˹O Prophet˺ the best of stories through Our revelation of this Quran, though before this you were unaware ˹of them˺" [Yusuf:3] It was reported in Musnad of Imam Ahmad about the story of Musa and al-Khidr, "Then he told him the news of the boat" (Ibn Hanbal, 2001, 35/59). Narrators tell the audience exciting stories

Appendix B: words origin based on their morphological forms
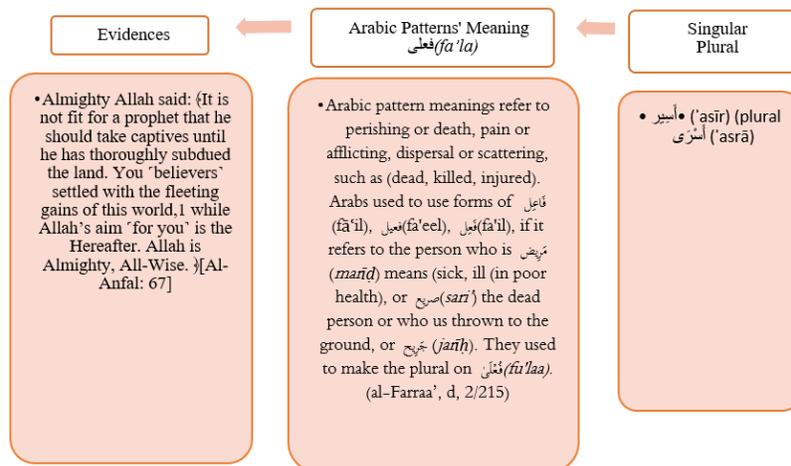
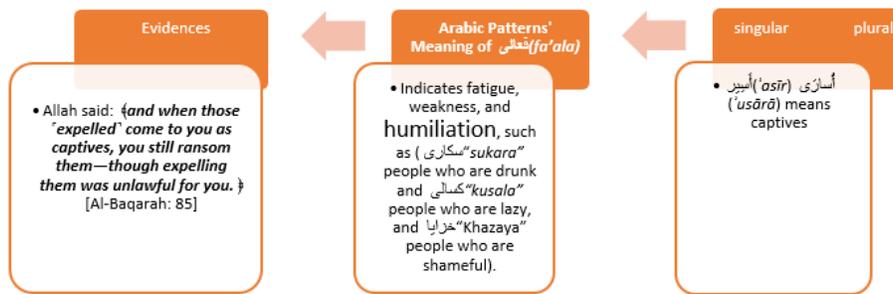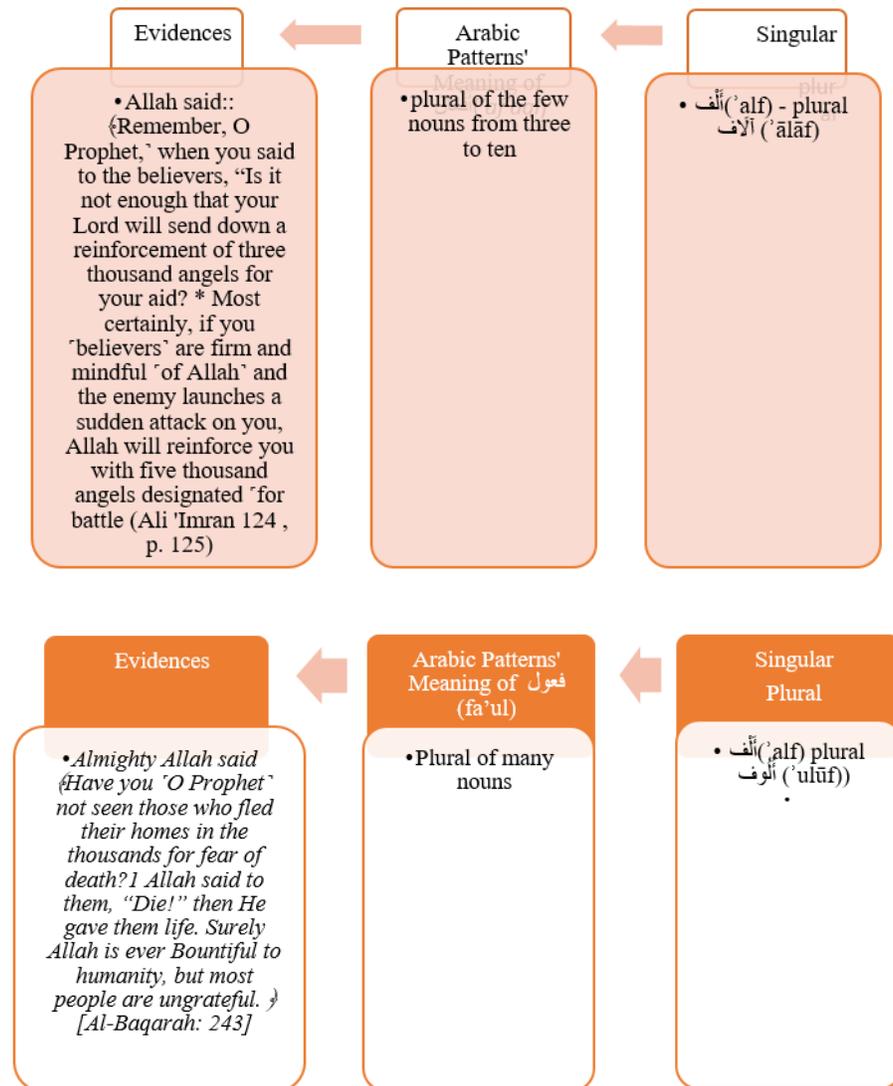(faʾala) patternsفعالى (ʾafʿal) and أَفْعَلُFigure 2: Semantic difference between

