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The Essence of Al-Fart in the Qur'an

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Abstract

This chapter aims to explore the essential meaning of the term al-Farṭ in the Qur'an through a thematic approach that integrates linguistic analysis. The research investigates the semantic depth and derivational forms of al-Farṭ, a term that appears in various verses and conveys multiple meanings depending on its context. The methodology used is qualitative-descriptive, relying on library research and textual analysis of Qur'anic verses alongside classical Arabic lexicons and tafsir sources. Linguistic tools such as semantic field theory and morphological analysis are employed to trace the root ف-ر-ط and its transformations. The findings of this study demonstrate that the term al-Farṭ in the Qur'an does not bear a single, fixed meaning. Instead, the root ف-ر-ط reveals a wide semantic range expressed through its various derivational forms. These forms encompass meanings such as negligence (tafrīṭ), haste or excess (ifrāṭ), transgression of proper limits, and even precedence or moving ahead in specific contexts. Semantic analysis further shows that these meanings are not isolated; they include subtle shifts, thematic synonymy, and conceptual contrasts that emerge across different Qur'anic usages. The chapter categorizes synonymous terms, examines subtle semantic shifts, and identifies conceptual contrasts within Qur'anic usage. This nuanced understanding helps explain the Qur'anic portrayal of al-Farṭ as both an individual spiritual lapse and a social moral warning. Ultimately, the study concludes that recognizing the varied uses of al-Farṭ contributes significantly to understanding the Qur'an's guidance on human responsibility, especially in the realms of ethical awareness and spiritual consciousness.

Keywords: *Al-Farṭ, Qur'anic semantics, thematic exegesis, negligence, ifrāṭ, tafrīṭ, spiritual responsibility.*

Introduction

Understanding the essence *of al-Farṭ* in the context of the Qur'an requires more than just a literal approach or superficial interpretation; it necessitates an in-depth study of the word's origins, morphological variations, and thematic implications. The Qur'an, as the primary source of Islamic teachings, contains a diversity of linguistic meanings and layers of semantics that are rich in moral and spiritual values. Among the vocabulary contained therein, the term *al-Farṭ* is one that attracts attention

Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025

because of its diverse and contextual use in a number of verses.

In classical Arabic dictionaries, *al-Farṭ* is associated with the meanings of excessiveness, over , haste, negligence, and transgression, depending on its form and context of use. These various meanings are not only important linguistically, but also have theological and ethical dimensions that are emphasized in the Qur'an. This term appears in various derivatives such as tafrīṭ and ifrāṭ, each of which has a different nuance of meaning but remains conceptually connected. This complexity makes *al-Farṭ* a term that transcends its ordinary lexical function and enters the realm of deeper moral and conceptual meanings.

Methodologhy

Using thematic and qualitative textual analysis methods, this study attempts to uncover the essence contained in each of these terms. This analysis will be based on classical interpretations and Arabic text studies to provide a comprehensive understanding of *al-Farṭ* in the Qur'an. Ultimately, this study of the term *al-Farṭ* will clarify the Qur'an's guidance on ethical responsibility, spiritual discipline, and the consequences of human attitudes that exceed limits or are negligent.

Discussion

A. *Meaning of the Word al-Farṭ*

Before discussing *al-farṭ* in the Qur'an further, it is necessary to first explain the meaning *of al-farṭ* as the core subject of this discussion.

In the dictionary *Maqāyīs al-Lughah* by Ibn Fāris, it is mentioned that the word farṭa (فَرَطَ) is derived from the three-letter root, namely *fa'*, *ra'*, and *ṭa'* (ف، ر، ط), which linguistically indicates the basic meaning of moving something from its place or removing it. In the verb form, it is said (فَرَّطْتُ مِنْهُ مَا يَكْرَه), which means "I have removed something from him that he hates," indicating the meaning of separation or removal from its original position.[1]

This meaning extends to various forms of derivation and its use in different contexts. In one Arabic expression, it is stated: فَلَعَلَّ بُطْأَكُمَا يُفَرِّطُ سَيِّئًا أَوْ يَسْبِقُ الْإِسْرَاعُ خَيْرًا مُقْبِلًا "Then perhaps your delay will cause evil, or (conversely) haste will precede the coming good."[2] This expression emphasizes the connection between delay or haste (*al-farṭ and al-ifrāṭ*) and the consequences of deviating from the appropriate time or measure, whether in the form of harm or good.

