

**Semantic Challenges in Translating Different Words Conveying
a Sense of 'Fear' in Holy Qur'anic Verses into English.**

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Dedication

This work is dedicated to: My dearest parents: Hussa, and Farraj, for believing in me and supporting me in this journey to pursue my dream.

To my beloved sisters: Rawan, Rana, Samar, Rama, Haifa, and Noura.

To my dear brother: Majed.

To my beautiful nephew: Fahad.

Who have been there for me through the best and worst of times.

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Abstract

This study focuses on the translations of six words conveying a sense of ‘fear’ in the Holy Qur’an: خوف – *xawf*, خشية – *xašyah*, رعب – *ruʿb*, فزع – *fazaʿ*, وجل – *wajal*, إشفاق – *ʾiṣfāq*, and رهبة – *rahbah*, taking into account their different denotations and connotations. On the basis of this, it investigates seven English translations of the Holy Qur’an: 1. Yusuf Ali (1934 [2006]); 2. Arberry (1955 [1998]) 3. Hilali and Khan (1977 [1996]) 4. Sarwar (1982 [2011]) 5. Irving (1985 [2014]) 6. Saheeh International (1997 [2004]), and 7. Abdel-Haleem (2004 [2008]). The rationale for selecting these translations is that the translators are both Arabic and non-Arabic native speakers, well-known, respected among English speakers, and accepted by Muslim scholars. The researcher consults six Qur’anic exegeses; Al-Zamakhshari, Al-Tabari, Ibn Kathir, Al-Qurtubi, Al-Jalalayn, and Al-Shawkani, to explore the semantic features of words conveying a sense of ‘fear’ in the Holy Qur’an and to discover the level of accuracy achieved by the selected translator in their translations. The thesis explores the meanings of the selected words conveying a sense of ‘fear’ in Arabic and distinguishes between their connotative and denotative meanings based on Arabic lexicons such as Lisan al-‘Arab by Ibn Mandhur, and Al-Qamus Al-Muhit by Al-Fayruz Abadi. I then analyses the translations of the selected words to examine whether they are accurate and consistent according to the consulted Qur’an exegeses and Arabic lexicons. This study reveals that translators failed in distinguishing between the nuances of the selected words conveying a sense of ‘fear’ in some verses of the Holy Qur’an. They did not reflect the semantic differences between the selected Arabic words conveying the general sense of fear. The selected translators show inconsistency in translating the same word in different contexts, which is confusing and leads to meaning loss in the TTs. Finally, this study presents recommendations and suggestions to improve future translations.

Key words: Qur’an; Qur’an Translation; Synonymy, Near-Synonymy; Connotative Meaning; Denotative Meaning; Exegeses.

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List of Abbreviations

ST: Source Text.

TT: Target Text.

SL: Source Language.

TL: Target Language.

PBUH: Peace be upon Him.

POS: Part of speech.

CQL: Corpus Query Language.

Transliteration System for Standard Arabic

Arabic letter	Transliteration	Phonetic description
ا	' or ā	voiced glottal stop/fricative or open unrounded long vowel
ب	b	voiced bilabial stop
ت	t	voiceless apico-dental stop
ث	t̪	voiceless interdental fricative
ج	j	voiced dorso-prepalatal stop
ح	ħ	voiceless pharyngeal fricative
خ	x	voiceless post-dorso-post-velar fricative
د	d	voiced apico-dental stop
ذ	d̪	voiced interdental fricative
ر	r	apico-alveolar trill/tap
ز	z	voiced apico-dental fricative
س	s	voiceless apico-dental fricative
ش	ʃ	voiceless dorso-prepalatal fricative
ص	ʂ	voiceless emphatic apico-alveolar fricative
ض	ɣ	voiced emphatic apico-alveolar stop
ط	t̪	voiceless emphatic apico-alveolar stop
ظ	ɣ̪	voiced emphatic interdental fricative
ع	ʕ	voiced pharyngeal fricative
غ	ɣ	voiced post-dorso-post-velar fricative
ف	f	voiceless labio-dental fricative
ق	q	voiceless uvular plosive
ك	k	voiceless post-dorso-velar stop
ل	l	apico-alveolar lateral
م	m	bilabial nasal
ن	n	apico-alveolar nasal
هـ	h	voiceless glottal fricative
و	w or ū	bilabial glide or back close rounded long vowel
ي	y or ī	dorso-palatal glide or front close unrounded long vowel

The transliteration system used in this work is adapted from the DIN system (for which, see http://en.wikipedia.org/wiki/DIN_31635). The system is almost the same as the DIN (Deutsches Institut für Normung / German Institute for Standardisation Registered Association) system (cf.

https://en.wikipedia.org/wiki/Romanization_of_Arabic; https://en.wikipedia.org/wiki/DIN_31635). Regarding the consonants, it differs from the DIN system in the following respects: 'j' is used instead of the DIN 'ǧ', 'x' is used instead of the DIN 'ḥ' for خ, and 'ḍ' is used instead of the DIN 'ẓ' for ظ. The use of 'j' and 'x' is more standard for transliterations in English-language texts than the 'ǧ' and 'ḥ' of the DIN system. 'ḍ' is used for the emphatic interdental fricative, rather than the DIN 'ẓ', because the subscript line under 'ḍ' parallels the subscript lines under the other two Arabic interdentals: 'ṭ' for ث, and ḏ for ذ. 'ẓ' might also suggest an emphatic apico-dental fricative (paralleling non-emphatic 'z') rather than an emphatic interdental fricative.

The vowels are: *a* for ا (open unrounded short vowel); *i* for ي (front close unrounded short vowel); *u* for و (back close rounded short vowel); *ā* for آ (open unrounded long vowel); *ī* for إ (front close unrounded long vowel); *ū* for أُ (back close rounded long vowel); *ay* for the diphthong عِي (open unrounded short vowel, followed by dorso-palatal glide); and *aw* for the diphthong أُو (open unrounded short vowel, followed by bilabial glide).

For simplicity of presentation, the definite article ال is written *a/-* in all cases, regardless of whether it assimilates to the following consonant, or whether the initial *a* disappears following a previous vowel. Hyphens are used at the end of *wa-* as the transliteration of و 'and'; *fa-* as the transliteration of ف '(and) so', *bi-* as the transliteration of ب 'and', 'with', and before suffixed non-subject pronouns. A *šaddah* results in a geminate (consonant written twice). *tā' marbūṭa* (ة) is transcribed as word-final *-a* or *-at*. *ʿalif maqṣūra* (ى) appears as *ā*, rendering it indistinguishable from *alif*. The *nisbah* suffix appears as *-ī* (with feminine singular *-iyya*, masculine plural *-iyyūn* and *-iyyīn*, and feminine plural *-iyyāt*). Nunation (*tanwīn*) is ignored in transliteration except where it would unavoidably be pronounced in speech.

Where transliterations are made by other authors, these are kept in the forms given by these other authors. Where Arabic words have a standard, or fairly standard, English transliteration-type form, this form has been retained, e.g. Qur'an, Hadith. Proper Arabic names which have standard English equivalents are also kept in their original forms. These are: Prophet Muhammad, Ibn Abbas, Ibn Faris, Ibn Taymiyyah, Ibn Al-Qayyim, Ibn Kathir, Imam Al-Suyuti, Al-Razi, Al-Jahiz, Al-Asma'i, Al-Mubarrad, Zaid bin Thabet, Abu Sufyan, Salman Al-Farisi, Ibn Mandhur, Ibn Ashour, Al-Fayruzabadi, and Al-Mahalli, Al-Baydhawi, Al-Qurtubi, Al-Jalalyn, Al-Shawkani Al-Tabari, Al-Asfahani, Al-Zubaidi and Al-Zamakhshari.

For other recognised systems of Arabic transliteration, see: https://en.wikipedia.org/wiki/Romanization_of_Arabic

Chapter 1 Introduction

1.1 Introduction

This chapter presents an overview of this thesis. This study will evaluate the quality of translation of words conveying a sense of 'fear' in the Holy Qur'an. It will investigate the semantic challenges in translating such words into English in seven well-known translations of the Qur'an: Abdullah Yusuf Ali revised edition by King Fahd Printing Complex (1980 [1934]), Hilali and Khan (1996), Muhammad Sarwar (2011 [1982]), Thomas Ballantine Irving (1985), Arthur John Arberry (1996 [1955]), Saheeh International (1997 [2004]), and Muhammad Abdel-Haleem (2011 [2004]). The thesis will explore variation and losses in meaning in several words conveying a sense of 'fear' in seven selected consonantal roots. Furthermore, it assesses the quality of the translators' word choices when rendering words that convey a sense of 'fear' stemming from the selected roots in the Holy Qur'anic verses.

The importance of translation studies stems from the significance and prominence of translation's role in universal and cross-cultural communication. Translation studies have received increasing attention over recent decades. Some scholars justify this rapid growth by looking at the needs of translation (Alqahtani, 2017, p.7). In the modern world, translation plays a crucial role in human communication in areas such as education, trade, politics, etc., and accordingly is considered an essential tool for communication between different nations and language groups. Scholars have defined translation from different perspectives. Catford understands translation in terms of replacing language in a source text (ST) with the closest equivalent in a target text (TT), in a different language (1965, p.20). Hassan Ghazala defines translation as "all processes and methods used to render and, or transfer the meaning of the source language text into the target language as closely, completely and accurately as possible" (Ghazala, 2008, p.1). Munday believes that the process of translation "involves the changing of an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL)" (Munday, 2016, p.8).

The translation of the Holy Qur'an into different languages, especially English, has been and still is an issue of importance to translators from different religions and backgrounds, as well as the governments of some Islamic countries, for instance Saudi Arabia. The significance of this particular study stems from the fact there are not enough investigations into the quality of translations of words communicating key theological concepts, such as those that convey a sense of 'fear', or, indeed, other emotions. I will focus on words derived from the following roots since these are the most common in the Holy Qur'an: *x w f*, *x š y*, *r h b*, *r ħ b*, *š f q*, *f z ħ*, *r ħ b*, and *w j l*.

This introductory chapter presents the statement of the problem in Section 1.2, the motivation for choosing this particular topic in Section 1.3, the aims of the study in Section 1.4, research objectives in Section 1.5, research questions in Section 1.6, and expected contributions in Section 1.7, and expected limitations in Section 1.8. Finally, Section 1.9 presents an outline of remaining thesis structure

1.2 Statement of the Problem

Particularly given that the translation of the Holy Qur'an is growing, there is an urgent need to investigate and evaluate the quality of published translations. The fundamental goal of translation can be regarded as "the transformation of a text originally in one language into an equivalent text in a different language retaining, as far as possible, the content of the message and the formal features and functional roles of the original text" (Bell, 1991, p.xv). The researcher believes that there are many challenges professional translators encounter in the translation of the Holy Qur'an in attempting to achieve this goal. These challenges are especially evident in translating near-synonyms and words conveying a sense of 'fear', which are found with the following roots in the Arabic language: *x w f*, *x š y*, *r h b*, *r ħ b*, *š f q*, *f z ħ*, *r ħ b*, and *w j l*.

According to Dickins, Higgins, and Hervey a synonym is "a linguistic expression that has exactly the same range of denotative meaning as one of more other linguistic expressions"

(Dickins et al., 2017, p.296). Words having a sense of ‘fear’ with the selected roots can accordingly be generally categorised as near-synonyms, since they are close in meaning to one another, but have some denotative differences (see: Section 2.7.5).

To illustrate the difference between synonymity and near- synonymity, the two written Dutch verbs *vernietigen* and *vernielen*, which mean ‘to destroy, bring to nought’, seem to be identical in their denotative meanings (see: Section 2.7.5). They are, however, connotatively different (see: Section 2.6.2.4.2) especially in their associative meanings: the word *vernietigen* is basically being used in an abstract sense while *vernielen* referred to an act of physical destruction. The different uses of *vernietigen* and *vernielen* were not related to the nature of the real world in the nineteenth-century; they were related to the linguistic semantics of them (Dickins, 2014). This is what is meant by synonyms — word with different connotative meanings (different associative meaning in particular). It is crucial to highlight that a failure to take such differences in meaning into account may lead to shortcomings in translation. This is particularly the case when attempting to translate conceptually nuanced words, such as words conveying a sense of ‘fear’ found in in the Holy Qur’an.

The following example serves to illustrate some of the difficulties in translating words conveying a sense of ‘fear’ in the Qur’an even when certain that the basic sense of the ‘fear’ word is the same in all cases (as in the following example). The verbs *يُخَوِّفُ* - *yūxaūif*, *تَخَافُوهُمْ* - *taxafūhūm*, and *خَافُونَ* - *xafūni* share the root ف و خ - *x w f*, and the same core meaning (see: Section 4.2) of the word *خوف* - *xawf*. These verbs are translated differently by the seven selected translators as follows:

Table 1-1 Example 1.

{إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ} فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ} (Q.3:175)	
Yusuf Ali	It is only the Evil One that <u>suggests to you the fear</u> of his votaries: <u>Be ye not afraid of them</u> , but <u>fear Me</u> , if ye have Faith.

Irving	That was only Satan who <u>intimidated</u> his adherents. <u>Do not fear them</u> and [instead] <u>fear Me</u> , if you are believers!.
Sarwar	It is Satan who <u>frightens</u> his friends. <u>Do not be afraid</u> of them (enemies) but <u>have fear of Me</u> if you truly believe.
Saheeh International	That is only Satan who <u>frightens [you]</u> of his supporters. So <u>fear them not</u> , but <u>fear Me</u> , if you are [indeed] believers.
Abdel-Haleem	It is Satan who <u>urges you to fear</u> his followers; <u>do not fear them</u> , but <u>fear Me</u> , if you are true believers.
Hilali and Khan	It is only Shaitan (Satan) that <u>suggests to you the fear</u> of his Auliya (supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)), so <u>fear them not</u> , but <u>fear Me</u> , if you are (true) believers.
Arberry	That is Satan <u>frightening</u> his friends, therefore do not <u>fear them</u> ; but <u>fear you Me</u> , if you are believers.

The differences in translating the verbs يُخَوِّفُ - *yūxaūif*, تَخَافُوهُمْ - *taxafūhūm*, and خَافُونِ - *xafūni* in Q.3:175 in Table 1-1 shows the challenges encountered by the seven selected translators and highlights the need to evaluate the quality of the translations of words conveying a sense of 'fear' in the Holy Qur'an.

Similar issues are evident in translating words conveying a sense of 'fear' with different roots. The following examples highlight the differences in translating words conveying a sense of 'fear' with different roots which occur in one Holy Qur'anic verse.

Table 1-2 Example 2.

(إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعْى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ) (Q.38:22)	
Yusuf Ali	When they entered the presence of David, and he <u>was terrified</u> of them, they said: " <u>Fear</u> not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path.

Irving	Thus they burst in upon David so he was <u>startled</u> by them. They said: "Don't be <u>afraid</u> : [we are] two litigants, one of whom has injured the other; so judge correctly between us and do not act too stern. Guide us along the Level Road.
Sarwar	And entered where David was (praying). He <u>was frightened</u> , so they said, "Do not <u>be afraid</u> . We are only two disputing parties of which one of us has transgressed against the other. Judge between us with truth and justice and guide us to the right path.
Saheeh International	When they entered upon David and he <u>was alarmed</u> by them? They said, " <u>Fear</u> not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.
Abdel-Haleem	When they reached David, he <u>took fright</u> , but they said, 'Do not be <u>afraid</u> . We are two litigants, one of whom has wronged the other: judge between us fairly - do not be unjust- and guide us to the right path.
Hilali and Khan	When they entered in upon Dawood (David), he <u>was terrified</u> of them, they said: " <u>Fear</u> not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.
Arberry	When they entered upon David, and he <u>took fright</u> at them; and they said, ' <u>Fear</u> not; two disputants we are - one of us has injured the other; so judge between us justly, and transgress not, and guide us to the right path.

Table 1-3 Example 3.

(الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ) (Q.21:49)	
Yusuf Ali	Those who <u>fear</u> their Lord in their most secret thoughts, and who <u>hold</u> the Hour (of Judgment) <u>in awe</u> .
Irving	[All those] who <u>dread</u> their Lord even though [He is] Unseen. They are (also) <u>anxious</u> about the Hour.

Sarwar	Who <u>fear</u> their unseen Lord and are <u>anxious</u> about the Day of Judgment.
Saheeh International	Who <u>fear</u> their Lord unseen, while they are of the Hour <u>apprehensive</u> .
Abdel-Haleem	Those who <u>stand in awe</u> of their Lord, though He is unseen, and who <u>fear</u> the Hour.
Hilali and Khan	Those who <u>fear</u> their Lord without seeing Him, while they are <u>afraid of</u> the Hour.
Arberry	Such as <u>fear</u> God in the Unseen, <u>trembling</u> because of the Hour.

Table 1-4 Example 4.

(وَالْيَحْسَنِ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا) (Q.4:9)	
Yusuf Ali	Let those (disposing of an estate) have the same <u>fear</u> in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).
Irving	Let anyone <u>act cautiously</u> just as they themselves would <u>fear</u> to leave helpless offspring behind; let them heed God and speak in a proper manner.
Sarwar	Those who are <u>concerned</u> about the welfare of their own children after their death, should have <u>fear</u> of God (when dealing with the orphans) and guide them properly.
Saheeh International	And let those [executors and guardians] <u>fear</u> [injustice] as if they [themselves] had left weak offspring behind and <u>feared</u> for them. So let them fear Allah and speak words of appropriate justice.
Abdel-Haleem	Let those who would <u>fear</u> for the future of their own helpless children, if they were to die, show the same <u>concern</u> [for orphans]; let them be mindful of God and speak out for justice.
Hilali and Khan	And let those (executors and guardians) have the same <u>fear</u> in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right word.

Arberry	And let those <u>fear</u> who, if they left behind them weak seed, would be <u>afraid</u> on their account, and let them fear God, and speak words hitting the mark.
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Table 1-2

Table 1-3, and Table 1-4 provide examples of the distinct translations of words conveying a sense of ‘fear’. Each table presents a verse from the Holy Qur’an that involves words conveying a sense of ‘fear’. Each with a different root when employed, in addition to their translations by the selected translators in this study.

Table 1-2, involves the translations of words conveying a sense of ‘fear’ with the roots خ و ف - *x w f* (تَخَفَ - *taxf*) and ف ز ع - *f z ʿ* (فَزِعَ - *fafaziʿ*) in verse Q.38:22. It shows that the selected translators translate the word تَخَفَ - *taxf* as “fear” or “afraid”. However, translating the word فَزِعَ - *fafaziʿ* seems problematic, since the selected translators use five different English translations in rendering the meaning: “was terrified”, “startled”, “was frightened”, “was alarmed”, and “took fright”.

Verse Q.21:49 in Table 1-3, involves a word conveying the sense of ‘fear’ with the root, خ ش ي - *x š y* (يَخْشَوْنَ - *yaxšawna*) accompanied by a word with the root ش ف ق - *š f q* (مُتَشَفِّقُونَ - *mušfiqūna*). In translating the word يَخْشَوْنَ - *yaxšawna* the selected translators use three English words/phrases: “fear”, “dread”, and “stand in awe”. In translating the word مُتَشَفِّقُونَ - *mušfiqūna* six English translations are used to render the ST: “hold in awe”, “anxious”, “apprehensive”, “fear”, “afraid”, and “trembling”.

Table 1-4 sheds light on the differences in translating words conveying a sense of ‘fear’, where one word has the root خ و ف - *x w f* (خَافُوا - *xāfū*), while the other has the root خ ش ي - *x š y* (يَخْشَى - *yaxša*). It is noteworthy that some translators translate the word (خَافُوا - *xāfū*) using omission, while others use the English translations “fear”, “feared”, “concern” and “afraid”. In fact, three English forms are used to translate (يَخْشَى - *yaxšā*): “fear”, “act cautiously”, and “concerned”.

Considering Table 1-2, Table 1-3, and Table 1-4 as a whole, the English word ‘fear’ is used to translate the words خَافُوا - *xāfū*, يَحْشَن - *yaxša*, يَحْشَوْنَ - *yaxšawna*, مُشْفِقُونَ - *mušfiqūna*, and تَخَفَ - *taxaf*. ‘Fear’ is not used to translate the word فَزِعَ - *fafaziʿ*, which is translated in various ways by the different translators. These examples showcase the complexity of translating near-synonyms having a general sense of ‘fear’ in the Holy Qur’an, and the importance of investigating this phenomenon.

1.3 Motivation

To the researcher’s knowledge, previous studies on the quality of translating words conveying a sense of ‘fear’ are limited. The researcher as a Muslim respects the Holy Qur’an and is fascinated by Qur’anic language and lexical choices, especially the notion of fear, which bears deep theological significance in Islam. It is essential to highlight that worship in Islam is of five types: belief-centred, heart-centred, verbal, physical, and financial (Sufi, 2002). Sufi states that heart-centred worship pertains to deeds of the heart and is a type of worships a Muslim is conscientiously engaged in in their heart. Heart-centred worships involves fear of Allah (Sufi, 2002, p.95).

Sufi asserts that love, hope, and fear are the pillars of worship. This highlights the importance of the notion of fear since it is related to religion and considered a fundamental feature of worshipping Allah. It should be noted that fear is the highest degree of faith (see: Sufi, 2002, p.97-101). The following factors are also significant for this study:

1. Despite the increasing attention given to near-synonyms in translation of the Holy Qur’an, there are no studies focusing on investigating the quality of the translations of words conveying a sense of ‘fear’ having the following roots: خ و ف - *x w f*, ش ي - *x š y*, ر ه ب - *r h b*, ش ف ق - *š f q*, ف ز ع - *f z ʿ*, ر ع ب - *r ʿ b*, and و ج ل - *w j l*.
2. The number of Muslims around the world is increasing. In fact, more than 2.1 billion people identify themselves as Muslims and follow the Holy Qur’an. This number includes a large number of Arabic language speakers or readers but an even larger

number of non-Arabic language speakers or readers. According to Industry Arabic website Arabic is spoken by approximately 109 million people as a second language, while about 313 million people are native speakers¹.

3. Most Arabic-English dictionaries provide multiple English glosses of different words conveying a sense of 'fear' in Arabic, but do not distinguish clearly between different near-synonymous words or synonymous words having different connotations. This is evident in the translations of the words from the roots ف و خ - *x w f*, and ش ي خ - *x š y* in Hans Wehr's Dictionary of Modern Written Arabic, for which it provides the following glosses: 'fear', 'dread', 'afraid', 'apprehension', 'frightening', 'scaring', 'alarm', 'anxiety', 'anxious', 'timid', and 'timorous'.

The following are the entries in Wehr for the roots: ف و خ - *x w f*, and ش ي خ - *x š y* (Wehr, 1979):

خوف *kauf* fear, dread (من of); خوفاً *kaufan* for fear (من of), fearing (على for) *kīfa* fear, dread (من of) *kawwāf*, خواف *kawwāf*, خويف *kawīf* fainthearted, fearful, timid, timorous; coward, poltroon *akwaf* more timorous; more dreadful, more to be feared مخافة ان | dread ,fear *makāfa* مخافة (makāfatan) for fear that ..., afraid that .. مخاوف *makāwif* (pl. zu مخافة (fears, apprehensions, anxieties; horrors, dangers, perils تخويف *takwīf* and اخافة *ikāfa* intimidation, bullying, cowing, frightening, scaring. تخوف *takawwuf* fear, dread. خائف *kā'if* pl. خوف *kuwwaf* fearful, timid, timorous; scared, frightened, alarmed (من by); afraid (من of); anxious (على about), apprehensive (على for) مخوف *makūf* feared, dreaded; dangerous, perilous. مخيف *mukīf* fear-inspiring, frightful, dreadful, terrible, horrible. خشى *kašiya* a (*kašy*, خشية *kašya*) to fear, dread (° s.o., ه s.th., على for s.o. or s.th.), be afraid (° of) II to frighten, scare, terrify, alarm (° s.o.) V = I; VIII to be embarrassed; to be ashamed خشية *kašya* fear, anxiety, apprehension | من خشية

¹ <https://industryarabic.com/how-many-countries-speak-arabic/#:-:text=Did%20you%20know%20that%20Arabic,Arabic%20as%20a%20secondary%20language.>

kašyatan min for fear of اخشى *akšā* more timorous, more fearful; more to be feared. more frightening *kašyān* خشيان. f. خشيا *kaāyā*, pl. خشايا timorous, timid, anxious, apprehensive خاش *kāišin* timorous, timid, anxious, apprehensive.

4. The number of Arabic linguists who distinguish between words conveying a sense of 'fear' and provide a clear definition of each word is very limited (see Sections 4.2, 5.2, 6.2, 7.2, 8.2, 9.2, and 10.2,).

1.4 Aims of the study

By analysing the semantic features of words used in expressing a sense of 'fear' in Arabic, the Holy Qur'an and selected English translations, this study aims to investigate and evaluate the quality of the English translations of words conveying a sense of 'fear' and having the roots: خ و ف - *x w f*, خ ش ي - *x š y*, ر ه ب - *r h b*, ش ف ق - *š f q*, ف ز ع - *f z ʕ*, ر ع ب - *r ʕ b*, and و ج ل - *w j l*. The study explores whether the seven selected translators of the Holy Qur'an render the meaning of words conveying a sense of 'fear' accurately and consistently. It is hoped that this study will provide recommendations and suggestions which will be useful for better translations of 1) connotatively different synonyms and, 2) near-synonyms in the future.

1.5 Research objectives

The study aims to achieve the following objectives:

1. To analyse the connotative and denotative (see Sections 2.6.2.4.1 and 2.6.2.4.2) differences between the selected translations in translating words conveying a sense of 'fear' with the following roots: : خ و ف - *x w f*, خ ش ي - *x š y*, ر ه ب - *r h b*, ش ف ق - *š f q*, ف ز ع - *f z ʕ*, ر ع ب - *r ʕ b*, and و ج ل - *w j l*.
2. To investigate the quality of translation of 1) connotatively different synonymous words and 2) near-synonymous words conveying a sense of 'fear' and having the selected roots in these translations.
3. To explore translation accuracy and consistency in translating connotatively different synonymous words and near-synonymous words conveying a sense of 'fear' with the

roots: *x w f* - خوف - *x š y* - خش ي, *r h b* - رهب, *š f q* - شفق, *f z ğ* - فزع, *r ğ b* - رعب, and *w j l* - وجل in these translations.

4. To evaluate the translations of the selected words in relation to six authoritative exegeses of the Holy Qur'an.

1.6 Research questions

This study aims to answer the following questions:

1. What English words do the translators use to render the Holy Qur'anic words conveying a sense of 'fear' with the roots: *x w f* - خوف, *x š y* - خش ي, *r h b* - رهب, *š f q* - شفق, *f z ğ* - فزع, *r ğ b* - رعب, and *w j l* - وجل?
2. Do the seven selected translators reflect the denotative and connotative meanings, as given in authoritative Arabic and English dictionaries, of words conveying a sense of 'fear' and having the roots: *x w f* - خوف, *x š y* - خش ي, *r h b* - رهب, *š f q* - شفق, *f z ğ* - فزع, *r ğ b* - رعب, and *w j l* - وجل?
3. Are the seven selected translations accurate in translating words conveying a sense of 'fear' and having the roots: *x w f* - خوف, *x š y* - خش ي, *r h b* - رهب, *š f q* - شفق, *f z ğ* - فزع, *r ğ b* - رعب, and *w j l* - وجل?
4. Have the seven selected translators shown consistency in translating words conveying a sense of 'fear' and having the roots: *x w f* - خوف, *x š y* - خش ي, *r h b* - رهب, *š f q* - شفق, *f z ğ* - فزع, *r ğ b* - رعب, and *w j l* - وجل?

1.7 Expected contribution

Over the past few decades some significant academic studies have been conducted investigating and evaluating published translations of the Holy Qur'an. Some have focused on wider issues such as the translator's religious beliefs (Qudah-refai, 2014), or translation of the Holy Qur'an in the light of modern scientific knowledge (Abu-Milha, 2003). Others have dealt with rhetorical and discursive issues (AlMisned, 2001; Naseef, 2018). Only a limited number

of studies have been conducted to address specific lexical issues (e.g., Al-Azzam, 2005; Al Ghamdi, 2015). Given that words are central to language and translation, finding the appropriate equivalents for key words in the Holy Qur'an is essential to achieve an accurate and faithful translation of this religious text, and texts that discuss its content such as theological commentaries, Quranic exegeses, etc. The complexity of achieving a precise and faithful translation of religious texts emphasises the need to explore the linguistic accuracy of the translated texts.

Faithful translation of religious texts goes beyond literal meaning and involves capturing the sacredness, reverence, and spiritual impact of the ST in the TT (Pym, 2010). Nida and Taber believe that faithful translation is essentially about the message of a text rather than the form. It focuses on evoking the same responses in both ST and TT receptors. Receptors of both the original text and the target text should react emotionally and come to decisions and actions in the same manner (Nida and Taber, 1989, p.201).

Newmark states that faithful translation involves reproducing a TT which is identical to the ST in its contextual meaning conforming to the TL's grammatical structure. Faithful translation involves 'transfer' of certain cultural words or phrases from the ST into the TT in addition to preserving grammatical and lexical features in the ST in the TT. Newmark's faithful translation approach aims to convey the intentions of the ST writer and ST form, capturing the nuances and style of the ST (Newmark, 1998, p.46). Newmark distinguishes between faithful translation and semantic translation. Semantic translation conveys the meaning of the ST into the TT accurately but pays more attention to the TT than faithful translation. Semantic translation is more flexible than faithful translation and gives the translator more freedom and a chance for creativity. Faithful translation aims for 100% fidelity to the ST (Newmark, 1998, p.46).

In the translation of the Holy Qur'an, an approach combining aspects of Newmark's faithful translation and semantic translation seems most appropriate. The translator thus needs to consider the sense of the ST, the ST nuances, and the message in addition to paying significant attention to the message of the ST, aiming to smoothly transfer this message as

far as possible. This gives the translator some freedom since he/she focuses on the quality of both ST and TT. At the same time, the translator should aim for an accurate and consistent translation.

Fear, particularly of punishment in Hell in the Hereafter, is an important theme in the Holy Qur'an, and serves as a thematic contrast with hope for reward in heaven. The appropriate translations of terms reflecting fear is critical if Qur'an translations are to express the Islamic perspective on fear appropriately. To the researcher's knowledge there have only been a limited number of studies investigating the quality of translating words conveying a sense of 'fear', while no previous study has conducted a linguistic analysis of words conveying a sense of 'fear' derived from the roots: *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش ف ق - š f q*, *ف ز ع - f z ʕ*, *ر ع ب - r ʕ b*, and *و ج ل - w j l* based on Arabic lexicons, English dictionaries and Holy Qur'an commentaries. This study considers the translations of Arberry (1996), Hilali and Khan (1996), Yusuf Ali (2006), Abdel-Abdel-Haleem (2010), Sarwar (2011), Irving (2014), and Saheeh International (2020). Through its combination of lexical focus therefore, and breadth of examined STs and exegeses, this study seeks to make an original contribution.

This study will be particularly beneficial to the study of the Holy Qur'an and translation studies. The methodology of this study should be useful and applicable to exploring other key words in the Qur'an. The findings of this study will highlight the variations in meaning of fear in the Holy Qur'an and will draw the attention to semantic differences between the investigated words.

1.8 Expected limitations

As noted, this study is limited to words conveying a sense of 'fear' in the Holy Qur'an with the six roots: *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش ف ق - š f q*, *ف ز ع - f z ʕ*, *ر ع ب - r ʕ b*, and *و ج ل - w j l*. Due to limitations of time, it is impossible in this study to analyse all instances of words conveying a sense of 'fear' in the Holy Qur'an. The study will thus cover only 183 Qur'anic verses, selected randomly using Sketch Engine corpus tool. Furthermore, as noted,

the study will be limited to the following English translations of the Holy Qur'an: Arberry (1996), Hilali and Khan (1996), Yusuf Ali (2006), Abdel-Haleem (2010), Sarwar (2011), Irving (2014), and Saheeh International (2020). A brief overview of these translations and the rationale for selecting them is provided in Section 3.2.1.

1.9 Thesis structure

This study consists of 12 chapters. **Chapter 1**, as presented earlier, is a general introduction of the thesis. It furnishes the reader with a broad understanding of the study. It outlines the problem of the research, its motivation, aims, objectives, research questions, the contribution, limitations of the study and a brief outline of each chapter. **Chapter 2** presents an overview of the literature. It focuses on some issues related to the translation of meanings in the Holy Qur'an. It then presents the concept of emotions in general and emotions in the Holy Qur'an in particular. It also has a brief section on words related to *fear* in English dictionaries, in addition to providing an overview of some previous studies focuses on translating words conveying a sense of 'fear' in the Holy Qur'an. It touches upon some key linguistic issues particularly pertinent in relation to the Holy Qur'an and presents some of the meaning theories in translation studies (i.e., those of Nida, Leech, Baker, Dickins, Hervey and Higgins, and Dickins), followed by a comparative analysis of meaning categories proposed by these scholars. It provides a brief linguistic presentation of some basic denotative relationships and semantic field theory. **Chapter 3** sheds light on the process of data selection and corpus design. It provides the reader with a brief historical background of the selected seven translations and six exegeses of the Holy Qur'an and highlights the rationale of this selection. This is followed by highlighting the theoretical approaches of meaning adopted in study. It finally presents the corpus-based methodology adopted in this study.

The following chapters are devoted to linguistically analysing words conveying a sense of 'fear' in the Holy Qur'an. Each root is presented in a separate chapter, with a number of subsections providing linguistic analyses of the translations of words conveying a sense of 'fear' with the

given root: **Chapter 4**, خ و ف - xwf ; **Chapter 5**, خ ش ي - $xšy$; **Chapter 6**, ر ه ب - rhb . **Chapter 7**, ش ف ق - $šfq$; **Chapter 8**, ف ز ع - $fzʕ$; **Chapter 9**, ر ع ب - $rʕb$; and **Chapter 10**, و ج ل - wjl .

Each chapter concludes with a brief section summarising the main findings of the given chapter. **Chapter 11** presents the second type of data analysis in this study; experiencer and agent/source semantic analysis. It shed lights on the semantic roles of the ST, presents an analysis of agent/source semantic reference of the data, an analysis of experiencer semantic reference, and a brief conclusion of the chapter. **Chapter 12** provides a synopsis of the study. It includes the findings and implications of the study. Additionally, it offers recommendations for future translations and suggestion for future studies.

Chapter 2 Literature review

2.1 Introduction

Since the data of this study are extracted from the Holy Qur'an, it is important to briefly introduce some issues related to the Holy Qur'an and its translation. This chapter presents a general introduction to the Holy Qur'an and its English translation in 2.2.1 and 2.2.2. Section 2.3 delves into the translatability of the Holy Qur'an. The chapter briefly presents the concept of emotion within psychological literature in 2.4. This is followed by a consideration of emotions in the Holy Qur'an in 2.4.1, to support the chapter's specific exploration of the words related to 'fear' in English dictionaries in 2.4.2, review of previous studies on the translations of words conveying a sense of 'fear' in the Holy Qur'an in 2.5. This chapter then focuses on linguistic semantics and highlights the key points of the semantic approach which will be used in this study. It presents some key linguistics issues in Holy Qur'an analysis and translation, shedding light on meaning in 2.6.1. It highlights some general approaches to meaning in 2.6. It considers meaning in general in 2.6.1, followed by meaning according to Nida in 2.6.2.1, meaning according to Leech in 2.6.2.2, meaning according to Cruse and Baker in 2.6.2.3, meaning according to Dickins, Hervey and Higgins, and meaning according to Dickins. Then, it presents a comparison of meaning categories in Nida, Leech, Baker, Dickins, Hervey, and Higgins, and Dickins. This is followed by a discussion of the basic denotative relationships in 2.7. Finally, the chapter presents semantic field theory in 2.8.

2.2 The Holy Qur'an and its English translations

Section 2.2.1 provides a general introduction to the Holy Qur'an as a theological text. Section 2.2.2 presents an overview of the history of translation efforts of the Holy Qur'an, particularly into English.

2.2.1 Introduction to the Holy Qur'an

The Holy Qur'an is the Islamic holy book, the literal word of Allah. It was revealed by the angel Gabriel to the Prophet Muhammad (PBUH) to spread the word of Allah to all mankind.

According to Muslim scholars the revelation of the Holy Qur'an started in 610 AD. The Holy Qur'an consists of 114 chapters of varying length. Some of the Holy Qur'anic chapters were revealed in Mecca before the migration of the Prophet Muhammad (PBUH) to Medina, and as such they are called Meccan, while the others were revealed in Medina after the migration, and as such they are called Medinan. The first Qur'anic chapter revealed to the Prophet Muhammad (PBUH) was سورة العلق - *sūrat al-ʿAlaq* (The Clot). Muslim scholars believe that the revelations of the Holy Qur'an continued to be sent to the Prophet Muhammad (PBUH) until shortly before his death.

It's present recorded state is considered *tawatur*² - تواتر in its precise meaning and wording, in both verbal and written form (Abdul-Raof, 2001)(Denffer, 1949, p.6). Hasanuddin says that the Holy Qur'an is:

A collection of messages received by Prophet Muhammad (PBUH) direct from Allah; which he delivered under divine direction, to those around him and through them to the entire humanity. The Book is guidance from Allah for the mankind. It contains revelations received by Prophet Muhammad (PBUH) from Allah during a period of about 23 years. (as quoted in Al-Jabari, 2008, pp.16-17)

This process is described in the Holy Qur'an itself in the following terms:

{وَكَذَلِكَ أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا} (Q.20:113)

{Thus have We sent this down - an Arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him)} (Q.20:113)³.

The Holy Qur'an was revealed in the Arabic language, so Muslims who can read and understand Arabic are able to read and understand its meanings. Presently however, the number of Muslims who are not Arabic speakers or readers is more than eighty percent of

² *Tawatur* "is a term used to describe a report related by more than one person, then handed down by so many separate chains of narrators that it would be impossible for them to have colluded in falsification" (Al-Alwani and Nancy, 2011, p.157).

³ Yusuf Ali's translation.

Muslims (Alduhaim, 2021, p.76). Without translations then, they cannot read or understand the Holy Qur'an (cf. section 1.3), which has produced a concerted effort to produce accurate and faithful translations of the Holy Qur'an into different languages (Mohammed, 2005, p.1).

2.2.2 Translation of the Holy Qur'an

There is an ongoing debate on the beginnings of Arabic translation. Some historians believe that Arabic translation existed during the pre-Islamic era. Since Arabs used to travel from the Arabian Peninsula to Bilad Al-Sham (the Levant), Ethiopia, and Yemen for trade in what were called 'the journeys of summer and winter', which implied their need to communicate with different people using different languages such as Greek, Ge'ez (Ethiopian), and Persian (Abdo Rababah, 2015, p.124).

The Arabic translation movement flourished in the early Islamic period because of the Arabs' need to communicate with others to spread the message of Islam *الدعوة - Da'wah*. In fact, the Prophet Muhammad (PBUH) encouraged his companions to learn foreign languages. Thus, Zaid bin Thabet, for example, learnt Hebrew and Syriac to be able to communicate with non-Arabic speakers and played a significant role in translating the letters sent by the Prophet Muhammad (PBUH) to different rulers to spread the message of Islam and vice versa (Mehawesh, 2014, p.685).

The first translation of a portion of the Holy Qur'an took place during the time of the Prophet Muhammad (PBUH). Fatani asserts that Abu Sufyan reported that the Prophet Muhammad (PBUH) sent a letter to Heraclius (the Byzantine emperor). The letter included a passage from the Holy Qur'an, which was translated (Leaman, 2006, p.666). Another incident where of translating some verses of the Holy Qur'an is evident from historical record is when Muslims recited and translated *سورة مريم - sūrat Mariam* (the Virgin Mary) for the Emperor Negus of Abyssinia (Leaman, 2006, p.666). According to Fatani the oldest translation of the full text of the Holy Qur'an was into Persian, which was completed during the times of the Rightly Guided

Caliphs (632AD – 661AD) by Salman Al-Farisi, a companion of the Prophet Muhammad (PBUH) as cited in Leman (2006, p.666).

The translation of the Holy Qur'an is not just important for individuals. Countries and governments in the Muslim world have supported the Holy Qur'an's translation by establishing specialised centres such as: King Fahd Glorious Qur'an Printing Complex in Medina, Kingdom of Saudi Arabia, which is the largest Holy Qur'an printing complex in the world; Nasyrul Qur'an in Putrajaya, Malaysia which is the second largest Holy Qur'an printing centre in the world; and Mohammed Bin Rashid Holy Qur'an Printing Centre in Dubai, the United Arab Emirates.

2.3 Translatability of the Holy Qur'an

The translatability or untranslatability of the Holy Qur'an is an issue of debate which stems from the sensitivity of the Holy Qur'an as a guiding religious text, and the awareness of its unique stylistic and semantic features. Jackson (1984, pp.104-105) summarises Al-Jahiz's justification of the untranslatability of the Holy Qur'an on the grounds of translators' inability to produce a translation of the Holy Qur'an which is attentive to the uniqueness of the language of the Holy Qur'an:

... And how should the translator be made aware of the workings of the rhetorical devices, simile, and paronomasia? How will he be made to know what divine revelation is? What about metonymy? Will he know the dividing line between pernicious and deliberately doubt-inducing prattle and that which is more innocent, even comical in its nature? And what about the differences between restricted, unrestricted, and abridged speech? How do we induce him to know the syntactical structure of the language, the habits and customs of the people and their means and methods of reaching accord? These are but a few of many things to be considered. And whenever the translator is ignorant of or insensitive to any one of these things, he will commit errors in interpreting religious texts. And error in religion is more detrimental than error in mathematics, crafts – manship, philosophy, chemistry, and some of the livelihoods by which mankind earns its sustenance. (translated by Jackson 1984, pp.104-105).

The Holy Qur'an has a distinctive linguistic style and rhetorical structure which presents difficulties in translating it into English. The intricate linguistic and rhetorical features of the book make the translation task frustrating and challenging (Abdel-Raof, 2001, p.39). Accordingly, attempts to produce an accurate translation of the Holy Qur'an are often considered written interpretations (*Tafsīr*) of its meaning in the given target language. In such efforts however, there is a need for maintaining trustworthy translations and preserving an Islamic viewpoint (Irving, 1985, xxi).

The untranslatability of the Holy Qur'an stresses the uniqueness of the Holy Qur'anic text and highlights the impossibility to produce a translation of the Holy Qur'an which is equivalent to the source text and reflects all the linguistic features of the Holy Qur'an. Therefore, translation's of the Holy Qur'an should strive for both linguistic fidelity and an Islamic viewpoint, attempting to make the message of the Holy Qur'an accessible and representative for non-Arabic speakers. Furthermore, reflecting the challenges involves, studies and criticism of the translations of the Holy Qur'an keep growing in different fields – translation studies as well as Islamic and Qur'anic studies.

2.4 Emotions

The definition of emotions is a subject of debate, and no specific definition has been agreed on. Dictionaries define 'emotion' in various ways. The following are illustrative, but non-exhaustive, examples. The Oxford English Dictionary defines emotion as "a strong feeling, such as love, fear, or anger; the part of a person's character that consists of feelings" (Anon, 2010). Similarly, Cambridge Dictionary defines it as "(a) strong feeling, such as of love, anger, fear, etc.". Dictionary.com⁴ defines 'emotion' as:

⁴ Dictionary.com: <https://www.dictionary.com/browse/emotion> accessed on 07/05/2023.

An affective state of consciousness in which joy, sorrow, fear, hate, or the like, is experienced, as distinguished from cognitive and volitional states of consciousness.

Any of the feelings of joy, sorrow, fear, hate, love, etc.

Any strong agitation of the feelings actuated by experiencing love, hate, fear, etc., and usually accompanied by certain physiological changes, as increased heartbeat or respiration, and often overt manifestation, as crying or shaking.

An instance of this.

Something that causes such a reaction: the powerful emotion of a great symphony.

Young states that “almost everyone except the psychologist knows what an emotion is ... The trouble with the psychologist is that emotional processes and states are complex and can be analysed from so many points of view that a complete picture is virtually impossible. It is necessary, therefore, to examine emotional events piecemeal and in different systematic contexts” (Young, 1973, p.749). In 1981 Kleinginna and Kleinginna presented more than 92 different definitions of emotion (Kleinginna and Kleinginna, 1981, p.1). Cabanac believes that an emotion is “any mental experience with high intensity and high hedonic content” (Cabanac, 2002, p.2). Given the huge number of different definitions of emotion, Bauer concludes that there is no scholarly consensus about how to define ‘emotion’ (Bauer, 2017, p.3).

In the light of the scholarly and dictionary definitions of emotion presented above, the study adopts the following definition of ‘emotion’:

Any intense conscious mental experience of positive or negative feeling which a person may experience; an individual feeling such as fear, love, hate, joy, happiness, disgust etc... or a mixture of feelings such as hate and disgust or love and happiness. These feelings may have a physical corollary such as: crying, laughing, shaking, sweating, or rapid heartbeat.

The scope of this study involves identifying the emotion of fear and analysing the different semantic nuances of fear (الخوف – *alxawf*, الخشية – *alxašyah*, الرهبة – *alrahbah*, الفزع – *alfazaʿ*, الرعب – *alruʿb*, and الوجل – *alwajal*) in relation to one another. It attempts to distinguish between the six selected roots conveying a sense of ‘fear’, and to evaluate their translations in terms of accuracy, clarity, and consistency. Additionally, it provides some recommendations and suggestions for future translations of the Holy Qur’an.

2.4.1 Emotions in the Holy Qur’an

The Holy Qur’an explains the nature of human behaviour in the light of Islamic morals in different verses. Emotions are an indispensable part of human nature; thus there are many words in the Holy Qur’an reflecting different emotions, such as fear, love, joy, happiness, sense of mercy, pleasure, grief, anger, shame, and hatred. Consider, for example, the Holy Qur’anic verse {فَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ} “So let not their speech, then, grieve you (O Muhammad SAW). Verily, We know what they conceal and what they reveal” (Hilali and Khan’s translation) (Q.36:76), which is addressed to the Prophet Muhammad (PBUH). In this verse يحزنك “grieve you” is an example of an expression of human emotion, specifically the Prophet’s (PBUH). Al-Shawkani (2007, pp. 1232-1233). explain this as cited below:

وإن النهي لرسول الله صلى الله عليه وسلم عن التأثر لما يصدر منهم ... ويجوز أن يكون المراد بالقول المذكور هو قولهم إنه ساحر، وشاعر، ومجنون.