Figure 3: Semantic difference between أَفْعَالٌ (ʾafʿaal) and فعول (faʾul) patterns

Semantic difference between فَاعِل (fāʿil) and فَعَّال (faʿʿāl) patterns

Evidences	←	Arabic Patterns' Meaning of فَاعِل (fāʻil)	←	Vocabulary
• Almighty Allah said: ﴾And We made in it means of sustenance for you and others, who you do not provide for. ﴿[Al-Hijr: 20] • Almighty Allah said: :﴾Cast what is in your right hand, and it will swallow up what they have made, for what they have made is no more than a magic trick. And magicians can never succeed wherever they go. ﴿[Taha: 69] • Allah said: :﴾Indeed, Allah is the Knower of the unseen of the heavens and the earth. He surely knows best what is ˹hidden˺ in the heart. ﴿[Fatir: 38] • Allah said: ﴾the Forgiver of sin and Accepter of repentance, the Severe in punishment. ﴿[Ghafir:3]		• The doer of an action		• رَازِق (rāziq, "supplier, keeper, outfitter") • سَاحِر(sāḥir, "charmer, magic trick, wizard") • عَالِم (ʻālim, Knower, a person who is scholar, man of letters, knowledgeable person) • غَافِر (ḡāfir, Forgiver)

Evidences	←	Arabic Patterns' Meaning of فَعَّال (faʻʻāl)	←	Vocabulary
• Allah said: ﴾Indeed, Allah ˹alone˺ is the Supreme Provider—Lord of all Power, Ever Mighty. ﴿[Adh-Dhariyat: 58] • Almighty Allah said: ﴾to bring you every skilled magician. ﴿[Ash-Shuʻara: 37] • Allah said: ﴾Do they not know that Allah ˹fully˺ knows their ˹evil˺ thoughts and secret talks, and that Allah is the Knower of all unseen? ﴿[At-Tawbah: 78] • Almighty Allah said: ﴾But I am truly Most Forgiving to whoever repents, believes, and does good, then persists on ˹true˺ guidance. ﴿[Taha: 82]		• According to اسم المبالغة (hyperbolic participle) from الفعل		• رَزَّاق (razzāq, "The One Who procures the most (ie, God") • سَحَّار (saḥḥār "magician; wizard; sorcerer) • عَلَّام (ʻallām "The One Who knows everything i.e God) • غَفَّار(ḡaffār "The One Who forgives the sins of people i.e God)