The meaning of the word *al-Farṭ* (الفَرْط) in classical Arabic, as found in *Lisān `al-Arab,* also contains elements of precedence and excess that are prominent in the context of space, time, or quality. Morphologically, *farṭ* comes from the root word ف ر ط, one of whose derivations – الفارِط – refers to "a person who precedes or walks ahead."[3] In the context of Arab society, especially the Bedouin, this term has practical applications, such as referring to someone who precedes his group to a water source in order to prepare technical necessities such as drawstrings, buckets, and filling pools. Such a person is called *fāriṭ*, while those who follow him are called *furrāṭ*.

In the book *Al-Mufradāt fī Gharīb al-Qur'ān*, al-Rāghib al-Aṣfahānī explains that the root word فَرَطَ basically means to precede intentionally or with a specific purpose

[1]Ahmad Ibn Faris bin Zakariya Al-Qazwini Al-Razi, *Mu'jam Maqayis Al-Lughah,* vol. 4 (t.t.: Dar al-Fikr, 1979), p. 490.

[2]Ahmad Ibn Faris bin Zakariya Al-Qazwini Al-Razi, *Mu'jam Maqayis Al-Lughah*, vol. 4, p. 490

[3]Abu Faḍl Jamāl al-Dīn Ibn Manẓūr, *Lisān Al-'Arab*, vol. 7 (Beirut: Dār Ṣādir, 1414), p. 366.

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(*taqadduma bi al-qaṣd*). This meaning is then used in various contexts, such as the term الفارط إلى الماء which refers to someone who precedes the people in preparing water buckets, so he is called *fāriṭ* or *faraṭ*. The Prophet Muhammad also used this term in his saying: " أنا فرطكم على الحوض" which means "I am your predecessor at the pond (*al-ḥawḍ*)," describing his role as the leader of the people who preceded them to heaven.[4]

In addition, the term فَرَط is also used in the context of prayers for a child who has died: "اللهم اجعله لنا فرطاً" which means may he be a forerunner in reward for his parents in the hereafter. Furthermore, al-Rāghib adds that the root of this word developed into two extreme forms of meaning, namely الإفراط (excessiveness in action or exceeding limits) and التفريط (negligence or neglect). These two forms are often found in the Qur'an to indicate an disproportionate attitude, as in QS al-An'ām/6:38, QS al-Zumar/39:6, and QS Yusuf/12:80.[5]

Overall, the root word ف-ر-ط reflects a dynamic dimension of meaning, depending on the form of the word and the context in which it is used. It can describe hasty actions and negligence, or even alertness and virtue in taking the lead, as in the context of charity or spiritual journey.

B. *Derivation of the Word al-Farṭ*

Based on the researcher's findings in the book *al-Mu'jam al-Mufahras li Alfāẓ Al-Qur'ān al-Karīm*, the term *al-Farṭ* is repeated 8 times in the Qur'an and is spread across 8 verses from 6 surahs with 7 derivative forms. Based on the chronology of the search, there are 7 verses that were revealed in Mecca and 1 verse that was revealed in Medina.

The derivations of the verses containing the word *faraṭa* are as follows.

1. Makkiyah

a. QS al-An`ām/6:31

قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُواْ بِلِقَآءِ ٱللَّهِ ۗ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُواْ يَـٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

Translation

Indeed, those who deny the meeting with Allah are truly lost. So when the Hour comes upon them suddenly, they will say, "How great is our regret for **<u>what we neglected</u>** concerning it (the Hour)," while carrying their sins on their backs. How terrible is what they bear.[6]

b. QS al-An`ām/6:38

وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَيْءٍ ثُمَّ اِلٰى رَبِهِم يُحْشَرُوْنَ

Translation:

There is no creature on earth or bird that flies with its wings, but they are all communities like you. **<u>We</u>** have not **<u>omitted</u>** anything from the Book, then to their Lord

[4]Rāghib Al-Asfahānī, *Al-Mufradāt Fī Gharīb Al-Qur'ān* (n.p.: Dār al-Qalam). p. 631

[5]Al-Asfahānī. p. 631

[6]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition* (Jakarta; Lajnah Pentashihan Mushaf Al-Qur'an, 2019) p.. 133.

Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025

they will be gathered.[7]

c. QS al-An`ām/6:61

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ۗحَتّٰٓى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا **يُفَرِّطُوْنَ**

Translation:

He is the absolute Sovereign over all His servants, and He sends guardian angels to you, so that when death comes to one of you, Our angels take his soul, and they **do not neglect their duty**.[8]

d. QS Yusuf/12:80

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْٓا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَمِنْ قَبْلُ مَا **فَرَّطْتُّمْ** فِيْ يُوْسُفَ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَأْذَنَ لِيْٓ اَبِيْٓ اَوْ يَحْكُمَ اللّٰهُ لِيْ وَهُوَ خَيْرُ الْحٰكِمِيْنَ

Translation:

So, when they had given up hope (of Joseph granting their request to release his brother), they withdrew (to confer) in whispers. The eldest among them said, "Do you not know that your father has taken an oath from you by (the name of) Allah, and before this you **have neglected** Yusuf? Therefore, I will not leave this land (Egypt) until my father permits me (to return) or Allah decides my fate. He is the best of judges.[9]

e. QS al-Naḥl/16:62

وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ **مُّفْرَطُوْنَ**

Translation:

They assign to Allah what they themselves detest, and their tongues utter falsehood, that indeed, for them is the best (reward, Paradise). No doubt, Hell is their due, and indeed, they **will be hastened** there.[10]

f. QS Ṭāhā/20:45

قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ **يَّفْرُطَ** عَلَيْنَآ اَوْ اَنْ يَّطْغٰى

Translation:

They both said, "O our Lord, we fear that **he will soon** torment us or exceed the limits."[11]

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[7]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*, h. 172.

[8]Ministry of Religion of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*, h. 169.

[9]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*, h. 339.

[10]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*, h. 381.

[11]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation:*

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g. QS al-Zumar/39:56

أَن تَقُولَ نَفۡسٞ يَٰحَسۡرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِي جَنۢبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ٥٦

Translation:

(Meaning,) so that no one will say, "How great is my regret for **my negligence** in (fulfilling my obligations) to Allah, and indeed I was truly among those who mocked (the religion of Allah)."[12]

2. Madaniyah

a. QS al-Kahf/18:28

وَٱصۡبِرۡ نَفۡسَكَ مَعَ ٱلَّذِينَ يَدۡعُونَ رَبَّهُم بِٱلۡغَدَوٰةِ وَٱلۡعَشِيِّ يُرِيدُونَ وَجۡهَهُۥۖ وَلَا تَعۡدُ عَيۡنَاكَ عَنۡهُمۡ تُرِيدُ زِينَةَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَاۖ وَلَا تُطِعۡ مَنۡ أَغۡفَلۡنَا قَلۡبَهُۥ عَن ذِكۡرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمۡرُهُۥ فُرُطٗا ٢٨

Translation:

Be patient with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes stray from them, seeking the adornment of this world. Do not follow those whose hearts We have made heedless of Our remembrance, who follow their own desires, and **whose affairs have gone astray**.[13]

As for the use of the term *faraṭa* in the Qur'an, there are 2 verses in the form of *ism* and 6 verses in the form of *fi`il.* This form can be found in QS al-An`am/6:31 (*farraṭna*) which is connected to *ḍamīr mutakkallim*, namely "nā (نحن)", still in the same surah and with the same form, namely QS al-An`am/6:38 (*farraṭna*), which is also connected to *the pronoun mutakkallim*, namely "nā (نحن)." Next, it is found in surah QS al-An`am/6:61 in the form *of fi`il muḍāri`* (*yufarriṭūn*) connected to *the waw jama` pronoun*, the next verse is found in Surah Yusuf/12:80 (*farraṭṭum*) connected to *the mukhātab antum* (انتم) *pronoun*, then the next word is found in QS Ṭāhā/20:45 (*yafruṭa*) is in the form of *fi`il muḍāri`,* then the next word is found in QS al-Zumar/39:56 (*farraṭṭu*) in the form of *fi`il māḍi* connected to *ḍamīr mutakallim* "*anā* (تُ)". Meanwhile, the word faraṭa, which is in the form of *ism,* is found in two verses in the Qur'an, namely QS al-Kahf/18:28 and QS al-Naḥl/16:62. In QS al-Kahf/18:28 (*furuṭan*), it is in the form of *ism maṣdar,* and in QS al-Naḥl/16:62 (*mufraṭūn*), it is in the form of *ism makān.*

Table 1.1 Terms *of al-farṭ* in the Qur'an

Makkiyah			Madaniyah		
No	**Name of surah and verse**	**Pronunciation**	**No**	**Name of the surah**	**Pronunciation**
1	al-An`ām/6:31	فَرَّطْنَا	1	QS al-Kahf/18:28	فرُطًا
2	Al-An`am/6:38	فَرَّطْنَا			
3	al-An`ām/6:61	يُفَرِّطُوْنَ			
4	Yusuf/12:80	فَرَّطْتُمْ			

Revised Edition, h. 444.