To provide context, the disbelievers of Makkah accused him of being a poet, sorcerer, and magician, which hurt the Prophet (PBUH), so Allah addressed him in this verse telling him not to grieve about what the disbelievers of Makkah were saying about him.

Another example concerns the emotion of *faraḥ* (joy) فليفرحوا {فَلْيُفْرِحُوا} “Say: ‘In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur’an); - therein let them rejoice.’ That is better than what (the wealth) they amass” (Q.10:58) (Hilali and Khan’s translation). This verse is addressed to the Prophet Muhammad (PBUH), as explained by Ibn Kathir (1983, p.275), “ أي بهذا الذي جاءهم من الله من الهدى ودين الحق فليفرحوا، فإنه أولى ما ”

”يفرحون به“ which can be explained as, to tell those people who prefer life over the Hereafter to make their greatest joy and happiness by the grace of Allah for this religion and His mercy, etc.

Bauer presents a frequency list of the commonest words describing emotions in the Holy Qur'an based on the word's root, from most to least frequent. These are as follows:

1. **Fear:** 337 times; with root وق ي - *w q y* 165 times, with the root خ و ف - *x w f* 124 times, and with the root خ ش ي - *x š y* 48 times.
2. **Mercy/Compassion:** 327 times with the root م ح م - *r ḥ m*.
3. **Happiness/Rejoicing/Granting joy/Bringing glad tidings:** 179 times; with the root ب ش ر - *b š r* meaning 'bring glad tidings' 84 times, with the root م ت ع - *m t ʿ* meaning 'grant', 'bestow', 'provide a provision/joy' 70 times, with the root ف ر ح - *f r ḥ*, meaning 'rejoicing' 22 times, with the root س ر - *s r r*, meaning 'happy' 3 times.
4. **Love:** 124 times; with the root ح ب - *ḥ b b* 95 times, and with the root و د - *w d d* 29 times.
5. **Pain:** which is to be understood to include spiritual as well as physical pain is mentioned 75 times with the root أ ل م - *ʾ l m*.
6. **Pleasure:** 73 times with the root ر ض و - *r ḍ w*.
7. **Grief:** 42 times; with the root ح ز ن - *ḥ z n*.
8. **Anger:** 39 times; with the root غ ض ب - *ġ ḍ b* 24 times, with the root غ ي ض - *ġ y ḍ* 11 times, and 4 times with the root س خ ط - *s x ṭ*.
9. **Shame/Humiliation:** 28 times; with the root و ه ن - *w h n* 24 times, and with the root م ه ن - *m h n*, meaning 'despised' 4 times.
10. **Hatred,** 18 times; with the root ك ر ه - *k r h* meaning 'hatred' rather than 'compulsion'.
11. **Weeping:** 7 times with the root ب ك ي - *b k y*. While weeping is not in itself an emotion it is indicative of the emotions of grief or sorrow.

12. **Laughter:** 6 times with the root ض ح ك - *ḍ ḥ k*. While laughter is not in itself an emotion it is indicative of the emotions of pleasure, happiness or joy.

(cf. Bauer, 2017, pp.3-4)

According to Ohlander The general idea of fear in the Holy Qur'an ranges from "slight apprehension to outright terror" and "from guarded conduct to God-fearing piety" this is expressed in words with the following roots; with root ر و ع - *r w ʿ*, with root ر ع ب - *r ʿ b*, with root ف ز ع - *f z ʿ*, with root ر ه ب - *r h b*, with root ش ف ق - *š f q*, with root ح ذ ر - *ḥ ḏ r*, with root خ ش ي - *x š y*, and with root و ق ي - *w q y*. (cf. Ohlander, 2005, P.141).

The high frequency of words conveying a sense of 'fear' in the Holy Qur'an is indicative of the need to understand words conveying a sense of 'fear' properly for the purposes of translation. It is worth mentioning that words conveying a sense of 'fear' may have different objects of fear, for instance: fear of Allah, fear of people, fear of danger, or fear of an enemy.

2.4.2 Words related to 'fear' in English dictionaries.

The Oxford English Dictionary⁵ defines the word 'fear' as follows:

Fear, n.¹

1. In OE.: A sudden and terrible event; peril.
2. A. The emotion of pain or uneasiness caused by the sense of impending danger, or by the prospect of some possible evil. B. personified. C. An instance of the emotion; a particular apprehension of some future evil. D. A state of alarm or dread.
3. This emotion viewed with regard to an object; the state of fearing (something). A. Apprehension or dread of something that will or may happen in the future. B. esp. in phrase for fear, where in mod. use the sense of the n. is often weakened; thus for fear of = 'in order to avoid or prevent'; for fear that or lest (also colloq. with ellipsis of the conj.)= 'lest'. C. Apprehensive

⁵ <https://www.oed.com/oed2/00083015;jsessionid=3DC39204AB58F4737AC15CA47651324D> Date accessed: 07/05/2023.

feeling towards anything regarded as a source of danger, or towards a person regarded as able to inflict injury or punishment. D. A mingled feeling of dread and reverence towards God (formerly also, towards any rightful authority). E. Phrases: to put (occas. rub) the fear of God into, to terrify (into submission); without fear or favour, impartially.

4. Solicitude, anxiety for the safety of a person or thing. Also in phrase (for, in) fear of one's life.
5. In various objective senses. A. Ground or reason for alarm. Chiefly in phrase (there is) no fear; now often used as an exclamation. The usual sense of no fear is now 'not likely', 'certainly not'. B. Intimidation. Obs. C. Capability of inspiring fear, formidableness. D. An object of fear; something that is, or is to be, feared. In the Bible occas. by a Hebraism, the object of (a person's) religious reverence, the God of (his) worship.
6. Comb. a. objective with adj. as fear-free; with pr. pple., as fear-inspiring; b. instrumental with pa. pples., as fear-broken, fear-created, fear-depressed, fear-driven, fear-dulled, †fear-fled, fear-froze, fear-palsied, fear-pursued, fear-shaken, fear-shook, fear-smitten, fear-stirred, fear-stricken, fear-spurred, fear-surprised, fear-tangled, fear-taught; fear-blast v., to blast (a person) with fear; fear instinct, the instinctive tendency to be afraid; fear paroxysm, a paroxysm caused by fear; fear-struck, -strucken, struck with or overwhelmed by fear; fear-worship, worship resulting from fear.

Cambridge English Dictionary⁶ defines the word fear as follows:

Fear (n) is "an unpleasant emotion or thought that you have when you are frightened or worried by something dangerous, painful, or bad that is happening or might happen". Fear (v) is "to be frightened of something or someone unpleasant" or "to be worried or frightened that something bad might happen or might have happened".

The Longman Dictionary of Contemporary English, for comparison, provides the following:

Fear (n) 1 an unpleasant feeling of being frightened or worried that something bad is going to happen. 2 for fear of/ for fear that: because you are worried

⁶ <https://dictionary.cambridge.org/dictionary/english/fear> date accessed 07.05.2023.

that you make something happen. ... Fear (v) 1 a word meaning to feel frightened or worried that something bad may happen. 2 fear the worst: to think that the worst possible thing has happen or might happen. 3 to be afraid of someone and what they might do because they are very powerful. 4 fear for: to feel worried about someone because you think they might be in danger. 5 I fear: [formal] used when telling someone that you think that something bad has happened or is true. ...

It is possible to gain a general idea about the word fear and fear-related words in English from *A Frequency Dictionary of Contemporary American English Word Sketches, Collocates, and Thematic Lists*, which presents a list of the 5,000 most common words in American English (unfortunately, the equivalent book for British English is not due to appear until November 2023). It lists the noun fear as the 1005th most common word, while the verb form of fear is the 1681st most common word in American English, afraid ranks as the 1404th most common word in American English (Davies, 2010, pp.62, 84, 98).

In conclusion, understanding the emotion of fear within the Holy Qur'an is significant to this study. Notably, the frequent mention of 'fear' in the Holy Qur'an, with different roots, highlights its centrale role in human behaviour. Accordingly, Bauer's (2017) analysis of fear in the Holy Qur'an with varying roots justifies the necessity for nuanced understanding and accurate translation of words conveying a sense of 'fear' in the Holy Qur'an. Additionally, exploring the English definitions of fear from the Oxford Dictionary and Cambridge English Dictionary offered valuable insights into the nuanced meanings associated with fear.

Since this study delves into the English translations of words conveying a sense of 'fear' in the Holy Qur'an a comprehensive understanding of fear in English, and Arabic, particularly in the Holy Qur'an becomes fundamental to successfully achieve the objectives of this study.

2.5 Previous studies on the translation of words conveying a sense of 'fear' in the Holy Qur'an

While the quality of translations conveying a sense of 'fear' has garnered limited attention from academics and researchers, this section highlights the few previous studies addressing issues surrounding the translation of 'fear' and its near-synonyms in the Holy Qur'an. In this section, I am particularly interested in illustrating the importance of synonymy and how previous studies have dealt with this issue. This review will be presented in chronological order starting with the oldest study.

El-Magazy's (2004) study aims to identify the difficulties in translating the Holy Qur'an and to evaluate the quality of rendered meaning at the micro-textual level in the Holy Qur'an. This study focuses on four issues in سورة الأنعام - *Sūrat Al-Anʿām* (The Cattle): translation of proper names, translation Islamic concepts, translation of words with multiple senses, and (most importantly for this study) translation of near-synonyms. El-Magazy selected nine English Qur'an translations to conduct this study based on three different categories.

1. Non-Muslim translators:
 - a) Sale, G (1888): *The Koran*.
 - b) Rodwell, J. M. (1933): *The Koran: Translated from the Arabic*.
 - c) Arberry, Arthur J. (1998): *The Koran: Interpreted*.
 - d) Dawood, N. J. (1999): *The Qur'an: Arabic Text with a New Translation*.
2. Translation by Qadyānī⁷ group:
 - a) Khan, Muhammad Zafrullah (1971): *The Qur'an: Arabic Text with a New Translation*.
3. Muslim translators:
 - a) Pickthall, M. M. (1994): *The Meaning of the Glorious Qur'an: An Explanatory Translation*.
 - b) Ali, A. Yusuf (1983): *The Holy Qur'an: Text, Translation and Commentary*.

⁷ The Qadyānī group, also known as the Aḥmadiyyah, was founded by Mizra Ghulam Ahmad in 1898. He claimed that he received a revelation from Allah, and as such much of the Muslim community considers the Qadyānī group as "a danger to its solidarity", and a non-Islamic group (Kidwai, 1987, pp.66-71).

- c) Al-Hilali and Khan (1996): *The Nobel Qur'an: English Translation of the Meaning and Commentary*.
- d) Asad M. (1980) *The Message of the Qur'an: Translated and Explained*.

This study consults the following eight Qur'anic exegeses:

1. *Tafsīr Al-Manar* by Rashid Rida.
2. *Tafsīr Al-Tabari*.
3. *Tafsīr Ibn Kathir*.
4. *Tafsīr Al-Alusi*.
5. *Tafsīr Al-Zamakhshari*.
6. *Tafsīr Al-Baydhawi*.
7. *Tafsīr Al-Razi*.
8. *Iḥrab Al-Qur'an wā bayānuh* by Muhyi Al-Din Darwish.

It also refers to 11 Arabic dictionaries as follows:

1. *Lisan Al-Ḥarab*.
2. *Al-Muḥjam Al-Wasiṭ*.
3. *Al-Mawrid*.
4. *Muḥjam Alfāḍ Al-Qur'an Al-Karim*.
5. The Hans Wehr Dictionary of Modern Written Arabic.
6. The Concise Oxford Dictionary.
7. The Concise Oxford Thesaurus.
8. The New Penguin English Dictionary.
9. The New Penguin Thesaurus.
10. Merriam- Webster's Dictionary of Synonyms.
11. The Wordsworth Encyclopaedia of World Religions.

It is important to note that, El-Megazy investigates the quality of translating near-synonyms in five examples from سورة الأنعام - *Sūrat Al-Anḥām* (The Cattle) as follows:

Example 1:

{وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبِأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ} (Q.6:42). El-Megazy presents the analyses of this example in two stages; first, comparing the different translations of البِأْسَاءِ - *Al-ba'sā'* and الضَّرَّاءِ - *Al-ḍarā'* to one another and to ST. Second, comparing the transfer of the coupled near-synonyms and their special order in the TTs to ST.

Table 2-1 (البأساء - *Al-ba'sā'*) translation according to El-Megazy (2004).

البأساء <i>Al-ba'sā'</i>	Translator	Translation
	Sale, Rodwell	Trouble[s]
	Pickthall	Tribulation
	Ali	Suffering
	Arberry	Misery
	Dawood	Calamities
	Khan	Poverty
	Asad	Misfortune
	Hilali and Khan	Extreme poverty (or loss of wealth)

Table 2-1 highlights that the nine translators show disagreement in translating البأساء - *Al-ba'sā'*. In fact, eight English translations are used across the nine texts to render the sense of البأساء - *Al-ba'sā'*. El-Megazy sheds light on the nuanced differences between 'trouble[s]', 'tribulation', 'suffering', and 'misery' which reflect the condition of being afflicted by bad circumstances more than reflecting the given affliction itself. El-Megazy suggests that translating البأساء - *Al-ba'sā'* as 'calamities' represents the sense present in the ST, since 'calamities' reflects the hardship of external circumstances that might afflict an individual or a community, and focuses on the cause of البأساء - *Al-ba'sā'* rather than the state of it.

Table 2-2 shows the translations of الضراء - *Al-ḍārā'* by the selected translators in El-Megazy's study.

Table 2-2 (الضراء - *Al-ḍārā'*) translation according to El-Megazy (2004).

الضراء <i>Al-ḍārā'</i>	Translator	Translation
	Sale, Pickthall, Ali, Khan	Adversity
	Rodwell	Straits
	Arberry, Asad	Hardship
	Dawood	Misfortune
	Hilali and Khan	Loss in health (with calamities)

In translating الضراء - *Al-dārā'* the translators show less variance, as highlighted in Table 2-2. However, some of the selected translators in this study reflect senses of different levels of suffering and stress by translating الضراء - *Al-dārā'* as 'adversity', 'misfortune', 'hardship', and 'straits'. Yet, El-Megazy believes that both 'adversity' and 'misfortune' reflect the overall sense of الضراء - *Al-dārā'*.

Moving to El-Megazy's second stage of analysis, it is argued that among the translations in Table 2-1 and 2-2 'calamities and misfortunes' by Dawood, and 'poverty and adversity' by Khan, capture the meaning of the ST and maintain the coupled near-synonyms order.

Example 2:

الصالحون - *Al-ṣāliḥūn* and المحسنون - *Al-mūḥsinūn* in;

{وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ} (Q.6:84) and {وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ} (Q.6:84).

Table 2-3 المحسنون - *Al-mūḥsinūn* translation according to El-Megazy (2004).

	Translator	Translation
المحسنون <i>Al-mūḥsinūn</i>	Sale, Rodwell, Dawood	The righteous
	Pickthall	The good
	Ali, Arberry, Khan, Asad	Good-doers
	Hilali and Khan	<i>Al-mūḥsinūn</i> (the good-doers)

El-Megazy claims that all four translations in Table 2-3 convey the general sense of the ST yet the translators focus on rendering the type of the act rather than rendering the way of this act as in the ST.

The translations of الصالحون - *Al-ṣāliḥūn* are highlighted in Table 2-4.

Table 2-4 الصالحون - *Al-ṣāliḥūn* translation according to El-Megazy (2004).

	Translator	Translation
الصالحون <i>Al-ṣāliḥūn</i>	Sale, Dawood	Upright men
	Rodwell	Just persons

	Pickthall, Ali, Arberry, Khan, Hilali and Khan, Asad	The righteous
--	--	---------------

According to El-Megazy all the selected translators successfully reflect the general sense of الصالحون - *Al-ṣāliḥūn*. The words الصالحون - *Al-ṣāliḥūn* and المحسنون - *Al-mūḥsinūn* refer to the same group of people ('prophets') according to El-Megazy. Yet, each word reflects criteria which distinguish الصالحون - *Al-ṣāliḥūn* from المحسنون - *Al-mūḥsinūn*. Accordingly, all the selected translators could not distinguish between these near-synonyms, in addition to some overlapping and repetition.

Example 3:

طين - *tīn* in (Q.6:2) {هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّىٰ عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ} and صلصال - *ṣaṣal* in (Q.55:14) {خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ}. The analysis shows that all nine translators use the word 'clay' to translate both طين - *tīn* and صلصال - *ṣaṣal*. The researcher believes that using the word 'clay' to render both words leads to misinformation.

Example 4:

In this example, El-Megazy examines a set of near-synonyms; (i) خلق - *xalaq*, (ii) جعل - *jaʿal*, (iii) فطر - *faṭar* and (iv) بدع - *badīʿ*.

{الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ} (Q.6:1)

In translating the word خلق - *xalaq* the selected translators in El-Megazy's study show an overall agreement on translating خلق - *xalaq* as 'created', while rendering the meaning of جعل - *jaʿal* seems problematic as Table 2-5 highlights.

Table 2-5 جعل - *jaʿal* translation according to El-Megazy (2004).

	Translator	Translation
جعل <i>jaʿal</i>	Sale, Rodwell, Dawood	Ordained
	Pickthall, Arberry	Appointed
	Ali, Khan	Made
	Hilali and Khan	Originated
	Asad	Brought into being

Al-Megazy asserts that the translators show diversity in rendering the sense of جعل - *jaʿal* which highlight the difficulties the translators face in translating near-synonyms in the Holy Qur'an. Additionally, the study reveals that three English translations are used by the selected translators to render the sense of فطر - *faṭar* as presented in Table 2-6.

Table 2-6 فطر - *faṭar* translation according to El-Megazy (2004).

فطر <i>faṭar</i>	Translator	Translation
	Sale, Rodwell, Pickthall, Ali, Dawood, Khan, Hilali and Khan	Created
	Arberry	Originated
	Asad	Brought into being

El-Megazy's analysis shows that some translators use the word 'created' in translating فطر - *faṭar*, which does not reflect the contrastive components of the word. However, the study claims that the translations of خلق - *xalaq*, جعل - *jaʿal*, and فطر - *faṭar* may lead to confusion.

The last word to examine in this set of near-synonyms is the word بديع - *badīʿ* which I will highlight in table 2-7.

Table 2-7 بديع - *badīʿ* translation according to El-Megazy (2004).

بديع <i>badīʿ</i>	Translator	Translation
	Sale, Rodwell	The Maker
	Pickthall, Khan, Asad, Hilali and Khan	The Originator
	Arberry, Dawood	The creator
	Ali	To Him due the primal origin of...

The study shows that two approaches are used in translating the word بديع - *badīʿ*; paraphrasing in the case of Ali, and one-word rendition in the cases of the other selected translators. It highlights the issue of inconsistency in translating the previously presented set of near-synonyms.

Example 5:

The last near-synonyms case examined by El-Magazy is the two near-synonyms المجرمين - *al-mujrmīn* and الضالمين - *aḍālmīn*. The word المجرمين - *al-mujrmīn* in the following verses.

- {وَكَذَلِكَ نَقُصِّلُ آلَآئَاتِنَا وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ} (Q.6:55).

- {وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ} (Q.6:123).
- {فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَتْ سَعَةً وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمَجْرِمِينَ} (Q.6:147).

According to El-Magazy, the selected translators show a great diversity in their translations. Thus, Sale, Rodwell, and Arberry are consistent in translating the word *المجرمين* - *al-mujrmīn* in all three occurrences. Unlike the rest of the selected translators who use different translations in rendering *المجرمين* - *al-mujrmīn* in these three verses. While, in translating the word *الضالمين* - *alḍālmīn* the translators opt to use three approaches. First, some opt to use a single-word translation, second, the use of a loan word in addition to a descriptive glossary, third, the use of explanatory phrase. However, the analysis shows that some translators use the same translation interchangeably in translating both *المجرمين* - *al-mujrmīn* and *الضالمين* - *alḍālmīn* in addition to the lack of consistency in the translations (El-Magazy, 2004, pp.107-126).

- {وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشَىٰ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ} (Q.6:52).
- {قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بَايَسَاتِ اللَّهِ يَبْحَدُونَ} (Q.6:33).
- {قُلْ أَرَأَيْتَكُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَعْتَهُ أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ} (Q.6:47).
- {قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِي الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ} (Q.6:58).
- {وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ} (Q.6:68).
- {وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ} (Q.6:93).

The analysis of *الضالمين* - *alḍālmīn* reveals that Arberry and Hilali and Khan show consistency in their translations. While the other translators use multiple translations. It is worth noting, that El-Megazy highlights the difficulties encountered in translating near-synonyms in the Holy Qur'an from different angles.

Another study conducted by Al-Sowaidi (2011) investigates the translations of four near-synonymous pairs:

- غيث - *ġāyṭ* /مطر- *māṭār* (rain).
- بخيل - *bāxīl* /شحيح - *šahīḥ* (miserly).
- عاقر - *ʿāqir* /عقيم - *ʿāqīm* (barren).

The study evaluates Irving's and Ali's translations and explores to what extent they managed to maintain the intended meanings of these four near-synonymous pairs in the Holy Qur'an. Al-Sowaidi analysed the data lexicographically, taking into consideration textuality to explore the coherence, cohesion, intentionality, informativity, intertextuality, and situationality in relation to the selected four near-synonym pairs in the selected translations (Al-sowaidi, 2011). The researcher claims that Irving and Ali failed in translating the word غيث - *ġāyṭ* (rain) in some verses of the Holy Qur'an asserting that a translator should not rely on just his/her intuitions in dealing with near-synonyms in the Holy Qur'an but must also investigate the key extra-textual aspects, and consult classic Arabic lexicons and authoritative exegeses (Al-Sowaidi, 2011, p.302).

In 2014, Hassan published an article in the European Scientific Journal entitled *Readdressing the Translation of Near Synonymy in The Glorious Qur'an*. In this he aims to explore synonyms in Arabic and English and assess the translations of the following near-synonymous pairs in four English translations of the Holy Qur'an:

- ريب - *rayb* / شك - *šakk* ('doubt').
- غيث - *ġayṭ* /مطر- *maṭar* ('rain').
- فؤاد - *fū'ād* / قلب - *qalb* ('heart').
- حلف - *ḥilf* / قسم - *qasam* ('oath').

He examines the adequacy of the selected near-synonyms pairs in the translations of Ali (n.d), Arberry (1955), Irving (1992), and Ghali (2003). Hassan assessments in this study are based on the interpretations of the selected near-synonyms pairs by Arab and non-Arab linguists and exegetes and the context in which they occur (Hassan, 2014). Hassan claims that the translations of Irving, Ghali, Arberry, and Ali have some limitations and they were not able to capture the richness and nuances of the selected four near-synonym pairs in their translations.

As a result, the study suggest more appropriate translations of the selected near-synonyms pairs (El-Sayed Hassan, 2014, p.187). This study stresses the need for more investigation on the quality of translating near-synonyms in the Holy Qur'an.

Al-Ghamdi (2015) provides a linguistic and exegetical analysis of the Divine Names in the Holy Qur'an. His PhD thesis is entitled *A Critical and Comparative Evaluation of the English Translations of the Near-Synonymous Divine Names in the Qurān*. This study evaluates the accuracy and the consistency of root-sharing Divine Names in five selected English translations.

Al-Ghamdi (2015, pp.11-12) supports his analysis by consulting the following six well known Holy Qur'an exegeses: Ibn Abbas (d. 687), Al-Tabari (d. 923), Al-Baghawi (d.1122), Al-Zamakshari (d.1143), Al-Razi (d.1209), Al-Qurtubi (d.1273), Ibn Kathir (d.1373), and Al-Sa'di (d.1956). In addition to the following classical Arabic dictionaries *Lisan Al-'Arab* by Ibn Manzur (d.1311), *Mu'jam Maqayis Al-Lughah* by Ibn Faris (d.1004) *Al-Qamus al-Muhit* by Fairuzabadi (d.1414), *Al-Sihah* by Al-Jawhari (1990), *Al-Muzhir fi 'Ulum Al-Lughah Wa Anwa'iha* by Al-Suyuti (d.1505), and *Al-Furuq Al-Lughawiyah* by Al-'Askari (d.1005).

He argues that English translations of Divine Names in the Holy Qur'an show shortcomings this is evident particularly in translating root-sharing Divin Names. In fact, this study highlights the inability of some translators to identify the differences between Divine Names which lead to inaccurate and inconsistent translations (AlGhamdi, 2015, pp.273-275).

In a pioneering study in 2017, Khawaldeh published an article aims to analyse the meanings of two words, الخشية - *al-xašyah* and الخوف - *al-xawf* in seven examples taken from different chapters of the Holy Qur'an. The study reveals that, الخشية - *al-xašyah* and الخوف - *al-xawf* are not synonyms or near-synonyms. Khawaldeh argues that since the words يخشون - *yaxšaūn* and يخافون - *yaxāfaūn* occur in a single Holy Qur'anic verse it proves that they have different denotative and connotative meanings and evoke different emotional responses. This study

asserts that الخشية - *al-xašyah* reflects an internal emotion unlike الخوف - *al-xawf* which arises from external causes (Khawaldeh, 2017, p.97).

Another study was published in 2017 by Abdul-Ghafour, Awal, Zainudin, and Aladdin. This study investigates the meanings of the following three pairs of near-synonyms renderings in Irving (2002) and Arberry (2003) English translations of the Holy Qur'an.

- بينة - *senah* (slumber) / نوم - *nawm* (sleep).
- السعير - *alsaḥir* (the blaze) / النار - *alnār* (the fire).
- العفو - *alḥafwa* / المغفرة - *almaḡferah* (forgiveness).

The researchers in this study consult seven Qur'anic exegeses;

- Ibn Ashour (1984),
- Al-Sha'rawi (1991),
- Al-Zamakhshari (2009),
- Al-Qurtubi (2006),
- Al-Mahali and Al-sayuti (2003),
- Al-Tabari (2001),
- Al-Alusi (1995).

The study reveals that there are some nuanced differences of meaning between near-synonyms in the Holy Qur'an which are not reflected in the English translations in some cases (Abdul-Ghafour et al., 2017). It recommends that translators need to pay attention to distinguish between near-synonyms in the Holy Qur'an and to be able render the meaning faithfully.

Accordingly in 2018, an article was published in which the qualitative study highlights and analyses the apparent synonyms of the word بصر - *baṣar* in the Holy Qur'an: بصر - *baṣar* i.e., رءا - *ra'a*, شَهِدَ - *šahida*, and نَظَرَ - *naḡara*.

The analysis leaned on two linguistic resources:

1. The Qur'anic Arabic corpus, a project of the University of Leeds developed by Kais Dukes and Nizar Habash.
2. *Al-Mu'jam al-Mufahras Li Alfaz Al-Mu'jam Al-Quran.*

According to Ibrahim the four words analysed are similar and share the sense of see, vision, or eyesight. However, they differ in terms of their frequencies and forms. It is noteworthy that this study did not examine the quality of translation the near-synonyms of the word *بصر* - *baṣar*.

Ibrahim notes that while the four words under examination are similar, with meanings related to seeing, vision, or eyesight, they vary in their frequencies and forms. It's significant to mention, however, that this study did not delve into the translation quality of the near-synonyms of the word *بصر* - *baṣar*.

In 2021 Al-Duhaim explores the translations of the following three near-synonymous pairs.

- امرأته - *'imr'atih* / زوجته - *zawjih* (his wife)
- الغيث - *al-ġayt* / المطر - *al-maṭar* (rain)
- الجسد - *al-jasad* / الجسم - *al-jism* (body)

This study investigates how are the meaning of the three near-synonym pairs are conveyed in their English translations and analyses the accuracy level of these translations. The data are extracted from three translations of the Holy Qur'an: (i) Arberry (1962), (ii) Abdel-Haleem (2004), and (iii) Bakhtiar (2007). Al-Duhaim finds that the selected translators use different approaches in translating the three pairs of selected near-synonyms and highlights that Abdel-Haleem and Bakhtiar are more likely to distinguish between the selected pairs of near-synonyms. This study shows that the selected translators distinguish between the meanings of *المطر* - *al-maṭar* / *الغيث* - *al-ġayt* (rain) by addition. They added "evil", "dreadful", "heavy", "terrible", and "destruction", which are negative words, to the word "rain" to translate the word *المطر* - *al-maṭar*. On the other hand, the word *الغيث* - *al-ġayt* was translated just as "rain".

In this study, Al-Duhaim critiques the translations of the near-synonyms pair امرأته - *'imr'atih* / زوجته - *zawjih* (his wife) by Abdel-Haleem and Arberry. Al-Duhaim's analysis asserts that both translators fail to capture the nuances of the two words and render both words as 'wife' their translations lack accuracy which lead to semantic void. In contrast, the study shows that Bakhtiar successfully distinguishes between the near-synonyms pair امرأته - *'imr'atih* / زوجته - *zawjih* (his wife) using 'spouse' in translating زوجته - *zawjih* and 'wife' in translating امرأته - *'imr'atih* (Alduhaim, 2021).

Finally, another study conducted in 2023 by Ibrahim examines how the multiple meanings of the lexical item حق - *ḥaqq* ('truth', 'right') are rendered in seven verses in the Holy Qur'an. The data of this study are extracted from four English translations: (i) Hilali and Khan, (ii) Pickthall, (iii) Sarwar, and (iv) Yusuf Ali. Ibrahim highlights that the word حق - *ḥaqq* ('truth', 'right') occurs in the Holy Qur'an 283 times in relation to different meanings i.e., Allah, Qur'an, *taūhīd* (oneness of Allah), Prophet Muhammad (PBUH), justice, religion of Islam, *ṣadaqa* (charity), and desire. This study claims that the four selected translators opted for literal translation in translating the word حق - *ḥaqq* ('truth, right'). However, some tried to use footnotes to explain the intended meaning by the word حق - *ḥaqq* ('truth', 'right') in specific Qur'anic verses. Ibrahim believes using footnotes leads to misunderstanding and confusion especially when the word حق - *ḥaqq* ('truth', 'right') refers to Allah and the translators capitalise the translation i.e., "Truth" (Ibrahim, 2023, p.160-161).

To conclude, these studies, like my thesis, delve into investigating and assessing the translation quality of near-synonyms and connotatively distinct synonyms in the Holy Qur'an in different published translations. While my thesis focuses on examining the translations of words conveying a sense of 'fear' in seven selected roots : خ و ف - *x w f*, خ ش ي - *x š y*, ر ه ب - *r h b*, ر ع ب - *r ʿ b*, ف ز ع - *f z ʿ*, ش ف ق - *š f q*, and و ج ل - *w j l* in the Holy Qur'an. The studies conducted by Al-Sowaidi (2011), Hassan (2014), Al-Ghamdi (2015), and Abdul-Ghafour, Awal, Zainudin, and Aladdin (2017) highlight the significance of synonymy in translation studies. Although they differ in the selected near-synonym and connotatively distinct synonym

pairs, the selected translations and the analyses used are relevant to my study. They all adopt mixed methods (qualitative and quantitative), select different well-known English translations of the Holy Qur'an to investigate, consult authoritative exegeses, and refer to Classical Arabic lexicons to inform their analyses. This emphasizes the necessity of consulting foundational sources in this study. There are, in fact, other studies evaluating the quality of translation near-synonyms and connotatively distinct synonyms in addition to those which I have discussed in this section.

In light of the focus of my research, the presented studies serve as valuable insights into the translation quality of near-synonyms in the Holy Qur'an. They showcase the methodological approaches and the scholarly assessments of synonymy translation in the Holy Qur'an. However, I have only presented those studies which I believe to be directly relevant to my thesis, to highlight the gap in the literature. As far as I am aware, there have been no previous studies with my particular focus, i.e. the evaluation of the quality of translations of words conveying a sense of 'fear' and having the roots: *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش* *ف ق - š f q*, *ف ز ع - f z ʿ*, *ر ع ب - r ʿ b*, and *و ج ل - w j l* in the English translations of the Holy Qur'an by Abdullah Yusuf Ali (1937 [2006]), Arthur John Arberry (1955 [1998]), Muhammad Taqi-ad-Din Al-Hilali and Muhammad Muhsin Khan (1977 [1996]), Muhammad Sarwar (1982 [2011]), Thomas Ballantyne Irving (1985 [2014]), Saheeh International (1997 [2014]) and Muhammad Abdel-Haleem (2004 [2008]) in addition to

2.6 Key linguistic issues in the Holy Qur'an analysis and translation: modern perspectives on semantic phenomena

2.6.1 Meaning

The concept of meaning is a key issue in language. In fact, meaning was and still is a matter of debate and investigation in linguistics and translation studies. Nevertheless, there have been various attempts to define the concept of meaning, yet, due to the complexity of meaning, a precise and agreed-upon definition of it remains elusive. Thus, Bloomfield believes that

understanding meaning is a challenging part of language study. He asserts that this will remain a challenging task until human knowledge greatly improves very far beyond its current level (Bloomfield, 1935, p.140).

It is worth noting, that to understand the concept of meaning there is a necessary reference to non-linguistic aspects such as thoughts, situations knowledge, intentions, and uses (Crystal, 2008, p.298). Additionally, Crystal (2008, p.299) in his work which discusses the “meaning of meaning” and presents three major themes in relation to this as below:

- i. When the emphasis is on the relationship between language, on the one hand, and the entities, events, states of affairs, etc., which are external to speakers and their language, on the other, terms such as ‘referential/ descriptive/ denotative/ extensional/ factual/ objective meaning’ have been used.
- ii. When the emphasis is on the relationship between language and the mental state of the speaker, two sets of terms are used: the personal, emotional aspects are handled by such terms as ‘attitudinal/ affective/ connotative/ emotive/ expressive meaning’; the intellectual, factual aspects involve such terms as ‘cognitive/ideational meaning’.
- iii. When the emphasis is on the way variations in the extralinguistic situation affect the understanding and interpretation of language, terms such as ‘contextual/ functional/ interpersonal/ social/ situational’ have been used.

Therefore, linguists have proposed various approaches in relations to the concept of meaning which to some point align with the three themes suggested by Crystal (2008). In this section types of meaning which are relevant to the study will be presented.

2.6.2 General approaches to meaning

2.6.2.1 Meaning according to Nida

Nida highlights a shift in the assumption of meaning from the idea that a word has a fixed meaning toward a functional definition of meaning, which provides a convenient tool to analyse meaning as well as pointing to the exact process by which concepts attain meaning: through contextual conditioning. Nida dissects meaning into the following three categories:

- Linguistic meaning, which involves “the meaningful relationship between the constituent parts of the construction” (Nida, 1964, p.57). Nida shows that meaning may differ even in constructions made up of similar classes of words using the following phrases with possessive pronouns, for instance, *his: His car, his failure, his arrest, and his goodness*. Even though these phrases share the possessive pronoun *his* the relationship between *his* and the following nouns is different. In the first phrase *his car* is equivalent to *he has a car* while, *his failure* is equivalent to *he failed*. On the other hand, the expression *his arrest* is equivalent to *he was arrested*. Finally, *his goodness* relates to *he is good* (Nida, 1964). Munday (2016) describes Nida’s ‘linguistic meaning’ as “the relationship between different linguistic structures” (Munday, 2016, p.65).
- Referential meaning, or dictionary meaning. This category of meaning was clarified some years later by Nida and Taber (1989) as a word’s role in a language in which it serves as a symbol to refer to a particular thing or things in the real world such as objects, events, abstracts, and relations (Nida and Taber, 1989, p.56). Since referential meaning refers to dictionary meaning it can be thought of as conceptual meaning or denotative meaning (Nida, 1964, p.70) (denotative meaning will be presented in detail in Section 2.6.2.4.1).
- Emotive meaning, which is associated with the response of the listener or the speaker in any communication act. (Nida, 1964, p.70). It is related to evoking emotion, feelings, or attitudes in any communication process. This type of meaning can be thought of as a type of connotative meaning (connotative meaning will be presented in detail in

Section 2.6.2.4.2). Accordingly, Munday agrees with Nida as he interprets emotive meaning as what words are associated with, such as emotional or cultural associations. Munday highlights this in the example, *do not worry about that, son* where the word *son* can be referentially (denotatively) defined as the reference to a male child (Munday, 2016, p.66). However, the word *son's* emotive meaning refers to endearment, or may be patronising. Emotive meaning can be analysed according to the cultural or linguistic context by describing people's behavioural responses to the use of certain words, with reference to the associations a word has (Nida, 1964, p.70; Munday, 2016, p.66).

2.6.2.2 Meaning according to Leech

According to Leech, seven types of meanings are suggested as follows:

- Conceptual meaning, which can also be referred to as *logical, denotative* (see Section 2.6.2.4.1) or *cognitive* meaning. This type of meaning is the central of aspect of communication due to its complex and sophisticated organisation. It is worth noting that conceptual meaning is equivalent to Nida and Taber's referential meaning (c.f. Section 2.6.2.1). According to Leech conceptual meanings can be studied based on their contrastive features, for example the word *woman* could be analysed as +HUMAN, -MALE, +ADULT. This is distinct from other words such as the word *boy*, which could be defined +HUMAN, +MALE, -ADULT (Leech, 1981, p.10).
- Connotative meaning, refers to "the communicative value an expression has by virtue of what it refers to, over and above its purely conceptual content" (Leech, 1981, p.12). it should be noted that, *reference* overlaps with conceptual meaning. For instance we can define the word *woman* based on these features *-Male, +Human, and +Adult*. Accordingly, these features present the correct use of *woman*. So, these features can be expressed in the real-world terms and thus can become attributes of the referent which the word corresponds to (Leech, 1981, p.12). However, connotative meaning is changeable based on the time and the society. To shed further light upon this point,

Leech presents the word *woman* as an example, which in some cultures a century ago the referred to *non-trouser-wearing*, according to the viewpoint of some groups of people and societies at the time, while nowadays in many of these cultures this is not a definitive connotation of the word *woman* (Leech, 1981, p.12).

- Social meaning, refers to the social circumstances in a language may refer to (Leech, 1981, p.14). This type of meaning involves different dimensions and levels of style in a single language such as geographical or social variation. This variation may be stated by dialect, time, province, status, modality, and singularity.
- Affective meaning, is related to social meaning, however it involves the personal feelings and attitudes of the speaker towards something. This type of meaning goes beyond the denotative meaning since it involves personal emotions. Affective meaning refers to feeling and attitudes which can be expressed through “tone of voice” such as politeness or impoliteness (Leech, 1981, pp.15-16).
- Reflected meaning, arises from a word which has multiple conceptual meanings, a sense of a word forms the response to another sense, for instance, when one in a church service hears the words “The Comforter” and “The Holy Ghost”, which both refer to the third person of the Trinity, the reaction to *the Comforter* and *the Holy Ghost* may be conditioned by the everyday and non-religious meanings. *The Comforter* “sounds warm and comforting” while *The Holy Ghost* sounds “awesome” (Leech, 1981, p.16).
- Collocative meaning refers to the associations a word brings into mind in relation to the senses of a word in its environment. Accordingly, Leech clarifies collocative meaning using the words “pretty” and “handsome” as examples they both share the common ground meaning “good-looking” but differ according to nouns they collocate with (Leech, 1981, p.17). Figure 2-1 illustrates this further:

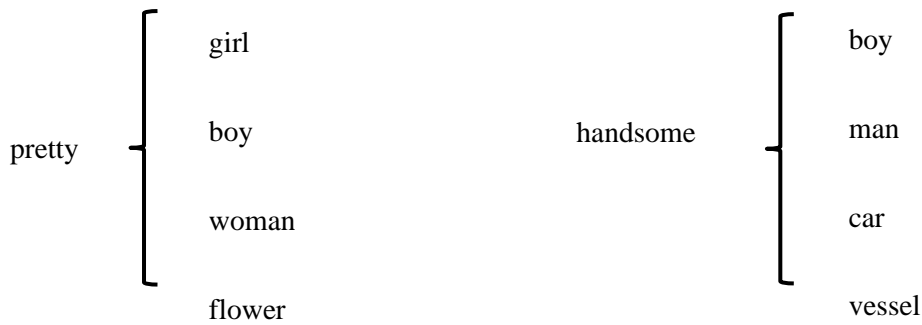


Figure 2-1 Collocative meaning.

Leech uses the term *associative meaning* as a cover-term (hyperonym/superordinate) for connotative, social, affective meaning, reflected and collocative meaning. Given that all these forms of meaning have open-ended, variable characters and can be analysed in terms of scales, all these types of associative meaning are less stable and more varied according to an individual's experience than conceptual meaning (Leech, 1981, p.18).

- Thematic meaning, is the type of meaning where the focus of the message employed and organised by the sender (in writing or speaking). The active sentence *Mr. Smith donated the prize* differs from the passive sentence *the first prize was donated by Mr. Smith*. The active voice sentence highlights "what did Mr. Smith donate" unlike the passive voice sentence which focuses on the "doer"; it answers the question "who donated the first prize" (Leech, 1981, p.20).

The following table summarises the proposed categories of meaning according to Leech. It highlights that the category of associative meaning covers connotative, social, affective, reflective and collocative meaning. Unlike conceptual meaning and thematic meaning, which are distinct.

Table 2-8 Leech categorization of meaning (Leech, 1981, p. 23)

1-Conceptual meaning or sense	Logical, cognitive, or denotative content
Associative meaning	2- Connotative meaning What is communicated by virtue of what language refers to.

	3- Social meaning	What is communicated of the social circumstances of language use.
	4- Affective meaning	What is communicated of the feelings and attitudes of the speaker/writer.
	5- Reflected meaning	What is communicated through associations with another sense of the same expression.
	6- Collocative meaning	What is communicated through association with another sense of the same expression
7- Thematic meaning		What is communicated by the way in which the message is organized in terms of order and emphasis.

2.6.2.3 Meaning according to Cruse and Baker

Cruse proposes four types of lexical meaning: (i) propositional meaning, (ii) expressive meaning, (iii) presupposed meaning, and (iv) evoked meaning. Baker takes these up in a translation context (cf. Cruse, 1986, pp. 278-279; Baker, 2018, p.13). She argues that while analysing a word, pattern, or structure into components of meaning is a very complex task and rarely fully possible, studying the complexities of language leads to appreciating them and handling them better in the future (Baker, 2018, pp.12-13). In this thesis, I will focus on Baker's interpretation of Cruse's categories, given Baker's orientation towards translation. Propositional meaning, expressive meaning, presupposed meaning and evoked meaning are discussed in the following sections.

2.6.2.3.1 Propositional meaning

The propositional meaning of a word or an utterance is shaped by the relation between the word or the utterance and what it represents in real or imaginary world, and offers the basis so we can evaluate the truth values of an utterance (Baker, 2018, p.13). This can be illustrated by "the word *shirt*, which refers to piece of clothing worn on the upper part of the body, it would be inaccurate to use *shirt*, under normal circumstances, to refer to, a piece of clothing worn on the foot" (Baker, 2018, p.13). Propositional meaning needs normally to be taken into careful consideration in evaluating a translation.

2.6.2.3.2 Expressive meaning

This type of meaning represents the emotions and attitudes of a message's sender (in speaking or writing) rather than what words and utterances particularly represent (Baker, 2018, p.13). Baker highlights that unlike propositional meaning, expressive meaning cannot be judged based on its truth value since it is associated with emotion. Some expressions may have the same propositional meaning but differ in their expressive meaning, as in *do not complain* and *do not whinge*. Here, the second expression suggests that the speaker is annoyed by the behaviour while the first expression is neutral (Baker, 2018, p.13). However, Dickins asserts that the differences between denotative and connotative meanings are not that simple. He believes that one can argue that the word *whinge* cannot be used correctly for all forms of complaining (where the complaint is made cheerfully and without any sense of rancour). So, *whingeing* is a form of *complaining* (Dickins, 2017, p.92). Dickins view on meaning will be presented in section 2.6.2.5.

2.6.2.3.3 Presupposed meaning

Baker states that this type of meaning is associated with the co-occurrence restrictions. "It refers to what we expect to see before or after any lexical item" (Baker, 2018, p.14). On this basis, Baker highlights two types of restrictions to be grouped under presupposed meaning, (i) selectional restrictions and (ii) collocational restrictions. The former refers to what a particular word is associated with, while the latter are "semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word" (Baker, 2018, pp.14-15).

2.6.2.3.4 Evoked meaning

The last type of meaning proposed by Baker is evoked meaning. This covers dialect (referring to variation within one language between different communities and speakers) and register variation (referring to language variation where speakers of a language consider an expression appropriate or inappropriate in a particular situation) (Baker, 2018, p.14). Dialect variation can be of the following types:

- i. Geographical

- ii. Temporal
- iii. Social

Register can be analysed according to three parameters: field of discourse, tenor of discourse, and mode of discourse.

(i) Field of discourse refers to what is being talked about, and is relevant to the speaker's choice of lexical items. It may vary according to whether the speaker is taking part in the action or discussing an action, e.g. making a political speech, or discussing politics. (ii) Tenor of discourse is associated with the relationships between the people taking part in the discourse or the level of formality which is appropriate. Thus, calling parents by their first names instead of 'Mom/Mother' or 'Dad/Father' is common among teenagers in some cultures, e.g. American culture while it is not appropriate in another cultures. (iii) Mode of discourse refers to the role of a language within different communicative contexts, e.g. speech, lecture, instructions, in addition to and its transmission i.e., spoken or written (Baker, 2018, p.16).

2.6.2.4 Meaning according to Dickins, Hervey, and Higgins

Dickins et al., (2017, pp. 73-107) propose two basic categories of meaning, denotative meaning and connotative meaning, with subcategories for the latter which will be presented in Sections 2.6.2.4.1 and 2.6.2.4.2.