[12]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*, h. 677.

[13]Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*, h. 415.

Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025

5	al-Naḥl/16:62	مُّفْرَطُوْنَ			
6	Tāhā/20:45	يَّفْرُطَ			
7	al-Zumar/39:56	فَرَّطْتُّ			

In a thematic study of the word *al-Farṭ* in the Qur'an, analysis of the location where the verse was revealed is important for understanding its semantic dynamics and moral message. As is well known, the term *al-Farṭ* appears in eight verses spread across six surahs, seven of which were revealed in Mecca and one in Medina. The *Makki* verses are: QS al-An`ām/6:31, 38 and 61; QS Yūsuf/12: 80; QS al-Naḥl/16: 62; QS Ṭāhā/20:45; and QS al-Zumar/39:56. Meanwhile, the only Madaniyah verse containing this term is found in QS al-Kahf/18:28.

In general, the Makkiyah verses emphasize the aspect of faith and warn against human negligence in the aspects of monotheism and the hereafter. In this context, *al-Farṭ* is often used to describe a condition of negligence that is spiritually dangerous. For example, in QS al-An`ām/6:31

قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾

Translation:

> Indeed, those who deny their meeting with Allah are truly lost; until, when the Hour comes upon them suddenly, they say, "How great is our regret for our negligence of it!"[14]

In this verse, *farraṭnā* indicates regret for spiritual negligence, namely ignoring the warnings of Allah swt. This is in line with the characteristics of Makkiyah verses, which emphasize universal warnings rather than the elaboration of laws. Meanwhile, the only Madaniyah verse that contains this word is QS al-Kahf/18:28. This verse uses the word *al-Farṭ* to describe the attitude of the Quraish leaders who prioritized luxury and worldly status over truth. They asked the Nabi Muhammad saw. to stay away from his poor companions in order to maintain the "honor" of the da'wah assembly. Allah swt. also emphasized the prohibition: "And do not follow those whose hearts We have made heedless of Our remembrance, who follow their desires, and whose condition is *furaṭan* (excessive, beyond limits)."

According to the interpretation of al-Ṭabarī, the word *furaṭan* in this verse is understood by some exegetes as *ḍiyā'an* (destruction), *nadāmah* (regret), *halākan* (ruin), and *mukhālafah li al-ḥaqq* (deviation from the truth). In the context of Medina, where the Islamic community was more established and interacted with various segments of society, including hypocrites and the Arab elite, this verse served as a correction to the tendency to compromise with worldly values. Al-Ṭabarī even mentions names such as 'Uyainah bin Ḥiṣn and al-Aqra' bin Ḥābis as representatives of people whose hearts have been distracted from remembering Allah swt., and whose entire orientation in life has become "*furaṭ*," that is, excessive in pursuing the world and exceeding the limits of Sharia.

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ.....

[14] Ministry of Religious Affairs of the Republic of Indonesia. p. 133

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هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا ﴿٢٨﴾

Translation:

> ...and do not turn your eyes away from them (those who remember Allah) because you desire the adornment of worldly life; and do not follow those whose hearts We have made heedless of Our remembrance, who follow their desires, and whose affairs have gone *astr*ay.[15]

In this verse, Allah commands the Prophet Muhammad to be patient in accompanying the believers who diligently worship Allah morning and evening, and who only hope for His pleasure:

"وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ" According to al-Ṭabarī's interpretation, this verse is a response to the request of some polytheists or prominent figures from among the Arabs who felt it was inappropriate to sit alongside the Prophet's companions from among the poor, such as Khabbāb, Bilāl, Ṣuhayb, and Salman.[16]

Al-Ṭabarī explains that this verse contains a clear instruction to the Prophet not to turn to the elite who refuse to sit with the poor, simply because they pursue "*zīnat al-ḥayāt al-dunyā*" (the adornments of worldly life). This not only reflects the principle of social justice in Islam, but also emphasizes that a person's nobility is determined by piety and sincerity in worship, not social status or outward appearance.[17]

Furthermore, al-Ṭabarī's interpretation of the phrase *"wa lā ta'du 'aynāka 'anhum*" is understood as a prohibition on diverting one's attention or gaze from the believers to others, especially to disbelievers or wealthy people who look down on the poor. In his linguistic explanation, al-Ṭabarī points out that the word "*ta'du*" comes from a root word that means "to exceed" or "to pass by", so this command is a form of admonition not to be tempted by social pressure or worldly offers.[18]

Al-Ṭabarī also recorded stories explaining the background to the revelation of this verse (*asbāb al-nuzūl*), including the story of the leaders of the Quraish who asked the Prophet Muhammad to separate their seats from those of his companions who were poor. Allah's rejection of this request affirmed the Islamic principle of honoring all human beings regardless of their worldly status.

Furthermore, the warning " وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا " is also interpreted by al-Ṭabarī as a prohibition against following people whose hearts have been distracted from remembering Allah, who only follow their desires, and whose lives are full of deviation. The word "*furūṭā*" is interpreted by al-Ṭabarī as a state of excess (*ifrāṭ*), destruction, or deviation from the truth, based on semantic analysis and the accounts of exegetes such as Mujāhid, Ibn Zayd, and al-Suddī.[19]

Thus, this comparison shows that although the word *al-Farṭ* is used in two different styles of revelation, its meaning remains closely related to the concept of neglecting the truth, both in the form of denying the Last Day (Makkiyah) and prioritizing the world over the hereafter (Madaniyah). The Madaniyah verses focus on social interaction and moral standards in da'wah, while the Makkiyah verses emphasize the

[15] Ministry of Religious Affairs of the Republic of Indonesia.

[16] Abū Ja'far Muḥammad ibn Jarīr Al-Ṭabarī, *Jāmi' Al-Bayān 'an Ta'wīl Āy Al-Qur'ān* (Mecca; , Dār al-Tarbiyah wa al-Turāṡ).

[17] Al-Tabari.

[18] Al-Tabari.

[19] Al-Ṭabarī.

Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025

theological consequences of existential negligence. Both combine to form a complete picture that negligence in religion, in any form, is a form of furaṭ that leads to loss in this world and the hereafter.

C. *Words Synonymous with al-Farṭ*

1. *Ghaflah*

Etymologically, غَفْلَة comes from the root word غ-ف-ل, which means negligent, careless, or unaware of something that should be noticed. In the *Lisān al-'Arab* dictionary, the word غَفَلَ is described as a state of "not paying attention to something due to unawareness or lack of attention."[20] Meanwhile, in the terminology of the Qur'an, *ghaflah* is not just ordinary forgetfulness, but rather inner negligence and disregard for the truth or warnings of Allah swt.

In the Qur'an, the term *ghaflah* is used to describe the spiritual condition of a person or group of people who forget or turn away from Allah's warnings, even though they have the potential intellect and senses to realize and reflect on His signs. This term has psychological and moral dimensions; it is not merely a loss of memory, but a conscious refusal to pay attention to the truth. One example of the use of this word is found in the words of Allah swt. in QS al-A'raf/7:179

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ

Translation:

> Indeed, We have created many of the jinn and mankind to enter Hell (because of their misguidance). They have hearts with which they do not understand (the verses of Allah), and they have eyes with which they do not see (the verses of Allah), and they have ears with which they do not hear (the verses of Allah). They are like cattle, even more astray. They are the heedless ones.[21]

In interpreting QS al-A'raf verse 179, Wahbah al-Zu'haili explains that this verse describes two groups of people: those who receive guidance and those who are misguided. The first group are those who use their reason and senses to understand and appreciate the verses of Allah, both those that are *kauniyah* (creation) and *syar'iyyah* (revelation). This group is given guidance by Allah to believe, do good, and follow the Sharia. They are referred to as "الْمُهْتَدِي" (those who receive guidance) in the singular form, because the guidance that comes from Allah is unidirectional and clear.[22]

The second group consists of those who do not use their reason and senses to understand the divine message, thus falling into misguidance. They do not use their hearts to reflect, their eyes to take lessons from the signs of Allah's greatness, or their ears to listen to the advice of revelation and the history of previous nations. Therefore, they are described as more misguided than livestock, because even animals are still able to recognize what is beneficial and harmful to themselves. Meanwhile, humans who do not use their potential for thought and feeling choose the path of destruction. These are the

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[20]Manẓūr, *Lisān Al-'Arab*. vol. 11 (Beirut: Dār Ṣādir, n.d.), p. 497.