2.6.2.4.1 Denotative meaning

Denotative meaning "relates directly to the range of 'things' (whether physical, emotional or more abstract) that are conventionally referred to by a word or a phrase in a particular sense" (Dickins et al., 2017, p.73). Moreover, denotative meaning is the central feature of a dictionary definition; denotative meaning definition of a lexical item is represented by identifying "the *range* a word or a phrase covers (in the relevant sense)" that makes it clear what items are included in that range and what items are excluded from that range (Dickins et al., 2017, p.74). For example, the denotative meaning of the word *pencil* involves the fact that one may find

similar objects that are included in the range of things which may be referred to as a pencil and all sorts of other objects that are excluded from it.

Dickins et al. (2017) consider the following semantic relationships to be a function of denotative meaning: (i) synonymy, (ii) hyperonymy-hyponymy (associated with which are particularising translation and generalising translation), (iii) semantic overlap, and (iv) near-synonymy (see Section 2.7 for detailed discussion of these).

2.6.2.4.2 Connotative meaning

The second basic category of meaning for Dickins et al. (2017) is connotative meaning. It refers to “all kinds of meaning which are not denotative meaning” (Dickins, 2018, p.135). It should be noted that, this type of meaning has a huge number of types (Dickins, 2018). Dickins et al. (2017, pp.95-105) highlight the following different forms of connotative meaning.

2.6.2.4.2.1 Attitudinal meaning

The first form of connotative meaning proposed by Dickins et al. is attitudinal meaning. This type of meaning does not represent a referent in a neutral way instead it indicates some widespread attitude toward the referent that are part of the overall meaning of a lexical item (Dickins et al., 2017, p.95). For instance, *the police*, *the filth*, and *the boys in blue* all have the same denotative meaning of *policemen* but they have different overall meanings: *the police* is neutral, *the filth* has pejorative overtones and *the boys in blue* is affectionate. It is worth noting, that attitudinal meaning is applicable in terms of Arabic into English translation (Dickins et al., 2017, pp.95-97). For example the following line from a poem by Nizar Qabbani,

آه يا بيروت.. يا أنثاي من بين ملايين النساء

is translated by Rolph as:

Ah Beirut . . . my **lady** amongst millions of **women** (Rolph, 1995, p. 23).

The word أنثى means *female* and امرأة means *woman* the plural form this being نساء. Rolph in translating the poem used the words “lady” and “woman”. While these are (denotative)

synonyms (cf. Section 2.7.1) *woman* is neutral while *lady* has the attitudinal meaning of respect.

2.6.2.4.2.2 Associative meaning

Associative meaning is the second proposed form of connotative meaning. It is a part of the overall meaning of a lexical item which involves right or wrong expectations related to the referent of the lexical item (Dickins et al., 2017, p.97). To illustrate more, the word *nurse* is typically associated with female gender as a nurse. It indicates that 'nurse' and 'female nurse' are synonyms. However, while most nurses are female, but there are also male nurses (Dickins et al., 2017, p.97). Sometimes associative meanings of apparently similar words may be different in different languages. Thus, the word جهاد - *jihād* in Arabic indicates positive associations, however in English it is associated with extremist and anti-democratic organizations, e.g., Islamic Jihad. This recent association in English, has also had an effect on Arabic culture, sometimes making the word جهاد - *jihād* in Arabic associated with negative or violent actions. Accordingly, Dickins (2014) proposes three types of associative meaning: extralinguistic-based, linguistic-based and scalar implicature-based. The following sections will provide a brief explanation of each type.

2.6.2.4.2.2.1 Extralinguistic-based associative meaning.

This type of associative meaning is related to the facts of the real world, as noted previously in relation to the word *nurse* and its association with femaleness. We can apply this to the word *engineer* as well. The word *engineer* is associated with male gender, though engineers may in fact also be female. Thus, these words have contrasting associative meanings – female for *nurse*, and male for *engineer* (Dickins, 2014, p.3).

2.6.2.4.2.2.2 Linguistic-based associative meaning.

Linguistic-based associative meanings are linguistically determined by the semantics of the language involved. This type of meanings is "illustrated with particular clarity by certain cases

of what is sometimes known as ‘imperfect synonymy’” (Dickins, 2014, p.4). Some words may have the same range of meanings, i.e., the same denotation, but typically have a different meaning. The words إثم - *ithm* and ذنب - *dhanb* are synonyms (i.e., they have the same denotative meaning) and they in general mean sin or committing a bad deed. Thus, they are typically used to refer to somewhat different things. The following table, taken from Elewa’s (2004, p.119) analysis of the words إثم - *ithm* and ذنب - *dhanb* shows the different definitions of the terms in different Arabic-English dictionaries:

Table 2-9 Definitions of ithm and dhanb.

Arabic Dictionary	Transliteration	Meaning in Arabic	Meaning in English
Al-Muhiit	lthm: dhanb	الإثم والجُرمُ والمَعْصِيَةُ ذَنْبٌ	Offence, sin, crime
Muhiit Al-Muhiit	lthm: dhanb	ارتكاب المكلف أمراً غير مشروع	Offense, crime, sin
Al-Wasiit	lthm	الذنب الذي يَسْتَحِقُّ فاعله العُقوبة عليه.	Sin that entails punishment
Al-Wasiit	dhanb	الأمرُ غير المشروع يرتكب	Committing an illegal action
Lisaan Al-Arab	lthm	الإثم والجُرمُ والمَعْصِيَةُ	To do what is unlawful
Lisaan Al-Arab	dhanb	الذنبُ أن يعملَ ما لا يحقُّ له	Offence, crime, sin

According to Elewa’s analysis of إثم - *ithm* and ذنب - *dhanb* these terms tend to be associated with different types of activities. إثم - *ithm* represents sins that are personal and do not lead to a punishment, whereas ذنب - *dhanb* represents activities which involve a specific punishment such as theft and killing (Elewa, 2004, pp.123-124).

2.6.2.4.2.2.3 Scalar implicature-based associative meaning.

This form of associative meaning is neither extra-linguistic nor linguistic. This type of meaning is related to what Grice (1989) describes as conversational implicature. This can be illustrated in the statement *the house is big*; the obvious understanding of this statement is that the house is big but not huge, although a huge object can be referred to using the word *big*. The word *big*, while including within its denotative range also *huge*, thus has the associative meaning ‘big but not huge’. It is worth mentioning, that it is probable that “scalar implicature-based

associative meaning is rooted in universal human communicative behaviour” (Dickins, 2014, p.5).

2.6.2.4.2.3 Affective meaning

Affective meaning refers to emotive impact on a receiver of a certain message according to the lexical choices a sender employed in the message which represents a part of its overall meaning (Dickins et al., 2017, p.99).

Affective meaning reflects different aspects such as politeness, formality, and technicality of language. In terms of politeness the following expressions both ask for silence: *silence please* and *shut up*, and correspondingly in Arabic الرجاء الصمت and أسكت. The given expressions share the same basic denotative meaning of *be quiet*. However, the two utterances differ in their affective meanings – the first indicates politeness while the second reflects rudeness.

Affective meaning offers an important role in areas of formality versus informality of lexical items which are used in specific senses. For instance, the word *chair* can be seen as *object for sitting on* which is a standard word, while *chair* in the sense of *professorship* has formal and technical associations (Dickins et al., 2017, p.100). Formality and informality indicate a type of relationship between a sender and a receiver of a context either in a written or spoken communicative act. Affective meaning and attitudinal meaning are easy to confuse with each other. However, it is important to highlight that affective meaning involves attitude to the addressee (the person spoken to) while attitudinal meaning reflects attitude to the referent (the person/ thing referred to). Where the addressee and the referent are the same attitudinal and affective meaning are one and the same (Dickins et al., 2017, p.100).

2.6.2.4.2.4 Allusive meaning

This type of meaning refers to a situation when an expression is associated with quotation or saying in a way that its meaning becomes a part of the overall meaning of the expression (Dickins et al., 2017, p.101). According to Dickins et al. (2017) this can be seen in the oath that members of the Muslim brotherhood swore to Hasan Al-Banna (الالتزام التام بالإخلاص والثقة) الشرح (والسمع والطاعة في العسر واليسر والمنشط والمكره) their oath involves an allusion to the Holy Qur'an,

- *Al- Šarḥ* (The Opining Forth) Q.94:5 and Q.94:6 (فإن مع العسر يسرا إن مع العسر يسرا) {So truly with hardship comes ease truly with hardship comes ease} (Arberry's translation).

2.6.2.4.2.5 Collocation and collocative meanings

Collocation is “the occurrence of one word in close proximity to another” (Dickins et al., 2017, p.101). For instance, as already discussed in Section 2.6.2.2, the words *pretty* and *handsome* both refer to a sense of *good looking*. However, the word *pretty* collocates with words such as: girl, boy, woman, flower, garden, colour, and village. The word *handsome* collocates with words such as boy, man, car, vessel, overcoat, airliner, typewriter. Another area for collocation is conjoined phrases on the pattern *X and Y*. Dickins et al. assert that the statement *knives and forks* is common in English while *forks and knives* is not. Similarly, in translating the Arabic phrase أصحاب النفوذ وأهل الود this one would expect *the rich and powerful* rather than *the powerful and rich*, the former being a more standard collocation.

Collocative meaning derives from the notion of collocations. It represents an extra meaning of a word over its denotative meaning by other words it collocates with (Dickins et al., 2017, p.102). The importance of collocative meaning is to draw the translator's attention to understand collocates in the ST and be able to render them appropriately in the TT. The following phrase illustrates this further:

الأيام الماضية بكل دققها الدموي الشديد الحرارة

This would be translated literally as *the past with all its extremely hot bloodshed*. However, this would represent poor translation of this statement, due to the fact that it sound very dramatic even if it toned down as *the past with all its hot bloodshed*. This phrasing would be odd in English since *hot bloodshed* is not a standard collocation in English, and the existence of the collocation *hot-blooded* makes this translation worse in terms of its potential is convey the wrong meaning. In this case, a more appropriate translation would be *the past with all its terrible bloodshed* (Dickins et al., 2017, p.102).

2.6.2.4.2.6 Reflected meaning.

Reflected meaning refers to the meaning of an expression over its denotative meaning in a certain context which brings to mind another meaning of the same expression (Dickins et al., 2017, p.103). Accordingly, Dickins et al. (2017) suggest that reflected meaning is a function of polysemy. In other words, reflected meaning involves two or more senses referring to a single word which means a particular sense (of its different senses) in a particular context. The following examples will clarify this more. In English the basic sense (basic denotation) of the word *rat* is the animal rat. However, *rat* also has a secondary sense (amongst other secondary senses), referring to “a person who deserts his friends or associates” (Collins English Dictionary). When *rat* is used in this secondary sense, e.g., “Richard Nixon was a rat”, this sense brings to mind the primary animal sense of the word *rat*. This can also be found in Arabic, for instance, the word حمار which has a secondary denotative sense *stupid*, alongside its primary denotative sense *donkey* (Dickins et al., 2017, p.103); this secondary sense recalling (reflecting) the primary sense.

The following diagram in Figure 2-2 (reproduced from Dickins, 2014, p.58) presents the different types of meaning within what Dickins et al. (2017) called the ‘semantic matrix’:

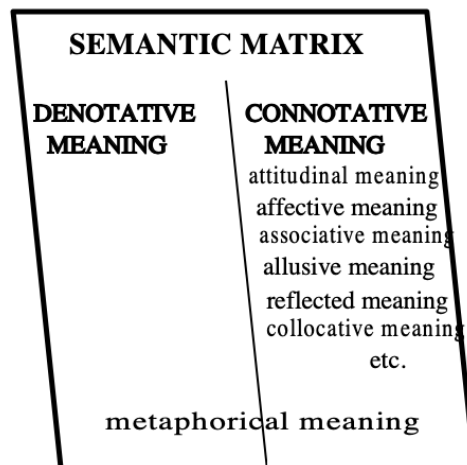


Figure 2-2 Semantic matrix.

2.6.2.5 Meaning according to Dickins

Dickins (2018) agrees on the denotative meaning and the six types of connotative meaning proposed in Dickins et al. (2017): (i) associative meaning; (ii) attitudinal meaning; (iii) affective

meaning; (iv) allusive meaning; (v) collocative meaning, and (vi) reflected meaning. However, Dickins adds a further nine other types of connotative meaning (some of which are mentioned in passing in Dickins et al. (2017, pp.104-105) based on the work of Leech (1981), Lyons (1977), and Baker (2011; based on Cruse, 1986) bringing the total number of recognised types of connotative meaning up to 15. They proceed as follows: (vii) selectional restriction-related meaning; (viii) geographical dialect-related meaning; (ix) temporal dialect-related meaning; (x) sociolect-related meaning; (xi) social register-related meaning; (xii) emphasis (emphatic meaning); (xiii) thematic meaning (theme-rheme meaning); (xiv) grounding meaning; and (xv) locution-overriding illocutionary meaning.

In the following sections, I will briefly introduce the types of connotative meaning proposed by Dickins (2018).

2.6.2.5.1 Selectional restriction-related meaning

While Cruse and Baker consider selectional restriction-related meaning to be connotative, Dickins (2018) argues that it is, at least in some cases, better regarded as falling under denotation. Consider, for example, the words *rancid* and *addled*. *Rancid* is used with certain things such as *butter*, e.g. *rancid butter*. The word *addled* on the other hand occurs with other things such as eggs; *addled eggs*. To illustrate this, Dickins suggests analysis the denotative ranges of *rancid* and *addled*. The denotative meaning range of the word *rancid* covers all rancid things (including butter but none of eggs) while the denotative range of the word *addled* covers instances of eggs but none of butter. Accordingly the denotative meaning analysis of the words *rancid* and *addled* shows the semantic differences between the two words without the need to rely on connotative meaning analysis. It is worth noting, that selectional restriction-related meaning is not considered a type of connotative meaning by Dickins (2018, pp.149-150). There may, however, be other types of selectional restriction-related meaning which cannot be treated in this way, and have to be regarded as connotative. For this reason, I have retained 'selectional restriction-related meaning' as a type of connotative meaning in this thesis.

2.6.2.5.2 Geographical dialect-related meaning

This type of meaning represents two categories (i) (primary) geographical dialect-related meaning which refers to an accent of a person that indicates some information about where is the speaker from. For example, if someone speaks with a Yorkshire accent and the listener knows the Yorkshire accent, the listener will easily know that the speaker is from Yorkshire. On the other hand, (ii) (secondary) geographical dialect-related meaning category refers to any additional presumptions, i.e. stereotypical kind, which we derive from this (Dickins, 2018, pp.151-152). Thus, from the fact that someone speaks in a Yorkshire accent, we may derive the information, based on stereotypical assumptions about Yorkshire people, that the speaker is honest and straightforward.

2.6.2.5.3 Temporal dialect-related meaning

This type of meaning refers to language variations in a social group of people at a particular time (Dickins, 2018, p.152). It evokes some primary information that a speaker/writer is from the nineteenth century. Additionally it evokes some secondary information such as having a certain attitude towards religion or politics. Temporal dialect-related meaning is primarily symbolic and secondarily it is indexical, meaningful, and parenthetical (Dickins, 2018, p.152).

2.6.2.5.4 Sociolect-related meaning

This type of meaning represents language variety in relation to sociological factors such as, social class or other social categories. The way of speaking/writing may provide us with the primary information about the sender (speaker or writer) (e.g., that the sender is working class) i.e., to which social class the speaker/writer belongs. Its primary mode is symbolic. It also has secondary mode, which is indexical, meaningful, and parenthetical, which offers secondary information, e.g., does the speaker/writer like football. Moreover, sociolect-related meaning can be referred to as *social dialect* (Dickins, 2018, p.152).

2.6.2.5.5 Social register-related meaning

This refers to a particular style of language use which offers information about which social stereotype the speaker belongs to. Unfortunately, social stereotypes play a significant role in how people interact with each other. However, social stereotypes cover different social experiences like *pompous* or *down to earth*. It is worth noting, that stereotypical personality-types, for instance; *the macho football fan*, and *the middle-aged Guardian-reading academic* has a characteristic style language-use which what we mean by social register. It usually offers information about the speaker or writer, i.e., educational background, occupation, and professional standing. This type of meaning is symbolic in its primary mode and offers information about the speaker or writer, e.g., *the writer/speaker is an Islamist intellectual*. It is also indexical, meaningful, and parenthetical in its secondary mode and offers information like *the writer/speaker is probably hostile to left-wing views* (Dickins, 2018, pp.153-154).

2.6.2.5.6 Emphasis (emphatic meaning)

The term *emphatic* covers a wide range of things in linguistics such as, semantic repetition, parallelism, alliteration, rhetorical anaphora, and metaphor. Emphatic meaning may be considered as an effect or affect rather than a real form of meaning. Notably, emphatic meaning is not usually labelled in dictionaries. However, some particles such as *إِنَّ* - *inna* which emphasizes a statement in Arabic, may be labelled in the dictionaries as (emphatic particle). (Dickins, 2018, pp.154-156).

2.6.2.5.7 Thematic meaning (theme-rheme meaning)

This type of meaning represents “meaning of old, given, or relatively predictable information (theme) as compared to that of new, relatively unpredictable information (rheme) in a clause or a sentence” (Dickins, 2018, p.156). Thematic meaning can be considered as “effect of a theme” which tends to make the reader, or the hearer, assign less attention to certain presented information. Thematic meaning can be seen as parenthetical, i.e., an ‘offstage’ assessment of the denotative meaning in the language being used which influences the interpretation of it (Dickins, 2018, pp.156-157).

2.6.2.5.8 Grounding meaning

This type of meaning refers to the meaning of information within a sentence or clause which is considered to be foregrounded or backgrounded, i.e., relevant for subsequent development of the text or not. Grounding meaning can be looked at based on two aspects, either its effect or its meaning. The effect of a backgrounded element can be illustrated in *is the reader or listener paying a temporary attention to the presented information* which means that this likely will not taking into consideration in further discussion. Grounding meaning can be classified here as meaningful/affective. Foregrounded refers to the main clause in English while backgrounded represents the subordinate clauses in a sentence. In contrast, in Arabic the main clause in a statement which is normally foregrounded may also be backgrounded. Grounding meaning in Peircean terms is symbolic, since its meaning is associated with the main (subordinate) part of a sentence. This type of meaning is parenthetical as an 'offstage' assessment of the denotative meaning in a language (Dickins, 2018, p.157).

2.6.2.5.9 Locution-overriding illocutionary meaning.

Dickins defines locutionary meaning as "the linguistic meaning of an utterance" (Dickins, 2018, p.158). This refers to what we mean by a certain word or statement, e.g., *the cat sat on the mat*. The locutionary meaning of this statement is just about the cat setting on the mat, although locutionary meaning also includes figurative meaning such as in *hit the roof*, which represents the locutionary meaning of getting very angry, not the literal meaning of hitting the roof. Illocutionary meaning, however, refers to what goes beyond the locutionary meaning. This represents the extra meaning above the literal meaning of a word or a statement. For instance, the question "do you want to do the washing up?" is not just a question need to be answered in fact it is polite way of asking someone to do the washing up (Dickins, 2018, p.158).

2.6.2.6 Comparison of meaning categories in Nida, Leech, Baker, Dickins, Hervey and Higgins, and Dickins

Dickins (2017, p.95) presents a table comparing the different types of meaning proposed by Dickins et al. (2016), and Baker (1992). In Table 2-10, I expand this comparison to include Nida's (1964), Leech's (1981) and Dickins's (2018) approaches. Note that Nida's linguistic meaning is interpreted here as a type of what Dickins et al. (2016), and Dickins (2018) term denotative meaning, since it fundamentally involves multiple denotative differences semantic correspondence of a single semantic structure and is thus a matter of structural polysemy. As will be seen, Dickins (2018) provides the most detailed account, covering all the categories in the other authors. Where a cell is filled in in yellow, this means that there is no equivalent in the author's, or authors', approach to the given category in the right-hand column in Dickins (2018).

As Table 2-10 shows, Dickins (2018) covers all of the categories proposed by Nida, Leech, Baker, and Dickins, Hervey and Higgins. Given its comprehensiveness, I will in this thesis, adopt Dickins's (2018) classification.

Table 2-10 Types of meaning in Nida, Leech, Baker, Dickins, Hervey and Higgins, and Dickins.

Nida	Leech		Baker		Dickins, Hervey and Higgins		Dickins (2018)				
Referential meaning	Conceptual meaning		Propositional meaning		Denotative meaning		Denotative meaning				
Linguistic meaning											
Emotive meaning <i>or</i> connotative meaning	Associative meaning		Expressive meaning		Connotative meaning		Connotative meaning				
									Affective meaning	Attitudinal meaning	
									Connotative meaning	Associative meaning	
										Affective meaning	
									Reflected meaning	Allusive meaning	
				Presupposed meaning					Selectional restriction-related meaning		Reflected meaning
			Collocative meaning						Collocational restriction-related meaning	Collocative meaning	Selectional restriction-related meaning
Collocative meaning				Collocative meaning							

While I will sometimes refer to aspects of connotation, this thesis is essentially concerned with denotation. Accordingly, it is this, and the basic denotative relationships which can exist between word senses are considered in the subsequent sections.

2.7 Basic denotative relationships

Semantics involves, amongst other things, studying the meaning relationship between words, or to be more precise, words senses (i.e., words in particular senses). In the following sections, the main lexical semantic relations will be considered: synonymy, hyperonymy-hyponymy, partial overlap, and semantic disjunction. Synonymy, hyperonymy-hyponymy, partial overlap, semantic disjunction are all based around the fact that there only a number of basic ways in which sets of objects can relate to one another: identity (the basis for synonymy), proper inclusion (the basis for hyperonymy-hyponymy), partial overlap, and non-overlap (the basis for semantic disjunction).

2.7.1 Synonymy

Synonymy is a significant lexical relationship in all languages. It has, however, been defined differently by different scholars. Dickins et al. (2017) define synonymy as the relationship between two words' senses which have exactly the same denotative range. They also distinguish between synonymy and near-synonymy, the latter involving cases where two word senses are not synonymous but are only nearly so (cf. Dickins et al., 2017, pp.81-82) (near-synonymy will be presented in Section 2.7.5). In contrast, Nida and Taber define a synonym as "a word or expression which has essentially the same diagnostic components as another and which can therefore be substituted for it in many but not all contexts" (Nida and Taber, 1989, p.207).

Lyons (1995) refers to what Dickins et al. call synonymy as 'descriptive synonymy', defining this as "two expressions [which] have the same descriptive meaning" (Lyons, 1995, p.63). Accordingly, Lyon suggests different types of synonymy; absolute synonymy, partial synonymy, and near-synonymy. On the other hand, Yule defines synonymy as words having

closely related meaning which can sometimes but not always be interchanged with each other (Yule, 2006, p.117). He highlights that the idea of *sameness* among synonyms does not necessarily mean total sameness. In fact, a word may be appropriate to use in a sentence while using its synonym looks odd (Yule, 2006, p.117). Atkins and Rundell argue that the existence of synonyms is exceptionally rare or non-existent: “it is difficult to find convincing examples of synonyms, because true synonyms are extremely rare, if they exist at all” (Atkins and Rundell, 2008, pp.134-135).

An example of synonymy, as defined by Dickins et al.,(2017, p.7) in English is *methanal* and *formaldehyde*, both of which have the same denotative range, in that they refer to the same chemical compound as highlighted in Figure 2-3.

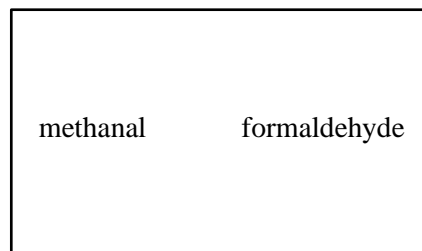


Figure 2-3 Synonymy in English.

Finally, this thesis adopts the definition of synonymy introduced by Dickins et al. as it serves the purpose of the study. The analysis of this thesis highlights the denotative range of words conveying a sense of ‘fear’ in the Holy Qur’an and the denotative range of the English words used in the translations and sometimes considers the connotative differences between those words. According to Dickins et al., therefore, *إثم* - *itm* and *ذنب* - *danb* (presented previously in Section (2.6.2.4.2.2.2)) have the same denotation, i.e. they are synonyms, but differ in their connotation (and more precisely in their associative meanings). In this thesis, I will refer to this case (words which are denotatively identical but conatively different) as *connotatively distinct synonyms*.

2.7.2 Hyperonymy-hyponymy

Different linguists have discussed hyperonymy-hyponymy as a lexical relation. According to Dickins the relationship of hyperonymy-hyponymy is one where the semantic range of one word properly includes that of another (Dickins, 2017, p.66). “An expression with a wider, less specific, range of denotative meaning is a hyperonym (or superordinate) of one with a narrower and more specific meaning. [...] Conversely, an expression with a narrower, more specific range of denotative meaning is a hyponym of one with a wider meaning” (Dickins, 2017, p.66).

This type of lexical relation can be demonstrated by *animal* and *dog*. According to Dickins every *dog* is an *animal* but not every *animal* is a *dog*. In this case the relation between the *animal* and a *dog* can be considered one of hyperonymy-hyponymy (Dickins, 2017, p.65). *Dog* is a hyponym of *animal* as Figure 2-4 clarifies:

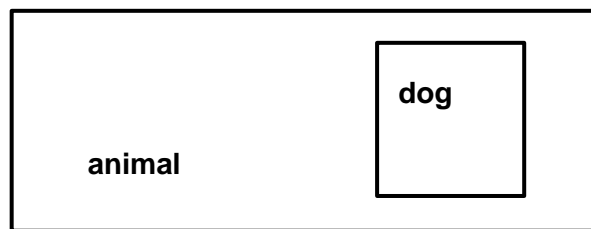


Figure 2-4 Hyperonymy-hyponymy in English reproduced from (Dickins, 2017, p.65).

An analogous example of hyperonymy-hyponymy in Arabic occurs with كلب and حيوان. The word كلب means *dog* while the word حيوان means *animal*. So, every كلب is حيوان but not every حيوان is كلب. As a result, كلب is a hyponym of حيوان while حيوان is a hyperonym of كلب. This is presented in Figure 2-5.

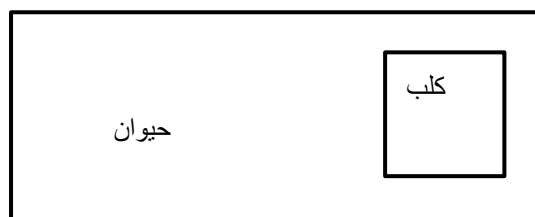


Figure 2-5 Hyperonymy-hyponymy in Arabic reproduced from (Dickins, 2017, p.65).

While Hyperonymy-hyponymy is typically used for word senses within a single language, it can, by extension, be recognised as occurring between word senses in two languages. For instance, Dickins notes that the word عم in Arabic means *paternal uncle*. So, every *uncle* is عم but not every عم is *uncle*. Thus, *uncle* is a hyperonym of عم while عم is hyponym of *uncle* (Dickins, 2017, p.76).

2.7.3 Partial overlap

Partial overlap or semantic overlap is another semantic relation where “the range of meaning of one word or phrase overlaps with that of another” (Dickins, 2017, p.68). An example of this given by Dickins is the English words *doctor* and *genius*. Some doctors (but not all) are geniuses, and some (but not all) geniuses are doctors. Figure 2-6 below illustrates this.

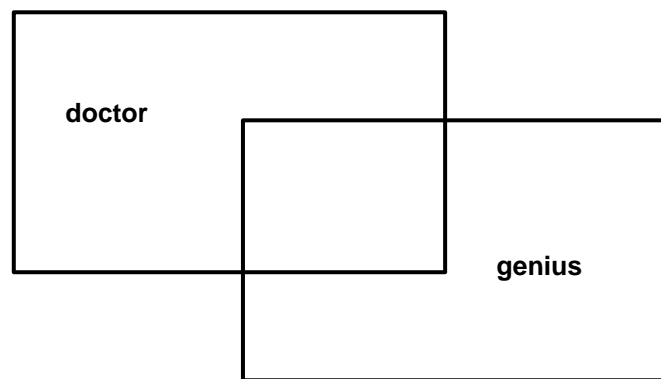


Figure 2-6 Partial overlap in English reproduced from (Dickins, 2017, p.68).

Dickins et al. (2017) provide different examples of partial overlap between Arabic and English such as حفلة غناء and *concert*. حفلة غناء reflects an overlapping meaning with the word *concert* because some concerts are examples of حفلة غناء due to the existence of singing, and some cases of حفلة غناء are examples of concerts in terms of the presence of some form of organisation including musical players and audience. However, some cases of concerts are not examples of حفلة غناء due to the nonexistence of singing, and some cases of حفلة غناء are not examples of concerts because حفلة is not organised in a way that includes musical players and audience (Dickins et al., 2017, pp.80-82). Figure 2-7 clarifies this point:

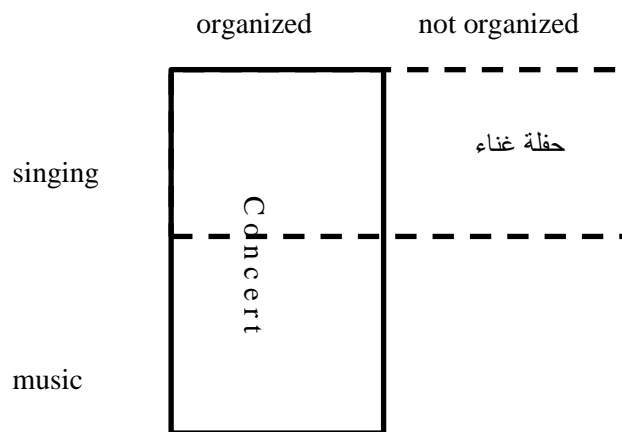


Figure 2-7 Partial overlap: Arabic-English example reproduced from (Dickins et al., 2017, p.80).

2.7.4 Semantic disjunction

Semantic disjunction (also called denotative disjunction) is a semantic relation in which the denotative range of one word does not overlap at all with that of another. Cruse states that semantic disjunction applies when class A and class B have no members in common. Cruse (1986, p.87) represents this type of relation as seen in Figure 2-8.

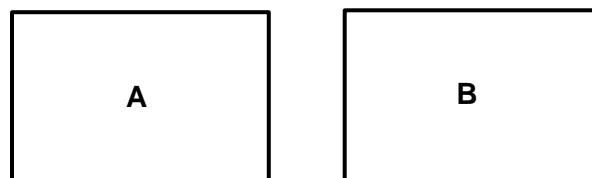


Figure 2-8 Semantic disjunction reproduced from (Cruse, 1986, p.87).

Dickins (2017) gives as an example of semantic disjunction the words *bachelor* and *woman*; a woman cannot be a bachelor (since all bachelors are by definition unmarried men).

Antonymy is one notable form of semantic disjunction. An antonym is “a meaning which shares at least one common component with another meaning but which has an opposite value for a polar diagnostic component (good-bad, tall-short)” (Nida and Taber, 1989, p.199). Yule defines antonymy as “two forms with opposite meanings” (Yule, 2006, p.117). A good example of this is the pair alive/dead.

2.7.5 Near-synonymy

The notion of near-synonymy has garnered attention and has been a subject of scholarly exploration from linguists and researchers. Taylor's notion of near-synonymy appears to be vague, embracing words that supposedly share similarities in meaning and tend not to be contrastive, which allows to be distributed differently (Taylor, 2003, p.263). On the other hand, Another perspective has been suggested by Sayyed and Al-Khanji (2019, p.113) asserting that near-synonymous words appear to have the same criterion of the expressive meaning, but conveniently fail to meet the criterion of the absolute synonym. According to Hirst and Edmonds (2002, p.105) absolute synonymy refers to using the same words interchangeably in different contexts denoting the same sense, meaning, communicative effect, and truth value. It is worth noting, that cases of absolute synonym, if ever existing, are quite rare and highly unusual to exist and be used in one language (Dickins et al., 2017, pp.74-75). However, Nonetheless, within the scope of this thesis the term absolute synonymy refers to a situation when two or multiple word senses reflect identical denotative and connotative meanings.

Dickins et al., (2017, pp. 74-76) further add that the notion of near-synonymy refers to words' slight variations in their denotative meanings which can be highlighted in relation to their semantic overlapping or hyperonymy-hyponymy.

The semantic relationship between the English words *skinny* and *thin* is an example of near-synonymy involving hyperonymy-hyponymy since it is reasonable to say *she is thin but not skinny* but saying she is *thin but not skinny* is not because not all thin people are skinny while all skinny people are thin. Thus, *thin* is a hyperonym of *skinny*,

Near-synonymy involving two languages is illustrated by the English translation of the Arabic word زعلان - *zaʕlan* as *angry*. The word زعلان - *zaʕlan* in standard Arabic reflects anger with a degree of sadness; it can be rendered as *sadly angry*. This makes the Arabic word زعلان - *zaʕlan* a hyponym of the English word *angry*. (cf. Dickins et al., 2017, p.82).

It is worth noting that the notion of near-synonymy is a vague concept. Hence, defining the exact extent of semantic overlapping or the precise nature of a hyperonym-hyponym pair that can be considered as a near-synonym situation is deemed to be impossible and beyond the realm of feasibility. Despite this, the notion of near-synonyms is practical and useful in both linguistic analysis and translation studies (Dickins et al., 2017, pp.81-82).

Henceforth, this study will adopt this conceptual framework afforded by the notion of near-synonymy as it aligns with the objectives of the study and will be valuable in the qualitative analysis of the presented data, since Dickins model of meaning is adopted to facilitate the data analysis of this study.

2.7.5.1 Near-synonymy in the Holy Quran

Arabic linguists, rhetoricians and theologians made use of the concept of *ترداف* - *tarāduf*, typically translated as *synonymy*. *ترداف* *tarāduf* was also sometimes referred to in the medieval period through other terms, such as *موافق إلى* - *muwāfiq ilā* (corresponding to), *بمعنى* - *bi maʿnā* (with the sense of), *مكان* - *makāna* (in the place of), *بمنزلة* - *bi manzilat* (with the status of), or by using the term *نيابة* - *niyāba* (substitution) in addition to other forms from the same root *نائب* - *nāʾib* (substitute) and *ينوب* - *yanūbu* ([it] substitutes). It is worth noting that, Arab scholars refer to the notion of *ترداف* - *tarāduf* using any of these words interchangeably (Gully, 1994, p.36).

During that period, Arab linguists prioritise practical work on *ترداف* - *tarāduf* (synonymy) rather than offering a theoretical definition of the notion of *ترداف* - *tarāduf* (synonymy) such as, Al-Asmaʿi who presents a collection of synonymous words in his book *ما اختلفت ألفاظه واتفقت معانيه* - *mā ʾixtalfat ʾalfaḍuhu wa etafaqat maʿānīh* (A collection of synonymous words and expressions), and Al-Mubarrad who sheds light on homonymy (i.e., two different words having the phonological form) in his work *ما اتفق لفظه واختلف معناه* - *mā etafaqa lafaḍuhu wa ʾixtalfa maʿnāh* (A collection of homonymous polysemic words and expressions). Al-Asmaʿi and Al-Mubarrad works are supported by providing textual evidence from the Holy Qurʾan (Qurʾanic *ṣawāhid*) or poetry. However, stances on the existence of *ترداف* - *tarāduf* (synonymy) varies among Arab

linguists, with some Arab linguists believing in the existence of ترادف - *tarāduf* (synonymy) in Arabic language, such as Al-Asm'ai and Al-Mubarrad, while others hold an opposite opinion. Further, Ibn Faris reject the possibility of ترادف - *tarāduf* (synonymy) in Arabic. In fact, he believes that every different word has a different meaning, supporting his view by drawing a distinction between the different terminologies of سيف - *sayf* (sword), A sword can be referred to using different terms, but out of these he believes that سيف – *sayf* (sword) is the only noun of this while all the other terms such as مهند - *muhannad* and صريم - *ṣarīm* are considered as adjectives, and accordingly not true synonyms of سيف – *sayf* (sword) (cf. Al-Suyūṭī, 1940, p.405). On the other hand, Ibn jinni does not reject the idea of ترادف – *tarāduf* (synonymy) existing in the Arabic language outright, but rather he argues (from a sociolinguistic point of view) that two or more words can refer to the same object and be considered as مترادفات - *mutarādufat* (synonyms) if they are originally from different dialects, heard from the same person, and exist in the same linguistic variety at the same time (Al-Suyūṭī, 1940, pp.405-406). Additionally, Ibn Taymiyyah asserts that the possibility of ترادف - *tarāduf* (synonymy) is rare in Arabic language in general, but it is extremely uncommon or non-existent in the Holy Qur'an.

إن الترادف في اللغة قليل وأما في ألفاظ القرآن فإما نادر وإما معدوم وقل أن يعبر عن لفظ واحد بلفظ واحد يؤدي جميع معناه، بل يكون فيه تقريب لمعناه وهذا من أسباب إعجاز القرآن.

Synonymy [*tarāduf*] in the [Arabic] language is infrequent, and it is rare, if not non-existent, among the terms of the Qur'an. A single Qur'anic utterance is hardly expressed by another single utterance which can convey all the shades of its meaning, but it can bring about a close [non-identical] meaning, and this is one aspect of the Qur'an's inimitability. (Al Ghamdi, 2015, p.179)

It should be noted, that what is referred to in this thesis as synonyms are situations where two or more words or phrases (or, better, word/phrase senses) whose denotations are identical, but connotations are different are referred to as connotatively distinct synonyms.

2.8 Semantic field theory

Semantic field theory is based on categorising lexical items into sets, or fields of words which are classified by their meaning. This theory is not new; it was identified as extending to the middle of the 19th century (Gao, 2013). Trier, however, was the first scholar to explicitly suggest semantic field theory in 1930.

Wu (1988, cited in Gao, 2013, p.2031) summarises Trier's approach as follows:

- a) The vocabulary in a language system is semantically related and builds up a complete lexical system. This system is unsteady and changing constantly.
- b) Since the vocabulary of a language is semantically related, we are not supposed to study the semantic change of individual words in isolation, but to study vocabulary as an integrated system.
- c) Since lexemes are interrelated in sense, we can only determine the connotation of a word by analysing and comparing its semantic relationship with other words.

Gao believes that Trier's semantic field theory relates fundamentally to paradigmatic relations between words such as, hyponymy, synonymy, and antonymy (Gao, 2013, p.51).

Lehrer defines a semantic field as "a group of words closely related in meaning, often subsumed under a general term" (Lehrer, 1974, p.1). Lyons defines semantic field highlighting the difference between semantic field and lexical field as follows:

Lexemes and other units that are semantically related, whether paradigmatically or syntagmatically, within a given language-system can be said to belong to, or to be members of, the same (semantic) field; and a field whose members are lexemes is a lexical field. A structured subset of the vocabulary (or lexicon)... (Lyons, 1977, p.268).

Dickins states that semantic field is "an area of meaning which is recognized as being fairly discrete; e.g. the semantic field of terms describing agricultural machinery" (Dickins, 2017, p.75)(Dickins, 2017). He draws a distinction between semantic field and lexical set mentioning that lexical set refers to "set of words belonging to a particular semantic field" (Dickins, 2017, p.228).

In relation to Islamic terms specifically, Jumeah (2006) has attempted to group such terms according to their semantic field, i.e., political, social, theological, economic, and legal terms. He believes that every semantic item holds associations that relate to specific and broader conceptual religious field (Jumeah, 2006).

It should be noted that in this thesis, I will make particular use of semantic field theory in chapter 11, where I employ the semantic field classification found in *The Longman Lexicon of Contemporary English*.

2.9 Conclusion

In this chapter, a general introduction of the Holy Qur'an is presented, alongside the identification of some issues related to translating the Holy Qur'an. This chapter briefly presented the concept of emotions from a psychological point of view. It also sheds light on the concept of emotions in the Holy Qur'an, specifically the emotion of 'fear', and how it is represented in the Holy Qur'an and English dictionaries. Moreover, this chapter concluded by highlighting the previous studies in relation to the near-synonyms in the Holy Qur'an and identifying the gap in the literature. This was complemented by an extensive exploration of some key linguistic semantics issues, as a preparation for the forthcoming investigation. It started with a comprehensive overview of the concept of meaning in linguistics and presented diverse perspectives on the concept of meaning by various linguists. It has meticulously outlined the semantic phenomena integral to the focus of this study and shed light on near-synonymy in the Holy Qur'an.

As we conclude this chapter, it not only sets the stage for the detailed exploration in the following sections but also lays a strong groundwork for understanding the intricate semantic nuances embedded in the Holy Qur'an.

Chapter 3 Data selection and Methodology

3.1 Introduction

This chapter identifies the data collection process in 3.2. It provides a brief overview of the selected Qur'anic translations in 3.2.1, and an overview of the selected Qur'an exegeses in 3.2.2. Then it clarifies the study corpus design in 3.3. It highlights the theoretical approach adopted in this thesis in 3.4 and sheds light on the method of study that will be used to achieve the desired analyses in 3.5. Finally, 3.6 is a conclusion.

3.2 Data collection

McAuliffe (2001, pp.194-198) states that there are three principal Qur'anic terms (and the concepts which they denote) that are usually translated as *fear* in English. They are (a) تقوى - *taqwā*, (b) خوف - *xawf*, and (c) خشية - *xašyah*. Six additional concepts with forms which are "regularly translated into English as either denoting or connoting some kind of fear, anxiety, or cautiousness" are as follows: (d) حذر - *ħidr*, (e) إشفاق - *išfāq*, (f) رهب - *rahab*, (g) فزع - *fazaʕ*, (h) رعب - *ruʕb* and (i) وجل - *wajal* (McAuliffe, 2001, pp.194-198). This study investigates eight lexical items conveying a sense of 'fear' with the following roots, خوف - *xawf*, خشى - *xašy*, رهب - *rahab*, شفق - *šafaq*, فزع - *fzʕ*, رعب - *ruʕb*, and وجل - *wajal*.

Al-Mustafawi defines وقى - *waqy* as "حفظ الشيء عن الخلف والعصيان" (Al-Mustafawi, 1995, p.204), this can be translated as "Safeguard something from violation and disobedience"⁸, شخص - *šaxš*, as "أصل واحد يدل علي إرتفاع في شيء" (Al-Mustafawi, 1995, p.30), which can be translated as "essential element refers to rising above of something"⁹, رجو - *rajw* is also defined as "توقع لما" "يمكن حصوله من خير والميل إليه" translates as "expecting good thing to happen and inclination to it"¹⁰. Finally, Al-Mustafawi defines حذر - *ħidr* as "الأصل الواحد في هذه المادة: هو التحرز الناشيء عن الخوف... الاستعداد"

⁸ My translation.

⁹ My translation.

¹⁰ My translation.

"التيقظ والتأهب" (Al-Mustafawi, 1995, p.213), which can be translated as "the essential element of this matter is cautious caused by fear ... being prepared, alerted, and ready" .

Stemming from the definitions offered by Al-Mustafawi it is evident that *waqy* - شخص وقى - *šaxš*, رجو - *rajw*, and حذر - *ħidr* do not directly involve 'fear'. Accordingly, these terms are excluded from this study. In the subsequent chapters, the Arabic definitions of the selected roots, *xawf* - خوف, *xašy* - خشى, *rahab* - رهب, *šafaq* - شفق, *fazaṣ* - فزع, *ruṣb* - رعب, and *wajal* - وجل will be comprehensively presented. Each root will be defined separately in sections 4.2, 5.2, 6.2, 7.2, 8.2, 9.2, and 10.2 .

After selecting the lexical items conveying a sense of 'fear' with these roots, this study will be carried out using Sketch Engine. Sketch Engine describes itself as

the ultimate tool to explore how language works. Its algorithms analyse authentic texts of billions of words (text corpora) to identify instantly what is typical in language and what is rare, unusual or emerging usage. It is also designed for text analysis or text mining applications. (Lexical Computing, 2023)

Sketch Engine was chosen for its ability to produce concordance lines and frequency lists for each of the root-sharing words conveying a sense of 'fear'. It presents a random sample option which allows the researcher to produce a reliable study sample, and, more importantly, Sketch Engine can search for complex lexical and grammatical entries using Corpus Query Language (CQL). This function allows searching for complex grammatical or lexical patterns, in addition to search criteria which cannot be set through the standard interface. The researcher used the Arabic corpus of the Qur'an to collect the random sample of the study for three reasons. Firstly, the data in this corpus is based on the Quranic Arabic Corpus (Dukes and Atwell, 2012) Secondly, the Qur'anic Arabic corpus is lemmatized, which allows the researcher to search using the roots of words. Thirdly, the corpus is widely available, increasing the transparency of the data and transferability of findings. Data was collected by typing a specific query in the

CQL search to find every root-sharing lexical item conveying a sense of 'fear' as illustrated in Table 3-1.

Table 3-1 Data collection using CQL.

Root	CQL query	Frequency
خ و ف - <i>xwf</i>	[grammar=".*ROOT:xwf.*"]	124
خ ش ي - <i>xšy</i>	[grammar=".*ROOT:xšy.*"]	48
ر ه ب - <i>rhb</i>	[grammar=".*ROOT:rhb.*"]	12
ر ع ب - <i>rEb</i>	[grammar=".*ROOT:rEb.*"]	5
و ج ل - <i>wjl</i>	[grammar=".*ROOT:wjl.*"]	5
ش ف ق - <i>šfq</i>	[grammar=".*ROOT:\\$fq.*"]	11
ف ز ع - <i>fzġ</i>	[grammar=".*ROOT:\fzġ.*"]	6

Finally, the researcher randomly collected her sample using the random sample function in the Sketch Engine software. This was based on the root-sharing frequencies; if the number of a selected root-sharing lexical item was more than 40, 40 random samples were selected. On the other hand, if there are less than 40 root-sharing lexical items, all of the concordances in the sample were included, to ensure that the sample covers a sufficient number of verses to achieve the desired aim of the study. This produced a sample of 119 verses. Figure 3-1 illustrates the data collection process for the study.