[21]Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an and Its Translation: Revised Edition.* , p. 237.

[22]Wahbah Al-Zuhailī, *Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj,* volume 6, (Damascus: Dār al-Fikr al-Mu'āṣir). p. 167

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ones who are referred to as "الْخَاسِرُونَ" (those who lose) in the plural form, because loss has many forms and paths.[23]

Al-Zuḥailī emphasizes that the meaning of the expressions "not hearing," "not seeing," and "not understanding with the heart" is not a denial of the physical functions of the five senses. Rather, what is meant is that they do not use these functions to reflect and take guidance. The glorification of worldly life has clouded their awareness of the hereafter. Thus, the tangible manifestation of "*ghaflah*" (negligence) in this group is their indifference to the truth and their reluctance to learn from the various signs and warnings of Allah swt.[24]

This verse emphasizes that negligence does not stem from sensory incapacity, but from the unwillingness of the heart to understand the truth. In this context, *ghaflah* carries the meaning of active rejection of guidance, making a person equal to or even more misguided than animals, because animals are not burdened with reason and revelation as humans are.

Wahyudi Setiawan (2018) study in his journal entitled "Al-Qur'an tentang Lupa, Tidur, Mimpi dan Kematian" (The Qur'an on Forgetfulness, Sleep, Dreams, and Death) reinforces that negligence often stems from the dominance of weak psychological conditions in controlling the soul, causing forgetfulness of spiritual responsibilities.[25]

Conceptually, *ghaflah* is a major threat in the spiritual journey of humans. It is the root of various forms of deviation, such as arrogance, rejection of da'wah, and disobedience to the commands of Allah swt. Therefore, awareness is the opposite of *ghaflah*, and is an important requirement for accepting the truth.

Thus, *al-Farṭ* and *al-Ghaflah*, although similar in general meaning as "negligence," differ semantically. *Al-Farṭ* is negligence due to conscious disregard for responsibility, while *al-Ghafalah* is negligence due to inner unconsciousness of the truth. This distinction is important in understanding the various contexts of the verses of the Qur'an that admonish humans, whether for deliberate indifference or for misguidance arising from a closed heart.

2. *Nisyān*

Etymologically, nisyān (نِسْيَان) comes from the root word ن-س-ي which, in linguistic studies, as stated by Ibn Fāris in *Maqāyīs al-Lughah*, contains two valid basic meanings: (1) neglect or forgetfulness of something (*ighfāl al-syay'*), and (2) consciously leaving something behind (*tark al-syay'*).[26] These two meanings form a broad scope of meaning, such as unintentional forgetfulness to deliberate neglect or negligence of obligations.

In the Qur'an, the word *nisyān* not only reflects the psychological phenomenon of forgetting, but also has theological and moral dimensions. For example, in QS al-Taubah/9:67, Allah says:

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَأْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ۗ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۗ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ

[23]Al-Zuhailī, *Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj*. volume 6, p. 168

[24]Al-Zuhailī, *Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Sharī'ah Wa Al-Manhaj*. volume 6, p. 169

[25]Wahyudi Setiawan, "The Qur'an on Forgetting, Sleeping, Dreams, and Death," *Al-Murabbi: Journal of Islamic Education* 2 (2018). p. 108

[26]Al-Rāzī, *Dictionary of Linguistic* Criteria. , vol. 5, p. 421

Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025

Translation:

> The hypocritical men and women are all alike. They enjoin what is wrong and forbid what is right. They hold back their hands (from giving). They have forgotten Allah, so He has forgotten them. Indeed, the hypocrites are the transgressors.[27]

The use of the word *nisyān* in this verse cannot be understood as "forgetfulness" in the literal sense, because Allah is Perfect and cannot forget. Therefore, exegetes and linguists agree that the meaning *of nisyān* in this context is neglect or abandonment as a form of retribution for human negligence towards God.