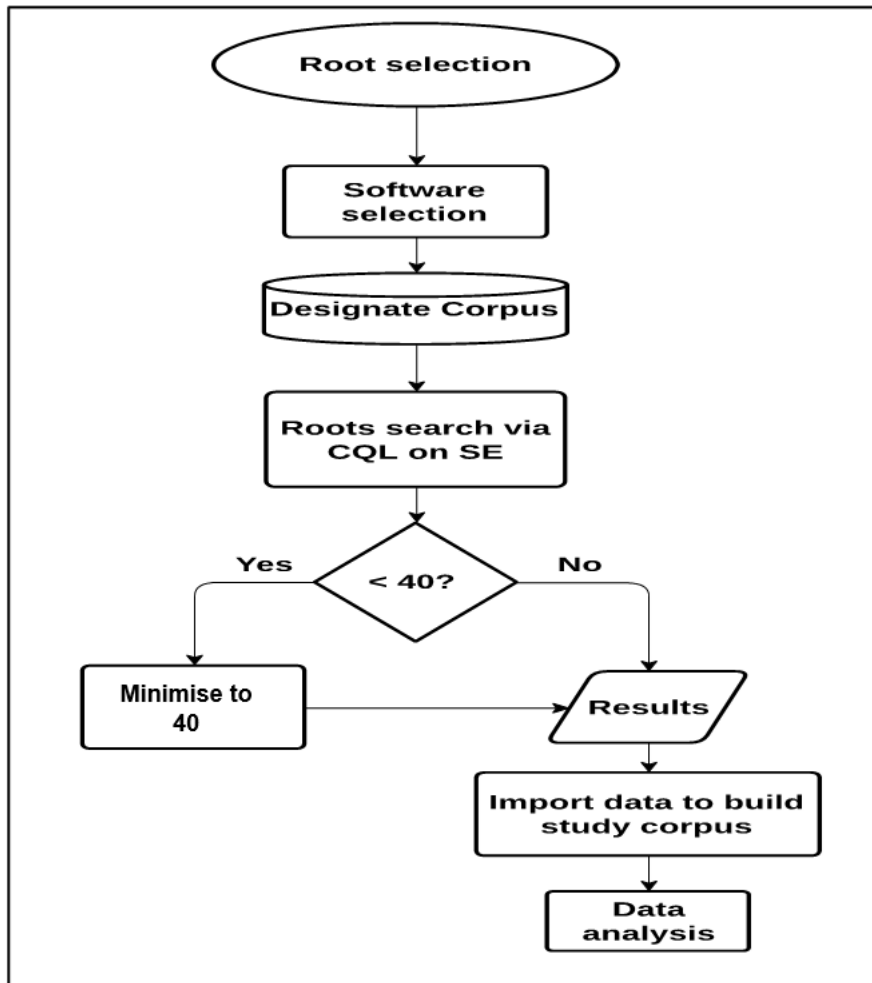


Figure 3-1 Data collection process for the study.

3.2.1 A brief overview of the selected Qur'anic translations

This section presents a brief overview of the translations of the Holy Qur'an used in this study and highlights the reasons for their selection. This study will cover seven selected English translations of the Holy Qur'an, Yusuf Ali (1937), Arberry (1957), Sarwar (1982), Irving (1985), Hilali and Khan (1996), Saheeh International (1997), and Abdel-Haleem (2004). These translations of the Holy Qur'an are not selected randomly: Yusuf Ali's, Hilali and Khan's, Sarwar's and Arberry's translations were chosen as they are well known and respected among non-Arab Muslim communities. These translators were fluent English speakers, and their work has been widely accepted by Muslim scholars. Irving's, Saheeh International's and Abdel-Haleem's translations are included because for their recency, providing data representative of contemporary translation practices.

The selection of both Arabic and non-Arabic native speaker translators is valuable as it allows us to examine and evaluate the translations of words conveying a sense of ‘fear’ in the Holy Qur’an from different perspectives. The seven selected English translations are presented chronologically (starting from the oldest to the recent translation) in the following sections.

3.2.1.1 Abdullah Yusuf Ali (1934 [2006])

Abdullah Yusuf Ali, or Yusuf Ali as he is often known was a British-Indian Muslim scholar who was born in Bombay, India in 1872 and died in London in 1953. Ali started religious learning in his childhood and memorised the Holy Qur’an at a young age. He studied English literature at the University of Cambridge (Ali, 1989, viii) Yusuf Ali worked on several Islamic books, and perhaps his most significant work is his translation of the Holy Qur’an, which is entitled *The Holy Qur’an: Text, Translation and Commentary*, first published in 1934. Ali explains the details of meanings in the text in notes accompanying the translation, saying, “I have made them as short as possible consistently with the object I have in view ... to give to the English reader, scholar as well as general reader, a fairly complete but concise view of what I understand to be the meaning of the text” (Ali, 2016, v). El-Magazy asserts that Ali “stresses that his rendition reflects the translator’s understanding of the text” (El-Magazy, 2004, p.8; Khawaldeh, 2017).

Kidwai believes that Ali’s translation of the Holy Qur’an to be more of a paraphrasing rather than a literal translation. However, he does consider it faithful to the original text (Kidwai, 1987, p.48, p.68). Ali “believed he could put an end to most of the deficiencies and mistranslations which were deliberately committed by orientalist translators” (AlGhamdi, 2015, p.35). It is worth noting that Ali opts to explain or clarify some terms in his translation (Al-Sowaidi, 2011, p.115). Ali’s claim to present a concise view of the text according to his understanding of the meaning, the early date of publication of his translation, its wide distribution, and the fact that it was revised and reprinted by the Saudi government are the main reasons for selecting his translation in this study.

3.2.1.2 Arthur John Arberry (1955 [1998])

Arthur John Arberry was an English orientalist. He was born in 1905 in Portsmouth, England and died in 1969). He graduated from Cambridge University, then studied Persian and Islamic Studies and moved to Cairo to study for a year in addition to visiting Palestine, Syria, and Lebanon. Arberry worked as head of classics department at Cairo University in Egypt, then returned to London and was appointed as the chair of the Persian language at School of Oriental and African Studies, London University, England. Arberry's last post was the Sir Thomas Adams professorship of Arabic at Cambridge, England (AlGhamdi, 2015, p.36). The first edition of Arberry's translation of the Holy Qur'an was published in 1955 under the title, *The Koran Interpreted*. It is worth noting, that Abdel-Haleem (2004, xxviii) believes that Arberry's translation is widely respected, shows respect toward the Qur'anic language, and is considered to be one of the best non-Muslim Qur'an translations in terms of its approach and quality. Arberry published his work into two volumes. The first presents Chapters 1 to 20, while the second presents Chapters 21 to 114. However, recent editions of Arberry's book are printed in one volume. AlGhamdi (2015, p.38) believes that Arberry's translation is admirable for its faithfulness, readability, and most importantly its literary excellence. Arberry's translation of the Holy Qur'an has received a great deal of attention since it is one of the most prominent translations written by a non-Muslim scholar. According to Khaleel (2005) Arberry's translation remains one of the most genuine, non-sectarian, smooth, and readable translation of the Holy Qur'an. This encouraged the inclusion of Arberry's translation of the Holy Qur'an in this study.

3.2.1.3 Hilali and Khan (1977 [1996])

Muhammad Taqi-ad-Din Al-Hilali was a Moroccan scholar born in 1890 in Rissani, Morocco, and died in 1987. He started learning the Holy Qur'an, Hadith and Arabic language at a young age in Morocco. In fact he memorised the Holy Qur'an at the age of twelve. Then, Al-Hilali moved to Cairo, Egypt, to continue his education (Darussalam Publications, n.d.). He got his Ph.D. from the University of Berlin, Germany (AlGhamdi, 2015, p.38). Al-Hilali worked as a professor of Islamic Faith and Teachings at the Islamic University in Al-Madinah, Saudi Arabia.

Muhammad Muhsin Khan was a Pakistani scholar born in 1927 in Punjab Province, Pakistan, and died in 2021. Khan got his degree in Medicine and Surgery from the University of Punjab. He then moved to England to pursue his Diploma in Chest Diseases at the University of Wales. After that, he travelled to Saudi Arabia to work at the Ministry of Health in Al-Taif. Then, Khan worked as the Director of the Medical Centre of the Islamic University in Al-Madinah, Saudi Arabia where Khan and Hilali met and worked together on different publications (Naseef, 2018, p.87). Most important was their work on the translation of the Holy Qur'an which is referred to in this study as 'Hilali and Khan'. Their translation of the Holy Qur'an was entitled *The Noble Qur'an: English Translation of The Meanings and commentary* was first published in 1974 in Turkey followed by multiple printed editions by different publishers. Hilali and Khan's translation was revised and reprinted by the King Fahad Complex for the Printing of the Holy Qur'an. It is worth noting that the changes in this edition are limited and non-significant. It is this revised and reprinted edition (1996) which I have selected to be included in the study, on the grounds that this is now the most commonly used edition across the Muslim world. As Naseef states:

This publication was removed from circulation and substituted by the one published in Riyadh, Saudi Arabia in 1944 by Darussalam Publications after several editions and reprints. Regardless of this issue, what is sure is that both scholars continued to revise and edit their translation which came out on 1985 (Naseef, 2018, p. 88).

The selection of Hilali and Khan's translation was influenced by the fact that their work is approved by the Saudi Dar al-Ifta'a and the University of Medina, which also endorse Al-Tabari's and Ibn Kathir's exegeses (Mohammed, 2005, p.6). However, Hilali and Khan's (1984, i) translation is also known for its faithfulness to the Holy Qur'an original meanings.

3.2.1.4 Muhammad Sarwar (1982 [2011])

Muhammad Sarwar is an American Muslim scholar of Pakistani origin. Sarwar got his education in *Tafsīr Al-Qur'an*, *ʿUlūm Al-Qur'an*, *Ūṣūl Al-Fiqh*, and *ʿilm Al-Ḥadīth* in Iran, Pakistan, and Iraq respectively. He worked as a translator from Arabic into English. Then

moved to New York City in the United States in 1975. Sarwar has been translating and teaching Islamic literature and has published several books on Islam. He worked on the translation of the Holy Qur'an and published his 1st edition in 1982, under the title *The Holy Quran: Arabic Text and English Translation*. Although, Sarwar's translation of the Holy Qur'an is sometimes not considered a particularly significant work and has not received as much scholarly attention as some other translations, it has sold relatively well, and is now in its sixth edition (Al-saleh, 2022, p.62). Sarwar presents a review of the previous translations of the Holy Qur'an, two essays on the life of the Prophet Muhammad (PBUH) and a summary of the contents of the Holy Qur'an chapter by chapter and section by section. He claims that his translation is simple and clear:

I have attempted to be as clear as I can, and for this purpose I have divided my sentences into short phrases... a translator should attempt to make his style clear and vigorous... my endeavour [has been] to make my translation both simple and exact. (Sarwar, 1973, xlili)

Qassim (2021) believes that Sarwar relies on the literal and surface meaning of the Holy Qur'an, and instead of prioritizing stylistic variation, he opts to rely on context-based exegeses. However, the simplicity and clarity of Sarwar's translation are features which distinguish it from many other translations and make it of particular interest from a translation point of view. This simplicity and clarity are the principle reason for its inclusion in this study, alongside the fact that Sarwar is a fluent English speaker with a strong Islamic background.

3.2.1.5 Thomas Ballantyne Irving (1985 [2014])

Thomas Ballantyne Irving was a Canadian-American professor, writer, translator, and activist. He was born in 1914 in Ontario and died in 2002. Irving converted to Islam in 1950 and changed his name into Al-Haj Ta'lim Ali Abu Nasr. He studied in Toronto, Canada, and obtained his Ph.D. from Princeton University in the United States of America. He published a great number of books on Islam. Irving is known for his translation of The Holy Qur'an entitled *The Qur'an*. His translation is considered the first American version of the Holy Qur'an translation and was first published in 1985. It is worth mentioning that Irving claims that his

translation attempts to make the Holy Qur'an accessible to young American readers: "This new version of The Noble Reading which I am presenting has a serious purpose, which is to make its clear message available for the English-speaking world" (Irving, 1985, xli). Irving's translation of the Holy Qur'an is "distinguished by fluency and American English expressions. Its language is meant to be easy to understand, especially for the youth. It has a very rich introduction about some of the challenges of the translation of the Qur'an" (Nassimi, 2008, p.62). He avoids the use of archaic English, which is common in other Holy Qur'an translations. Hence, his purpose is to make the translation readable whilst keeping faithful to the original Arabic text (Irving, 1985, xxxiv). However, Khaleel (2005) points out some errors and inaccuracies in Irving's translation. Additionally, Irving's use of certain generic terms can be misleading and might cause unintentionally negative associations in the mind of the reader. This choice of terminology could potentially lead to misunderstandings or misinterpretations of the Holy Qur'an translation (Al-sowaidi, 2011, p.301). Irving's attempt to produce a readable and faithful translation of the Holy Qur'an, which is easy for a Muslim child or an interested non-Muslim to understand (Abdul-Raof, 2001, p. 22), motivated the researcher to include this translation in the study.

3.2.1.6 Saheeh International (1997 [2004])

Saheeh International is an English translation of the Holy Qur'an by a group of three American women, Emily Assami (who changed her name to Umm Muhammad, Aminah Assami after converting to Islam), Amatullah Bantley, and Mary Kennedy. They converted to Islam in the 1980s. Aminah Assami studied the Arabic language at Damascus University and gave some lectures on *Tafsīr* and *fiqh* in Jeddah, Saudi Arabia. Amatullah Bantley worked as the executive director of Dar Abul-Qasim Publishing House, while Mary Kennedy worked as an English editor (Naseef, 2018, p.90). They met in Jeddah, Saudi Arabia and worked together and published their translation of the Holy Qur'an in 1997, which was named *The Qur'an*.

The Saheeh International translation of the Holy Qur'an is "not based on any other translation" (Naseef, 2018, p.91). However, Nassimi believes that the Saheeh International translation

was influenced by Hilali and Khan's translation of the Holy Qur'an, but in the Saheeh International translation, footnotes are used and its language is more simpler and clearer than Hilali and Khan's language (Nassimi, 2008, p.64). The Saheeh International translation of the Holy Qur'an is an attempt to meet three main objectives, as the translators claim. First, it tries to present the precise meaning of the Holy Qur'anic verses as far as possible in accordance with عقيدة أهل السنة والجماعة - *Āqīdāt 'āhl 'l-sunnāh wā 'l-jāmā'āh* (Sunni Muslims). Second, it tries to maintain clear and simple language in the translation to benefit different readers. Third, it avoids using footnotes unless it is necessary to add some explanations which the reader may not understand easily or when there are different acceptable meanings. The translators' intention is to let the Holy Qur'an speak for itself (Saheeh International, 1997, i).

Naseef asserts that the Saheeh International translation avoids some deficiencies in previous translations of the Holy Qur'an, such as the addition of some explanations or *hadiths* within the translation text itself, which may cause the reader misunderstanding or confusion. Additionally, Naseef appreciates the presentation of the precise meanings of the Holy Qur'anic verses using proper grammar and punctuation (Naseef, 2018, p.91). In fact, the Saheeh International translation of the Holy Qur'an is considered one of the best recent translations by some researchers such as Naseef (2018) and Al-Shahrani (2020). They believe that Saheeh International is a clear and simple translation of the Holy Qur'an and is close to the Holy Qur'anic text in vocabulary and sentence structure, as Al-Saleh states (Al-saleh, 2022, p.64). Naseef (2018, p. 267) points out the literalism of the Saheeh International translation, yet acknowledges that it implicitly renders most of the original message. For these reasons, the Saheeh International translation is included in this study.

3.2.1.7 Muhammad A. Abdel-Haleem (2004 [2008])

Muhammad Abdel Wahhab Saeed Abdel-Haleem is an Egyptian scholar. He memorised the Holy Qur'an by heart in his childhood. Abdel-Haleem got his BA from Al-Azhar University in Cairo, Egypt, and obtained his Ph.D. from the University of Cambridge. Then, he taught Arabic at the University of Cambridge, and courses in advanced practical translation and the Qur'an.

Abdel-Haleem now works as a Professor of Islamic Studies at the School of Oriental and African Studies (SOAS), University of London. He has published a huge number of significant articles and books mainly about Islam, and Qur'anic studies. His recent books include *Exploring the Qur'an: Context and Impact*, *The Qur'an: English translation with parallel Arabic text*, *Arabic-English Dictionary of Qur'anic Usage*, and most importantly, his translation of the Holy Qur'an, which is entitled, *The Qur'an: A New Translation*. Abdel Haleem published this translation in 2004.

Abdel Haleem claims that his translation of the Holy Qur'an is "intended to go further than previous works in accuracy, clarity, flow, and currency of language" (Abdel Haleem, 2008, xxix). He states that his translation of the Holy Qur'an is meant to make the Holy Qur'an accessible to everyone who speaks English, Muslims or otherwise (Abdel Haleem, 2008, xxix). The language Abdel-Haleem uses in his translation of the Holy Qur'an is "simple and straightforward" (Abdel Haleem, 2008, xxix) and he pays special attention to "certain criteria which, if ignored, could have led to confusion, misrepresentation of the Arabic meaning, or a translation comprehensible only to an academic or enthusiast" (Abdel Haleem, 2008, xxix). He also uses footnotes to explain the meaning of ambiguous passages and help the reader to understand the meaning of the Holy Qur'an as much as possible. Abdel-Haleem relies on classical Arabic dictionaries such as *Lisan Al-ʿArab* by Ibn Mandhur, *Al-Qamūs Al-Muḥīṭ* by Al-Fayruzabadi, and *Al-Mūʿjam Al-Waṣīf* by the Arabic Language Academy in Cairo (Abdel Haleem, 2008, xxxiii). He attempts to accurately convey the meanings of the Holy Qur'anic message in easy-to-read English, drawing special attention to the differences between some near-synonyms in some cases (Alduhaim, 2021, pp.86-87). However, AlGhamdi (2015, p.271) contends that Abdul-Haleem fails to clearly differentiate between some near-synonyms. Conversely, Khaleel (2005) praises Abdul-Haleem's translation stating that it competes with other trusted and well-regarded translations of the Holy Qur'an.

The rationale for selecting Abdel-Haleem's translation for this study is that it is a recent translation, and it was done by an Arabic native speaker. Abdel-Haleem uses an easy, modern

style and avoids the use of cryptic language or archaisms that tend to obscure meaning (Abdel Haleem, 2008, xxix).

3.2.2 An overview of the selected Qur'an exegeses

As noted, the current study investigates the translation quality of words conveying a sense of 'fear', in relation to six selected roots, as rendered by the seven selected translators. The study evaluates the semantic features of both the source text (ST) and the target text (TT), particularly through the use of six Qur'anic exegeses. According to Abdul-Raof (2001, p.175), there are six categories of exegesis:

1. Linguistic Exegesis: This is concerned with the grammar, syntactic analysis, and rhetoric of Qur'an discourse. Linguistic exegetes usually refer to examples from classical poetry and prose. Al-Zamakhshari is one of the linguistic exegetes.
2. Philosophical and Rationalistic Exegesis: This is concerned with explaining and refuting philosophers' views and arguments. Fakhar Al-Dīn Al-Razī is an example of this category of exegesis.
3. Historical Exegesis: The main concern of this type of exegesis is Qur'an parables and the history of nations and peoples mentioned in the Qur'an. The main exegetes of this kind of exegesis are Al-Tha'labī and Al-Khazīn.
4. Intertextual Exegesis: This is referred to as (التفسير بالمأثور), which is to interpret the Qur'an through the Qur'an or the Hadith (the sayings of the Prophet Muhammad). In other words, the meaning of a Qur'anic structure is provided by referring intertextually to another Qur'anic structure or to a Hadith. The main exegetes of this approach are Al-Tabari, ibn Al-Jawzi, Al-Suyuti, and Al-Shinqiti.
5. Jurisprudence Exegesis: Jurisprudence exegetes stress jurisprudence matters and the different views of Muslim theologians. Al-Qurtubī is an example of this category of exegesis.

6. Independent Judgment Exegesis: This is referred to as (التفسير بالرأي) or (التفسير بالاجتهاد)¹¹ which is to interpret the Qur'anic discourse according to one's own judgement and personal point of view. For this reason, some Muslim scholars object to this approach of exegesis as the exegete may provide a subjective interpretation of the Qur'anic text. Personal judgment exegetes usually take into account the context and co-text of the Qur'anic structure, the referential meanings of Qur'anic words rather than the associative meanings, and the morphology and declension of Qur'anic words. The main exegetes of this approach are Al-Mahalli and Al-Suyuti, Al-Baydhawi, and Al-Razi.

In order to evaluate the semantic features of words conveying a sense of 'fear' in the Holy Qur'an this study will mainly consult six exegeses, Al-Zamakhshari, Al-Tabari, Ibn Kathir, Al-Qurtubi, Al-Jalalyn, and Al-Shawkani, to ascertain what is the intended meaning of words conveying a sense of fear in the selected roots. The researcher will incorporate any additional information or explanations found in these six exegeses into the data analysis of the study regarding words conveying a sense of fear in the Holy Qur'an.

The following section presents a brief overview of the six selected Qur'anic exegeses, explaining why each is authoritative and therefore appropriate to consult for this study.

3.2.2.1 Tafsīr Al-Zamakhshari

Abu Al-Qasim Muhamud ibn Umar Al-Zamakhshari was an Arabic linguist and man of letters. He was born in 1075 (Abdel-Raof, 2001, p.176). Al-Zamakhshari travelled and resided in Mecca for a while. People called him 'Jar Allah' (which means 'Allah's neighbour'), because of his living in Mecca and being near to the Holy Mosque. Al-Zamakhshari started his education in his childhood. Then, he travelled to Bukhara, Iraq, Khorasan, and Al-Hejaz to continue his education (Al-Zamakhshari, 2009, p.7). Al-Zamakhshari was a very well-known

¹¹ الاجتهاد - *ijtihad* is: an Islamic legal term meaning "independent reasoning," as opposed to taqlid (imitation). One of four sources of Sunni law. (Oxford reference [online] [Accessed on 02 January 2024]. Available from: <https://www.oxfordreference.com/display/10.1093/oi/authority.20110803095957354#:~:text=Islamic%20legal%20term%20meaning%20%E2%80%9Cindependent.four%20sources%20of%20Sunni%20law.>

scholar, and one of the best non-Arab Arabic linguists of his time. He wrote ninety-four books in Hadith, Fiqh, history, language, and most importantly Qur'anic exegesis (Al-Zamakhsharī, 2009, p.8). His book *Al-Kaššāf* is considered one of the best Qur'anic exegeses; it is straightforward, to the point, avoids unnecessary details, and clearly based on *ʿilm Al-Bayān*, and *ʿilm Al-Maʿānī* as pointed out in the introduction of his book *Al-Kaššāf* (Al-Zamakhsharī, 2009, p.11). Al-Zamakhshari's book is a linguistic exegesis in terms of Abdel-Raof's (2001, p.175) categorisation provided earlier. He "stresses the aesthetic values of Qur'anic discourse and provides interesting rhetorical and semantic analysis of the Qur'an" (Abdel-Raof, 2001, p.176-177). This encouraged the researcher to consult Al-Zamakhshari's exegesis and incorporate it in the study.

3.2.2.2 Tafsīr Al-Tabari

Abu Ja'far Muhammad bin Jarir Al-Tabari was the author of many books dealing with history, Qur'anic commentary, and Islam. His thirty-volume Qur'anic exegesis is entitled *Jāmiʿ Al-Bayān ʿan Ta'wīl 'āyi Al-Qur'ān*. This is an intertextual exegesis in terms of the categorisation of Abdel-Raof presented in 3.2.2. (Abdul-Raof, 2001, p.175). Al-Tabari studied in Iraq, Syria, and Egypt and worked in teaching and writing in Iraq. Abdel-Raof believes that Al-Tabari in his Qur'anic exegesis highlights the semantic features and nuanced meanings of words and structures in the Holy Qur'an based on linguistic and syntactic analyses (Abdul-Raof, 2001, p.175), which is the reason for consulting Tafsīr Al-Tabari and including it in this study.

3.2.2.3 Tafsīr Ibn Kathir

Imad Al-Din Isma'il ibn Umar ibn Kathir was born in Syria. He studied in Damascus, Syria, under a number of different scholars. Ibn Kathir memorised the Holy Qur'an by heart in his childhood. He wrote many different books on Hadith, the Qur'an, and most importantly produced a seven-volume Qur'anic exegesis which he called *Tafsīr Al-Qur'ān Al-ʿaḍīm*. Ibn Kathir's exegesis is an intertextual exegesis in which he avoids presenting syntactic details, and avoids referring to Classical Arabic poetry (Abdel-Raof, 2001, p.177). Ibn Kathir's approach to presenting the meanings of the Holy Qur'anic verses encouraged the researcher

to include this in the study as well as the fact that his exegesis is authoritative and respected among Muslims.

3.2.2.4 Tafsīr Al-Qurtubi

Abu Abdullah Muḥammad ibn Aḥmad ibn Abi Bakr ibn Farḥ Al-Anṣari Al-Khazraji Al-Andalusi Al-Qurtubi was born in Córdoba, Spain and died in Egypt. He was a scholar of Hadith and Qur'an and devoted his time to writing. His book *Al-Jami' li 'Aḥkām Al-Qur'an* is a twenty-volume Qur'anic exegesis. Al-Qurtubi provides extensive details in presenting the meanings of each Qur'anic verse. According to Abdel-Raof's categorisation, Tafsīr Al-Qurtubi is a jurisprudence exegesis, where Al-Qurtubi focuses on jurisprudential matters in addition to presenting different views of theologians on these matters. Abdel-Raof believes that Al-Qurtubi relies on Hadith in his explanation of the Holy Qur'anic verse in conjunction with referring to Classical Arabic poetry (Abdel-Raof, 2001, p.177). Al-Qurtubi's approach in explaining the meaning of the Holy Qur'anic verses encouraged the researcher to select this Qur'anic exegesis to be included and consulted in the study.

3.2.2.5 Tafsīr Al-Jalalayn

Tafsīr Al-Jalalayn or (The commentary of the two Jalals) is a Qur'anic exegesis written by and named for its two authors Jalalu-Din Al-Mahalli and his student Jalalu-Din Al-Sayuti, referred themselves collectively to *Al-Jalalayn*. Jalalu-Din Al-Mahalli was an Egyptian scholar who was born and died in Cairo. Jalalu-Din Al-Mahalli wrote numerous books on Islamic studies, Islamic law, and part of a Qur'anic exegesis which he initiated in 1459 AH. Al-Mahalli died before completing this last work, writing only half of it. It was completed by his student Jalalu-Din Al-Sayuti in 1505 AH, as mentioned in the editor's introduction to *Tafsīr Al-Jalalayn* (Al-Mahalli and Al-Sayuti, 2008, x). *Tafsīr Al-Jalalayn* is well-known, widespread, and respected among Muslims. *Tafsīr Al-Jalalayn* is a simplified commentary, available in pocket size, and it has been translated into many different languages including English. It is considered the shortest comprehensive Qur'anic exegesis (Al-Mahalli and Al-Sayuti, 2008, x). Abdel-Raof believes

that *Tafsīr Al-Jalalayn*'s approach is based on independent judgment (Abdel-Raof, 2001, p.177). The authors employed several different approaches in their exegesis, which include "linguistic commentary, legal or *Shari'ah* commentary, and *tafsīr bil-tafsīr*¹²" (Al-Mahalli and Al-Sayuti, 2008, p.x). In the assessment of Abdel-Raof (2001, p.177) and the editor of *Tafsīr Al-Jalalayn* (Al-Mahalli and Al-Sayuti, 2008, x), *Al-Jalalayn* quote some hadiths in their explanation of the Holy Qur'anic verses, present Arabic synonyms for some complex Qur'anic terms, include some legal explanations of the Holy Qur'anic verses, present a brief grammatical accounts of Qur'anic structure and words, and avoid referring to classical poetry. The different approaches and aspects of *Tafsīr Al-Jalalayn* covers are the reason for selecting this Qur'anic exegesis to be consulted in this study.

3.2.2.6 Tafsīr Al-Shawkani

Muhammad ibn Ali ibn Muḥammad Al-Shawkani was born in Yemen. He memorised the Holy Qur'an and travelled widely, seeking knowledge and later working as a writer, teacher, and mufti¹³ in Sana'a, Yemen (Jansen, 2012, p.378). He authored 230 religious books, 38 of them which have been printed, most notably his five-volume Qur'anic exegesis *Fath Al-Qadīr, Al-Jāmi'u bayn Al-Riwāyah wa Al-Dirāyah min 'ilm Al-Tafsīr*, which was first published in 1983 (Awaḍ, 2010, p.209). Al-Shawkani uses two methods in his book in explaining the Holy Qur'anic verses "*riwāyah*" and "*dirāyah*" as the title shows. "*Riwāyah*" is relying on the Prophet Muhammad's (PBUH) hadiths and the saying of the Companions, while "*dirāyah*" is relying on traditional sources of knowledge in conjunction with *ijtihād* (Awaḍ, 2010, p.209). Additionally, he discusses jurisprudential matters, and highlights linguistic issues with reference to classical poetry (Naseef, 2018, p.100 on the basis of al-Najdī, 1412 H., p.53; cf. Mārdīnī, 2009, p.107; adh-Dhahabī, 2012, p.250-252). The combination of *riwāyah*, and *dirāyah* is beneficial to the

¹² *tafsīr bil-tafsīr* — 'Commentary wherein Qur'anic verses are juxtaposed and used to explain each other as mentioned in the editor's introduction' (Al-MAḥallī and Al-Suyūṭī, 2008, p.x).

¹³ "Mufti, Arabic muftī, an Islamic legal authority who gives a formal legal opinion (fatwa) in answer to an inquiry by a private individual or judge"(Editors - Encyclopedia Britannica, 2018).

study to ensure a comprehensive exploration and a profound understanding of the meanings of the selected verses. This rational guided the choice of selecting Tafsīr Al-Shawkani to be consulted in the study.

3.3 Study Corpus design

This section presents an overview of the study corpus and highlights its criteria. In order to produce the study corpus through the steps outlined in Figure 3-1, the researcher accessed to the seven selected translations of the Holy Qur'an, which are available online. Moreover, the researcher collected the translations of all of the verses in the study sample along with the meaning of the verses in six Arabic exegeses. For each verse, this corpus includes columns for: chapter number, verse number, source text, transliteration, root of the word, translations of the verse (with a separate column for each translator) and six Qur'anic exegeses (each in a separate column).

Building this corpus is beneficial for three reasons. First, it facilitates the comparison of the verses and the translations by different translators. Second, it helps in attaining a general overview of the words that each selected translator used to in translating different verses involving different roots. Third, it facilitates and expedites the analysis of the data.

Since the interest of this study is investigating the semantic challenges in translating words conveying sense of 'fear' with the selected roots in verses from the Holy Qur'an, the selected Qur'anic exegeses are helpful due to their coverage of the relevant semantic features of the Qur'anic verses in their interpretations. As well as this, they belong to different schools of thoughts. The Qur'anic exegetes included in the study are well known, trusted, and authoritative in the Muslim world.

3.4 Theoretical approach adopted in this thesis

According to the modern perspectives on semantic phenomena reviewed in Chapter 2, this chapter revisits the theories of meaning, with specific attention paid to Dickin's model of

meaning (semantics) (Dickins, 1998) – the adopted theoretical approach in this study. This chapter will also justify the rationale of adopting this theoretical framework in this study.

3.4.1 Approaches to language meaning

There are many approaches to language meaning (meaning in language), and it is beyond the scope of this thesis to consider them all. Perhaps the four most important contemporary approaches to language meaning are: (i) the referential approach, (ii) the systems approach, (iii) the pragmatic approach, and (iv) the cognitive approach.

The referential approach (or referential theory) of meaning proposes that the meaning of a word (or, by extension, other grammatical entities such as a phrase or even a sentence) is determined by the object or concept it refers to in the world. According to this view, meaning is based on the relationship between the grammatical entity and its referent (Lycan, 2008, pp. 3-6, 9-12). This approach is sometimes associated with the truth-conditional approach to meaning (e.g. Davidson, 1984).

The systems approach views a language as a system – or better as a system of interlocking systems, e.g., the systems of phonology, grammar and semantics (see: Mulder and Hervey 1975; Dickins, 2016). Within its consideration of grammar and semantics, it focuses on the meaning relationships between words and other grammatical entities, suggesting that meaning is determined by these relationships. Such meaning relationships include hyponymy-hyperonymy, synonymy and antonymy (e.g., Taylor, 1989).

The pragmatic approach considers the role of context, speaker intentions, and the effects of language use in determining meaning. It recognises that meaning is not solely derived from words (or phrases, etc.) but also from the social and situational context in which communication occurs. Pragmatics explores how meaning is influenced by factors such as speaker intention, implicature, presupposition, and conversational implicatures (e.g., Ariel, 2010). One particular type of pragmatics, termed *interpretive pragmatics*, investigates how we

know what utterances mean. Within interpretive pragmatics there are two main approaches: Gricean (e.g., Chapman, 2005), plus developments of Grice's ideas, sometimes known as neo-Gricean pragmatics (e.g., Huang, 2009); and the relevance theory approach (e.g., Sperber and Wilson, 1995).

The cognitive approach to meaning considers meaning to be fundamentally mental in nature. Generative linguistic theories have sometimes proposed *semantic representations*, which are taken to be mental in nature (e.g., Chierchia and McConnell-Ginet, 1990). More recently, cognitive linguists have developed notions such as prototypes, and schemas, and has explored how metaphor, conceptual blending, and other cognitive processes contribute to meaning construction (e.g., Ungerer and Schmid, 2006).

3.4.2 Approach to meaning adopted in this thesis

The approach to meaning adopted in this thesis is based on the model of meaning put forward by Dickins (semantics), as one aspect of the overall model of extended axiomatic functionalism (Dickins, 2009, 2016). Dickins' overall model of linguistics (phonology, grammar, semantics, etc.) can be represented as seen in Figure 3-2 (reproduced from Dickins, 2016, p.37):

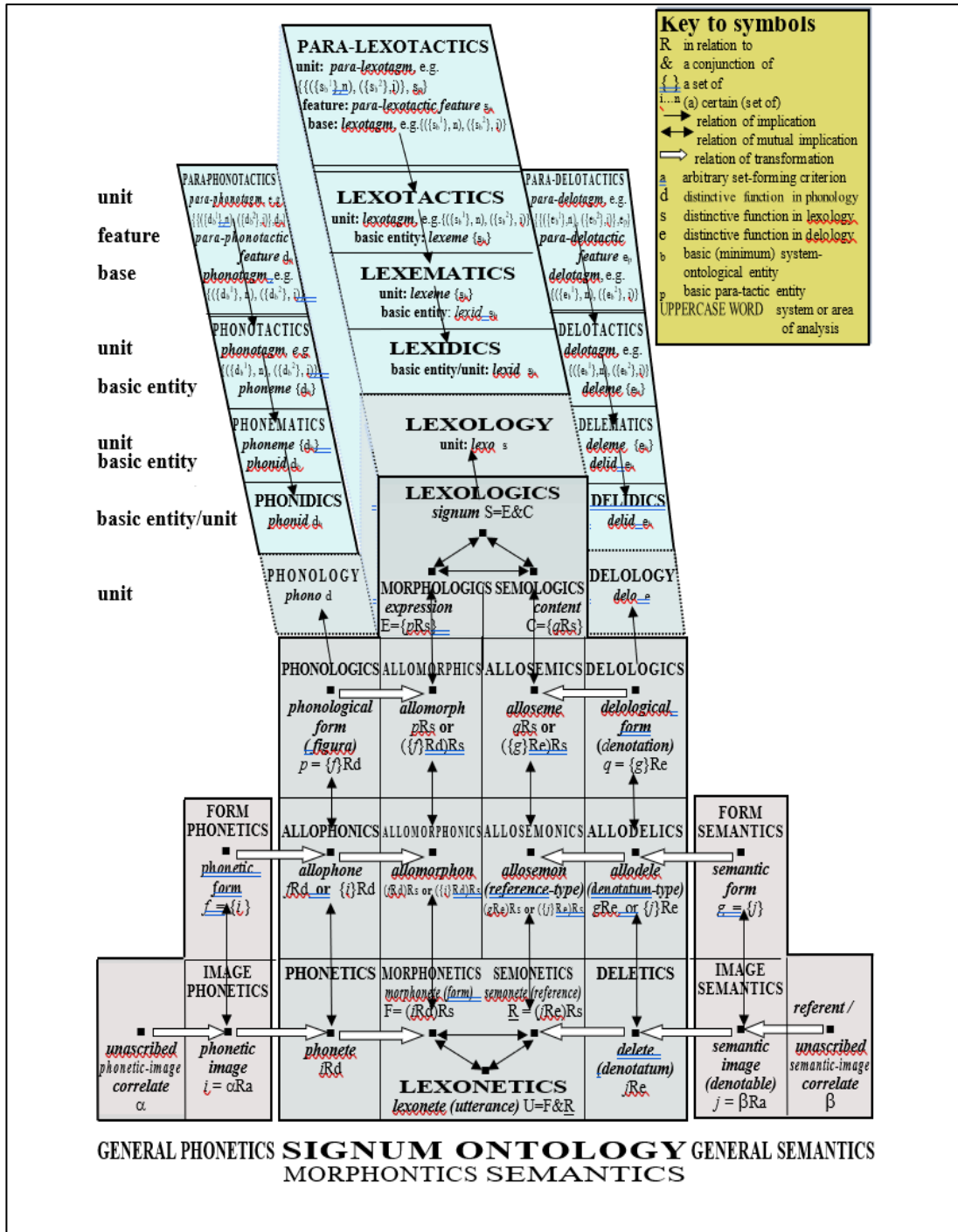


Figure 3-2 Extended axiomatic functionalism: linguistics

For a discussion of the symbols used Figure 3-2, see Dickins (2016, 2020). Most of the concepts depicted in Figure 3-2 do not concern this study. This thesis does not, in particular, consider how abstract linguistic elements (morphemes, words, phrases, etc.) combine in various ways in English or in Arabic – the domain of what is termed in Figure 3-2 as *system ontology*. Accordingly, this can be omitted from the model (with respect to this study), to give

a version of the theory involving only what Dickins terms the signum ontology, in Figure 3-3 (reproduced from Dickins, 2016, p.32):

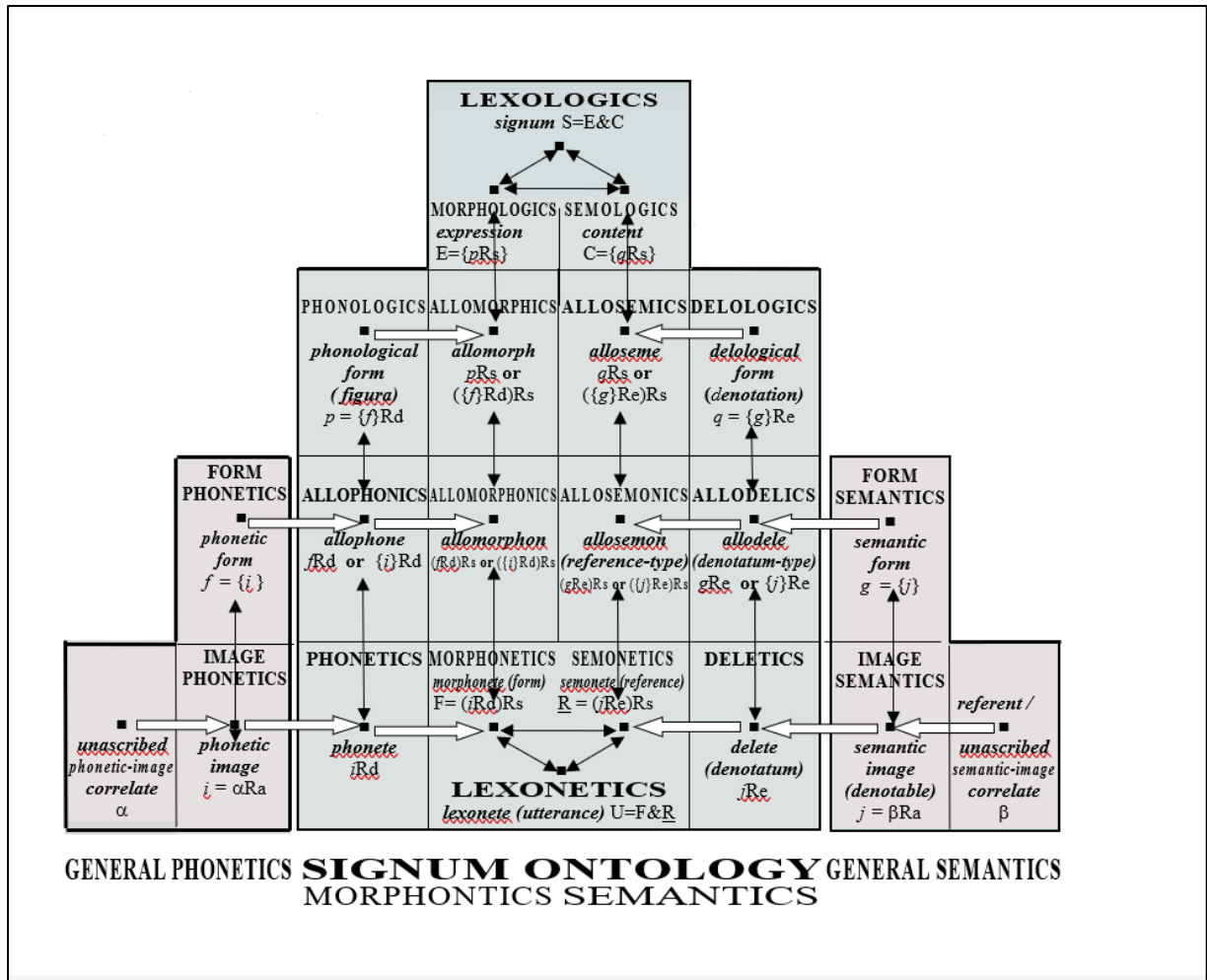


Figure 3-3 Extended axiomatic functionalism: signum ontology.

Since this thesis is about semantics, the non-semantic aspects of language, termed *morphontics* in extended axiomatic functionalism, will also not be considered in this study. We can, accordingly, largely restrict the investigation the semantic concepts only. This reduced version of the model, represented in Figure 3-4 below, does however include grammatical notions which are not semantic (expression, allomorph, and other notions in the left-hand column), for reasons which will be made apparent below.

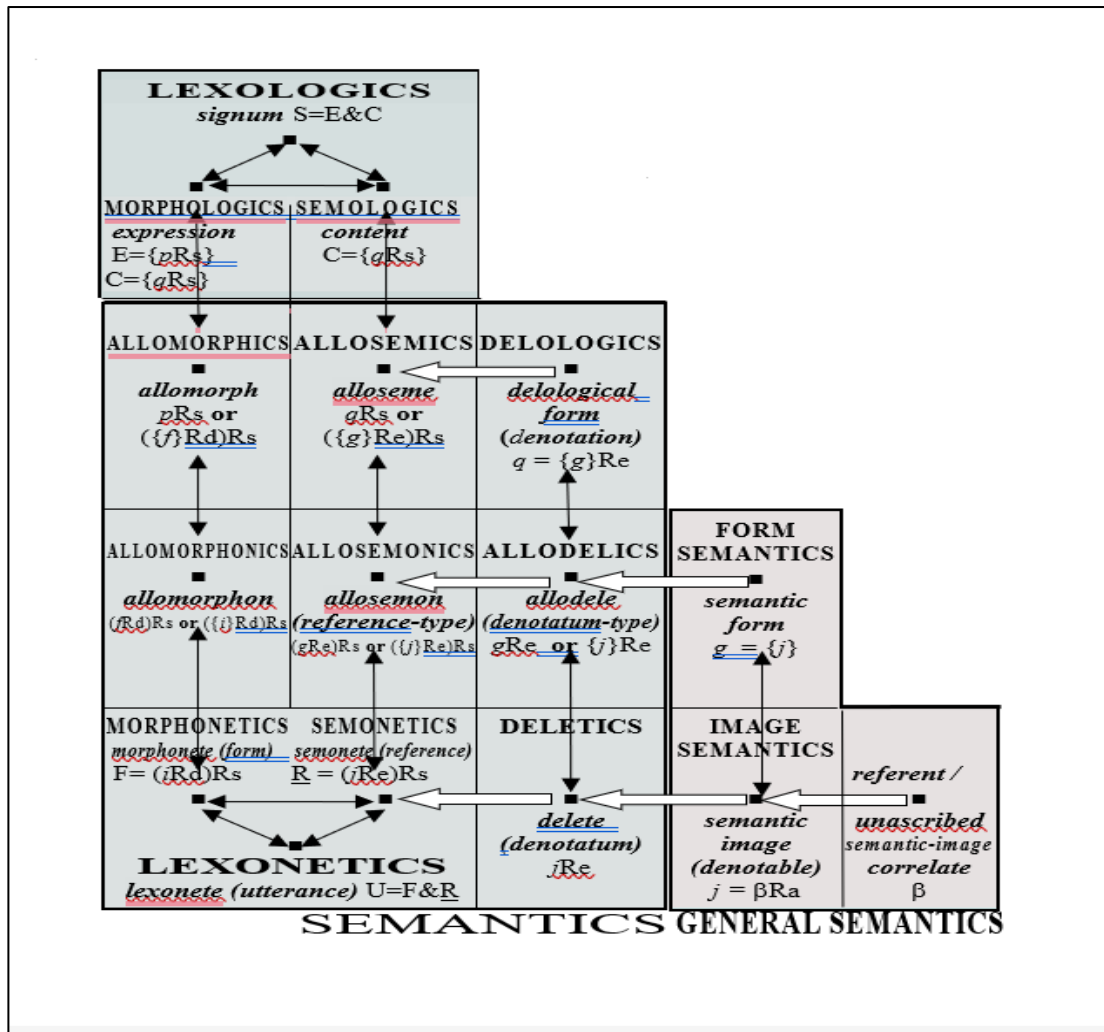


Figure 3-4 Extended axiomatic functionalism: semantics plus grammar-related notions.

Extended axiomatic functionalism uses a lot of unusual terminology. The reason for this is its attempt to introduce terminological coherence (integration across the theory). Thus, going back to Figure 3-2, *general phonetics* on the left is mirrored by *general semantics* on the right. Within general phonetics, *unascribed phonetic image correlate* is mirrored in general semantics by *unascribed semantic image correlate*; *phonetic image* is mirrored by *semantic image*; and *phonetic form* by *semantic form*. Within the signum ontology, *phonological form* in the far-left column is mirrored by *delogical form* in the far-right column, *allophone* by *allodele*, and *phonete* by *delete*. In the two middle columns, *allomorph* on the left is mirrored by *alloseme* on the right, *allomorphon* by *allosemon*, and *morphonete* by *semonete*.

Looking at the model in terms of rows (rather than columns), all the terms on the bottom row end in *-ete*: phonete, morphonete, semonete and deplete. In the second row up, all the terms begin with *allo-*: allophone, allomorphon, allosemon, allodele. In the third row up, the terms on the outside (left and right) end in *-ological form*: phonological form, delological form, while those in the middle begin with *allo-*: allomorph, alloseme.

While this terminological parallelism is orderly, and emphasises the internal integration of extended axiomatic functionalism as a theory, it often makes it difficult to see ways in which extended axiomatic functionalism is similar to other models for language analysis. To make the connections between the concepts used in this study and those which are used by other linguists clearer, in this thesis more standard terminology will be used. On this basis, Figure 3-4 can be rewritten and simplified, as seen in Figure 3-5:

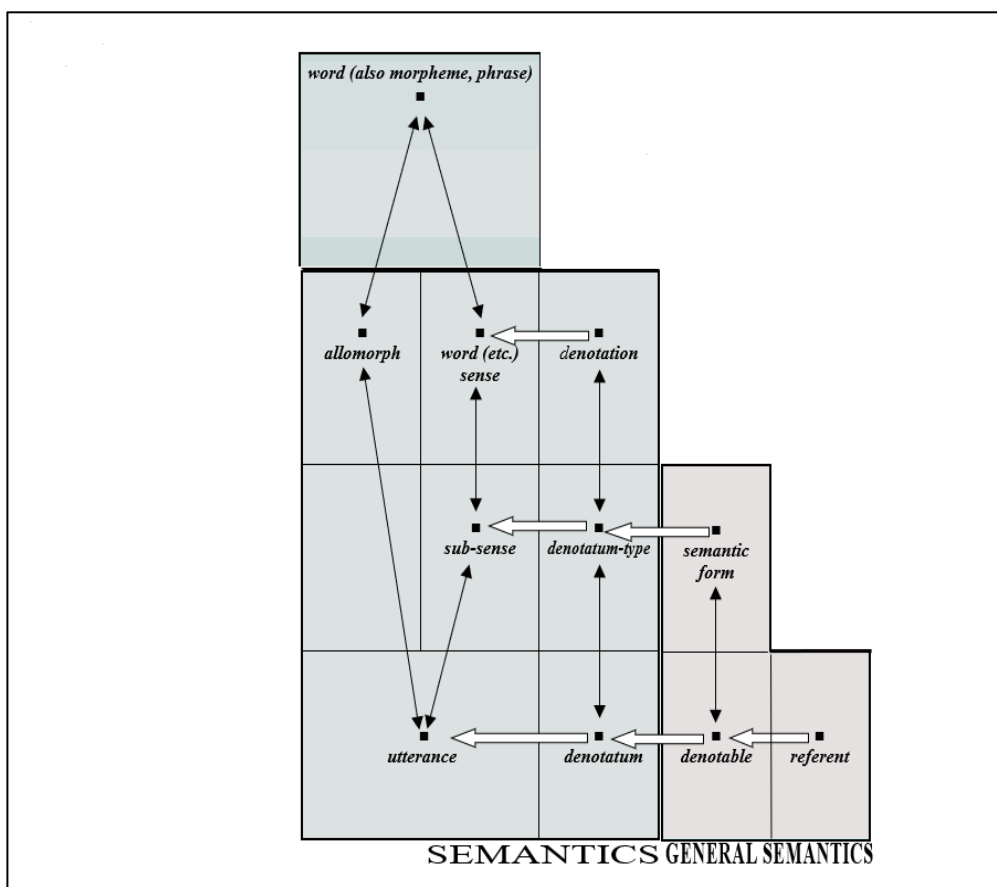


Figure 3-5 Semantic and semantic-related notions in this thesis.

In Figure 3-5, I have removed all the names for levels, i.e., all the terms ending in *-ics* (lexologics, allosemics, allosemonics, etc.), since these are not used in the discussion in this thesis. I have also removed all the symbols associated with the depicted terms, as these are also not used in this thesis. I have further removed notions which are not relevant to this thesis: expression, content, allomorphon, form, reference.

Finally, where possible, technical-sounding terms (e.g., signum, allosemon, delological form, delete) have been replaced with equivalent terms which have greater general currency in linguistics (e.g. word, morpheme, phrase, word sense, denotation, denotatum). I have kept the arrows found in Figure 3-2 and Figure 3-4. For an explanation of these, see Dickins (2016).

The notions in Figure 3-5 can be explained as follows. *Word* means essentially what it means in standard English. A *morpheme* is the “minimal distinctive unit of grammar [...] the smallest functioning unit in the composition of words” (Crystal, 2008, p.313). A *phrase* is “a single element of structure typically containing more than one word, and lacking the subject–predicate structure typical of clauses” (Crystal, 2008, p.367). An *allomorph* is a phonological variant of a word, e.g., either one of the two ways of pronouncing *scone* (/skɒn/ ‘rhyming with *gone*, or /skəʊn/ rhyming with *loan* (Dickins, *manuscript*, p.207). *Allomorph* is explained by Crystal as follows: “The morpheme which expresses plurality in English, for instance, appears in several variants: *cap–caps*, *log–logs*, *force–forces*, *mouse–mice*, *sheep–sheep*, etc. Each of these variant forms – the voiceless [s] of *caps*, the voiced [z] of *logs*, the irregular shape of *mice*, and so on – would be said to be an allomorph of the plural morpheme” (Crystal 2008, p.20).

A *word sense* is a discrete meaning of a word. Words may have one sense (many scientific terms, e.g. formaldehyde, have only one sense). Or they may have two or more senses. The Merriam-Webster Dictionary, for example, lists 19 senses for the word *green*, including adjective senses (e.g. of the colour green), noun senses (e.g. a common or park in the centre of a town or village), and verb senses (e.g. to make green). Determining how many discrete

senses a word has is in some cases problematic (e.g. Cruse, 1986, pp.72-74; Dickins, 1998, pp.210-211, 214-217). However, consideration of this falls outside the scope of this thesis. A situation in which a word has more than one sense is termed *polysemy*. Words which have more than one sense are *polysemous* or *polysemic*. In fact, not only can words have senses, so can constituents of words, i.e. morphemes. Thus, in this thesis I will consider the relevant *fear* sense not only words having the sense of fear (e.g., حَوْف - *xawf*) but also roots (one of the typical constituent morphemes of words in Arabic) having the sense of fear (e.g., خ و ف - *x w f*).¹⁴

A sub-sense is a non-discrete meaning of a word (or other grammatical entity, e.g. morpheme, phrase). A good example is the word *do* in English (in the relevant sense). Dickins (1998, pp.221–222) points out that *do* in *I want to do my hair* can mean, amongst other things, *I want to wash my hair*, or *I want to dry my hair*, or *I want to comb my hair* – or all three at once, or many other things (examples adapted from Moore and Carling, 1982, pp. 131-132). These are not discrete senses of *do*, but non-discrete meanings, i.e. sub-senses. An utterance is essentially what is meant by an utterance in everyday speech: i.e. something (and particularly a sentence) which is actually uttered in speech, or, by extension, read in reading. There are some complications with regard to utterances in written language, and I will come back to these in Section 3.4.3 below.

A denotation is “a direct specific meaning as distinct from an implied or associated idea” (Merriam-Webster Dictionary) – the latter being termed a *connotation*, in general usage, as well as in this thesis. The crucial difference between a word (etc.) sense and a denotation is that a denotation is an abstract sense considered independently from word (etc.) identity. Thus, *formaldehyde* and *ethanal* have the same denotation “a particular chemical whose

¹⁴ In fact, words do not always have a sense as individual words. In the case of an idiom such as ‘red herring’ (“something that distracts attention from the real issue”: Merriam-Webster Dictionary), for example, it is only the entire phrase ‘red herring’ which can be said to have a sense, not the individual words (cf. Dickins, 2020b).

formula is HCHO" (cf. Collins English Dictionary), but they are different word senses (since they are different words) (cf. Dickins, 1998, p.174).

A denotatum-type stands in the same relation to sub-sense as denotation does to sense. Thus, if we consider *do* in the meaning of *wash* (cf. "I want to do my hair", above), this is a sub-sense. However, if we just consider this meaning of *wash* on its own, without reference to the word *do*, this is a denotatum-type.

A denotatum is an entity referred to by an utterance, or by a word – or morpheme or phrase – within an utterance. This should be taken to include:

"not only objects (whether physical or abstract), but also qualities (e.g. "blue"), processes (e.g. "walk"), and relations (e.g. "on"). It should also be taken to include not only "real" hypothetical entities, but also hypothetical entities which are "candidates for reality", and hypothetical entities which are "not candidates for reality" (for details of the working out of these proposals, cf. Hervey, 1979, pp.28-31) (Dickins, 1998, pp.105-106).

A denotable can be thought of any "entity" conceived in the extra-linguistic world, whether real or purely fictitious, of a type which can be expressed by an utterance" (cf. Dickins, 1998, p.54). What differentiates a denotable from a denotatum is that a denotable is something conceived in the extra-linguistic world, while a denotatum is the relevant conceived entity as expressed (meant) by an utterance.

Finally, although they are not of direct importance for this thesis, I will, for the sake of completeness, define *semantic form* and *referent*. A semantic form stands in the same relationship to denotatum-type as does denotable to denotatum (for details, see Dickins, 2016, pp.14-15). Just as a denotatum-type is a type of denotatum, so a semantic form is a type of denotable. A referent is an *unconceived* extra-linguistic entity (for details, see Dickins, 2016, pp.13-14). Although not all the terms found in Figure 3-5 are used in this thesis, the notions and relationships presented in this figure provide the basis for understanding the analyses put forward in the thesis.

3.4.3 'Utterance' in relation to written language

It is easy to understand what an utterance is in spoken language – particularly spontaneous spoken language. It is something which is said, at a particular time and in a particular place. In the case of written language, in particular, however there are some complications, which are worth looking at.

A possible definition of text is that it is “any stretch of speech or writing produced in a given language (or mixture of languages – cf. code-switching) and assumed to make a coherent whole on the discourse level” (Dickins et al., 2016, p.242). However, Dickins explains this based on Ogden Nash’s poem ‘Celery’. This poem in our everyday usage can be considered as a text “regardless of how many times it is recited or read quietly, and that there is only one text here, regardless of how many times it is recited or read quietly” (Dickins, 2017, pp.103-104). However, according to the definition of a text presented above “every single occurrence is a different text” (Dickins, 2017, p.104). So, when a person recites Nash’s poem ‘Celery’ on a specific day and time for instance at 2:30 pm on Monday, Nov. 11, 2008, this text is considered as a different text from a text a person recites the poem on a different day and time for instance at 3:30 pm on Tuesday, Nov. 12. 2008. In other words, every time a person reads a specific text at a particular time and place is a text event.

Accordingly, a distinction is necessary between a text event and the text itself. Which parallels with the distinction between language/system-sentence and parole/text-sentence (cf. Dickins, 2017, pp. 22-25). However, in written language, an anthology of Nash’s poems including the poem ‘Celery’ for instance may undergo a print run of 20,000 books, resulting in 20,000 printed occurrences of the poem ‘Celery’. Accordingly, each of these occurrences, wither printed or written, is a text occurrence. Notably, Dickins asserts that a text occurrence may differ from a text event, as a text event takes place when a text is being read, for example, Nash’s poem ‘Celery’ may be read hundreds by a person which gives hundreds of text events while a text occurrence may never be read (Dickins, 2017, pp. 102-104).

A text event, viewed linguistically, is what is termed in extended axiomatic functionalism an utterance – or, rather, it is likely to be a series (perhaps extended) of utterances, given that an utterance is, by definition, an instance of grammatical entity, and that the largest domain of grammatical entities in extended axiomatic functionalism (as in traditional grammar) is the sentence (instantiation; cf. Dickins, 2016, pp.11-12). However, when we are looking at the Holy Qur'an, we are looking at a text (as defined in the quote from Dickins above), i.e. an abstract entity which can be subject to a potentially unlimited number of text events (utterances) as well as text occurrences.

3.4.4 Approaches to language meaning revisited

In Section 3.4.1, four approaches to language meaning were identified: (i) the referential approach, (ii) the 'systems' approach, (iii) the pragmatic approach, and (iv) the cognitive approach. Extended axiomatic functionalism adopts a referential approach to language meaning: the notions word, (word) sense, (word) sub-sense, utterance, denotation, denotatum-type, denotation, semantic form, denotable, and referent (Figure 3-5) progressively link words (and other grammatical entities) as abstract linguistic entities to entities which are referable to in the extra-linguistic world (ultimately leading to the non-linguistic, and non-conceived *referent*).

Extended axiomatic functionalism also adopts a systems approach to meaning. While the denotations of words (and other grammatical entities) are determined by the ranges of meaning which these words (and other grammatical entities) have in the extra-linguistic world, the meaning relationships between word (etc.) senses also involve consideration of word (etc.) identity, i.e. features are abstract linguistic levels.

Extended axiomatic functionalism is not in itself a pragmatic approach to linguistics. It does not, for example, attempt to explain how we understand what utterances mean (as does in interpretive pragmatics). Rather, it takes what utterances mean as its semantic data (to be more precise it takes the *purport* rather than the *import* of utterances as its semantic data; for

the difference between purport and import, see (Dickins, 1998, esp. pp. 296-30). This accords with the current thesis, in which extensive attempts have been made, particularly through consulting *Tafsīrs* (Qur'anic commentaries) and dictionaries (both Arabic and English) to determine what words mean, i.e. to determine what the semantic data are.

Finally, extended axiomatic functionalism is not, in itself, a cognitive approach to linguistics. It does not, for instance, make use of mental prototypes or schemas to analyse meaning. This does not, however, mean that extended axiomatic functionalism is opposed to such approaches, or incompatible with them. It is merely a matter of demarcating the scope of the theory, which deals with only specific aspects of 'language' in general, rather than attempting to analyse (describe, or explain) them all (cf. Mulder, 1989, pp.2-7).

3.4.5 Integrating connotative meaning within the current approach

In Section 2.6.2.4.2, I discussed connotative meaning, and compared this with denotative meaning (Section 2.6.2.4.1). In Section 2.6.2.5, I noted that Dickins (2018) proposes fifteen types of connotative meaning, in addition to denotative meaning: (i) associative meaning; (ii) attitudinal meaning; (iii) affective meaning; (iv) allusive meaning; (v) reflected meaning; (vi) selectional restriction-related meaning; (vii) collocative meaning; (viii) geographical dialect-related meaning; (ix) temporal dialect-related meaning; (x) sociolect-related meaning; (xi) social register-related meaning; (xii) emphasis (emphatic meaning); (xiii) thematic meaning (theme-rheme meaning); (xiv) grounding meaning; and (xv) locution-overriding illocutionary meaning.

Dickins has argued in detail that associative meaning, understood in terms of *tendency to mean*, does not involve denotative difference, but that it can be fully integrated within extended axiomatic functionalism because the theory provides models for relative frequency analyses of meanings which are distinguishable from one another in terms of sub-senses (Figure 3-5). For details, see Dickins (2014).

It falls outside the scope of this thesis to consider whether other types of connotative meaning can be fully integrated within extended axiomatic functionalism as can be associative meaning. If they can, this is a plus for the theory. If they cannot, however, they can reasonably be treated as ancillary notions, which do not undermine the theory, and can be applied in conjunction with it.

3.5 Method of the study

An in depth understanding of available research methods is essential in order to select the most appropriate one for a given study, and was the point of departure in the design of the study at hand. Broadly, research can be divided into two types: quantitative and qualitative. Quantitative research involves the use of numbers (statistics), while qualitative research involves non-numerical (non-statistical) analyses. A mixed methods approach involves a mixture of qualitative and quantitative approaches. It involves using several methods to collect or analyse data (Saldanha and O'Brien, 2013, p.23) and will be used in this study due to the nature of its focus on near-synonyms of words conveying the sense of 'fear' in the Holy Quran to obtain a comprehensive and nuanced understanding of the selected data. As stated by Dörnyei, "mixing methods have a great potential in most research contexts" (Dörnyei, 2010, p.30). By triangulating findings from qualitative and quantitative analyses, the research aims to present a comprehensive and reliable analysis. All three methods; qualitative, quantitative, and mixed, will be discussed further in this section.

Qualitative research is difficult to clearly define. Denzin and Lincoln note that "it has no theory or paradigm that is distinctly its own" nor does it have "a distinct set of methods or practices that are entirely its own" (Denzin and Lincoln, 2005, pp.6-7). Holliday believes that "boundaries in current qualitative research are crumbling, and researchers are increasingly doing whatever they can to find out what they want to know" (Holliday, 2004, p.731). However, Dörnyei offers a definition of qualitative research as "data collection procedures that result primarily in open-ended or non-numerical data which is then analysed primarily by non-statistical methods"

(Dörnyei, 2010, p.24). The qualitative method is appropriate for this study, as it will help the researcher analyse and understand the translations and translation decisions found in the selected data, to explore deficiencies involved in translating words conveying a sense of fear in the Holy Quran. It allows the researcher to play a role and be a part of the research; as stated by Miles and Huberman, “the researcher is essentially the main measurement device in the study” (Miles and Huberman, 1994, p.7).

Dörnyei defines quantitative research as “data collection procedures that result primarily in numerical data, which is then analysed primarily by statistical methods” (Dörnyei, 2007, p.24). This method is also relevant to this study in order to enable the researcher to investigate near-synonyms and translations; it allows the researcher to produce numerical data relating to the commonness of terms used in translating words conveying the sense of ‘fear’ in the TT. Additionally, the use of quantitative analysis will identify the degree of consistency of the selected translators in translating the selected terms.

3.6 Conclusion

This chapter introduced the data selection and methodology adopted in this thesis. It described the process of data selection and preparation for the analysis, and the corpus design. It then presented an overview of the selected Qur’anic translations and exegeses. I proposed a theoretical framework based on Dickins’ approach (2016), followed by a discussion of the methodology of the study. This thesis involves two main stages of data analysis. The first is the qualitative analysis of the seven selected roots. This highlights those words used frequently in translating words conveying a sense of ‘fear’ in the Holy Qur’an, and evaluates the accuracy and consistency of the translations. The second is the semantic role analysis of the agent/source and experiencer, based on the Longman Lexicon of Contemporary English by McArthur (1981). This second analysis will help gaining a contextual understanding of whether a given use of *fear* originates from Allah, people, or something else, and assess how translators reflect this in their translations.

Chapter 4 Qualitative data analysis: the root **خ و ف - x w f**

4.1 Introduction

This chapter provides a qualitative analysis of words conveying a sense of 'fear' with the root **خ و ف - x w f** from both linguistic and exegetical perspectives. It highlights how such words are translated by the seven selected translators, and presents analysis highlighting the semantic characteristics of both the ST and TT. Additionally, it sheds light on the denotative and connotative meanings of the given translations of words conveying a sense of 'fear' with the root **خ و ف - x w f**.

4.2 The root **خ و ف - x w f**

Words with the root **خ و ف - x w f** occur 124 times in the Holy Qur'an in different forms, as stated in The Qur'anic Arabic corpus (Qur'nic Arabic Corpus, 2023)¹⁵. Due to the limitations of the study, words with the root **خ و ف - x w f** were investigated in 40 verses, and selected randomly using the Sketch Engine corpus tool. It is worth mentioning that the basic noun derived from the root **خ و ف - x w f** is the word **خوف - xawf**, which we can provisionally gloss as 'fear'.

I will consider first Arabic lexicographers' analyses of words with the root **خ و ف - x w f**, and then the analyses of Islamic exegetes. Taking the lexicographers first, the meaning of the word **خوف - xawf** (or **الخوف - alxawf** with the definite article) according to Al-Mustafawi is "حالة تأثر" "a state of disorder and expectation of future harm which eliminates security" (Al-Mustafawi, 1995, p.161, my translation). Al-Mustafawi emphasises that **خوف - xawf** refers to situations that are contrary to security or being secure as follows, "ضد الأمن، قوله تعالى: ولا تخف إنك من الأمنين، من بعد خوفهم أمناً، و أمنهم من خوف" the opposite of security (my translation). (God Almighty says: and fear not; for surely thou art in security, and

¹⁵ See [<https://corpus.quran.com/qurandictionary.jsp?q=xwf>].

will give them in exchange, after their fear, security, and secured them from fear)¹⁶(Al-Mustafawi, 1995, p.161). Furthermore, he adds that خوف - *xawf* is “توقع ضرر مشكوك والظن بوقوعه” “expectation of the possibility of harm and the belief that it might occur” (my translation). Similarly, Al-Askari states that “الخوف هو توقع الوعيد” “خوف - *xawf* is the expectation of punishment” (Al-Askari, 1997, p.262, my translation). In the same vein, Al-Hadrami suggests that “الخوف معنى معلقه في المستقبل لأنه إنما يخاف أن يحل به مكروه أو يفوته محبوب ولا يكون هذا إلا لشيء يحصل في المستقبل” “The meaning of الخوف - *alxawf* is related to the future because it arises from the fear that harm is going to happen or the potential loss of something good. This happens only in the future” (Al-Hadrami, n.d., p.23, my translation).

I will now consider the views of the exegetes. Some exegetes explain what is meant by words with the root ف و خ - *x w f*. Al-Zamakhshari, for example, mentions that the word خاف - *xāfa* in Q.2:182 means:

توقع وعلم، وهذا في كلامهم شائع يقولون أخاف أن ترسل السماء، يريدون التوقع والظنّ الغالب الجاري مجرى العلم expectation and knowledge, this is common in their speech. They say I fear that the sky sends, meaning expectation and belief that is akin to knowledge (Al-Zamakhshari, 2009, p.111, my translation).

Al-Zamakhshari also mentions that “الخوف غم يلحق الإنسان لمتوقع” “fear is a sadness that afflicts a person due to expecting something” (Al-Zamakhshari, 2009, p.794, my translation).

Al-Qurtubi and Alsauyti agree that the word خاف - *xāfa* in Q.2:182 involves “علم” “knowledge”. However, Al-Qurtubi adds that it means “خشني” “*xašiya*” (Al-Qurtubi, 2003, p.116, my translation).

¹⁶ Arberry's Translation.

It is noteworthy that خوف - *xawf* is the basic word for *fear* in Arabic. According to *A Frequency Dictionary of Contemporary Arabic Fiction*, خوف - *xawf* is the 320th most common word in modern literary Arabic (Familiar, 2021).

4.3 Analysis of the root خ و ف - *x w f*

Table 4-1 presents the translations used in translating words conveying a sense of 'fear' involving the root خ و ف - *x w f* in the 40 selected verses. The table is divided into three columns. The first column presents the English lemma used in the translations. A lemma is "a set of lexical forms having the same stem and belonging to the same major word class, differing only in inflection and / or spelling" (Knowles and Mohd Don, 2004). The second column highlights the translators who use the English lemma in their translations. Finally, the third column presents the ST which is the Qur'anic verses including words with the root خ و ف - *x w f* and their English translations.

Table 4-1 English translation of words with the root خ و ف - *x w f*, organised according to English lemma (left-hand column).

English Lemma	Translator(s)	Arabic ST and English TT
Fear	Arberry	1. {لَا خَوْفٌ عَلَيْهِمْ} (46:13-22:62) "and no fear shall be on them"
		2. {أَلَا خَوْفٌ عَلَيْهِمْ} (3:170) "no fear shall be on them"
		3. {لَا خَوْفٌ عَلَيْكُمْ} (7:49) "no fear upon you"
		4. {يَخَافَا} (2:229) "the couple fear"
		5. {إِن خِفْتُمْ} (2:239) "and if you are in fear"
		6. {فَلَا تَخَافُوهُمْ} (3:175) "therefore do not fear them"
		7. {وَخَافُونَ} (3:175) "but fear Me"
		8. {الْخَوْفِ} (4:83) "fear"
		9. {إِن خِفْتُمْ} (4:101) "if you fear"
		10. {يَخَافُونَ} (5:23) "feared"
		11. {أَخَافُ-40:26-46:21-6:81-6:80-11:3-11:26-11:84-26:135} "I fear"

		<p>12. {وَلَا تَخَافُونَ} (6:81) "you fear not"</p> <p>13. {خَوْفًا} (7:56) "fearfully"</p> <p>14. {وَحَيْفَةً} (7:205) "fearfully"</p> <p>15. {تَخَافَنَّ} (8:58) "thou fearest"</p> <p>16. {خَوْفٍ} (10:83-106:4) "fear"</p> <p>17. {خَافَ} (11:103) "fears"</p> <p>18. {يَخَافُونَ} (17:57-24:50) "fear"</p> <p>19. {تَخَفَ} (20:21-28:31) "fear"</p> <p>20. {نَخَافُ} (20:45) "we fear"</p> <p>21. {تَخَافُوا} (41:30) "fear"</p> <p>22. {حَيْفَةً} (51:28) "fear"</p> <p>23. {خَافَ} (55:46) "fears"</p> <p>24. {خَافَ} (79:40) "feared"</p> <p>25. {خَائِفِينَ} (2:114) " in fear"</p>
	<p>Hilali and Khan</p>	<p>1. {وَلَا خَوْفٌ عَلَيْهِمْ} (2:62) "on them shall be no fear"</p> <p>2. {إِلَّا أَنْ يَخَافَا} (2:229) "except when both parties fear"</p> <p>3. {إِنْ خِفْتُمْ} (4:101-2:229-2:239) "if you fear"</p> <p>4. {إِلَّا خَوْفٌ عَلَيْهِمْ} (3:170) "that on them no fear shall "</p> <p>"come</p> <p>5. {يُخَوِّفُ} (3:175) "suggests to you the fear"</p> <p>6. {فَلَا تَخَافُوهُمْ} (3:175) "so fear them not"</p> <p>7. {وَخَافُونَ} (3:175) "but fear Me"</p> <p>8. {الْخَوْفِ} (4:83) "fear"</p> <p>9. {يَخَافُونَ} (5:23) "who feared"</p> <p>10. {الْخَافِ} (6:81-11:82-40:26-46:21-60:80-11:3-11:26-6:81-11:82-40:26-46:21-60:80) (26:135 "I fear"</p> <p>11. {وَلَا تَخَافُونَ} (6:81) "while you fear not"</p> <p>12. {لَا خَوْفٌ عَلَيْكُمْ} (7:49) "no fear shall be on you"</p> <p>13. {خَوْفًا} (7:56) "with fear"</p> <p>14. {حَيْفَةً} (51:28-7:205) "fear"</p> <p>15. {تَخَافَنَّ} (8:58) "fear"</p> <p>16. {خَوْفٍ} (106:4-10:83) "fear"</p> <p>17. {لِمَنْ خَافَ} (11:103) "who fear"</p>

		<p>18. {وَيَخَافُونَ} (17:57) "and fear"</p> <p>19. {لَا تَخَفْ} (51:28-28:31-20:21) "fear not"</p> <p>20. {تَخَافُ} (20:45) "fear lest"</p> <p>21. {يَخَافُونَ} (24:50) "fear lest"</p> <p>22. {أَلَّا تَخَافُوا} (41:30) "fear not"</p> <p>23. {فَلَا خَوْفٌ عَلَيْهِمْ} (46:13) "on them shall be no fear"</p> <p>24. {خَافَ} (55:46) "fears"</p> <p>25. {خَافَ} (79:40) "feared"</p>
<p style="text-align: center;">Saheeh International</p>		<p>1. {خَوْفٌ} (7:49-2:62) "fear"</p> <p>2. {يَخَافُ} (2:229) "fear"</p> <p>3. {خَفْتُمْ} (2:239-4:101-2:229) "fear"</p> <p>4. {أَلَّا خَوْفٌ} (3:170) "will be no fear"</p> <p>5. {تَخَافُوهُمْ} (3:175) "fear them"</p> <p>6. {خَافُونَ} (3:175) "fear Me"</p> <p>7. {الْخَوْفِ} (4:83) "fear"</p> <p>8. {يَخَافُونَ} (5:23) "feared"</p> <p>9. {يَخَافُونَ} (24:50-17:57) "fear"</p> <p>10. {أَخَافُ} (40:26-26:135-11:84-11:26-11:3-6:81-6:80) "I fear"</p> <p>11. {تَخَافُونَ} (6:81) "fear"</p> <p>12. {خَوْفًا} (7:56) "in fear"</p> <p>13. {خِيفَةً} (7:205) "in fear"</p> <p>14. {تَخَافُونَ} (8:58) "fear"</p> <p>15. {خَوْفٍ} (106:4-10:83) "fear"</p> <p>16. {خَافَ} (11:103) "fear"</p> <p>17. {لَا تَخَفْ} (51:28-28:31-20:21) "fear not"</p> <p>18. {أَلَّا تَخَافُوا} (41:30) "do not fear"</p> <p>19. {فَلَا خَوْفٌ عَلَيْهِمْ} (46:13) "there will be no fear"</p> <p>"concerning them"</p> <p>20. {خَافَ} (79:40-55:46) "feared"</p>
<p style="text-align: center;">Sarwar</p>		<p>1. {لَا خَوْفٌ عَلَيْهِمْ} (2:62) "will have nothing to fear"</p> <p>2. {أَلَّا خَوْفٌ عَلَيْهِمْ} (3:170) "will have no fear"</p> <p>3. {خَافُونَ} (3:175) "have fear of Me"</p> <p>4. {يَخَافُونَ} (5:23) "fearing"</p> <p>5. {لَا خَوْفٌ عَلَيْكُمْ} (7:49) "without any fear"</p>

		<p>6. {خَوْفًا} "have fear of Him" (7:56)</p> <p>7. {خَافَ} "fear" (55:46-11:103)</p> <p>8. {يَخَافُونَ} "fear" (17:57)</p> <p>9. {لَا خَوْفَ عَلَيْهِمْ} "have no fear" (46:13)</p> <p>10. {خَافَ} "feared" (79:40)</p> <p>11. {خَوْفٍ} "fear" (106:4)</p>
	Yusuf Ali	<p>1. {لَا خَوْفَ عَلَيْهِمْ} "on them shall be no fear" (2:62-46:13)</p> <p>2. {يَخَافَا} "both parties fear" (2:229)</p> <p>3. {خَفْتُمْ} "fear" (4:101-2:239-2:229)</p> <p>4. {لَا خَوْفَ عَلَيْهِمْ} "on them is no fear" (3:170)</p> <p>5. {يُخَوِّفُ} "suggests to you the fear" (3:175)</p> <p>6. {خَافُونَ} "fear Me" (3:175)</p> <p>7. {الْخَوْفِ} "fear" (4:83)</p> <p>8. {يَخَافُونَ} "fearing" (5:23)</p> <p>9. {أَخَافُ} (6:80-6:81-11:3-11:84-26:135-40:26-46:21) "I fear"</p> <p>10. {تَخَافُونَ} "ye fear" (6:81)</p> <p>11. {لَا خَوْفَ عَلَيْكُمْ} "no fear shall be on you" (7:49)</p> <p>12. {خَوْفًا} "with fear" (7:56)</p> <p>13. {تَخَافُونَ} "fearest" (8:58)</p> <p>14. {خَوْفٍ} "the fear" (10:83)</p> <p>15. {إِنِّي أَخَافُ} "I do fear" (11:26)</p> <p>16. {خَافَ} "fear" (11:103-79:40-55:46)</p> <p>17. {يَخَافُونَ} "fear" (24:50-17:57)</p> <p>18. {لَا تَخَفْ} "fear not" (28:31-20:21-51:28)</p> <p>19. {نَخَافُ} "we fear lest" (20:45)</p> <p>20. {خَيْفَةً} "a fear" (51:28)</p> <p>21. {خَوْفٍ} "fear" (106:4)</p>
	Abdel-Haleem	<p>1. {وَلَا خَوْفَ عَلَيْهِمْ} "no fear for them" (2:62)</p> <p>2. {إِلَّا أَنْ يَخَافَا} "except where both fear" (2:229)</p> <p>3. {لَا خَوْفَ عَلَيْهِمْ} "there is no fear" (3:170)</p> <p>4. {يُخَوِّفُ} "urges you to fear" (3:175)</p> <p>5. {فَلَا تَخَافُوهُمْ} "do not fear them" (3:175)</p> <p>6. {وَوَخَّافُونَ} "but fear Me" (3:175)</p> <p>7. {لِمَنْ خَافَ} "who fears" (11:103)</p>

		<p>8. {أَخَافُ} (6:81-11:3-11:26-11:84-40:26-46:21) " I "feared" 9. {إِنْ جِئْتُمْ} (4:101) "if you fear" 10. {وَلَا أَخَافُ} (6:80) "I do not fear" 11. {وَلَا تَخَافُونَ} (6:81) "why do you not fear" 12. {لَا خَوْفٌ عَلَيْكُمْ} (7:49) "No fear for you" 13. {خَوْفًا} (7:56) "fearing" 14. {عَلَى خَوْفٍ} (10:83) "for fear" 15. {وَيَخَافُونَ} (17:57) "and fear" 16. {وَلَا تَخَفْ} (20:21) "without fear" 17. {إِنَّا نَخَافُ} (20:45) "we fear" 18. {يَخَافُونَ} (24:50) "they fear" 19. {إِنِّي أَخَافُ} (26:135) "for I truly fear" 20. {يُخَوِّفُ اللَّهُ بِهِ} (39:16) "God puts fear" 21. {أَلَّا تَخَافُوا} (41:30) "have no fear" 22. {فَلَا خَوْفٌ} (46:13) "there is no fear" 23. {وَلِمَنْ خَافَ} (55:46) "for those who fear" 24. {مَنْ خَافَ} (79:40) "who feared" 25. {مِنْ خَوْفٍ} (106:4) "off fear"</p>
Irving		<p>1. {وَلَا خَوْفٌ عَلَيْهِمْ} (2:62) "no fear will lie upon them" 2. {يَخَافَا} (2:229) "both fear" 3. {جِئْتُمْ} (2:229) "you fear" 4. {أَلَّا خَوْفٌ عَلَيْهِمْ} (3:170) "no fear will fall on them" 5. {فَلَا تَخَافُوهُمْ} (3:175) "do not fear them" 6. {وَخَافُونَ} (3:175) "fear Me" 7. {الْخَوْفِ} (4:83) "fear" 8. {جِئْتُمْ} (4:101) "you fear" 9. {يَخَافُونَ} (24:50-17:57-5:23) "fear" 10. {أَخَافُ} (40:26-26:135-6:80-6:81-11:3-11:26-11:84) " I " I fear" 11. {تَخَافُونَ} (6:81) "fear" 12. {لَا خَوْفٌ عَلَيْكُمْ} (7:49) "there is no [need] for you to " "feared" 13. {خَوْفًا} (7:56) "because of fear" 14. {حَيْفَةً} (7:205) "fearfully" 15. {تَخَافَنَّ} (8:58) "you fear"</p>

		<p>16. {خَوْفٌ} (106:4-10:83) "fear"</p> <p>17. {خَافَ} (55:46-11:103) "fears"</p> <p>18. {إِنَّمَا نَخَافُ} (20:45) "we fear lest"</p> <p>19. {أَلَّا تَخَافُوا} (41:30) "do not fear"</p> <p>20. {فَلَا خَوْفٌ عَلَيْهِمْ} (46:13) "will find no fear afflict them"</p> <p>21. {خِيفَةً} (51:28) "a fear"</p>
Afraid	Sarwar	<p>1. {يَخَافًا} (2:229) "you are afraid"</p> <p>2. {فَلَا تَخَافُوهُمْ} (3:175) do not be afraid of them " (enemies)</p> <p>3. {خِفْتُمْ} (4:101) "you are afraid"</p> <p>4. {أَخَافُ} (6:81) "be afraid"</p> <p>5. {لَا تَخَافُونَ} (6:81) "you are not afraid"</p> <p>6. {تَخَافُونَ} (8:58) "you are afraid"</p> <p>7. {خَوْفٌ} (10:83) "afraid"</p> <p>8. {إِنِّي أَخَافُ} (11:84-11:26-11:3-26:135-40:26-46:21) "I am afraid"</p> <p>9. {لَا تَخَفْ} (28:31-20:21-51:28) "do not be afraid"</p> <p>10. {إِنَّمَا نَخَافُ} (20:45) "we are afraid"</p> <p>11. {أَمْ يَخَافُونَ} (24:50) "or are they afraid"</p> <p>12. {أَلَّا تَخَافُوا} (41:30) "do not be afraid"</p> <p>13. {خِيفَةً} (51:28) "afraid"</p>
	Irving	<p>1. {فَإِنْ خِفْتُمْ} (2:239) "If you feel afraid"</p> <p>2. {وَنُخَوِّفُهُمْ} (17:60) "we let them feel afraid"</p> <p>3. {لَا تَخَفْ} (51:28-20:21) "and do not be afraid"</p> <p>4. {وَلَا تَخَفْ} (28:31) "do not act afraid"</p> <p>5. {خَافَ} (79:40) "has been afraid"</p>
	Yusuf Ali	<p>1. {فَلَا تَخَافُوهُمْ} (3:175) " Be ye not afraid of them"</p>
	Arberry	<p>1. {لَا تَخَفْ} (51:28) "be not afraid"</p>
	Abdel-Haleem	<p>1. {مِنَ الَّذِينَ يَخَافُونَ} (5:23) "who were afraid"</p> <p>2. {خِيفَةً} (51:28) "afraid"</p>
	Hilali and Khan	<p>1. {وَنُخَوِّفُهُمْ} (17:60) "we warn and make them afraid"</p>

	Saheeh International	1. {إِنَّا نَخَافُ} (20:45) "we are afraid"
Fright	Arberry	1. {يُخَوِّفُ أَوْلِيَاءَهُ} (3:175) "frightening his friends" 2. {وَنُخَوِّفُهُمْ} (17:60) "we frighten them" 3. {يُخَوِّفُ اللَّهُ} (39:16) "God frightens" 4. {وَيُخَوِّفُونَكَ} (39:36) "they frighten thee"
	Sarwar	1. {يُخَوِّفُ} (39:16-3:175) "frightens" 2. {يُخَوِّفُونَكَ} (39:36) "they frighten you"
	Saheeh International	1. {يُخَوِّفُ} (3:175) "frightens [you]"
	Irving	1. {وَيُخَوِّفُونَكَ} (39:36) "they frighten you"
Warn	Yusuf Ali	1. {نُخَوِّفُهُمْ} (17:60) "We put terror (and warning) into " "them" 2. {يُخَوِّفُ} (39:16) "warn off"
	Sarwar	1. {نُخَوِّفُهُمْ} (17:60) "we warn them"
	Abdel-Haleem	1. {وَنُخَوِّفُهُمْ} (17:60) "We warn them"
	Hilali and Khan	1. {وَنُخَوِّفُهُمْ} (17:60) "we warn and make them afraid"
Threaten	Saheeh International	1. {نُخَوِّفُهُمْ} (17:60) "we threaten them" 2. {يُخَوِّفُ} (39:16) "threatens" 3. {يُخَوِّفُونَكَ} (39:36) "threaten you"
	Abdel-Haleem	1. {وَيُخَوِّفُونَكَ} (39:36) "they threaten you"
War	Sarwar	1. {الْحَوْفِ} (4:83) "war"
	Abdel-Haleem	1. {الْحَوْفِ} (4:83) "war"
Apprehension	Saheeh International	1. {خَيْفَةً} (51:28) "apprehension"
Intimidate	Irving	1. {يُخَوِّفُ} (3:175) "intimidated"

Emergency	Sarwar	"In an emergency" (2:239) {فَإِنْ خِفْتُمْ}.1
Danger	Abdel-Haleem	"If you are in danger" (2:239) {فَإِنْ خِفْتُمْ}.1
Harm	Sarwar	"no harm" (6:80) {لَا أَحَافُ}.1
Learn	Abdel-Haleem	"you learn of" (8:58){تَخَافَنَّ}.1
Awe	Abdel-Haleem	"and awe" (7:205) {وَرُخِيفَةً}.1
Revere	Yusuf Ali	"in reverence" (7:205){خِيفَةً}.1
Terror	Yusuf Ali	We put terror (and warning) into " (17:60) {نَخَوْفَهُمْ}.1 "them
Suspect	Abdel-Haleem	"if you [arbiters]suspect that" (2:229) {فَإِنْ خِفْتُمْ}.1

Table 4-1 generally outlines the English words used in translating words conveying a sense of 'fear' having the root خ و ف - x w f. It shows that 'fear'(and its derived forms) represents the most frequently used word. It was employed in the translations 230 times.

Table 4-2 English translation of words with the root خ و ف - x w f, organised according to translator (left-hand column).