Similarly, in QS Ṭāhā/20:115:

وَلَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَه عَزْمًا

Translation:

> Indeed, We had commanded Adam before (not to approach the tree of immortality), but he forgot and We did not find in him a strong determination (to stay away from the prohibition).[28]

The forgetfulness referred to in this verse, according to Ibn Faris, is not merely a lack of memory, but in this context indicates that Adam abandoned the command, and therefore no strong determination was found in him (*wa lam najid lahu 'azmā*).[29] This shows that *nisyān* can also contain an element of weakness of determination or failure to uphold a remembered command, not merely a loss of memory.

Furthermore, the meaning of *nisyān* also developed into another form, *al-nisyu* (النِّسْيُ), which refers to small items left behind by a traveling group, reflecting the meaning of "unintentionally overlooked." In addition, this root word also gives rise to the word *nasā'* (النسء), which means 'delay' or 'postponement', as in the term *al-nasī'* used in jahiliyyah practices related to the regulation of the holy months. This expands the meaning of the root n-s-y from mere forgetfulness to a form of delay or neglect of time.[30]

Thus, it can be concluded that *nisyān* is negligence due to forgetfulness or disregard, while *al-farṭ* is negligence due to hastiness and inattention. This distinction is important in the interpretation of the Qur'an because it provides depth of meaning to the forms of human deviation from divine guidance, while also indicating the different degrees of error and moral implications of each term.

3. *Sahw*

The word sahw (سَهْو) in classical Arabic has various but interrelated root meanings, which generally refer to negligence, calmness, and various forms of simplicity or leniency. Etymologically, the root of this word consists of the letters س-ه-و, which indicate the basic meanings of negligence and calmness. In the context of worship, particularly prayer (salat), *sahw* is often used to refer to forgetfulness in performing prayer, as in the expression "سَهَوْتُ فِي الصَّلَاةِ" (I forgot in prayer).[31] Interestingly, from the same root, derivative meanings such as *musāhāh* (المُسَاهَاة) emerge, which means to be gentle and forgiving of others' mistakes, as if one "forgets" the mistakes of others. In

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[27] Ministry of Religion of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*.

[28] Ministry of Religion of the Republic of Indonesia.

[29] Al-Rāzī, *Dictionary of Linguistic Measures*, vol. 5, p. 422.

[30] Al-Rāzī. vol. 5, p. 423

[31] Al-Rāzī. vol. 3, p. 107.

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addition, *sahw* also has the meaning *of sukūn* (calm), as in the usage "جاءَ سَهْوًا رَهْوًا" (he came calmly and slowly).[32]

However, in its development, the word *sahw* took on more concrete forms. In traditional Arabic architectural terminology, *sahw* refers to a small space or a kind of porch between two walls of a house that usually does not extend the entire length of the building. This space often serves as a storage area or protection from the heat, and is also found in the context of Yemeni housing. In the hadith of the Prophet, it is mentioned that he once entered the house of 'Aisha, which contained a "sahwah" covered by a curtain, indicating that the space had both a functional and private purpose.[33]

Furthermore, other meanings of *sahw* include: a large rock where people stand to give water, a gap between two houses, and even a small building above water used to shelter from the heat. This word is also used in classical poetry to indicate ease and flexibility, such as in the poem *by Dzu al-Rummah,* which refers to *sahw* as the quality of a flexible and easy-to-use arrow.[34]

The meaning *of sahw* and its derivatives shows a wealth of semantics that reflects human nature in spiritual (forgetfulness), social (tolerance), and material (architecture and equipment) contexts. The Qur'an explicitly mentions this word in QS al-Mā'ūn/107:5, namely:

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ

Translation:

That is those who are negligent in their prayers,[35]

In interpreting Allah's words "فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلاتِهِمْ سَاهُونَ" QS al-Mā`ūn/107: 4–5, al-Ṭabarī explains that "*al-wail*" is a valley in Hell filled with pus and blood, which is reserved for hypocrites. They are described as people who perform prayer but do not do so for the sake of Allah, and even when praying, they are negligent. The phrase " عَنْ صَلاتِهِمْ سَاهُونَ" is interpreted by some exegetes as the act of delaying prayer until it is past its appointed time. In this regard, al-Ṭabarī narrated the opinion of Sa`d bin Abī Waqqāṣ through his son, Muṣ`ab bin Sa`d, that " " does not mean abandoning prayer altogether, but rather delaying it from its proper time. "[36] "