Translator	English Lemma	Arabic ST and English TT
Arberry	Fear	<p>1. and no fear shall be on "(46:13-2:62) (لَا خَوْفٌ عَلَيْهِمْ) .1 "them</p> <p>2. "no fear shall be on them"(3:170) (أَلَّا خَوْفٌ عَلَيْهِمْ) .2</p> <p>3. "no fear upon you" (7:49) (لَا خَوْفٌ عَلَيْكُمْ) .3</p> <p>4. "the couple fear" (2:229) (يَخَافَا) .4</p> <p>5. "and if you are in fear" (2:239) (فَإِنْ خِفْتُمْ) .5</p> <p>6. "therefore do not fear them" (3:175) (فَلَا تَخَافُوهُمْ) .6</p> <p>7. "but fear Me" (3:175) (وَرُخِيفُونَ) .7</p> <p>8. "fear" (4:83) (الْخَوْفِ) .8</p> <p>9. "if you fear" (4:101) (إِنْ خِفْتُمْ) .9</p> <p>10. "feared" (5:23) (يَخَافُونَ) .10</p> <p>11. (أَحَافُ) .11 (6:81-6:80-11:3-11:26-11:84-26:135- 40:26-46:21)</p> <p>"I fear"</p> <p>12. "you fear not" (6:81) (وَلَا تَخَافُونَ) .12</p> <p>13. "fearfully" (7:56) (خَوْفًا) .13</p> <p>14. "fearfully" (7:205) (وَرُخِيفَةً) .14</p> <p>15. "thou fearest" (8:58) (تَخَافَنَّ) .15</p>

		<p>"fear" (10:83 – 106:4)(خَوْفٌ).16 "fears" (11:103)(خَافَ).17 "feared" (17:57 – 24:50)(يَخَافُونَ).18 "feared" (20:21 – 28:31)(تَخَفْتُ).19 "we fear" (20:45)(نَخَافُ).20 "feared" (41:30)(تَخَافُوا).21 "feared" (51:28)(خِيفَةً).22 "fears" (55:46)(خَافَ).23 "feared" (79:40)(خَافَ).24 "in fear" (2:114)(خَائِفِينَ).25</p>
	Afraid	<p>1. (لَا تَخَفْ) (51:28) "be not afraid"</p>
	Fright	<p>2. (يُخَوِّفُ أَوْلِيَاءَهُ) (3:175) "frightening his friends" 3. (وَنُخَوِّفُهُمْ) (17:60) "we frighten them" 4. (يُخَوِّفُ اللَّهُ) (39:16) "God frightens" 5. (وَيُخَوِّفُونَكَ) (39:36) "they frighten thee"</p>
Abdel-Haleem	Fear	<p>1. (وَلَا خَوْفٌ عَلَيْهِمْ) (2:62) "no fear for them" 2. (إِلَّا أَنْ يَخَافَا) (2:229) "except where both fear" 3. (إِلَّا خَوْفٌ عَلَيْهِمْ) (3:170) "there is no fear" 4. (يُخَوِّفُ) (3:175) "urges you to fear" 5. (فَلَا تَخَافُوهُمْ) (3:175) "do not fear them" 6. (وَخَافُونَ) (3:175) "but fear Me" 7. (لِمَنْ خَافَ) (11:103) "who fears" 8. (أَخَافُ) (6:81-11:3-11:26-11:84-40:26-46:21) "I fear" 9. (إِنْ خِفْتُمْ) (4:101) "if you fear" 10. (وَلَا أَخَافُ) (6:80) "I do not fear" 11. (وَلَا تَخَافُونَ) (6:81) "why do you not fear" 12. (لَا خَوْفٌ عَلَيْكُمْ) (7:49) "No fear for you" 13. (خَوْفًا) (7:56) "fearing" 14. (عَلَى خَوْفٍ) (10:83) "for fear" 15. (وَيَخَافُونَ) (17:57) "and fear" 16. (وَلَا تَخَفْ) (20:21) "without fear" 17. (إِنَّا نَخَافُ) (20:45) "we fear" 18. (يَخَافُونَ) (24:50) "they fear" 19. (إِنِّي أَخَافُ) (26:135) "for I truly fear" 20. (يُخَوِّفُ اللَّهُ بِهِ) (39:16) "God puts fear" 21. (إِلَّا تَخَافُوا) (41:30) "have no fear" 22. (فَلَا خَوْفٌ) (46:13) "there is no fear" 23. (وَلِمَنْ خَافَ) (55:46) "for those who fear" 24. (مَنْ خَافَ) (79:40) "who feared" 25. (مَنْ خَوْفٍ) (106:4) "ward off fear"</p>
	Afraid	<p>1. (مِنَ الَّذِينَ يَخَافُونَ) (5:23) "those who were afraid" 2. (خِيفَةً) (51:28) "afraid"</p>
	Awe	<p>1. (وَخِيفَةً) (7:205) "and awe"</p>
	Danger	<p>1. (فَإِنْ خِفْتُمْ) (2:239) "If you are in danger"</p>
	War	<p>1. (الْخَوْفِ) (4:83) "war"</p>

	Threaten	1. "they threaten you" (39:36) (وَيُحَوِّفُونَكَ)
	Learn	1. "you learn of" (8:58) (تَخَافَنَّ)
	Warn	1. "We warn them" (17:60) (وَنُحَوِّفُهُمْ)
	Suspect	1. "if you [arbiters]suspect that" (2:229) (فَإِنْ جَفْتُمْ)
Hilali and Khan	Fear	1. "on them shall be no fear" (2:62) (وَلَا حَوْفٌ عَلَيْهِمْ)
		2. "except when both parties fear" (2:229) (إِلَّا أَنْ يَخَافَا)
		3. "if you fear" (4:101 – 2:239 - 2:229) (جَفْتُمْ)
		4. "that on them no fear shall " (3:170) (إِلَّا حَوْفٌ عَلَيْهِمْ)
		"come
		5. "suggests to you the fear" (3:175) (يُحَوِّفُ)
		6. "so fear them not" (3:175) (فَلَا تَخَافُوهُمْ)
		7. "but fear Me" (3:175) (وَحَافُونَ)
		8. "fear " (4:83) (الْحَوِّفِ)
		9. "who feared" (5:23) (يَخَافُونَ)
10. "fears" (26:135-11:3-11:26-6:81-11:82-40:26-46:21) (خَافَ)		
6:80		
"I fear"		
11. "while you fear not" (6:81) (وَلَا تَخَافُونَ)		
12. "no fear shall be on you" (7:49) (لَا حَوْفٌ عَلَيْكُمْ)		
13. "with fear" (7:56) (حَوْفًا)		
14. "fear" (51:28-7:205) (خِيفَةً)		
15. "fear" (8:58) (تَخَافَنَّ)		
16. "fear" (106:4 - 10:83) (حَوْفٍ)		
17. "who fear" (11:103) (لِمَنْ خَافَ)		
18. "and fear" (17:57) (وَيَخَافُونَ)		
19. "fear not" (51:28 - 28:31 - 20:21) (لَا تَخَفْ)		
20. "fear lest" (20:45) (نَخَافُ)		
21. "fear lest" (24:50) (يَخَافُونَ)		
22. "fear not" (41:30) (إِلَّا تَخَافُوا)		
23. "on them shall be no fear" (46:13) (فَلَا حَوْفٌ عَلَيْهِمْ)		
24. "fears" (55:46) (خَافَ)		
25. "feared" (79:40) (خَافَ)		
	Afraid	1. "we warn and make them afraid" (17:60) (وَنُحَوِّفُهُمْ)
	Warn	1. "we warn and make them afraid" (17:60) (وَنُحَوِّفُهُمْ)
Irving	Fear	1. "no fear will lie upon them" (2:62) (وَلَا حَوْفٌ عَلَيْهِمْ)
		2. "both fear" (2:229) (يَخَافَا)
		3. "you fear" (2:229) (جَفْتُمْ)
		4. "no fear will fall on them" (3:170) (إِلَّا حَوْفٌ عَلَيْهِمْ)
		5. "do not fear them" (3:175) (فَلَا تَخَافُوهُمْ)
		6. "fear Me" (3:175) (وَحَافُونَ)
		7. "fear" (4:83) (الْحَوِّفِ)
		8. "you fear" (4:101) (جَفْتُمْ)
		9. "fear" (24:50- 17:57- 5:23) (يَخَافُونَ)

		<p>(6:81-11:3-11:26-11:84-46:21-40:26-26:135- (أَخَافُ) .10 6:80) "I fear"</p> <p>"fear" (6:81) (تَخَافُونَ) .11 "there is no [need] for you to fear" (7:49) (لَا حَوْفَ عَلَيْكُمْ) .12 "fear" (7:56) (حَوْفًا) .13 "fearfully" (7:205) (خِيفَةً) .14 "you fear" (8:58) (تَخَافُونَ) .15 "fear" (106:4 - 10:83) (حَوْفٍ) .16 "fears" (55:46 - 11:103) (خَافَ) .17 "we fear lest" (20:45) (إِنَّا نَخَافُ) .18 "do not fear" (41:30) (أَلَّا تَخَافُوا) .19 "will find no fear afflict them" (46:13) (فَلَا حَوْفَ عَلَيْهِمْ) .20 "a fear" (51:28) (خِيفَةً) .21</p>
	Afraid	<p>"If you feel afraid" (2:239) (فَإِنْ خِفْتُمْ) .1 "we let them feel afraid" (17:60) (وَنُخَوِّفُهُمْ) .2 "do not act afraid" (28:31) (لَا تَخَفْ) .3 "do not be afraid" (51:28 - 20:21) (لَا تَخَفْ) .4 "has been afraid" (79:40) (خَافَ) .5</p>
	Fright	<p>"they frighten you" (39:36) (وَيُخَوِّفُونَكَ) .1</p>
	Intimidate	<p>"intimidated" (3:175) (يُخَوِّفُ) .1</p>
Saheeh International	Fear	<p>"fear" (7:49 - 2:62) (حَوْفٌ) .1 "fear" (2:229) (يَخَافًا) .2 "fear" (2:239- 4:101- 2:229) (حِفْظًا) .3 "will be no fear" (3:170) (أَلَّا حَوْفٌ) .4 "fear them" (3:175) (تَخَافُوهُمْ) .5 "fear Me" (3:175) (خَافُونَ) .6 "fear" (4:83) (الْحَوْفِ) .7 "feared" (5:23) (يَخَافُونَ) .8 "while you do not fear" (24:50-17:57) (يَخَافُونَ) .9 (46:21-40:26-11:84-26:135-11:26-11:3-6:81- (أَخَافُ) .10 6:80) "I fear"</p> <p>"fear" (6:81) (ولا تخافون) .11 "in fear" (7:56) (حَوْفًا) .12 "in fear" (7:205) (خِيفَةً) .13 "fear" (8:58) (تَخَافُونَ) .14 "fear" (106:4 - 10:83) (حَوْفٍ) .15 "fear" (11:103) (خَافَ) .16 "fear not" (51:28 - 28:31 - 20:21) (لَا تَخَفْ) .17 "do not fear" (41:30) (أَلَّا تَخَافُوا) .18 there will be no fear " (46:13) (فَلَا حَوْفَ عَلَيْهِمْ) .19 "concerning them "feared " (79:40 - 55:46) (خَافَ) .20</p>
	Afraid	<p>"we are afraid" (20:45) (إِنَّا نَخَافُ) .1</p>

	Fright	.1 [frightens [you" (3:175) (يُخَوِّفُ)
	Apprehension	.1 "apprehension" (51:28) (خَيْفَةً)
	Threaten	.1 "we threaten them" (17:60) (نُخَوِّفُهُمْ) .2 "threatens" (39:16) (يُخَوِّفُ) .3 "threaten you" (39:36) (يُخَوِّفُونَكَ)
	Fear	.1 "will have nothing to fear" (2:62) (لَا خَوْفٌ عَلَيْهِمْ)
		.2 "will have no fear" (3:170) (أَلَا خَوْفٌ عَلَيْهِمْ)
		.3 "have fear of Me" (3:175) (خَافُونَ)
		.4 "fearing" (5:23) (يَخَافُونَ)
		.5 "without any fear" (7:49) (لَا خَوْفٌ عَلَيْكُمْ)
		.6 "have fear of Him" (7:56) (خَوْفًا)
.7 "fear" (55:46 - 11:103) (خَافَ)		
.8 "fear" (17:57) (يَخَافُونَ)		
.9 "have no fear" (46:13) (لَا خَوْفٌ عَلَيْهِمْ)		
.10 "had feared" (79:40) (خَافَ)		
.11 "fear" (106:4) (خَوْفٍ)		
Afraid	.1 "you are afraid" (2:229) (يَخَافًا)	
	.2 "do not be afraid of them (enemies)" (3:175) (فَلَا تَخَافُوهُمْ)	
	.3 "you are afraid" (4:101) (خِفْتُمْ)	
	.4 "I be afraid" (6:81) (أَخَافُ)	
	.5 "you are not afraid" (6:81) (لَا تَخَافُونَ)	
	.6 "you are afraid" (8:58) (تَخَافُونَ)	
	.7 "very afraid" (10:83) (خَوْفًا)	
	.8 "I " (11:84-11:26-11:3-26:135-40:26-46:21) (إِنِّي أَخَافُ)	
	.9 "am afraid" (لَا تَخَفْ)	
	.10 "do not be afraid" (28:31- 20:21-51:28) (لَا تَخَفْ)	
	.11 "we are afraid" (20:45) (إِنَّا نَخَافُ)	
	.12 "or are they afraid" (24:50) (أَمْ يَخَافُونَ)	
	.13 "do not be afraid" (41:30) (أَلَا تَخَافُوا)	
Fright	.1 "frightens" (39:16 - 3:175) (يُخَوِّفُ) .2 "they frighten you" (39:36) (يُخَوِّفُونَكَ)	
Emergency	.1 "In an emergency" (2:239) (فَإِنْ خِفْتُمْ)	
Harm	.1 "can do no harm" (6:80) (لَا أَضُرُّ)	
Private	.1 "privately" (7:205) (خَيْفَةً)	
War	.1 "war" (4:83) (الْحُوفِ)	
Warn	.1 "we warn them" (17:60) (نُخَوِّفُهُمْ)	

Yusuf Ali	Fear	1. لاَ حَوْفٌ عَلَيْهِمْ (2:62- 46:13) "on them shall be no fear" 2. يَخَافَاً (2:229) "both parties fear" 3. حَفِئْتُمْ (4:101- 2:239- 2:229) "fear" 4. أَلَّا حَوْفٌ عَلَيْهِمْ (3:170) "on them is no fear" 5. يُحَوِّفُ (3:175) "suggests to you the fear" 6. خَافُونَ (3:175) "fear Me" 7. الْخَوْفِ (4:83) "fear" 8. يَخَافُونَ (5:23) "fearing" 9. أَخَافُ (6:81-11:3-11:84-26:135-40:26-46:21-6:80) "I fear" 10. لَا تَخَافُونَ (6:81) "ye fear not" 11. لَا حَوْفٌ عَلَيْكُمْ (7:49) "no fear shall be on you" 12. حَوْفًا (7:56) "with fear" 13. تَخَافِينَ (8:58) "fearest" 14. حَوْفٍ (10:83) "the fear" 15. إِنِّي أَخَافُ (11:26) "I do fear" 16. خَافَ (11:103 - 79:40- 55:46) "fear" 17. يَخَافُونَ (24:50-17:57) "fear" 18. لَا تَخَفْ (28:31- 20:21- 51:28) "fear not" 19. تَخَافُ (20:45) "we fear lest" 20. خِيفَةً (51:28) "a fear" 21. حَوْفٍ (106:4) "fear"
	Afraid	1. فَلَا تَخَافُوهُمْ (3:175) "Be ye not afraid of them"
	Revere	1. خِيفَةً (7:205) "in reverence"
	Terror	1. نخوفهم (17:60) "We put terror (and warning) into" "them"
	Warn	1. نخوفهم (17:60) "We put terror (and warning) into" "them" 2. يُحَوِّفُ (39:16) "warn off"

Table 4-1 generally outlines the English words used in translating words conveying a sense of 'fear' having the root $x w f$ - خ و ف. It shows that 'fear'(and its derived forms) represents the most frequently used word. It was employed in the translations 230 times.

and Table 4-2 present the same data. However, Table 4-2 Table 4-1 generally outlines the English words used in translating words conveying a sense of 'fear' having the root $x w f$ - خ و ف. It shows that 'fear'(and its derived forms) represents the most frequently used word. It was employed in the translations 230 times.

is organised according to the translators, rather than the English lemma as in Table 4-1. The tables show that in translating the selected words with the root *خ و ف - x w f* the translators differ in their translations. Arberry uses three English translations in translating words with the root *خ و ف - x w f*: 'fear', 'afraid', and 'fright'. Additionally, Hilali and Khan use three English words: 'fear', 'afraid', and 'warn'. The rest of the selected translators, however, use more than three English word in their translations: Irving uses four English words ('fear', 'afraid', 'fright', and 'intimidate'); Yusuf Ali uses five English words ('fear', 'afraid', 'revere', 'terror', and 'warn'); the Saheeh International translation uses six English words ('fear', 'afraid', 'fright', 'apprehension', 'warn', and 'threat'); Sarwar uses eight English words ('fear', 'afraid', 'fright', 'emergency', 'harm', 'private', 'war', and 'warn'); and finally Abdel-Haleem uses nine English words ('fear', 'afraid', 'awe', 'danger', 'war', 'threat', 'learn', 'warn', and 'suspect').

This shows the wide range of words used by translators in rendering the meanings of words with the root *خ و ف - x w f*, highlighting the need to investigate the translators' accuracy and consistency.

Table 4-3 Arabic lemmas, their POS, derived forms and English translations.

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
خَوْف - <i>xawf</i>	Noun	خَوْف - <i>xawf</i>	[The] fear	2:62, 3:170, 7:49,10:83, 46:13,106:4
			Afraid	10:83
		الخوف - <i>alxawf</i>	Fear	4:83
			War	4:83
خَيْفَةٌ - <i>xīfah</i>	Noun	خَيْفَةٌ - <i>xīfah</i>	[with- because-in] fear -fearfully	7:56
			[with- in] Fear – fearfully	51:28, 7:205
			Afraid	51:28
			Privately	7:205
			[in] Reverence	7:205

			Apprehension	51:28
			Awe	7:205
خائف - <i>xā'if</i>	Adjective	خائفين - <i>xā'ifiin</i>	[in- with- without] fear.	2:114
خاف - xāf	Verb	يخافا - <i>yaxāfā</i>	Fear [s-ed] - afraid.	2:229
		خفتم - <i>xiftum</i>	Fear	2:229, 4:101, 2:239
			Afraid	2:229, 4:101, 2:239
			Suspect	2:229
			In an emergency	2:239
			In danger	2:239
			تخافوهم - <i>taxāfūhūm</i>	Fear-afraid
		خافون - <i>xāfūn</i>	Fear	3:175
		تخافون - <i>taxāfūn</i>	Fear-afraid	6:81
		يخافون - <i>yaxāfūn</i>	fear [ed-lest-ing] - afraid	17:57, 24:50, 5:23
		نخاف - <i>naxāf</i>	fear [lest] - afraid	20:45
		تخافوا - <i>taxāfū</i>	fear-afraid	41:30
		أخاف - <i>āxāf</i>	Fear [s]	6:80, 11:3, 11:26, 11:84, 26:135, 40:26, 46:21, 6:81
			Afraid	6:81, 11:3, 11:26, 11:84, 26:135, 40:26, 46:21
			Harm	6:80
		تخافن - <i>taxāfan</i>	Fear [est]- afraid	8:58
			Learn	8:58
خاف - <i>xāf</i>	Fear [s-ed] - afraid	11:103, 55:46, 79:40		
أخاف	Verb	أخاف - <i>āxāf</i>	Fear [s]	6:80, 11:3, 11:26, 11:84, 26:135,

- 'āxāf				40:26, 46:21, 6:81
			Afraid	6:81, 11:3, 11:26, 11:84, 26:135, 40:26, 46:21
			Harm	6:80
خَفَّ - <i>xif</i>	Verb	تَخَفَ - <i>taxaf</i>	Fear -Afraid	51:28, 28:31, 20:21
خَوَّفَ - <i>xawwf</i>	Verb	نَخَوْفُهُمْ - <i>nuxawwifuhum</i>	We frighten them	17:60
			We warn and make them afraid	17:60
			We warn them	17:60
			We let them feel afraid	17:60
			We threaten them	17:60
			We put terror (and warning) into them.	17:60
		يَخَوْفُ - <i>yuxawwif</i> and يَخَوْفُونَكَ - <i>yuxawwifūnak</i>	Warn off	39:16
			Suggest to you the fear	3:175
			Frighten [s/ing]	3:175, 39:16, 39:36
			Threaten[s]	39:36, 39:16
			Intimidate[d]	3:175
			Urges you to fear	3:175
			Puts fear into	39:16

Table 4-3 shows the Arabic lemmas in the first column, followed by the POS in the second column, the derived form of the Arabic lemma in the third column, and the English translation of each derived form in the final (right-hand) column.

Table 4-1, Table 4-2, and Table 4-3 show that the translators use a great variety of English words (17 in total) in translating words with the root *x w f* in the 40 selected Holy Qur'anic verses. In the following sections I will define each English translation based on Lexico

Online Dictionary in order to present a precise analysis of the denotative relationship between different English translations.

4.3.1 'Fear' as the translation of words having the root **خ و ف - x w f**

In translating words conveying a sense of 'fear' with the root **خ و ف - x w f**, the selected translators use *fear* (and derived forms) 230 times. Since, *fear* is the basic 'fear-word' in English (cf. Section 4.2), and the most frequently used word in translating words conveying a sense of 'fear' having the root **خ و ف - x w f**, I will start by analysing *fear* and comparing the word to the other English translations which the selected translators use in rendering the meaning of words with the root **خ و ف - x w f**.

According to, the data presented in Table 4-2, Abdel-Haleem uses *fear* 45 times in his translation, Hilali and Khan 37 times, and Arberry 36 times. Yusuf Ali and Saheeh International both employ *fear* 34 times in their translations, while Irving uses *fear* 32 times and Sarwar 12 times, which represents the least frequent employment in the data.

Table 4-3 shows that two noun forms of the Arabic lemmas conveying a sense of 'fear' and involving the root **خ و ف - x w f** occur in the selected verses. The first is **خَوْف - xawf** with its three derived forms **خوف - xawf**, **الخوف - alxawf**, and **خَوْفًا - xawfan**, while the second is **خَيْفَة - xīfah**, which has one derived form **خَيْفَة - xīfah**.

In translating the derived forms of **خَوْف - xawf**, two English words are used to translate it: [*the*] *fear* and *afraid*. It is worth noting that, in this translation of the noun **خوف - xawf**, Yusuf Ali, Saheeh International, Hilali and Khan, Arberry, and Irving use *fear* for both **خوف - xawf** and **الخوف - alxawf**, ignoring the Arabic definite article **ال - al**. Interestingly, Yusuf Ali and Hilali and Khan translate the word **'وف** in Q.10:83 as 'the fear' adding the article 'the' where there is no existence of the article in the Holy Qur'anic verse. However, this can be justified in that genericness (or abstraction) in English is typically expressed without the use of any article, while Arabic (typically) uses the definite article **ال - al** to express genericness (**'لام الجنس - generic article'**). This highlights inconsistency in translating words with the root **خ و ف - x w f** that convey

a sense of 'fear', and the use of different translation techniques in rendering the meaning of such words in different verses.

Furthermore, Lexico Online Dictionary¹⁷ defines *fear* as;

Noun 1 An unpleasant emotion caused by the threat of danger, pain, or harm.

1.1 (fear for) A feeling of anxiety concerning the outcome of something or the safety of someone. 1.2 the likelihood of something unwelcome happening. 1.3

Archaic: A mixed feeling of dread and reverence.

Verb [with object] 1 Be afraid of (someone or something) as likely to be dangerous, painful, or harmful. 1.1 (fear for) [no object] Feel anxiety on behalf of. 1.2 [with infinitive] Avoid doing something because one is afraid. 1.3 Used to express regret or apology. 1.4 archaic Regards (God) with reverence and awe.

The relevant sense to our analysis is "Verb [with object] 1 Be afraid of (someone or something) as likely to be dangerous, painful, or harmful". Based on this, using *fear* as a translation of words conveying a sense of 'fear' with the root *خ و ف - x w f* is an accurate translation since it conveys the meaning of the ST, and as we stated earlier *fear* is the basic word for *خَوْف - xawf* (and therefore words having the root *خ و ف - x w f*) in English (cf. Section 4.1).

4.3.2 'Afraid' as the translation of words having the root *خ و ف - x w f*

According to the data presented in Table 4-1 and Table 4-2 *afraid* is used 32 times in translating words conveying a sense of 'fear' with the root *خ و ف - x w f*, which represents the second most frequently used word in the translations. It should be noted that Sarwar used *afraid* 20 times, Irving six times and Abdel-Haleem two times. The word *afraid* is used only once by Yusuf Alli, Arberry, Hilali and Khan, and Saheeh International in translating words conveying a sense of 'fear' with the root *خ و ف - x w f*.

¹⁷ <https://www.dictionary.com/> On 26 August 2022, Lexico Online Dictionary was closed and readers were redirected to Dictionary.com.

The word *afraid* is defined in Lexico Online Dictionary as:

Adjective [predicative] 1 Feeling fear or anxiety; frightened. 1.1 worried that something undesirable will occur or be done. 1.2 [with infinitive] Unwilling or reluctant to do something for fear of the consequences, 1.3 (afraid for) Anxious about the well-being or safety of.

In relation to our analysis, the relevant sense of *afraid* is “feeling fear or anxiety; frightened”, since *fear*, as noted in Section 4.3.1, is to “Be afraid of (someone or something) as likely to be dangerous, painful, or harmful”. Indeed, it seems that all cases of fear involve being afraid, and all cases of being afraid involve feeling fear – meaning that *anxiety* is not relevant to this definition. This is supported by the fact that it is possible to say in English things like ‘I was afraid and anxious’, indicating that *anxious* [anxiety] has a clearly different sense than *afraid* (see Section 5.3.8). On the basis that that all cases of fear involve being afraid and all cases of being afraid involve feeling fear, we can consider *afraid* and *fear* as synonyms, with grammatical transposition – grammatical transposition being a translation technique which involves translating an expression in the ST with a specific grammatical structure or form as an expression in the TT with a different grammatical structure or form (see Dickins et al., 2017, p.14). In this case, the grammatical transposition is to/from noun/verb (‘fear’) to adjective (‘afraid’) The relationship of synonymy between *fear* and *afraid* in English (considering grammatical transposition) can be diagrammed as in Figure 4-1.

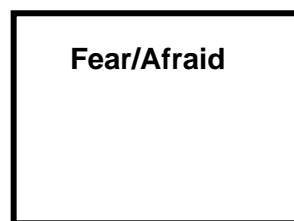


Figure 4-1 The denotative relationship between *fear* and *afraid*.

Accordingly, using *afraid* as a translation of words conveying a sense of ‘fear’ having the root ف و خ - *x w f* is a case of an accurate translation since *fear* and *afraid* are considered as synonyms (with grammatical transposition).

4.3.3 'Frighten' as the translation of words having the root **خ و ف - x w f**

The word *fright* and its derived forms occur in translating **يخوف** - *yuxawwif* and **يخوفونك** - *yuxawwifūnak*. Arberry uses *fright* four times in translating Q.3:175, Q.17:60, Q.39:16, and Q.39:36. Sarwar employs it three times in translating Q.39:16, Q.3:175, and Q.39:36. Saheeh international translation employs the word *fright* once in translating Q.3:175. Finally, Irving uses it only once, also in translating Q.39:36

Lexico Online Dictionary defines *Frighten* (v) as follows:

Verb [with object] 1 Make (someone) afraid or anxious. 1.1 (frighten someone/ something off) Deter someone or something from involvement or action by making them afraid.

The Oxford Dictionary of English aligns with Lexico Online Dictionary, defining *frighten* as:

Verb [with *object*] 1 make (someone) afraid or anxious. 2 (frighten someone/thing off) deter someone or something from involvement or action by making them afraid. 3 [no object] (of a person) become afraid or anxious.

The relevant sense to this analysis is "1 make (someone) afraid or anxious." However, as with *afraid* (Section 4.3.2), *anxiety* is not to be regarded as part of the definition of *frighten*, and that *frighten* should, rather, simply be defined as 'make someone afraid/fearful/fear', etc.

This suggests that *fear* and *frighten* stand in a complex synonymy-based relationship: *frighten* combines the sense of *fear* with causation, i.e. it means 'cause someone to fear'. Accordingly, the denotative relationship between 'fear/afraid' and 'frighten' can be diagrammed as in Figure 4-2.



Figure 4-2 The denotative relationship between *fear/ afraid* and *frighten*.

The denotative relationship between *fear/afraid* and *frighten* suggests that they are considered as synonyms. So, using *frighten* and therefore derived form of *frighten* is an accurate translation.

4.3.4 'Warn' as the translation of words having the root خ و ف - *x w f*

The word *warn* and *warn off* occur five times in translating words conveying a sense of 'fear' with the root *x w f*. As seen in Table 4-1 and Table 4-2 Yusuf Ali employs "warning" as an addition to translate نخوفهم - *nuxawwifuhum* in Q.17:60 and in translating يخوف - *yuxawwif* in Q.39:36 as "warn off". Additionally, Abdel-Haleem, Hilali and Khan, and Sarwar translate نخوفهم - *nuxawwifuhum* in Q.17:60 as "warn". Yet it should be noted that, Hilali and Khan employ addition into their translation as "warn and make them afraid".

According to Lexico Online Dictionary *warn* is defined as follows:

Verb (used with object) 1 To give notice, advice, or intimation to (a person, group, etc.) of danger, impending evil, possible harm, or anything else unfavorable. 2 To urge or advise to be careful; caution. 3 To admonish or exhort, as to action or conduct. 4 To notify, advise, or inform. 5 To give notice to (a person, group, etc.) to go, keep at a distance, etc. (often followed by *away*, *off*, etc). 6 To give authoritative or formal notice to (someone); order; summon.

Oxford Dictionary of English defines *warn* as:

verb [reporting verb] inform someone in advance of a possible danger, problem, or other unpleasant situation. 2 [with object] give someone cautionary advice about their actions or conduct.

The sense 'inform someone in advance of a possible danger, problem, or other unpleasant situation' is relevant to this analysis. Additionally, the phrasal phrase *warn off* is defined by The Oxford Dictionary of English as "warn someone off order someone to keep away from (somewhere) or refrain from doing (something)" (Anon, 2000). Since this meaning involves ordering someone to keep away from somewhere or refrain from doing or consuming something *warn off* is relevant to *warn* based on the definitions of both *warn* and *warn off* and since the difference between them involves only the addition of the word *off* (without any other

grammatical change), they will be considered as synonyms. *Warn/warn off* and *fear/afraid* are semantically disjunct, since *fear* is an emotional state while *warn/warn off* involves getting someone to refrain from something. Figure 4-3 presents the denotative relationship between *fear/afraid* and *warn-off*.



Figure 4-3 The denotative relationship between *warn/warn-off* and *fear/afraid*.

In light of this, *warn/warn-off* is an inaccurate translation.

4.3.5 ‘Threaten’ as the translation of words having the root *خ و ف* - *x w f*

The word *threaten* with or without the suffix [-s] is used only by Saheeh International in translating *يخوف* - *yuxawwif* in Q.39:16, *يخوفونك* - *yuxawwifūnak* in Q.39:36, and *نخوفهم* - *nuxawwifuhum* in Q.17:60. In addition, Abdel-Haleem uses *threaten* in translating *يخوفونك* - *yuxawwifūnak* in Q.39:36. According to Lexico Online Dictionary *threaten* has the following senses:

- 1 State one's intention to take hostile action against (someone) in retribution for something done or not done.
 - 1.1 State one's intention to do (something undesirable) in retribution.
- 2 Cause (someone or something) to be vulnerable or at risk; endanger.
 - 2.1 [with infinitive] Seem likely to produce an unpleasant or unwelcome result.
 - 2.2 [no object] (of something undesirable) seem likely to occur.

In this analysis, the relevant sense is “1 state one's intention to take hostile action against (someone) in retribution for something done or not done”.

Referring to the definition provided by Lexico Online Dictionary being threatened by someone or something is a situation which typically causes the feeling of fear. As such, *fear/afraid* and

threaten are semantically disjunct. However, the semantic relationship between *fear/afraid* and *threaten* is a case of a causal-type one as shown in Figure 4-4.

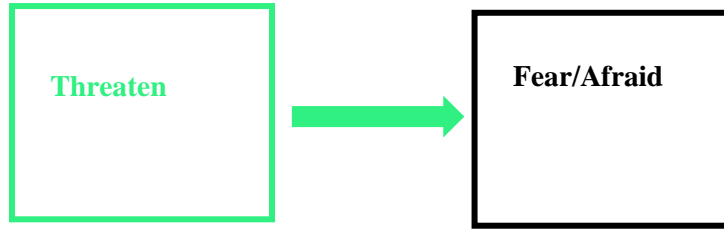


Figure 4-4 The causal-type relationship between *fear/afraid* and *threaten*.

Therefore, *threaten* is inaccurate and does not convey the intended meaning of the ST.

4.3.6 'War' as the translation of words having the root ف و خ - *x w f*

According to the data presented above in Table 4-1 and Table 4-2 the word *war* is used in the translations of words having the root ف و خ - *x w f*. *War* occurs in translating the word الخوف - *alxawf*, as 'fear and war'. The use of the word *war* to partially translate الخوف - *alxawf* is interesting; this appears twice in the data, in the translation of Q.4:83 by both Sarwar and Abdel-Haleem. However, the Qur'anic verse does not include any obvious equivalent of the English word *war*, which highlights the fact that some translators use Quranic exegeses focusing on delivering the meaning (as exegetically explained) of the Qur'anic verse instead of a more literal translation. The sense of *war* in this rendition seems to be derived from Al-Tabari's exegetical explanation of the intended meaning of الخوف - *alxawf* in Q.4:83, as follows:

يقول جلّ ثناؤه: وإذا جاءهم خبير عن سرية للمسلمين غازية بأنهم قد آمنوا من عدوّهم بغلبتهم إياهم { أو أَلْخَوْفِ } يقول: أو تَخَوَّفهم من عدوّهم بإصابة عدوّهم منهم { أَدَاغُوا بِهِ } يقول: أفضوه وبثوه في الناس قبل رسول الله صلى الله عليه وسلم وقبل أمراء سرايا رسول الله صلى الله عليه وسلم... عن ابن جريج: { وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ أَلْخَوْفِ أَدَاغُوا بِهِ } قال: هذا في الأخبار إذا غزت سرية من المسلمين خُبر الناس عنها، فقالوا: أصاب المسلمون من عدوّهم كذا وكذا، وأصاب العدو من المسلمين كذا وكذا. فأفضوه بينهم من غير أن يكون النبي صلى الله عليه وسلم هو الذي يخبرهم به. قال ابن جريج: قال ابن عباس: قوله { أَدَاغُوا بِهِ } قال: أعلنوه وأفضوه

(Al Tabari and Shakir, 1969, pp.578-579)

Allah the Most Glorified, says: “and when news reached them about a Muslim military expedition, which either indicated their being safe from their enemies due to defeating them or having fear of their enemies due to them causing them harm, they spread the news among people before the prophet Muhammad (PBUH) and before the commanders of the brigades’ of the Prophet Muhammad (PBUH). Ibn Jurayj reported, “Whenever news of any matter comes to them, whether concerning peace or war, they spread it about...” (Q.4:83) (Abdel Haleem’s translation). This means spreading the news about what the Muslims achieved against their enemies and what the enemies did to the Muslims. They spread this information without informing the Prophet Mohammed (PBUH). Ibn Jurayj reported that Ibn Abbas said: “they spread it” means they made it public and spread it among people.

(Al.Tabari and Shakir, 1969, pp.578-579, my translation).

According to Lexico Online Dictionary *war* is defined as follows:

War (n) [mass noun] 1 A state of armed conflict between different countries or different groups within a country. 1.1 A state of competition or hostility between different people or groups. 1.2 A sustained campaign against an undesirable situation or activity.

Here the relevant sense of *war* is “A state of armed conflict between different countries or different groups within a country”. Based on this definition ‘war’ and ‘fear/afraid’ are denotatively disjoint.

Figure 4-5 shows that the denotative relationship between *war* and *fear/afraid* is one of semantic disjunction. Accordingly, *war* is an inaccurate translation.



Figure 4-5 The denotative relationship between *war* and *fear/afraid*.

The third derived form of the Arabic lemma خَوْف - *xawf* is the noun خَوْفًا - *xawfan* which appears once in the data. It is translated as *fear* followed by ‘with’, ‘because’, and ‘in’, as presented in Table 4-3.

As previously noted, the Arabic lemma خَيْفَةً - *xīfah* which appears twice in the data has only one derived form خَيْفَةً - *xīfah*. Table 4-3 shows that six English words are used in translating the noun خَيْفَةً - *xīfah*: *reverence*, *fear*, *privately*, *afraid*, *apprehension* and *awe*. The analysis of the denotative relationship between *fear* and *afraid* was presented earlier in Section 4.3.2. In the following sections, the denotative relationships between ‘fear/afraid’ and the other four translations of خَيْفَةً - *xīfah* will be illustrated.

4.3.7 ‘Reverence’ as the translation of words having the root خ و ف - *x w f*

The word *reverence* is used once in the translations as shown in Table 4-1 and Table 4-2 by Yusuf Ali. He translates خَيْفَةً - *xīfah* in Q.7:205 as *in reverence*. Lexico Online Dictionary defines *reverence* as follows:

- reverence (n) [mass noun] 1. Deep respect for someone or something. 1.1
- archaic [count noun] A gesture indicative of deep respect or curtsy.

Accordingly, the relevant sense of *reverence* to this study is “deep respect for someone or something”. So, not all cases of feeling fear or being afraid involve reverence and not all cases of reverence involve feeling fear or being afraid. One can feel reverence with or without experiencing emotions of fear or being afraid. Therefore, the noun *reverence* overlaps semantically with *fear/afraid*, and this can be diagrammed as in Figure 4-6.

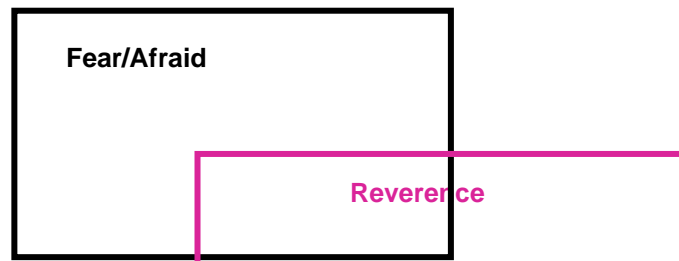


Figure 4-6 The denotative relationship between *reverence* and *fear/afraid*.

On basis of the relevant definition to our analysis, and *reverence* does not convey a sense of 'fear'. It is a case of inaccurate translation.

4.3.8 'Private' as the translation of words having the root ف و خ - *x w f*

'Privately' is used in translating words having the root ف و خ - *x w f* once by Sarwar. He translates خَيْفَةً - *xīfah* in Q.7:205 as "privately".

According to Lexico Online Dictionary, *privately* is;

privately (adv) 1 In a private way, manner, or capacity. 1.1 [often sentence adverb] Used to refer to a situation in which someone's thoughts and feelings are not revealed.

The relevant sense of *privately* here is "in a private way, manner, or capacity". However, we may note that the second sense in which *privately* is used "to refer to a situation in which someone's thoughts and feelings are not revealed" is also very closely related to this sense.

Here we can use semantic transposition of *privately* to the related adjective *private* to compare the denotation of *privately* and *fear/afraid*, having already determined by that *fear* and *afraid* are, taking grammatical transposition into account, synonyms: cf. Section 4.3.2. Accordingly, we can make a direct comparison between the denotation of the adjective *private* and that of the adjective *afraid*.

There are no cases where a thing/person which/who is private is also afraid, and vice versa. Accordingly, *private* and *afraid* – and by extension *privately* and *fear/afraid* are semantically disjunct. Figure 4-7 presents the denotative relationship between *privately* and *fear/afraid*.



Figure 4-7 The denotative relationship between *privately* and *fear/afraid*.

According to this, using *private* in translating words conveying a sense of ‘fear’ having the root ف و خ - *x w f* is an inaccurate translation.

4.3.9 ‘Apprehension’ as the translation of words having the root ف و خ - *x w f*

The word *apprehension* is used once, in the Saheeh International translation of خَيْفَةٌ - *xīfah* in Q.51:28. Lexico Online Dictionary gives three definitions (senses) of the word *apprehension*:

- 1 Anxiety or fear that something bad or unpleasant will happen;
- 2 Understanding; grasp;
- 3 The action of arresting someone.

Here, the first sense “Anxiety or fear that something bad or unpleasant will happen” is the relevant sense. I therefore excluded the other two senses due to their irrelevance to this study. This definition of *apprehension* involves reference not only to *fear*, but also to *anxiety* – and here *anxiety* seems to be relevant denotative element (unlike in the case of *afraid* above; Section 4.3.2). Accordingly, in order to understand the denotative relationship between *fear* and *apprehension*, we need to consider first the denotative relationship between *fear* and *anxiety*. According to Lexico Online Dictionary, *anxiety* has the following senses:

1. A feeling of worry, nervousness, or unease about something with an uncertain outcome;
- 1.1 Psychiatry A mental condition characterized by excessive apprehensiveness about real or perceived threats, typically leading to avoidance behaviours and often to physical symptoms such as increased heart rate and muscle tension;
2. with infinitive Strong desire or concern to do something or for something to happen.

Here, the relevant sense to the analysis is “A feeling of worry, nervousness, or unease about something with an uncertain outcome”, although we may note that both the technical psychiatric sense (1.1), is closely related to this sense, and that sense 2 “Strong desire or concern to do something or for something to happen” can be considered also an extension of sense 1. The following provides a good description of the difference between *fear* and *anxiety* in the relevant senses:

Fear and anxiety often occur together, but these terms are not interchangeable. Even though symptoms commonly overlap, a person's experience with these emotions differs based on their context. In this case, fear relates to a known or understood threat, whereas anxiety follows from an unknown, expected, or poorly defined threat (Sylvers et al., 2011).

The denotative relationship between *fear* and *anxiety* is thus one of semantic overlap; some (but not all) cases of fear are also cases of anxiety, and some but not all cases of anxiety are also cases of fear. This can be diagrammed as seen in Figure 4-8.

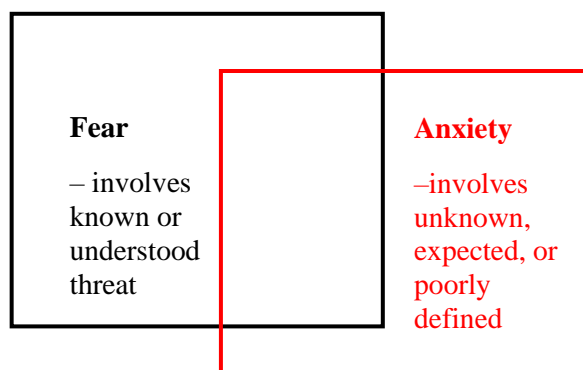


Figure 4-8 Denotative relationship between *fear* and *anxiety*.

Figure 4-8 makes it plain that some types (forms) of fear are also forms (types) of anxiety, while some are not; and that some types (forms) of anxiety are also forms (types) of fear, while some are not.

As noted earlier in this section, the relevant sense of *apprehension* is “Anxiety or fear that something bad or unpleasant will happen”. Apprehension may thus involve either (i) anxiety (but not fear), (ii) fear (but not anxiety), or (iii) both anxiety and fear, since as seen in Figure 4-8, *fear* and *anxiety* overlap semantically.

Accordingly, it may be said that: (i) some but not all cases of *apprehension* also involve *fear/afraid* (since, while apprehension may involve fear, with or without anxiety, apprehension can also involve anxiety with or without fear); and (ii) some but not all cases of *fear/afraid* also involve *apprehension* (i.e. we can be afraid of something with an uncertain outcome, and this is also a case of apprehension; however, we can be afraid of something with a certain

outcome, and this is not a case of apprehension). The denotative relationship between *fear/afraid* and *apprehension* is thus one of semantic overlap, as presented in Figure 4-9.

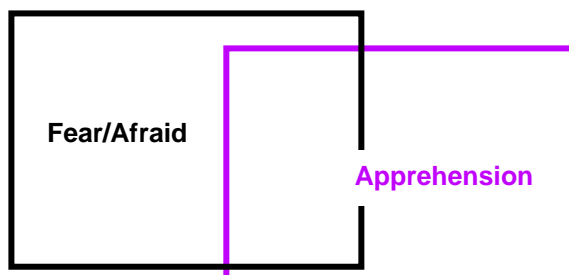


Figure 4-9 The denotative relationship between *apprehension* and *fear/afraid*.

Accordingly, *apprehension* does not necessarily convey the sense of fear in the ST since it semantically overlaps with *fear/afraid* and may convey *anxiety* or *fear*. Therefore, it is an inaccurate translation.

4.3.10 'Awe' as the translation of words having the root **خ و ف - x w f**

In translating words conveying a sense of 'fear' with the root **خ و ف - x w f**, *awe* occurs only once. Abdel-Haleem translates **خَيْفَة - xīfah** in Q.7:205 as "awe". According to Lexico Online Dictionary the noun form of *awe* is defined as: "1 A feeling of reverential respect mixed with fear or wonder. 1.1 archaic Capacity to inspire awe". In relation to the analysis in this study "1 A feeling of reverential respect mixed with fear or wonder" is the relevant sense.

As stated above, *awe* is respect involving fear or wonder. Therefore: (i) some but not all cases of *awe* involve fear (those which involve respect only – without fear – do not involve fear), and (ii) some but not all cases of *fear* involve *awe* (those which do not involve respect do not involve awe). In correspondence with this, the denotative relationship between *awe* and *fear* is one of semantic overlap. This can be presented as in Figure 4-10.

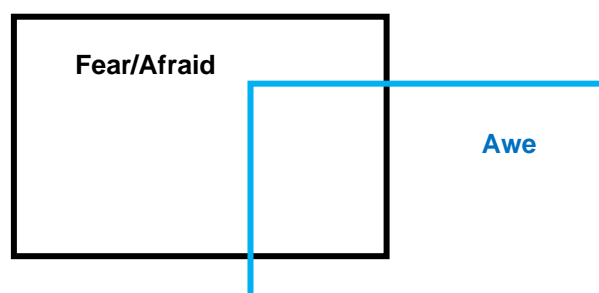


Figure 4-10 The denotative relationship between *awe* and *fear/afraid*.

Since the relevant sense states that *awe* necessarily involves respect, but this may and may not involve fear, it is not considered to convey the sense of ‘fear’ in words having the root **خ و ف - x w f**. As such, *awe* is an inaccurate translation.

4.3.11 ‘Emergency’ as the translation of words having the root **خ و ف - x w f**

Emergency is used once in translating words conveying a sense of ‘fear’ having the root **خ و ف - x w f**, by Sarwar. He translates **خفتم - xiftum** in Q.2:239 as “in an emergency”. The key word in this translation is *emergency* which is defined according to Lexico Online Dictionary as:

Noun 1 A serious, unexpected, and often dangerous situation requiring immediate action 1.1. [As modifier] Arising from or used in an emergency. 1.2 A person with a medical condition requiring immediate treatment. 1.3 North American the department in a hospital which provides immediate treatment. (the Emergency) Irish historical the second World War. 3. Australian, New Zealand A reserve runner in horse racing.

Here, the relevant sense to the analysis is “A serious, unexpected, and often dangerous situation requiring immediate action”. It is significant to note that, an *emergency* is a state or situation while *fear/afraid* is a hyponym of *emotion* or ‘state of feeling’. So, *fear/afraid* and *emergency* are a case of semantic disjunction as there are no cases of *fear/afraid* which are also cases of *emergency*, and no cases of *emergency* which are also cases of *fear/afraid*. The denotative relationship between *fear/afraid* and *emergency* is presented in Figure 4-11.

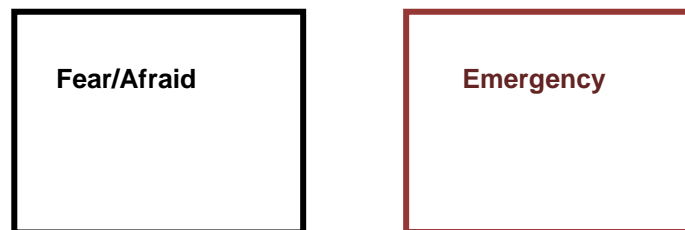


Figure 4-11 The denotative relationship between *emergency* and *fear/afraid*.

However, considering the definition of *emergency* given by Lexico Online Dictionary, and since emergencies often increase (cause) fear in people, the semantic relationship between *fear/afraid* and *emergency* is also a causal-type one: emergencies can cause fear, and fear can, in some cases, also cause emergencies. This can be diagrammed as in Figure 4-12.

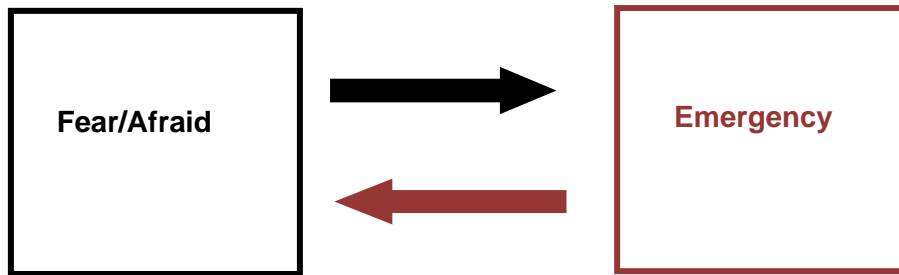


Figure 4-12 The causal-type relationship between *fear/afraid* and *emergency*.

This said, *emergency* as a translation of words conveying a sense of ‘fear’ having the root خ و ف - $x w f$ does not denote the sense of fear in the ST. Accordingly, it is a case of inaccurate translation.

4.3.12 ‘Harm’ as the translation of words having the root خ و ف - $x w f$

Harm occurs once as shown in Table 4-1 and Table 4-2. Sarwar uses *harm* in his translation of أخاف - ‘āxāf in Q.6:80. According to Lexico Online Dictionary the word *harm* is “1 Physically injure. 1.1 Damage the health of. 1.2 Have an adverse effect on.” All these senses are closely related. Yet, the relevant sense to this analysis is specifically “have an adverse effect on”. The definition of the word *harm* highlights the fact that it describes a cause of suffering or pain, and this is not the case with the word *fear*, which denotes an emotional state. Thus, *harm* and *fear/afraid* are in a relationship of semantic disjunction. Figure 4-13 shows the denotative relationship between *fear/afraid* and *harm*.



Figure 4-13 The denotative relationship between *harm* and *fear/afraid*.

Finally, *harm* does not denote the sense of fear, therefore it is a case of an inaccurate translation.

4.3.13 'Suggest' as the translation of words having the root **خ و ف - x w f**

Suggest occur once in translating words conveying a sense of 'fear' having the root **خ و ف - x w f** as outlined in Table 4-1 and Table 4-2. Hilali and Khan's translation employs *suggest* in rendering the meaning of **يخوف - yuxawwif** in Q.3:175 as "suggests to you the fear". Clearly, the word *suggest* is a causative-type verb, i.e. it is similar to the verbs *make* and *cause* in 'make you fear', 'make you afraid', 'cause you to fear' or 'cause you to be afraid'. However, *suggest* is less strong than *cause* and *make* since it does not definitely make a person fear or be afraid, but it pushes a person towards feeling fear or being afraid.