In interpreting Allah's words: "فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلاتِهِمْ سَاهُونَ" QS al-Mā`ūn/107:4–5, a number of classical exegetes such as Ibn ʿAbbās and others emphasized that this verse refers to the hypocrites, namely those who outwardly perform prayer in front of people, but abandon or neglect it in private. This shows the difference between outward commitment and inner integrity in performing the prayer.[37]

This interpretation emphasizes that what is meant by "*sahūn ʿan ṣalātihim*" (neglecting their prayers) does not simply mean forgetting or not focusing during prayer, but includes more serious forms of negligence such as abandoning prayer altogether,

[32]Al-Rāzī. vol. 3, p. 107

[33]Manẓūr, *Lisān Al-ʻArab*. , vol. 14, p. 407

[34]Manẓūr. Volume 14, p. 407

[35] Ministry of Religious Affairs of the Republic of Indonesia, *The Qur'an and Its Translation: Revised Edition*.

[36]Abū Jaʿfar Muḥammad ibn Jarīr Al-Ṭabarī, *Jāmiʿ Al-Bayān ʿan Taʾwīl Āy Al-Qurʾān* (Makkah: Dār al-Tarbiyah wa al-Turāṡ).

[37]Abū al-Fidā` Ismā`īl bin `Umar bin Kaśīr al-Qurashī Al-Baṣrī, *Tafsīr Al-Qur'ān Al-`Aẓīm,* volume 8, (t.t: Dār Ṭayyibah li al-Nashr wa al-Tawzī`, 1999). p. 493

Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025

delaying its performance until it is past the appointed time, or neglecting to be solemn and understand the meaning of its performance. In fact, this negligence, if done consistently and intentionally, can lead to hypocrisy in practice (*nifāq ʿamalī*).[38]

Thus, the word *sahw* in this verse does not refer to unintentional forgetfulness (as may be forgiven in fiqh), but rather to deliberate and continuous negligence, which indicates a lack of seriousness towards worship. This emphasizes that spiritual awareness and presence of heart are essential aspects in the performance of prayer, not merely physical routine.

Conclusion

The study of the meaning of *al-Farṭ* in the Qur'an shows that this term has a broad semantic scope and is not limited to a single meaning. Through a linguistic and thematic approach, it was found that the root word ف-ر-ط gave rise to a number of derivations, such as variations in form and meaning that developed according to the context of its use in classical Arabic and in religious texts. Linguistically, at least six main derivative forms were found to have emerged from this root word. The basic form *faraṭa* (فَرَطَ) describes the act of going beyond the proper measure or time, either in the sense of being ahead of schedule or in the sense of being hasty. From this form comes the word *al-farṭ* (الفَرْط), which carries the meaning of being ahead of schedule, hasty, or going beyond reasonable limits. Other derivations such as *al-fāriṭ* (الفارِط) refer to a person who precedes a group, as used in the tradition of the Arab Bedouin community when someone precedes their group to prepare a water source. Meanwhile, the term *al-faraṭ* (الفَرَط) is also used to refer to a child who dies and becomes a predecessor to his parents in achieving rewards in the hereafter, as well as tafrīṭ and ifrāṭ.

The difference in context of usage in the verses of the Qur'an shows that al-Farṭ can refer to excessive actions, both in neglecting obligations and in exceeding limits in doing good deeds, and can also refer to individuals who precede other people spiritually.

Semantic analysis also shows that al-Farṭ has a semantic relationship with other terms such as *ghaflah* (negligence), *nisyān* (forgetfulness), sahw (carelessness), but with significant connotative differences. The use of this term in the Qur'an reflects a profound moral and spiritual message, namely a warning against disproportionate attitudes in religion, whether due to negligence or exceeding limits. Thus, understanding the meaning of al-Farṭ contributes significantly to interpreting the Qur'an's views on balance, moral responsibility, and spiritual awareness in practicing religious teachings.

The implications of this study show that a deep understanding of the term al-Farṭ not only contributes to the linguistic study of the Qur'an, but also enriches ethical, spiritual, and religious practice. This also confirms that the concept of al-Farṭ is highly relevant in shaping balanced, conscious, and responsible religious behavior in the context of contemporary Islamic life.

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[38]Al-Basri. , vol. 8, p. 493

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Submitted: July, 28, 2025 Accepted: Dec, 02, 2025 Published: Dec 30, 2025