Accordingly, the semantic relationship between "suggest ... the fear" and *fear/afraid* is a case of causal-type relationship, which can be diagrammed as in Figure 4-14.

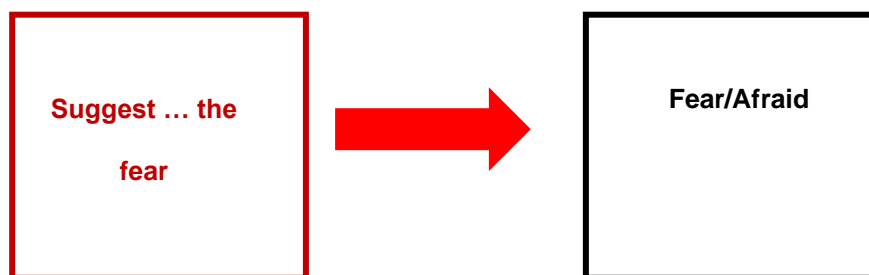


Figure 4-14 The causal-type relationship between *fear/afraid* and 'suggest ... the fear'.

In light of this analysis, it is evident that *suggest* does not convey the sense of fear in **يخوف - yuxawwif**. However, Hilali and Khan's translation is "suggest to you the fear" which conveys the meaning of fear and denotes the causal-type of **يخوف - yuxawwif**. So, "suggest to you the fear" is considered a case of accurate translation.

4.3.14 'Intimidate' as the translation of words having the root **خ و ف - x w f**

The word *intimidate* is used once by Irving in translating **يخوف - yuxawwif** in Q.3:175 as "intimidated". According to Lexico Online Dictionary, *intimidate* is defined as: "frighten or overawe (someone), especially in order to make them do what one wants". *Intimidate* is thus an act causes the feeling of fear and as such *intimidate* and *fear/afraid* stand in a complex synonymy-based relationship, since *intimidate* combines the sense of fear with, in addition, causation, i.e. it means 'cause someone to fear'. This can be diagrammed as in Figure 4-15.

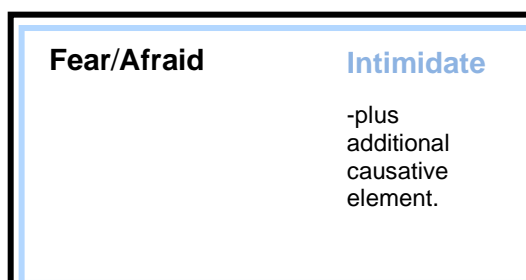


Figure 4-15 The denotative relationship between *intimidate* and *fear/afraid*.

Accordingly, *intimidate* as a translation of يخوف - *yuxawwif* is an accurate translation. Evidently, the analyses of *intimidate* shows that it denotes not only the sense of fear in the ST, but also the causation seen in of the ST.

4.3.15 'Urge' as the translation of words having the root خ و ف - *x w f*

Urge is used only once, as highlighted in Table 4-1 and Table 4-2, by Abdel-Haleem. He translates يخوف - *yuxawwif* in Q.3:175 as "urges you to fear". Lexico Online Dictionary offers the following sense of *urge*:

Verb 1 [with object and usually infinitive] 1 Try earnestly or persistently to persuade (someone) to do something. 1.1 Recommend (something) strongly. 1.2 [with object and adverbial] Encourage (a person or animal) to move more quickly or in a particular direction. 1.3 (urge someone on) Encourage someone to continue or succeed.

Here, "Try earnestly or persistently to persuade (someone) to do something" is the relevant sense to our analysis. Accordingly, *urge* is a causative-type verb, and in this is similar to *suggest* (cf. Section 4.3.13). *Urge* is similar to the verbs *make* and *cause* in 'make you fear', 'make you afraid', 'cause you to fear', 'cause you to be afraid'. However, *urge*, like *suggest*, is less strong than *cause* and *make* since it does not definitely make a person feel fear or be afraid, but it pushes a person toward feeling fear or being afraid. The causal-type relationship between *fear/afraid* and *urge* is presented in Figure 4-16.

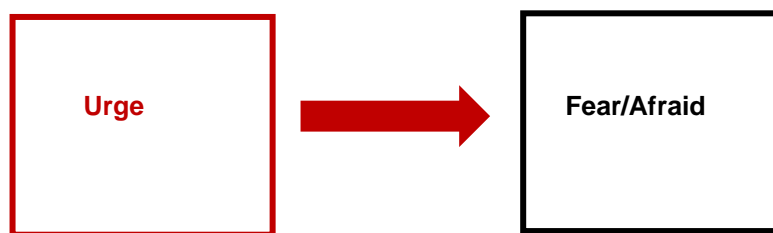


Figure 4-16 The causal-type relationship between *urge* and *fear/afraid*.

Finally, as stated in the relevant sense of *urge*, the word does not involve fear yet translating يخوف - *yuxawwif* as ‘urges you to fear’ is considered as an accurate translation in the case presented, since it denotes the causation and the sense of fear in يخوف - *yuxawwif*.

4.3.16 ‘Put fear’ as the translation of words having the root خ و ف - *x w f*

يخوف - *yuxawwif* in Q.39:16 is translated by Abdel-Haleem as “puts fear” which is the only occurrence of ‘puts fear’ in the translations as highlighted in Table 4-1 and Table 4-2. Lexico Online Dictionary offers the following senses for *put*.

Verb1 [with object and adverbial] Move to or place in a particular position. 1.1 Cause (someone or something) to go to a particular place and remain there for a time. 2 [with object and adverbial] Bring into a particular state or condition. 2.1 Write or print (something) in a particular place. 2.2 Express (a thought or comment) in a particular way. 2.3 (put something at) Estimate something to be (a particular amount). 3 [with object and adverbial] Throw (a shot or weight) as an athletic sport. 4 US archaic with object and adverbial no object, with adverbial of direction (of a river) flow in a particular direction.

The relevant sense to our analysis is “Bring into a particular state or condition”. This can be regarded as a definitional causative, i.e. ‘put fear into’ means ‘cause to fear’. So ‘put ... fear in’ and *fear/afraid* stand in a complex synonymy-based relationship as is the case with *frighten* (cf. Section 4.3.3) and *intimidate* (see Section 4.3.14). ‘Put ... fear in’ combines the sense of fear with, in addition, causation, i.e. it means ‘to put someone in a situation where they feel fear’. Ignoring the additional causation found in ‘put ... fear in’, the relationship between *fear/afraid* and ‘put ... fear in’ can be diagrammed as in Figure 4-17.



Figure 4-17 The denotative relationship between 'put ... fear in' and fear/ afraid.

Accordingly, 'puts fear into' is considered as an accurate translation of يخوف - *yuxawwif* since it denotes the sense of fear and the causation in the ST.

4.3.17 'Terror' as the translation of words having the root خ و ف - *x w f*

Terror occurs in translating words conveying a sense of 'fear' having the root خ و ف - *x w f* once. Yusuf Ali translates نخوفهم - *nuxawwifuhum* in Q.17:60 as "We put terror (and warning) into them". The key words in Yusuf Ali's translation are *terror* which will be presented here and *warning* which we already illustrated in Section 4.3.4.

Terror according to Lexico Online Dictionary is defined as follows:

Noun 1 [mass noun] Extreme fear. 1.1 The use of extreme fear to intimidate people. 1.2 [often as modifier] terrorism. 1.3 [in singular] A person or thing that causes extreme fear. 1.4 (the Terror) The period of the French Revolution between mid 1793 and July 1794 when the ruling Jacobin faction, dominated by Robespierre, ruthlessly executed anyone considered a threat to their regime. 2 (also holy terror) *informal* A person, especially a child, who causes trouble or annoyance.

The relevant sense of *terror* for this study is "extreme fear". Therefore, *terror* in this sense is thus a form, and, more specifically, a degree of fear. Thus, all cases of *terror* are cases of fear but not all cases of fear are cases of *terror*; *terror* is a hyponym of *fear*. The denotative relationship between *terror* and *fear* is presented in Figure 4-18.

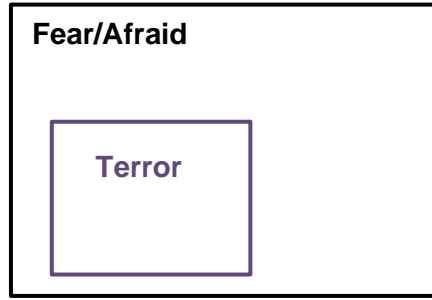


Figure 4-18 Denotative relationship between *terror* and *fear/afraid*.

Finally, Yusuf Ali's translation of *نخوفهم* - *nuxawwifuhum* employing "put terror" is an accurate translation since it conveys causation by employing *put* and conveys fear by employing *terror*. Moreover, Yusuf Ali also applies addition in his translation of Q.17:60 i.e., "(and warning)".

4.4 Summary analysis

It should be noted that Al-'Askari, and al-Muṣṭafawi state that the general notion of *خوف* - *xawf* is linked to *expectation* 'التوقع'. Accordingly, both scholars believe that experiencing the feeling of *خوف* - *xawf* is associated with expecting something to happen in the future. This is unlike, al-Qushayri, whose definition is linked to good or bad events happening in the future.

According to the data presented in Table 4-1 and Table 4-2, all the seven selected translators use the word 'fear' in translating words conveying a sense of 'fear' having the root *خ و ف* - *x w f*. We can take Arberry's and Hilali and Khan's translations as examples of translating words conveying a sense of 'fear' and having the root *خ و ف* - *x w f*. Arberry uses three translations i.e., "fear", "afraid", and "fright". Hilali and Khan use three English translations too, i.e., "fear", "afraid", and "warn". The words *afraid* and *warn* in Hilali and Khan's translation are used in translating *نخوفهم* - *nuxawwifuhum* in Q.17:60 which highlights a case of addition in their translation as shown in Table 4-4.

Table 4-4 Hilali and Khan's translation of the word *نخوفهم* – *nuxawwifuhum* in Q.17:60.

<p>Qur'anic verse</p>	<p>{وَأَذِّنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آتَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا} (17:60)</p>
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Hilali and Khan's translation	And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra) but a trial for mankind, and likewise the accursed tree (Zaqqoom, mentioned) in the Quran. <u>We warn and make them afraid</u> but it only increases them in naught save great disbelief, oppression and disobedience to Allah.
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Additionally, Yusuf Ali in translating *نخوفهم* - *nuxawwifhum* in Q.17:60, uses the word 'terror' and employs addition to elaborate the meaning of the ST i.e., '(and warning)'. See Table 4-5 below.

Table 4-5 Yusuf Ali's translation of *نخوفهم* - *nuxawwifuhum* in Q.17:60.

Qur'anic verse	{وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْفُرْعَانِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا} (17:60)
Yusuf Ali's translation	Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: <u>We put terror (and warning)</u> into them, but it only increases their inordinate transgression.

Moreover, Abdel-Haleem shows inconsistency in his translation. This evident in translating *خيفة* - *xifah* in Q.7:205, and Q.51:28. As presented below in Table 4-6 and Table 4-7.

Table 4-6 Abdel-Haleem's translation of *خيفة* - *xifah* in Q.51:28.

Qur'anic verse	{فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشِّرُوهُ بَعْلَمَ عَلِيمٍ} (51:28)
Abdel-Haleem's translation	beginning to <u>be afraid of them</u> , but they said, 'Do not be afraid.' They gave him good news of a son who would be gifted with knowledge.

Table 4-7 Abdel-Haleem's translation of *خيفة* - *xifah* in Q7:205.

Qur'anic verse	{وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ} (7:205)
Abdel-Haleem's translation	[Prophet], remember your Lord inwardly, in all humility and <u>awe</u> , without raising your voice, in the mornings and in the evenings- do not be one of the heedless.

Additionally, Abdel-Haleem translates *يخافون* - *yxawwifun* as 'fear' and 'were afraid' as follows in Table 4-8, Table 4-9, and Table 4-10.

Table 4-8 Abdel-Haleem's translation of يخافون – *yaxāfūn* in Q.17:57.

Qur'anic verse	{ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا } (17:57)
Abdel-Haleem's translation	Those [angels] they pray to are themselves seeking a way to their Lord, even those who are closest to Him. They hope for His mercy and fear His punishment. The punishment of your Lord is much to be feared.

Table 4-9 Abdel-Haleem's translation of يخافون - *yaxāfūn* in Q.24:50.

Qur'anic verse	{ أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ } (24:50)
Abdel-Haleem's translation	Do they have sickness in their hearts? Are they full of doubts? Do they fear that God and His Messenger might deal with them unjustly? No, it is they who are the unjust ones.

Table 4-10 Abdel-Haleem's translation of يخافون - *yaxāfūn* in Q.5:23.

Qur'anic verse	{ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا تَخَلَّفُمُوهُ فَانْجِبُوا وَلَا تَكُونُوا مِنَ الْكَافِرِينَ } (5:23)
Abdel-Haleem's translation	Yet two men whom God had blessed among those who were afraid said, 'Go in to them through the gate and when you go in you will overcome them. If you are true believers, put your trust in God.'

Inconsistency is also evident in translating خفتهم - *xiftum* as 'fear', 'if you are in danger', and 'suspect' by Abdel-Haleem as Table 4-11, and

Table 4-12 show.

Table 4-11 Abdel-Haleem's translation of خفتهم - *xiftum* in Q.4:101.

Qur'anic verse	{ وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلْيَسْأَلْكُمْ جُنَاحُ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنَّ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكُفْرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا } (4:101)
Abdel-Haleem's translation	When you [believers] are travelling in the land, you will not be blamed for shortening your prayers, if you fear the disbelievers may harm you: they are your sworn enemies.

Table 4-12 Abdel-Haleem's translation of خفتهم - *xiftum* in Q.2:229.

Qur'anic verse	{ الطَّلُقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُؤْيِبَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُؤْيِبَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ } (2:229)
Abdel-Haleem's translation	Divorce can happen twice, and [each time] wives either be kept on in an acceptable manner or released in a good way. It is not lawful for you to take back anything that you have given [your wives], except where both fear that they cannot maintain [the marriage] within the bounds set by God: if you [arbiters] suspect that the couple may not be able to do this, then there will

	be no blame on either of them if the woman opts to give something for her release. These are the bounds set by God: do not overstep them. It is those who overstep God's bounds who are doing wrong.
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Interestingly, Abdel-Haleem translates خوف - *xawf* as 'fear' while الخوف - *alxawf* in Q.4:83 is translated as 'war'. This indicates that Abdel-Haleem focuses on rendering the meaning of the Holy Qur'anic verse based on Quran Exegesis and Sunnah. See Table 4-13 below.

Table 4-13 Abdel-Haleem's translation of الخوف - *alxawf* in Q.4:83.

Qur'anic verse	﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾ (4:83)
Abdel-Haleem's translation	Whenever news of any matter comes to them, whether concerning peace or <u>war</u> , they spread it about; if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from them. If it were not for God's bounty and mercy towards you, you would almost all have followed Satan.

Finally, as presented in Section 4.3 the seven selected translators used 18 English words in their rendition, seven translations are considered as accurate translations as follows; *fear*, *afraid*, and *put fear* are accurate translations of words conveying a sense of 'fear' involving the root ف و خ - *x w f* since they convey the denotative meaning of the ST. It should be noted, that "suggests to you the fear", "urges you to fear", and *intimidate* are accurate translations of words having the root ف و خ - *x w f* because they convey the meaning of يخوف - *yuxawwif* in the Qur'anic verse. Additionally, employing "put terror", in translating نخوفهم - *nuxawwifuhum* conveys the ST meaning and considered as an accurate translation. However, the selected translators use some English words in their renditions, which do not denote the meaning of words conveying a sense of 'fear' with the root ف و خ - *x w f*, and considered inaccurate translations, i.e., *warn*, *war*, *reverence*, *awe*, *apprehension*, *private*, *harm* and *emergency*.

4.5 Conclusion

This chapter outlined the semantic features of the selected words conveying a sense of 'fear' with the root ف و خ - *x w f* in both the ST and TT. It highlighted the denotative and connotative meanings of the selected data and analysed the English translations of words conveying a sense of 'fear' having the root ف و خ - *x w f*. It also provided valuable insights into the

translations of words conveying a sense of fear with this root. The analysis highlighted the different translations used by the selected translators. It showed that the word *fear* was used more frequently than other words in translating words with the root *خ و ف - x w f* (230 times as noted in section 4.3.1). However, variations were also noted in the translations. The analysis showed that 17 English words were employed in rendering the meaning of words conveying a sense of fear with the root *خ و ف - x w f*. Addition was also employed in some translations, as seen, for example, in the translations by Hilali and Khan and Yusuf Ali of *يخوف* – *yuxawwif* in Q.3:175 as “suggests to you the fear”, as well as Abdel-Haleem’s translation “urges you to fear”. This highlighted the different approaches employed by the selected translators. The analysis in this chapter showed that the words *reverence, private, apprehension, awe, emergency, harm, suggest, intimidate, urge, put fear, and terror* are the least frequently used words in the translations. Finally, this chapter revealed that some translators accurately rendered the meaning of words conveying a sense of fear with the root *خ و ف - x w f*, while others showed inaccuracies in their translations.

Chapter 5 ualitative data analysis: the root **خ ش ي - x š y**

5.1 Introduction

This chapter aims to analyse words conveying a sense of 'fear' with the root **خ ش ي - x š y** from linguistic and exegetical viewpoints. The chapter explores the translations of words with the root **خ ش ي - x š y** and highlights their semantic features, and their denotative and connotative meanings of both the SL and TL.

5.2 The root **خ ش ي - x š y**

I will consider first Arabic lexicographers' analyses of words with the root **خ ش ي - x š y**, and then the analyses of Islamic exegetes. Taking the lexicographers first, according to the Quranic Arabic Corpus, words with the root **خ ش ي - x š y** occur 48 times in the Holy Qur'an, in two different forms: **خَشْيَةٌ - xašyah** and **خَشِيًّا - xašiya**. Al-Mustafawi believes that **خَشْيَةٌ - xašyah** involves "خوف يشوبه تعظيم، وأكثر ما يكون ذلك على علم بما يخشى منه" 'fear mixed with glorification. This usually happens when what we fear is something which is known.' (Al-Mustafawi, 1995, p.72, my translation) He adds that "الأصل الواحد في هذه المادة: هو المراقبة والوقاية مع الخوف" 'the essential element in this matter is monitoring and precaution associated with fear' (Al-Mustafawi, 1995, p.72, my translation).

Ibn Al-Qayyim believes that **خَشْيَةٌ - xašyah** refers to the feeling of fear associated with an awareness of the reasons behind this fear (Mohammed Abdel-Ghafour et al., 2017). Al-Asfahani states that **خَشْيَةٌ - xašyah** is associated with glorification (Mohammed Abdel-Ghafour et al., 2017).

Exegetes do not have much to say on the definition of words having the root **خ ش ي - x š y**. However, Al-Qurtubi explains **خَشِيًّا - xašyah** as "طمأنينة في القلب تبعث على التوقي" translates as "A tranquility in the heart that encourages caution" (Al-Qurtubi, 2003, p.457, my translation).

In consideration of the given Arabic definitions of **خَشْيَةٌ - xašyah** (and by extension other words from the same root), the clearest definition is that offered by Al-Mustafawi, which involves "خوف يشوبه تعظيم، وأكثر ما يكون ذلك على علم بما يخشى منه" 'fear mixed with glorification. This usually happens

when what we fear is something which is known'. According to this, *خَشْيَةٌ* - *xašyah* is a hyponym of *خوف* - *xawf*, because *خَشْيَةٌ* - *xašyah* is a type of *خوف* - *xawf*, i.e. “خوف يشوبه تعظيم” ‘fear mixed with glorification’. In addition, if *خَشْيَةٌ* - *xašyah* “وأكثر ما يكون ذلك على علم بما يخشى منه” ‘usually happens when what we fear is something which is known’, this is a kind of associative meaning – something which is typical, though not necessarily involved in *خَشْيَةٌ* - *xašyah*. Accordingly, the relationship between the root *خ ش ي* - *x š y* (and therefore words derived from the root *خ ش ي* - *x š y*) and the root *خ و ف* - *x w f* (and words derived from the root *خ و ف* - *x w f*) can be represented as follows in Figure 5-1.

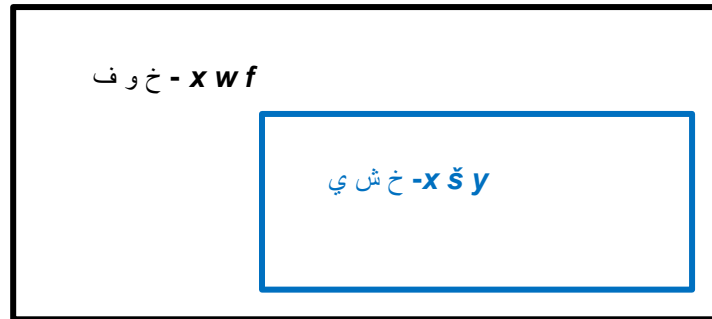


Figure 5-1 The relationship between the root *خ ش ي* - *x š y* (and therefore words derived from the root *خ ش ي* - *x š y*) and the root *خ و ف* - *x w f* (and words derived from the root *خ و ف* - *x w f*).

5.3 Analysis of the root *خ ش ي* - *x š y*

The following table, Table 5-1, presents the translations of words with the root *خ ش ي* - *x š y* in the selected verses. It is divided into three columns. The first column presents the English lemmas used in the translations. The second column presents the translators who use the English lemma in their translations. Finally, the third column presents the ST (the Holy Qur’anic verses) involving words with the root *خ ش ي* - *x š y*, their English translations, and the numbers of the verses.

Table 5-1 English translation of words with the root *خ ش ي* - *x š y*, organised according to English lemma (left-hand column).

English Lemma	Translator(s)	Arabic ST and English TT
Fear	Arberry	1. {فَلَا تَخْشَوْهُمْ} (2:150-5:3) “fear you them not”
		2. {الْحَشُونِي} (2:150-5:3-5:44) “fear you Me”

		<p>3. {حَشِيِي} (4:25) "fear"</p> <p>4. {يَحْشَوْنَ} (4:77-33:39) "fearing"</p> <p>5. {حَشِيِيَّة} (4:77-17:31-17:100) "fear"</p> <p>6. {تَحْشَوْا} (5:44) "fear"</p> <p>7. {نَحْشَى} (5:52) "fear lest"</p> <p>8. {تَحْشَوْنَ} (9:24-13:21) "fear"</p> <p>9. {حَشِيِيْتُ} (20:94) "I was fearful"</p> <p>10. {تَحْشَى} (33:37) "fearing"</p> <p>11. {تَحْشَاهُ} (33:37) "fear Him"</p> <p>12. {وَيَحْشَوْنَهُ} (33:39) "were fearing Him"</p> <p>13. {يَحْشَوْنَ} (35:18-39:23-67:12) "fear"</p> <p>14. {يَحْشَى} (35:28-20:44) "fear"</p> <p>15. {حَشِيِي} (36:11-50:33-98:8) "fears"</p> <p>16. {تَحْشَى} (79:19) "fear"</p> <p>17. {يَحْشَاهَا} (79:45) "fears it"</p> <p>18. {يَحْشَى} (80:9) "fearfully"</p> <p>19. {يَحْشَى} (87:10-20:3) "fears"</p>
	<p>Hilali and Khan</p>	<p>1. {فَلَا تَحْشَوْهُمْ} (2:150-5:3) "so fear them not"</p> <p>2. {اَحْشَوْنِي} (2:150-5:3-5:44) "fear Me"</p> <p>3. {يَحْشَوْنَ} (4:77) "fear"</p> <p>4. {حَشِيِيَّة} (17:31) "fear"</p> <p>5. {تَحْشَوْا} (5:44) "fear"</p> <p>6. {نَحْشَى} (5:52) "we fear lest"</p> <p>7. {اَتَحْشَوْنَهُمْ} (9:13) "do you fear them"</p> <p>8. {تَحْشَوُهُ} (9:13) "fear Him"</p> <p>9. {تَحْشَوْنَ} (9:24-13:21-67:12) "fear"</p> <p>10. {يَحْشَوْنَ} (13:21-33:39-35:18) "fear"</p> <p>11. {فَحْشِينَا} (18:80) "we feared lest"</p> <p>12. {يَحْشَى} (20:3-20:44-35:28) "fear"</p> <p>13. {حَشِيِيْتُ} (20:94) "I feared lest"</p> <p>14. {حَشِيِيَّتِهِ} (21:28) "fear of Him"</p> <p>15. {تَحْشَى} (33:37-79:19) "fear"</p> <p>16. {تَحْشَاهُ} (33:37) "fear Him"</p> <p>17. {يَحْشَوْنَهُ} (33:39) "fear Him"</p> <p>18. {حَشِيِي} (36:11-98:8) "fears"</p> <p>19. {حَشِيِي} (50:33) "feared"</p>

		<p>20. {يَحْشَاهَا} (79:45) "fear it"</p> <p>21. {يَحْشَى} (87:10) "fears"</p>
	Saheeh International	<p>1. {قَالَ تَحْشَوْهُمْ} (2:150-5:3) "so fear them not"</p> <p>2. {أَحْشُونِي} (2:150-5:3-5:44) "fear Me"</p> <p>3. {حَشِيَ} (4:25-36:11) "fears"</p> <p>4. {يَحْشُونَ} (4:77) "feared"</p> <p>5. {حَشِيَّة} (4:77-17:31-17:100) "fear"</p> <p>6. {كَحَشِيَّة} (4:77) "fear"</p> <p>7. {حَشِيَّة} (4:77) "fear"</p> <p>8. {تَحْشُوا} (5:44) "fear"</p> <p>9. {أَتَحْشُونَهُمْ} (9:13) "do you fear them"</p> <p>10. {تَحْشَوْهُ} (9:13) "fear Him"</p> <p>11. {تَحْشُونَ} (9:24) "fear"</p> <p>12. {يَحْشُونَ}</p> <p>"fear" (13:21-21:49-33:39-35:18-39:23-67:12)</p> <p>13. {فَحْشِينَا} (18:80) "we feared"</p> <p>14. {يَحْشَى} (20:3-20:44-35:28) "fear"</p> <p>15. {حَشَيْتُ} (20:94) "I feared"</p> <p>16. {حَشِيَّتِهِ} (21:28) "fear of Him"</p> <p>17. {تَحْشَى} (33:37) "feared"</p> <p>18. {تَحْشَاهُ} (33:37) "fear Him"</p> <p>19. {يَحْشُونَهُ} (33:39) "fear Him"</p> <p>20. {حَشِيَ} (50:33-98:8) "feared"</p> <p>21. {فَحْشِيَ} (79:19) "fear"</p> <p>22. {يَحْشَاهَا} (79:45) "fear it"</p> <p>23. {يَحْشَى} (80:9-87:10) "fears"</p>
	Sarwar	<p>1. {قَالَ تَحْشَوْهُمْ} (2:150) "but do not fear them"</p> <p>2. {أَحْشُونِي} (2:150) "fear only Me"</p> <p>3. {حَشِيَ} (4:25-36:11-98:8) "fear"</p> <p>4. {يَحْشُونَ} (4:77) "feared"</p> <p>5. {حَشِيَّة} (4:77) "feared"</p> <p>6. {أَحْشُونِي} (5:3-5:44) "have fear of Me"</p> <p>7. {تَحْشَوْهُ} (9:13) "have fear of God"</p> <p>8. {تَحْشُونَ} (9:24) "fear"</p> <p>9. {يَحْشُونَ} (13:21-21:49-35:18-39:23-67:12) "fear"</p> <p>10. {حَشِيَّة} (17:31-17:100) "fear"</p>

		<p>11. {يَحْشَى} (20:3-20:44-35:28-80:9-87:10) “fear”</p> <p>12. {تَحْشَى} (20:77-79:19) “fear”</p> <p>13. {تَحْشَاهُ} (33:37) “fear”</p> <p>14. {حَشِيَ} (50:33) “feared”</p> <p>15. {يَحْشَاهَا} (79:45) “fear”</p>
	Yusuf Ali	<p>1. {فَلَا تَحْشَوْهُمْ} (2:150) “so fear them not”</p> <p>2. {اِحْشَوْنِي} (5:44-5:3-2:150) “fear Me”</p> <p>3. {حَشِيَ} (4:25-98:8) “fear”</p> <p>4. {يَحْشَوْنَ} (4:77) “feared”</p> <p>5. {حَشِيَةً} (4:77) “feared”</p> <p>6. {فَلَا تَحْشَوْهُمْ} (5:3) “fear them not”</p> <p>7. {تَخْشَوْا} (5:44) “fear”</p> <p>8. {نَحْشَى} (5:52) “we do fear lest”</p> <p>9. {اَتَّحْشَوْنَهُمْ} (9:13) “do ye fear them”</p> <p>10. {تَحْشَوْهُ} (9:13) “fear”</p> <p>11. {تَحْشَوْنَ} (9:24) “fear”</p> <p>12. {حَشِيَةً} (17:31-17:100) “fear”</p> <p>13. {فَحْشِينَا} (18:80) “we feared”</p> <p>14. {يَحْشَى} (20:3-20:44-35:28-80:9-87:10) “fear”</p> <p>15. {تَحْشَى} (33:37-20:77-79:19) “fear”</p> <p>16. {حَشِيْتُ} (20:94) “I feared lest”</p> <p>17. {يَحْشَوْنَ} (21:49-33:39-35:18-39:23-67:12) “fear”</p> <p>18. {تَحْشَاهُ} (33:37) “shouldst fear”</p> <p>19. {يَحْشَوْنَهُ} (33:39) “fear Him”</p> <p>20. {حَشِيَ} (36:11) “fears”</p> <p>21. {حَشِيَ} (50:33) “feared”</p> <p>22. {تَحْشَى} (79:19) “shouldst fear”</p> <p>23. {يَحْشَاهَا} (79:45) “fear”</p>
	Abdel-Haleem	<p>1. {فَلَا تَحْشَوْهُمْ} (2:150-5:3) “do not fear them”</p> <p>2. {اِحْشَوْنِي} (5:44-2:150-5:3) “fear Me”</p> <p>3. {حَشِيَ} (4:25) “fear”</p> <p>4. {يَحْشَوْنَ} (4:77) “feared”</p> <p>5. {حَشِيَةً} (4:77-17:31-17:100) “feared”</p> <p>6. {تَخْشَوْا} (5:44) “fear”</p> <p>7. {اَتَّحْشَوْنَهُمْ} (9:13) “do you fear them”</p> <p>8. {تَحْشَوْنَ} (9:24) “fear”</p>

		<p>9. {فَحْشِينَا} (18:80) "fearing"</p> <p>10. {تَحْشَاهُ} (33:37) "fear"</p> <p>11. {يَحْشَوْنَهُ} (33:39) "fear only Him"</p> <p>12. {يَحْشَوْنَ} (35:18-67:12) "fear"</p> <p>13. {يَحْشَاهَا} (79:45) "fear"</p>
Afraid	Arberry	<p>1. {أَتَحْشَوْنَهُمْ} (9:13) "are you afraid of them"</p> <p>2. {تَحْشَوُهُ} (9:13) "be afraid of"</p> <p>3. {فَحْشِينَا} (18:80) "were afraid"</p> <p>4. {تَحْشَى} (20:77) "afraid"</p>
	Hilali and Khan	<p>1. {خَشِيَ} (4:25-80:9) "afraid"</p> <p>2. {تَحْشَى} (20:77) "being afraid"</p>
	Saheeh international	<p>1. {تَحْشَى} (5:52) "we are afraid"</p> <p>2. {تَحْشَى} (20:77) "be afraid"</p>
	Sarwar	<p>1. {فَلَا تَحْشَوْهُمْ} (5:3) "do not be afraid of them"</p> <p>2. {تَخْشَوْا} (5:44) "afraid"</p> <p>3. {تَحْشَى} (5:52) "we are afraid"</p> <p>4. {فَحْشِينَا} (18:80) "were afraid"</p> <p>5. {خَشِيتُ} (20:94) "I was afraid"</p> <p>6. {تَحْشَى} (33:37) "afraid"</p>
	Abdel-Haleem	<p>1. {تَحْشَى} (5:52) "we are afraid"</p> <p>2. {خَشِيتُ} (20:94) "I was afraid"</p> <p>3. {تَحْشَى} (33:37) "afraid"</p>
	Irving	<p>1. {يَحْشَوْنَ} (4:77) "feel afraid"</p> <p>2. {خَشِيَةً} (4:77) "afraid"</p> <p>3. {أَتَحْشَوْنَهُمْ} (9:13) "are you afraid of them"</p> <p>4. {تَحْشَوُهُ} (9:13) "afraid"</p> <p>5. {يَحْشَى} (20:44-87:10) "afraid"</p>
Dread	Irving	<p>1. {فَلَا تَحْشَوْهُمْ} (2:150) "do not dread them"</p> <p>2. {أَخْشَوْنِي} (2:150-5:3) "dread Me"</p> <p>3. {فَلَا تَحْشَوْهُمْ} (5:3) "do no dread them"</p> <p>4. {تَخْشَوْا} (5:44) "dread"</p> <p>5. {تَحْشَى} (5:52) "we dread lest"</p> <p>6. {تَحْشَوْنَ} (9:24) "dread"</p> <p>7. {يَحْشَوْنَ} (13:21-21:49-33:39-35:18-39:23) "dread"</p> <p>8. {خَشِيَةً} (17:31-17:100) "dread"</p>

		<p>9. {فَحْشِينَا} (18:80) "we dread lest"</p> <p>10. {تَحْشَى} (20:77-33:37-79:19) "dread"</p> <p>11. {حَشِيْتُ} (20:94) "dreaded"</p> <p>12. {تَحْشَاهُ} (33:37) "dread God"</p> <p>13. {يَحْشُونَهُ} (33:39) "dread Him"</p> <p>14. {يَحْشَى} (35:28) "dread"</p> <p>15. {حَشِي} (36:11-98:8) "dreads"</p> <p>16. {يَحْشَاهَا} (79:45) "dreads"</p>
Awe	Yusuf Ali	1. {يَحْشُونَ} (13:21) "hold...in awe"
	Abdel-Haleem	<p>1. {يَحْشُونَ} (13:21-39:23) "in awe"</p> <p>2. {يَحْشَى} (20:3) "hold God in awe"</p> <p>3. {يَحْشُونَ} (21:49) "stand in awe"</p> <p>4. {يَحْشَى} (35:28) "stand in true awe"</p> <p>5. {حَشِي} (36:11) "hold ...in awe"</p> <p>6. {حَشِي} (50:33) "held ...in awe"</p> <p>7. {تَحْشَى} (79:19) "hold...in awe"</p> <p>8. {يَحْشَى} (80:9) "awe"</p> <p>9. {يَحْشَى} (87:10) "stand in awe"</p> <p>10. {حَشِي} (98:8) "stand in awe"</p>
	Irving	<p>1. {يَحْشُونَ} (50:33) "lives in awe"</p> <p>2. {يَحْشُونَ} (67:12) "live in awe"</p>
Worry	Irving	1. {حَشِي} (4:25) "worries lest"
Cautious	Irving	1. {يَحْشَى} (20:3) "act cautiously"
Heed	Abdel-Haleem	1. {يَحْشَى} (20:44) "take heed"
Anxious	Irving	1. {يَحْشَى} (80:9) "anxiously"
Dismay	Abdel-Haleem	1. {تَحْشَى} (20:77) "dismayed"

Table 5-1 presents a general overview of the English words used in translating words with the root *خ ش ي* - *x š y*. The word *fear* with or without affixes is most frequently used in translating words having a sense of 'fear' with the root *خ ش ي* - *x š y* based on the data presented in Table 5-1. The English word *fear* occurs 186 times in translating words involving the root *خ ش ي* - *x š y* in the selected verses. The English word *afraid* occurs 24 times. While the word *dread* with or without suffix occurs 25 times. The word *awe* occurs 14 times in the selected data. It

is worth noting that, *awe* in translating words conveying a sense of 'fear' with the root *خ ش ي* - *x š y* is always preceded by 'in', 'hold ... in', 'held ... in', 'stand in', 'live in' and 'lives in'. Finally, the words *worry*, *cautious*, *heed*, *anxious*, and *dismay* which occur only once, as presented in Table 5-1.

Table 5-2 English translation of words with the root *خ ش ي* - *x š y*, organised according to the translators (left-hand column).

Translator	English Lemma	Arabic ST and English TT
Arberry	Fear	1. {فَلَا تَخْشَوْهُمْ} (2:150- 5:3) "fear you them not"
		2. {اِحْشَوْنِي} (2:150- 5:3- 5:44) "fear you Me"
		3. {خَشِيَ} (4:25) "fear"
		4. {يَخْشُونَ} (4:77- 33:39) "fearing"
		5. {خَشِيَّةٌ} (4:77-17:31-17:100) "fear"
		6. {تَخْشَوْا} (5:44) "fear"
		7. {تَخْشَى} (5:52) "fear lest"
		8. {تَخْشُونَ} (9:24-13:21) "fear"
		9. {خَشِيْتُ} (20:94) "I was fearful"
		10. {تَخْشَى} (33:37) "fearing"
		11. {تَخْشَاهُ} (33:37) "fear Him"
		12. {وَيَخْشَوْنَهُ} (33:39) "were fearing Him"
		13. {يَخْشُونَ} (35:18-39:23-67:12) "fear"
		14. {يَخْشَى} (35:28-20:44) "fear"
		15. {خَشِيَ} (36:11-50:33-98:8) "fears"
		16. {تَخْشَى} (79:19) "fear"
		17. {يَخْشَاهَا} (79:45) "fears it"
		18. {يَخْشَى} (80:9) "fearfully"
		19. {يَخْشَى} (87:10-20:3) "fears"
	Afraid	1. {أَتَخْشَوْنَهُمْ} (9:13) "are you afraid of them"
		2. {تَخْشَوْهُ} (9:13) "be afraid of"
		3. {فَخَشِينَا} (18:80) "were afraid"
		4. {تَخْشَى} (20:77) "afraid"
Abdel-Haleem	Fear	1. {فَلَا تَخْشَوْهُمْ} (2:150-5:3) "so fear them not"
		2. {اِحْشَوْنِي} (2:150-5:3-5:44) "fear Me"
		3. {يَخْشُونَ} (4:77) "fear"
		4. {خَشِيَّةٌ} (17:31-17:100) "fear"

		"fear" (5:44) {تَخَشَوْا} .5
		"we fear lest" (5:52) {نَحْشَى} .6
		"do you fear them" (9:13) {أَتَخَشَوْنَهُمْ} .7
		"fear Him" (9:13) {تَخَشَوْهُ} .8
		"fear" (9:24-13:21-67:12) {تَخَشُونَ} .9
		"fear" (13:21-33:39-35:18) {يَخْشُونَ} .10
		"we feared lest" (18:80) {فَخَشِينَا} .11
		"fear" (20:3-20:44-35:28) {يَخْشَى} .12
		"I feared lest" (20:94) {خَشِيتُ} .13
		"fear of Him" (21:28) {خَشِيَّتِهِ} .14
		"fear" (33:37-79:19) {تَخْشَى} .15
		"fear Him" (33:37) {تَخْشَاهُ} .16
		"fear Him" (33:39) {يَخْشَوْنَهُ} .17
		"fears" (36:11-98:8) {خَشِي} .18
		"feared" (50:33) {خَشِي} .19
		"fear it" (79:45) {يَخْشَاهَا} .20
		"fears" (87:10) {يَخْشَى} .21
	Afraid	"we are afraid" (5:52) {نَحْشَى} .1
		"I was afraid" (20:94) {خَشِيتُ} .2
		"afraid" (33:37) {تَخْشَى} .3
	Awe	"in awe" (13:21-39:23) {يَخْشُونَ} .1
		"hold God in awe" (20:3) {يَخْشَى} .2
		"stand in awe" (21:49) {يَخْشُونَ} .3
		"stand in true awe" (35:28) {يَخْشَى} .4
		"hold ...in awe" (36:11) {خَشِي} .5
		"held ...in awe" (50:33) {خَشِي} .6
		"hold...in awe" (79:19) {تَخْشَى} .7
		"awe" (80:9) {يَخْشَى} .8
		"stand in awe" (87:10) {يَخْشَى} .9
		"stand in awe" (98:8) {خَشِي} .10
	Heed	"take heed" (20:44) {يَخْشَى} .1
	Dismay	"dismayed" (20:77) {تَخْشَى} .1
Hilali and Khan	Fear	"so fear them not" (2:150-5:3) {فَلَا تَخْشَوْهُمْ} .1
		"fear Me" (2:150-5:3-5:44){اَحْشَوْنِي} .2
		"fear" (4:77) {يَخْشُونَ} .3

		<p>"fear" (17:31) {حَشِيَّةٌ} .4</p> <p>"for fear" (17:100) {حَشِيَّةٌ} .5</p> <p>"fear" (5:44) {تَخَشَوْا} .6</p> <p>"we fear lest" (5:52) {نَحْشَى} .7</p> <p>"do you fear them" (9:13) {أَتَحْشَوْنَہُمْ} .8</p> <p>"fear Him" (9:13) {تَحْشَوْہُ} .9</p> <p>"fear" (9:24-13:21-67:12) {تَحْشَوْنَ} .10</p> <p>"fear" (13:21-33:39-35:18) {يَحْشَوْنَ} .11</p> <p>"we feared lest" (18:80) {فَحْشِينَا} .12</p> <p>"fear" (20:3-20:44-35:28) {يَحْشَى} .13</p> <p>"I feared lest" (20:94) {حَشِيْبٌ} .14</p> <p>"fear of Him" (21:28) {حَشِيَّتِهٖ} .15</p> <p>"fear" (33:37-79:19) {تَحْشَى} .16</p> <p>"fear Him" (33:37) {تَحْشَاهُ} .17</p> <p>"fear Him" (33:39) {يَحْشَوْنَهٗ} .18</p> <p>"fears" (36:11-98:8) {حَشِيٌّ} .19</p> <p>"feared" (50:33) {حَشِيَ} .20</p> <p>"fear it" (79:45) {يَحْشَاهَا} .21</p> <p>"fears" (87:10) {يَحْشَى} .22</p>
	Afraid	<p>"afraid" (4:25-80:9) {حَشِيٌّ} .1</p> <p>"being afraid" (20:77) {تَحْشَى} .2</p>
	Afraid	<p>"feel afraid" (4:77) {يَحْشَوْنَ} .1</p> <p>"afraid" (4:77) {حَشِيَّةٌ} .2</p> <p>"are you afraid of them" (9:13) {أَتَحْشَوْنَہُمْ} .3</p> <p>"afraid" (9:13) {تَحْشَوْہُ} .4</p> <p>"afraid" (20:44-87:10) {يَحْشَى} .5</p>
Irving	Dread	<p>"do not dread them" (2:150) {فَلَا تَحْشَوْہُمْ} .1</p> <p>"dread Me" (2:150-5:3- 5:44){أَحْشَوْنِي} .2</p> <p>"do no dread them" (5:3) {فَلَا تَحْشَوْہُمْ} .3</p> <p>"dread" (5:44) {تَخَشَوْا} .4</p> <p>"we dread lest" (5:52) {نَحْشَى} .5</p> <p>"dread" (9:24) {تَحْشَوْنَ} .6</p> <p>{يَحْشَوْنَ} .7</p> <p>"dread" (13:21-21:49-33:39-35:18-39:23)</p> <p>"dread"(17:31-17:100) {حَشِيَّةٌ} .8</p> <p>"we dread lest"(18:80){فَحْشِينَا} .9</p>

		<p>"dread" (20:77-33:37-79:19) {تَحْشَى} .10</p> <p>"dreaded" (20:94) {حَشِيْبٌ} .11</p> <p>"dread God" (33:37) {تَحْشَاهُ} .12</p> <p>"dread Him" (33:39) {يَحْشَوْنَهُ} .13</p> <p>"dread" (35:28) {يَحْشَى} .14</p> <p>"dreads" (36:11-98:8) {حَشِيٌّ} .15</p> <p>"dreads" (79:45) {يَحْشَاهَا} .16</p>
	Awe	<p>"lives in awe" (50:33) {يَحْشَوْنَ} .1</p> <p>"live in awe" (67:12) {يَحْشَوْنَ} .2</p>
	Worry	<p>"worries lest" (4:25) {حَشِيٌّ} .1</p>
	Caution	<p>"act cautiously" (20:3) {يَحْشَى} .1</p>
	Anxious	<p>"anxiously" (80:9){يَحْشَى} .1</p>
Saheeh International	Fear	<p>"so fear them not" (2:150-5:3) {فَلَا تَخْشَوْهُمْ} .1</p> <p>"fear Me" (2:150-5:3-5:44){أَحْشَوْنِي} .2</p> <p>"fears" (4:25-36:11) {حَشِيٌّ} .3</p> <p>"feared" (4:77) {يَحْشَوْنَ} .4</p> <p>"fear" (4:77-17:31-17:100) {حَشِيَّةٌ} .5</p> <p>"fear" (4:77) {كَحَشِيَّةٍ} .6</p> <p>"fear" (5:44) {تَخْشَوْا} .7</p> <p>"do you fear them" (9:13) {أَتَحْشَوْنَهُمْ} .8</p> <p>"fear Him" (9:13) {تَحْشَوْهُ} .9</p> <p>"fear" (9:24) {يَحْشَوْنَ} .10</p> <p>{يَحْشَوْنَ} .11</p> <p>"fear" (13:21-21:49-33:39-35:18-39:23-67:12)</p> <p>"we feared" (18:80) {فَحْشِينَا} .12</p> <p>"fear" (20:3-20:44-35:28) {يَحْشَى} .13</p> <p>"I feared" (20:94) {حَشِيْبٌ} .14</p> <p>"fear of Him" (21:28) {حَشِيَّتِهِ} .15</p> <p>"feared" (33:37) {تَحْشَى} .16</p> <p>"fear Him" (33:37) {تَحْشَاهُ} .17</p> <p>"fear Him" (33:39) {يَحْشَوْنَهُ} .18</p> <p>"feared" (50:33-98:8) {حَشِيٌّ} .19</p> <p>"fear" (79:19) {فَحْشِيٌّ} .20</p> <p>"fear it" (79:45) {يَحْشَاهَا} .21</p>

		"fears" (80:9-87:10) {يَحْشَى} .22			
	Afraid	"we are afraid" (5:52) {نَحْشَى} .1 "be afraid" (20:77) {تَحْشَى} .2			
Sarwar	Fear	"but do not fear them" (2:150) {فَلَا تَحْشَوْهُمْ} .1 "fear only Me" (2:150){اِحْشَوْنِي} .2 "fear" (4:25-36:11-98:8) {حَشِيَ} .3 "feared" (4:77) {حُشُونَ} .4 "feared" (4:77) {حَشِيَةً} .5 "have fear of Me" (5:3-5:44){اِحْشَوْنِي} .6 "have fear of God" (9:13) {تَحْشَوْهُ} .7 "fear" (9:24) {تَحْشُونَ} .8 {يَحْشُونَ} .9 "fear" (13:21-21:49-35:18-39:23-67:12) "fear" (17:31-17:100) {حَشِيَةً} .10 "fear" (20:3-20:44-35:28-80:9-87:10) {يَحْشَى} .11 "fear" (20:77-79:19) {نَحْشَى} .12 "fear" (33:37) {تَحْشَاهُ} .13 "feared" (50:33) {حَشِيَ} .14 "fear" (79:45) {يَحْشَاهَا} .15			
		Afraid	"do not be afraid of them" (5:3) {فَلَا تَحْشَوْهُمْ} .1 "afraid" (5:44) {تَحْشَوْا} .2 "we are afraid" (5:52) {نَحْشَى} .3 "were afraid" (18:80) {فَحْشِينَا} .4 "I was afraid" (20:94) {حَشِيْتُ} .5 "afraid" (33:37) {تَحْشَى} .6		
			Humble	"are humble before Him" (33:39) {يَحْشَوْنَهُ} .1	
			Greatness	"before His greatness" (21:28) {حَشِيَّتِهِ} .1	
			Yusuf Ali	Fear	"so fear them not" (2:150) {فَلَا تَحْشَوْهُمْ} .1 "fear Me" (5:44-5:3-2:150){اِحْشَوْنِي} .2 "fear" (4:25-98:8) {حَشِيَ} .3 "feared" (4:77) {يَحْشُونَ} .4 "feared" (4:77) {حَشِيَةً} .5 "fear them not" (5:3){فَلَا تَحْشَوْهُمْ} .6 "fear" (5:44) {تَحْشَوْا} .7 "we do fear lest" (5:52) {نَحْشَى} .8

		“do ye fear them” (9:13) {أَتَحْشَوْنَهُمْ} .9
		“fear” (9:13) {تَحْشَوْهُ} .10
		“fear” (9:24) {تَحْشَوْنَ} .11
		“fear” (17:31-17:100) {حَشِيَّةٌ} .12
		“we feared” (18:80) {فَحْشِينَا} .13
		{يَحْشَى} (20:3-20:44-35:28-80:9-87:10) .14
		“fear”
		“fear” (33:37-20:77-79:19) {تَحْشَى} .15
		“I feared lest”(20:94) {حَشِيْتُ} .16
		{يَحْشَوْنَ} .17
		“fear” (21:49-33:39-35:18-39:23-67:12)
		“shouldst fear” (33:37) {تَحْشَاهُ} .18
		“fear Him” (33:39) {يَحْشَوْنَهُ} .19
		“fears” (36:11) {حَشِيٌّ} .20
		“feared” (50:33) {حَشِيٌّ} .21
		“shouldst fear” (79:19) {تَحْشَى} .22
		“fear” (79:45) {يَحْشَاهَا} .23
	Awe	“hold...in awe” (13:21) {يَحْشَوْنَ} .1
	Of His glory	“ of His (Glory)” (21:28) {حَشِيَّتِهِ} .1

Table 5-2 is organised according to the translators, rather than by the English lemma as in Table 5-1. Both tables show that the translators vary in translating words conveying a sense of ‘fear’ having the root $x \check{s} y$ - $x \check{s} y$ in the selected data. Abdel-Haleem uses 13 English words or phrases (fear, fear lest, feared lest, fears, feared, afraid, in awe, hold in awe, stand in awe, stand in true awe, held in awe, take heed, dismayed). Irving uses 10 English words or phrases (afraid, dread, dread lest, dreaded, dreads, live in awe, lives in awe, worries lest, act cautiously, anxiously). Arberry uses seven English words or phrases in his translation (fear, fears, fearing, fearful, fear lest, afraid), as does Yusuf Ali (fear, feared, fear lest, feared lest, shouldst fear, of His (Glory), hold in awe). Hilali and Khan use six English words or phrases (fear, feared, fear lest, feared lest, fears, afraid). Sarwar uses five English words or phrases (fear, feared, afraid, humble before Him, before His greatness). Finally, the Saheeh

International translation shows less variation, using only four English words: (fear, feared, fears, afraid).

Table 5-3 Arabic lemmas, their POS, derived forms and English translations.

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
تخشو - taxšaw	Verb	تَحْشَوْهُمْ - taxšawhum	Fear Afraid Dread	2:150-5:3
		تَحْشَوْهُ - taxšawhu	Fear Afraid	9:13
خشي - xašiya	Verb	خَشِيَ - xašiya	Fear Fears Worries lest Afraid	4:25-36:11- 50:33-98:8
		يَخْشَوْنَ - yaxšawna	Feared Feel afraid Fearing Hold... in awe Dread In awe Stand in awe Fearing Dread	4:77-13:21 21:49 -33:39- 35:18-39:23- 67:12
		تَحْشَوْا - taxšawu	Fear Afraid Dread	5:44
		نَحْشَى - naxšā	We do fear lest We are afraid We dread lest We fear lest Fear lest	5:52
		تَحْشَوْنَ - taxšawna	Fear Dread	9:24
		خَشِينَا - xašīnā	We feared Were afraid We feared We dread lest We feared lest	18:80
		يَخْشَى - yaxšā	Fear Fears Afraid Stand in awe Fearfully Anxiously Awe	87:10-80:9- 35:28-20:44- 20:3

			Stand in true awe Take heed Perchance fear Act cautiously Hold God in awe Tears	
		خَشِيبٌ - xašītu	I feared lest I was afraid I feared dreaded I was fearful	20:94
		تَخَشَى - taxšā	Shouldst fear Fear Dread Hold in awe Afraid Feared Be afraid Being afraid Dismayed	79:19-33:37- 20:77
		تَخْشَاهُ - taxšāhu	Shouldst fear Fear Fear Him Dread God	33:37
		يَخْشَاهَا - yaxšāhā	Fear Fear it Dreads Fears it	79:45
		اِخْشَوْنِي - axšawnī	Fear Me fear only Me Dread Me Fear you Me Have fear of Me	2:150-5:3-5:44
اِخْشَوْهُمْ - 'axšawnahum	Verb	اَتَّخَشَوْنَهُمْ - 'ataxšawnahum	Do ye fear them Do you fear them Are you afraid of them	9:13
اِخْشَ - axš	Verb	يَخْشَوْنَهُ - yaxšawnahu	Fear him Dread him Are humble before him Were fearing him	33:39
يَخْشَوْنَ - yaxšawn	Verb	خَشِيَّةٌ - xašyah	Fear Feared Afraid Dread For fear	4:77-17:31- 17:100-

خشية - xašyah	Noun	خَشِيَّتِهِ - xašyatihi	Of his (glory) Of his greatness Fear of him	21:28
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5.3.1 'Fear' as the translation of words having the root خ ش ي - x š y

In translating words conveying a sense of 'fear' with the root خ ش ي - x š y in the selected verses, the word *fear* occurs 186 times across the selected translations. Saheeh International exhibits a notably higher frequency of the word *fear* and its derived forms than the other selected translators. *Fear* occurs in Saheeh International translation 38 times. Similarly, Yusuf Ali uses the word *fear* and its derived forms 37 times, and Hilali and Khan use the word and its derived forms 32 times. Arberry uses the word *fear* and its derived forms 31 times, Sarwar 28 times, and finally, Abdel-Haleem uses 'fear' and its derived forms 19 times – the lowest frequency of using *fear* among the selected translators.

In this section, I will not analyse the word *fear* as it was presented and analysed earlier (cf. Section 4.3.1). However, we should note that *fear* is the basic 'fear word' in English, just as *xawf* is the basic 'fear word' in Arabic (cf. Section 4.1), and that both can be considered to denote the basic human emotion of fear (Section 2.4). As noted in Section 5.2, however, the root خ ش ي - x š y in Arabic has a more specific sense than that of simply fear, denoting "خوف" 'fear mixed with glorification. This usually happens when what we fear is something which is known' (Al-Mustafawi, 1995, p.72, my translation). In translating words conveying a sense of 'fear' with the root خ ش ي - x š y as *fear*, therefore, the translators fail to convey the sense of glorification (in addition to that of fear) which is found in the root خ ش ي - x š y.

5.3.2 'Dread' as the translation of words having the root خ ش ي - x š y

Lexico Online Dictionary offers the following definition of the word *dread*:

- Verb [with object] 1 Anticipate with great apprehension or fear. 2 (archaic)
Regard with awe or reverence.

Noun 1 [mass noun] great fear or apprehension. 2 A sudden take-off and flight of a flock of gulls or other birds. 3 informal A person with dreadlocks 3.1 (dread) Dreadlocks.

Adjective [attributive] 1 Greatly feared; dreadful. 2 (archaic) Regarded with awe; greatly revered.

On this basis, the relevant senses to our analysis are “Verb [with object] 1 Anticipate with great apprehension or fear. 2 (archaic), Regard with awe or reverence” – the archaic sense is relevant since it carries some reflected (i.e. reflected meaning; Sections 2.6.2.2, and 2.6.2.4.2.6 of (awe or reverence) as stated in the Arabic definitions (cf. Section 5.2).

It is noteworthy that the word *dread* is the second most frequently used word in translating words conveying a sense of ‘fear’ having the root خ ش ي - x š y. However, *dread* is only used by Irving. According to sense 1 given in Lexico Online Dictionary, *dread* involves great fear or apprehension.

According to the Oxford Dictionary of English, *apprehension* is defined as:

1. Anxiety or fear that something bad or unpleasant will happen: he felt sick with apprehension | [count noun]: she had some apprehensions about the filming.
2. Understanding; grasp: his first apprehension of such large issues.
3. The action of arresting someone: they acted with intent to prevent lawful apprehension.

The relevant sense here is “anxiety or fear that something bad or unpleasant will happen”. As argued in Chapter 4 (Section 4.3.9), the relationship between *anxiety* and *fear/afraid* is one of semantic overlap. If *dread* then means ‘great fear or apprehension’ and apprehension means ‘anxiety or fear ...’, *dread* must overlap semantically with *fear/afraid*, since there are forms of dread which involve anxiety but not fear. The denotative relationship between *fear/afraid* and *dread* can thus be represented as in Figure 5-2.

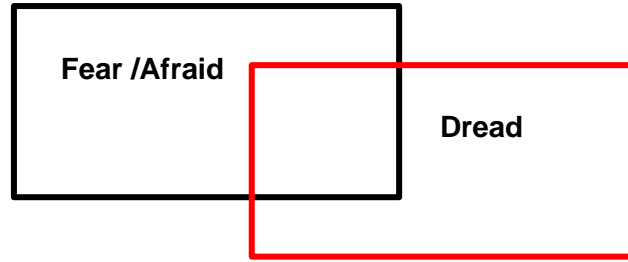


Figure 5-2 The denotative relationship between *fear/afraid* and *dread*.

What Figure 5-2 fails to show is that *dread* involves ‘great fear’ or ‘great apprehension’. It should be highlighted that *dread* is mixed with other emotions. We should also note the archaic verb sense of *dread* given in Lexico Online Dictionary ‘regard with awe or reverence’. Although this is not used in modern English, we may consider the modern English sense of *dread* to carry a reflection (reflected meaning) of this archaic sense.

We can now consider the semantic appropriateness of translating words from the root خ ش ي - $x \check{s} y$ in Arabic as *dread*. As seen, words from the root خ ش ي - $x \check{s} y$ in Arabic are hyponyms of words from the root خ و ف - $x w f$, i.e. words from the root خ ش ي - $x \check{s} y$ in Arabic always involve fear. *Dread*, however, may involve fear or apprehension, the latter overlapping semantically with *fear/afraid* in English. This means that *dread* is not an entirely denotatively accurate translation of Arabic words derived from the root خ ش ي - $x \check{s} y$.

Dread also involves ‘great fear or apprehension’ in English, while خ ش ي - $x \check{s} y$ words in Arabic do not seem to involve this; another element of denotative inaccuracy in translating خ ش ي - $x \check{s} y$ words in Arabic as *dread* in English.

Words with the root خ ش ي - $x \check{s} y$ in Arabic also involve “خوف يشوبه تعظيم، وأكثر ما يكون ذلك على علم” “fear mixed with glorification. This usually happens when what we fear is something which is known’ (Al-Mustafawi, 1995, p.72, my translation). This is not specifically relayed by *dread* in its relevant modern sense. We should, however, note that it is to some extent relayed by the archaic verb sense of *dread* ‘regard with awe or reverence’, and we may consider this sense to be reflected (reflected meaning) to some extent in the relevant modern sense of *dread*).

5.3.3 ‘Afraid’ as the translation of words having the root خ ش ي - $x \check{s} y$.

In translating words conveying a sense of 'fear' with the root $x \text{ } \check{s} \text{ } y$ - خ ش ي the word *afraid* represents the third most frequently used word used. It occurs in the data 24 times. However, it is worth noting that Yusuf Ali does not use the word *afraid* in translating words conveying a sense of 'fear' having the root $x \text{ } \check{s} \text{ } y$ - خ ش ي. The analysis of *afraid* and the semantic relationship between it and *fear* have been discussed previously (Section 4.3.2).

Since *afraid* is a synonym (with grammatical transposition) of *fear*, and *fear* as a translation of $x \text{ } \check{s} \text{ } y$ - خ ش ي words has been discussed in Section 5.3.1, the same evaluation as was given for *fear* applies also to *afraid*.

5.3.4 'Awe' as the translation of words having the root $x \text{ } \check{s} \text{ } y$ - خ ش ي

According to the data analysis the word *awe* represents the fourth most frequently used word in translating words conveying a sense of 'fear' having the root $x \text{ } \check{s} \text{ } y$ - خ ش ي. However, *awe* is used only by Yusuf Ali, Irving, and Abdel-Haleem in their translations. The analysis of the word *awe* was previously given in Section 4.3.10.

Considering the relevant sense of *awe* provided by Lexico Online Dictionary (cf. Section 4.3.10), "A feeling of reverential respect mixed with fear or wonder", we can argue that the word *awe* is a relatively appropriate translation for words conveying a sense of 'fear' having the root $x \text{ } \check{s} \text{ } y$ - خ ش ي. The words *fear/afraid* and *awe* are semantically overlapping in English as stated earlier (Section 4.3.10), meaning that *awe* in English may not involve *fear* or being *afraid*, unlike words with the root $x \text{ } \check{s} \text{ } y$ - خ ش ي in Arabic, which necessarily involve *fear* or being *afraid*. However, *awe* in the relevant sense involves 'reverential respect' which is close to *glorification*; a feature of the meaning of words derived from the root $x \text{ } \check{s} \text{ } y$ - خ ش ي in Arabic: "خوف يشوبه تعظيم" "fear mixed with glorification" (Al-Mustafawi, 1995, p.72; cf. Section 5.2).

5.3.5 'Worry' as the translation of words having the root $x \text{ } \check{s} \text{ } y$ - خ ش ي

Worry is used only once, by Irving, in translating words conveying a sense of 'fear' having the root $x \text{ } \check{s} \text{ } y$ - خ ش ي; he uses it to translate the word $x \text{ } \check{s} \text{ } y$ - خَشِي - *xašiya* in Q.4:25. According to Lexico Online Dictionary *worry* is defined as:

Verb (used without object) 1 to torment oneself with or suffer from disturbing thoughts; fret. 2 to move with effort.

Verb (used with object), 1 to torment with cares, anxieties, etc.; trouble; plague. 2 to seize, especially by the throat, with the teeth and shake or mangle, as one animal does another. 3 to harass by repeated biting, snapping, etc.

Noun, (plural), 1 a worried condition or feeling; uneasiness or anxiety. 2 a cause of uneasiness or anxiety; trouble. 3 the act of worrying. 4 Fox Hunting. the action of the hounds in tearing to pieces the carcass of a fox.

The relevant sense to our analysis based on this definition is “to torment oneself with or suffer from disturbing thoughts; fret”. *Worry* in this sense stands in a relationship of semantic overlap with *fear/afraid*; one can worry with or without fearing/being afraid, and one can fear or be afraid with or without worrying. This can be represented as in Figure 5-3.

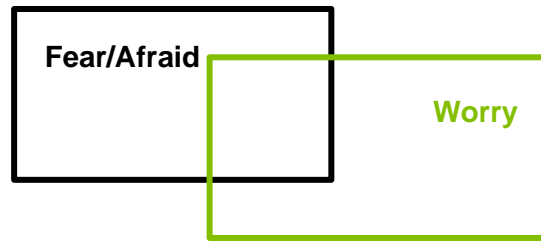


Figure 5-3 The denotative relationship between *fear/afraid* and *worry*.

Irving’s translation of *خَشِيَ* - *xašiya* in Q.4:25 { ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ } as *worries* (“That goes for any of you who worries lest he may not control his (sexual) impulses”) can be assessed as follows. Since *خَشِيَ* - *xašiya* necessarily involves fear, but *worry* does not, there is denotative inaccuracy in translating *خَشِيَ* - *xašiya* as *worries*. Since *خَشِيَ* - *xašiya* necessarily involves glorification, but *worry* does not, there is further denotative inaccuracy in translating *خَشِيَ* - *xašiya* as *worries*.

5.3.6 ‘Caution’ as the translation of words having the root *خ ش ي* - *x š y*

In translating words conveying a sense of ‘fear’ with the root *خ ش ي* - *x š y*, *caution* occurs only once, used by Irving in translating *يُحْشَى* - *yaxšā* in Q.20:3. He translates it using the adverb

form of *caution* as “act cautiously”. According to Oxford Dictionary of English *cautiously* means “in a way that deliberately avoids potential problems or dangers”. It also defines *cautious* as:

Adjective 1(of a person) careful to avoid potential problems or dangers 2 (of an action) characterized by the desire to avoid potential problems or dangers.

The relevant sense to our analysis is “in a way that deliberately avoids potential problems or dangers”, which is equivalent to the second sense of *cautious* “(of an action) characterized by the desire to avoid potential problems or dangers”. Due to this, *cautiously* is considered semantically the same as *cautious* with grammatical transposition, and *cautiously* will be referred to as *cautious* in this analysis.

On light of this, the semantic relationship between *fear/afraid* and *cautious* is one of semantic overlap since being *cautious* does not necessarily involve *fear* or being *afraid*, and vice versa. However, it is possible to feel fear/be afraid and be cautious at the same time. Therefore, the denotative relationship between *cautious* and *fear/afraid* may be diagrammed as seen in Figure 5-4.

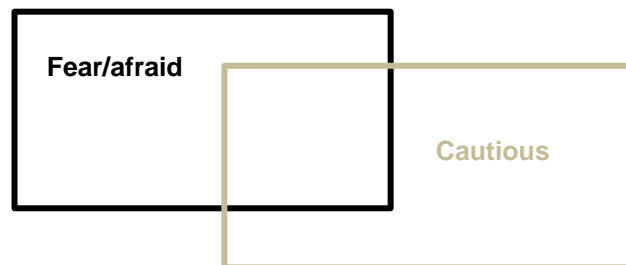


Figure 5-4 The denotative relationship between *fear/afraid*, and *cautious*.

It should be noted that Irving uses ‘[act] cautiously’ to indirectly reflect the sense of a significant feature of words with the root $\text{خ ش ي} - x š y$, i.e., تعظيم ‘glorification’ or, more precisely, a response which glorification likely prompts to the believer i.e., the tendency to act cautiously. This said, translating $\text{يَحْتَشَى} - yaxšā$ as “act cautiously” is considered as an inaccurate translation. It fails to reflect the meaning of words having the root $\text{خ ش ي} - x š y$. It is worth

noting that Irving employs grammatical transposition this translation, since *يَحْشَى* - *yaxšā* is a verb in the ST while Irving translates it as an adverb in the TT.

5.3.7 'Heed' as the translation of words having the root *خ ش ي* - *x š y*

The word *heed* is used only once by Abdel-Haleem, in translating *يَحْشَى* - *yaxšā* in Q.20:44 as "take heed". However, *heed* is defined by Lexico Online Dictionary as follows:

Verb (used with object) 1. To give careful attention to.

Verb (used without object), 1. To give attention; have regard.

Noun, 1. Careful attention; notice; observation (usually with give or take).

Oxford English Dictionary offers the following definition for the word *heed*:

Verb 1. To take charge, take possession, take. 2. To have a care, pay attention, take notice. 3. To care for, concern oneself about; to take notice of, give attention to, to mind; to regard. 4. To observe, see, behold, take note of.

Noun 1. Careful attention, care, observation, regard. 2. Esp. in to take (nim) heed. 3. to give, pay heed (to) 4. That which one heeds.

According to this the relevant sense to our analysis is "Noun, 1. Careful attention; notice; observation (usually with give or take)". So, *heed* may and may not involve *fear* or being *afraid*, and *fear/afraid* does not necessarily involve *heed*. This indicates that *fear/afraid* and *heed* are semantically overlapping. This can be diagrammed as in Figure 5-5 below.

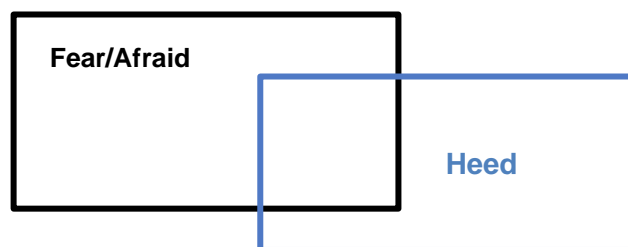


Figure 5-5 The denotative relationship between *fear/afraid* and *heed*.

Even though, *heed* and *fear/afraid* semantically overlap. The word *heed* does not denote a key feature of words having the root *خ ش ي* - *x š y*, or more precisely the word *يَحْشَى* – *yaxšā*;

تَعْظِيم 'glorification'. Accordingly, we can argue that Abdel-Haleem presents an inaccurate translation of يَخْشَى - *yaxšā* in Q.20:44.

5.3.8 'Anxious' as the translation of words having the root خ ش ي - *x š y*

The word *anxiously* is used once in translating يَخْشَى - *yaxšā* in Q.80:9 by Irving. It is worth noting that, Irving employs grammatical transposition in his translation. He translates the verb يَخْشَى - *yaxšā* in the ST as the adverb *anxiously* in the TT. Oxford Dictionary of English defined *anxiously* as "in a manner resulting from or revealing anxiety". Accordingly, this corresponds to the relevant sense of *anxious* which was previously presented in (Section 4.3.9.) "A feeling of worry, nervousness, or unease about something with an uncertain outcome". Since *anxiously* denotes the same meaning of *anxious* (with grammatical transposition) in this analysis we will refer to *anxiously* as *anxious*.

According to the analysis previously presented in Section 4.3.9., *anxious* and *fear/afraid* semantically overlap. Yet, Irving translations of يَخْشَى - *yaxšā* fails to reflect an aspect of Arabic meanings of words with the root خ ش ي - *x š y*; *glorification* which is not denoted by *anxious*. As such, *anxiously* is considered to be an inaccurate translation in this case.

5.3.9 'Dismay' as the translation of words having the root خ ش ي - *x š y*

In translating words conveying a sense of 'fear' with the root خ ش ي - *x š y*, the word *dismay* occurs only once in the passive form "be dismayed", in Abdel-Haleem's translation of the word تَخْشَى - *taxšā* in Q.20:77. The Oxford English Dictionary defines the word *dismay* as follows:

Noun 1 Utter loss of moral courage or resolution in prospect of danger or difficulty; faintness of heart from terror or from feeling of inability to cope with peril or calamity. 2 Dismaying influence or operation.

Verb 1 To deprive of moral courage at the prospect of peril or trouble; to appal or paralyze with fear or the feeling of being undone; utterly to discourage, daunt, or dishearten. 2 To be filled with dismay; to lose courage entirely. 3 To defeat or rout by sudden onslaught. 4 To become utterly discouraged or faint-hearted.

Accordingly, in our analysis the relevant sense of the passive tense of *dismay* as used by Abdel-Haleem (“be dismayed”) is “To deprive of moral courage at the prospect of peril or trouble; to appal or paralyze with fear or the feeling of being undone; utterly to discourage, daunt, or dishearten”. On this basis, *dismay* involves “paralyze with fear” or “the feeling of being undone”. Thus, not all cases of *dismay* necessarily involve *fear/afraid* and likewise not all cases of *fear/afraid* necessarily involve *dismay*, though some cases can involve both. Thus, the denotative relationship between *dismay* and *fear/afraid* is one of semantic overlap which can be diagrammed as in Figure 5-6.

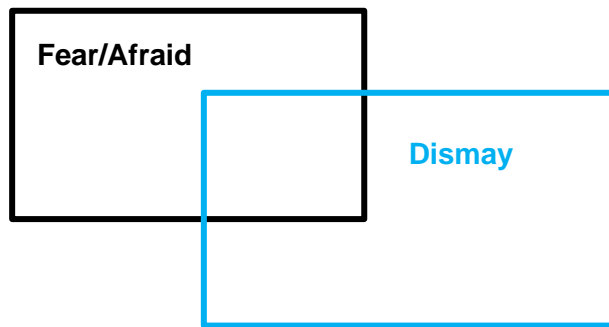


Figure 5-6 The denotative relationship between *fear/afraid* and *dismay*.

Thus, *dismay* is considered as an inaccurate translation of words having root $x \text{ ش } y$ - $x \text{ ش } y$ since it is entirely lacking the sense of *تعظيم* ‘glorification’ conveyed by Arabic words with the root $x \text{ ش } y$ - $x \text{ ش } y$ (cf. Section 5.2).

5.4 Summary analysis

Al-Mustafawi, Ibn Al-Qayym, and Al-Asfahani note that *خشية* - *xašyah* is associated with *وعي* - ‘awareness’, *تعظيم* - ‘glorification’, and *وقاية* - ‘precaution’. Experiencing *خشية* - *xašyah* is associated with knowing the cause of this feeling, as previously mentioned in Section 5.3. The notion of *خشية* - *xašyah* is also usually associated with Allah.

The analysis revealed that the words *fear*, *feared*, *fears*, *fearfully*, *fearing*, and *fearful* represent the most frequently used English words in translating words conveying a sense of

'fear' having the root ي خ ش - x š y. As seen in Table 5-1 and Table 5-2, Abdel-Haleem shows inconsistency, notably observed in the renditions of words conveying a sense of 'fear' with the root ي خ ش - x š y. It is significant that he uses thirteen different English words/phrases in his translation. He translates the word يخشون - *yaxšawn* as "feared", "are in awe", and "stand in awe" as outlined in Table 5-4, Table 5-5, Table 5-6, and Table 5-7.

Table 5-4 Abdel-Haleem's translation of the word يخشون - *yaxšawn* in Q.13:21.

Qur'anic verse	{ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ } (13:21)
Abdel-Haleem translation	who join together what God commands to be joined; who are in awe of their Lord and fear the harshness of the Reckoning.

Table 5-5 Abdel-Haleem's translation of the word يخشون - *yaxšawn* in Q.39:23.

Qur'anic verse	{ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَشِعَّرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ } (39:23)
Abdel-Haleem translation	God has sent down the most beautiful of all teachings: a Scripture that is consistent and draws comparisons; that causes the skins of those in awe of their Lord to shiver. Then their skins and their hearts soften at the mention of God: such is God's guidance. He guides with it whoever He will; no one can guide those God leaves to stray.

Table 5-6 Abdel-Haleem's translation of the word يخشون - *yaxšawn* in Q.21:49.

Qur'anic verse	{ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنْ أَلْسَاعِهِ مَمْسُوقُونَ } (21:49)
Abdel-Haleem translation	those who stand in awe of their Lord, though He is unseen, and who fear the Hour.

Table 5-7 Abdel-Haleem's translation of the word يخشون - *yaxšawn* in Q.4:77.

Qur'anic verse	{ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كَفَرُوا أَيُّدِيكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا } (4:77)
Abdel-Haleem translation	[Prophet], do you not see those who were told, 'Restraining yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them feared men as much as, or even more than, they feared God, saying, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.' Say to them, 'Little is the enjoyment

	in this world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone.
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Inconsistency is also observed in Abdel-Haleem's translations of the word تَخْشَى - *taxšā*. He uses “hold Him in awe”, “dismayed”, and “afraid” to render the meanings of this word. Table 5-8, Table 5-9, and

Table 5-10 below present more details.

Table 5-8 Abdel-Haleem’s translation of the word تَخْشَى - *taxšā* in Q.33:37.

Qur’anic verse	{ وَإِذْ نَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُحْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا } (33:37)
Abdel-Haleem translation	When you [Prophet] said to the man who had been favoured by God and by you, ‘Keep your wife and be mindful of God,’ you hid in your heart what God would later reveal: you were afraid of people, but it is more fitting that you fear God. When Zayd no longer wanted her, We gave her to you in marriage so that there might be no fault in believers marrying the wives of their adopted sons after they no longer wanted them. God’s command must be carried out.

Table 5-9 Abdel-Haleem’s translation of the word تَخْشَى - *taxšā* in Q.79:19.

Qur’anic verse	{ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى } (79:19)
Abdel-Haleem translation	Do you want me to guide you to your Lord, so that you may hold Him in awe ?

Table 5-10 Abdel-Haleem’s translation of the word تَخْشَى - *taxšā* in Q.20:77.

Qur’anic verse	{ وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْتَرْبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا تَخْشَى } (20:77)
Abdel-Haleem translation	We revealed to Moses, ‘Go out at night with My servants and strike a dry path for them across the sea. Have no fear of being overtaken and do not be dismayed .’

Abdel-Haleem translates the word يَخْشَى - *yaxšā* as, “fear”, “hold God in awe”, “stand in true awe”, “awe”, and “take heed”. Table 5-11, Table 5-12, Table 5-13, Table 5-14, and Table 5-15 outline the Holy Qur’anic verses and Abdel-Haleem’s translations.

Table 5-11 Abdel-Haleem's translation of the word يَخْشَى - yaxšā in Q.20:3.

Qur'anic verse	{ إِلَّا تَذَكَّرَ لِمَنْ يَخْشَى } (20:3)
Abdel-Haleem translation	but as a reminder for those who hold God in awe .

Table 5-12 Abdel-Haleem's translation of the word يَخْشَى - yaxšā in Q.20:44.

Qur'anic verse	{ فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى } (20:44)
Abdel-Haleem translation	Speak to him gently so that he may take heed , or show respect.'

Table 5-13 Abdel-Haleem's translation of the word يَخْشَى – yaxšā in Q.35:28.

Qur'anic verse	{ وَمِنَ النَّاسِ وَالْذَوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ } (35:28)
Abdel-Haleem translation	that there are various colours among human beings, wild animals, and livestock too? It is those of His servants who have knowledge who stand in true awe of God . God is almighty, most forgiving.

Table 5-14 Abdel-Haleem's translation of the word يَخْشَى - yaxšā in Q.87:10.

Qur'anic verse	{ سَيَذَكَّرُ مَنْ يَخْشَى } (87:10)
Abdel-Haleem translation	Those who stand in awe of God will heed the reminder.

Table 5-15 Abdel-Haleem's translation of the word يَخْشَى - yaxšā in Q.80:9.

Qur'anic verse	{ وَهُوَ يَخْشَى } (80:9)
Abdel-Haleem translation	And awe .

Similarly, Arberry's translations of words conveying a sense of 'fear' having the root ي خ ش – x š y exhibit notable inconsistency. In translating تَخْشَى - taxšā Arberry uses "fear", "fearing", and "afraid" as presented in Table 5-16, Table 5-17, and Table 5-18 below.

Table 5-16 Arberry's translation of the word تَخْشَى - taxšā in Q.79:19.

Qur'anic verse	{ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَى } (79:19)
Arberry translation	and that I should guide thee to thy Lord, then thou shalt fear ?"

Table 5-17 Arberry's translation of the word **تَخْشَى** - *taxšā* in Q.20:77.

Qur'anic verse	{ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْتِرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ نَبِّسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى } (20:77)
Arberry translation	Also We revealed unto Moses, 'Go with My servants by night; strike for them a dry path in the sea, fearing not overtaking, neither afraid .

Table 5-18 Arberry's translation of the word **تَخْشَى** - *taxšā* in Q.33:37.

Qur'anic verse	{ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا } (33:37)
Arberry translation	When thou saidst to him whom God had blessed and thou hadst favoured, 'Keep thy wife to thyself, and fear God,' and thou wast concealing within thyself what God should reveal, fearing other men; and God has better right for thee to fear Him. So when Zaid had accomplished what he would of her, then We gave her in marriage to thee, so that there should not be any fault in the believers, touching the wives of their adopted sons, when they have accomplished what they would of them; and God's commandment must be performed.

Even though Hilali and Khan mostly use derived forms of 'fear' in translating words conveying a sense of 'fear' having the root **خ ش ي** - *x š y*, inconsistency is noted in their translations of **تَخْشَى** - *taxšā* and **خشي** - *xašya*. They use "fear", and "afraid" in translating **تَخْشَى** - *taxšā* in Q.33:37, Q.79:19, and Q.20:77, as outlined in Table 5-19, Table 5-20, and Table 5-21 below.

Table 5-19 Hilali and Khan translation of the word **تَخْشَى** - *taxšā* in Q.33:37.

Qur'anic verse	{ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا } (33:37)
Hilali and Khan translation	And (remember) when you said to him (Zaid bin Harithah the freedslave of the Prophet SAW) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., Muhammad SAW married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allahs Command must be fulfilled.

Table 5-20 Hilali and Khan translation of the word **تَخْشَى** - *taxšā* in Q.79:19.

Qur'anic verse	{ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ } (79:19)
Hilali and Khan translation	And that I guide you to your Lord, so you should fear Him.

Table 5-21 Hilali and Khan translation of the word **تَخْشَى** - *taxšā* in Q.20:77.

Qur'anic verse	{ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ نَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَىٰ } (20:77)
Hilali and Khan translation	And indeed We inspired Moosa (Moses) (saying): "Travel by night with Ibadī (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken (by Firaun (Pharaoh)) nor being afraid (of drowning in the sea)."

Hilali and Khan translate the word **خشى** - *xašya* in Q.36:11, Q.98:8, Q.50:33, and Q.4:25 as "fears", "feared", and "afraid" as Table 5-22, Table 5-23, Table 5-24, and Table 5-25 show.

Table 5-22 Hilali and Khan's translation of the word **خشى** - *xašya* in Q.36:11.

Qur'anic verse	{ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ } (36:11)
Hilali and Khan translation	You can only warn him who follows the Reminder (the Quran), and fears the Most Beneficent (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

Table 5-23 Hilali and Khan's translation of the word **خشى** - *xašya* in Q.98:8.

Qur'anic verse	{ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ } (98:8)
Hilali and Khan translation	Their reward with their Lord is Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them, and they with Him. That is for him who fears his Lord.

Table 5-24 Hilali and Khan's translation of the word **خشى** - *xašya* in Q.50:33.

Qur'anic verse	{ مَن خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ } (50:33)
Hilali and Khan translation	"Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism)

Table 5-25 Hilali and Khan's translation of the word خشي - xašya in Q.4:25.

Qur'anic verse	{ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِنَ فِتْنَتِكُمْ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَثْوَهُنَّ أَجْرَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَفَّحَاتٍ وَلَا مُنْجَدَّاتٍ إِذَا أَحْصِنَّ فَإِنْ أَتَيْنَ بِفِجْشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ { (4:25)
Hilali and Khan translation	And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliya or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise selfrestraint, and Allah is Oft Forgiving, Most Merciful

In translating the word يخشون - yaxšawn Irving uses different English words/phrases: “feel afraid”, “dread”, and “live in awe” – showing inconsistency in his translation. This is outlined in Table 5-26, Table 5-27, Table 5-28, Table 5-29, Table 5-30, Table 5-31, and Table 5-32.

Table 5-26 Irving's translation of the word يخشون - yaxšawn in Q.4:77.

Qur'anic verse	{ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشُونَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا { (4:77)
Irving translation	Have you not watched those who have been told: "Restrain your hands, keep up prayer and pay the welfare tax"? Yet whenever any fighting is prescribed for them, then a group of them feel afraid of people just as they should be afraid of God, or they are even more afraid. They say: "Our Lord, why have You prescribed fighting for us? If You would only postpone it for a little while longer!" * SAY: "Worldly enjoyment means little while the Hereafter is better for anyone who does his duty. You will not be wronged a bit

Table 5-27 Irving's translation of the word يخشون - yaxšawn in Q.13:21.

Qur'anic verse	{ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ { (13:21)
Irving translation	who transmit anything God has ordered to be transmitted, and dread their Lord and fear the worst reckoning.

Table 5-28 Irving's translation of the word يخشون - yaxšawn in Q.21:49.

Qur'anic verse	{ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنْ أَلْسَاعَةِ مَشْفُوفُونَ { (21:49)
Irving translation	[all those] who dread their Lord even though [He is] Unseen. They are (also) anxious about the Hour.

Table 5-29 Irving's translation of the word يخشون - yaxšawn in Q.33:39.

Qur'anic verse	{ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا } (33:39)
Irving translation	for those who transmit God's messages and dread him, while they do not <u>dread</u> anyone else than God. God suffices as a Reckoner.

Table 5-30 Irving's translation of the word يخشون - yaxšawn in Q.35:18.

Qur'anic verse	{ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلٍهَا لَا يَحْمِلُهَا مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ } (35:18)
Irving translation	No burdened [soul] may bear another's burden: if some overladen soul should call out for someone else to carry his load, no one would bear any part of it even though he were a near relative. You can only warn those who <u>dread</u> their Lord although [He is] Unseen, and keep up prayer. Anyone who purifies himself, only purifies his own soul. Towards God should lie one's goal.

Table 5-31 Irving's translation of the word يخشون - yaxšawn in Q.39:23.

Qur'anic verse	{ اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۗ مَن يَشَاءُ ۗ وَمَن يُضَلِّلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۗ } (39:23)
Irving translation	God has sent down the finest report in a consistently duplicated Book. The skins of those who <u>dread</u> their Lord tingle with it; then their skins and hearts are softened up for remembering God. Such is God's guidance; He guides anyone He wishes by means of it, while anyone whom God lets go astray will have no one to guide him.

Table 5-32 Irving's translation of the word يخشون - yaxšawn in Q.67:12.

Qur'anic verse	{ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ } (67:12)
Irving translation	The ones who <u>live in awe</u> of their Lord even though [He is] Unseen will have forgiveness and a large payment.

On the other hand, Irving translates خشي - xašya as "lives in awe", "dreads", and "worries lest" as shown in Table 5-33, and Table 5-34.

Table 5-33 Irving's translation of the word خشي - xašya in Q.50:33.

Qur'anic verse	{ مَن خَشِيَ الرَّحْمَانََ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ } (50:33)
Irving translation	who <u>lives in awe</u> of the Mercy-giving, even though [He is] Unseen, and comes with a repentant heart.

Table 5-34 Irving's translation of the word خشي - xašya in Q.4:25.

Qur'anic verse	{ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنَ فِتْنَتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاثُوهُنَّ أَجْرَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفَحَاتٍ وَلَا مُنْجَدَّاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ قَائِنَاتَيْنِ بِفَحِشَتِهِنَّ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ أَلَعَنْتُمْ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ { (4:25)
Irving translation	Any of you who cannot afford to marry respectable believing matrons, should then [seek] one of your believing maids under your control. God is quite Aware as to what your faith consists of. Each one of you has ties to others, so marry them off with their family's consent and give them their marriage portions decently as matrons rather than taking them on as mistresses, nor having [any secret affairs with] them as girlfriends. Once they are so married off and should they then commit some sexual offence, they should have half the punishment that [ordinary] matrons would receive. That goes for any of you who worries lest he may. not control his (sexual] impulses; however it is better for you to discipline yourselves. God is Forgiving, Merciful.

Irving shows inconsistency in translating the word يَحْشَى - yaxšā in the following Qur'anic verses, Q.20:44, Q.87:10, Q.35:25, Q.20:3, and Q.80:9. He uses "feel afraid", "dread", "act cautiously", and "anxiously" to render the meaning, as outlined in Table 5-35, Table 5-36, Table 5-37, Table 5-38, and Table 5-39.

Table 5-35 Irving's translation of the word يَحْشَى - yaxšā in Q.20:44.

Qur'anic verse	{ فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى { (20:44)
Irving translation	Speak a soft word to him so that he may be reminded or even feel afraid ."

Table 5-36 Irving's translation of the word يَحْشَى - yaxšā in Q.87:10.

Qur'anic verse	{ سَيَذَكَّرُ مَنْ يَخْشَى { (87:10)
Irving translation	Anyone who feels afraid will be reminded.

Table 5-37 Irving's translation of the word يَحْشَى - yaxšā in Q.35:25.

Qur'anic verse	{ وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ { (35:28)
Irving translation	Some men, wild beasts and livestock are of different colors as well. Yet only His learned servants dread God [Alone], even though God is Powerful, Forgiving.

Table 5-38 Irving's translation of the word يَحْشَى - yaxšā in Q.20:3.

Qur'anic verse	{ إِلَّا تَذَكَّرَ لِمَنْ يَخْشَى { (20:3)
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Irving translation	but only as a Reminder for someone who acts cautiously .
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Table 5-39 Irving's translation of the word يَخْشَى - yaxšā in Q.80:9.

Qur'anic verse	{ وَهُوَ يَخْشَى } (80:9)
Irving translation	and anxiously .

Finally, inconsistency is also notable in Irving's translations of the word خشية - xašyah in Q.4:77, Q.17:31, and Q.17:100 by Irving. He uses "dread", and "[be] afraid" as presented in Table 5-40, Table 5-41, and Table 5-42 below.

Table 5-40 Irving's translation of the word خشية - xašyah in Q.4:77.

Qur'anic verse	{ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا } (4:77)
Irving translation	Have you not watched those who have been told: "Restrain your hands, keep up prayer and pay the welfare tax"? Yet whenever any fighting is prescribed for them, then a group of them feel afraid of people just as they should be afraid of God, or they are even more afraid . They say: "Our Lord, why have You prescribed fighting for us? If You would only postpone it for a little while longer!" * SAY: "Worldly enjoyment means little while the Hereafter is better for anyone who does his duty. You will not be wronged a bit.

Table 5-41 Irving's translation of the word خشية - xašyah in Q.17:31.

Qur'anic verse	{ وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَكُونُ نَحْسًا بِرُءُوفِهِمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيرًا } (17:31)
Irving translation	Do not kill your children in dread of poverty; We shall provide for both them and you. Killing them is a serious blunder!

Table 5-42 Irving's translation of the word خشية - xašyah in Q.17:100.

Qur'anic verse	{ قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَنُورًا } (17:100)
Irving translation	SAY: "Even if you controlled the treasures of my Lord's mercy, you would still hold them back in dread of overspending [them]. Man is so grudging!"

It should be noted that, there are also some cases of inconsistent translations of words conveying a sense of 'fear' having the root ي خ ش ي in Saheeh International, Sarwar, and Yusuf Ali's translations. These cases are not mentioned because they are less than three in

each case and are therefore not frequent (these cases are presented in Table 5-1, and Table 5-2).

According to the analysis presented earlier in Section 5.3, *awe* is the only accurate translation of words conveying a sense of 'fear with the root خ ش ي - $x š y$ since it involves 'reverential respect' which is close 'glorification' as highlighted in Section 5.3.4. Finally, the selected translators show inaccuracy in translating words conveying a sense of 'fear' having the root خ ش ي - $x š y$ using the following eight English words/phrase: *fear, dread, afraid, worry, act cautiously, heed, anxious, and dismay*.

5.5 Conclusion

This chapter outlined the meaning of words conveying a sense of fear having the root خ ش ي - $x š y$ in Arabic, and their translation equivalents in English. It also outlined and assessed the denotative and connotative meanings of the English words used in the translations. The selected translators employed 9 translations as seen in the analysis in section 5.3. The analysis revealed notable inconsistencies between the translators, as highlighted in section 5.4. The word *fear* was the most frequently used word in translating words conveying a sense of fear with the root خ ش ي - $x š y$. It was employed 186 times by the selected translators, while the words *worry, caution, heed, anxious, and dismay* were the least frequently used words in translating words with this root.

Notably, addition was employed by a number of the selected translators, as was variation. For example, Abdel-Haleem translates the word يَحْشَى – *yaxšā* as "fear", "hold God in awe", "stand in true awe", "awe", and "take heed". This approach was evident in Irving's translation of يَحْشُونَ – *yaxšawn* as : "feel afraid", "dread", and "live in awe". Furthermore, occasional inconsistency is also evident in the translations of Saheeh International, Sarwar, and Yusuf Ali. This chapter stressed that some translators showed a lack of uniformity in their translations. This chapter concluded that out of the nine words employed in translating words conveying a sense of fear with the root خ ش ي - $x š y$, the word *awe* is the most accurate translation.

Chapter 6 Qualitative data analysis: the root: ر ه ب - *r h b*

6.1 Introduction

This chapter presents a qualitative analysis of the words conveying a sense of 'fear' having the root the root ر ه ب - *r h b* in the selected data. The analysis focuses on linguistic and exegetical perspectives of the selected data. This chapter will present the semantic features of words conveying a sense of 'fear' having the root ر ه ب - *r h b* in the ST and their correspondents in the TT.

6.2 The root ر ه ب - *r h b*

I will consider first Arabic lexicographers' analyses of words with the root ر ه ب - *r h b*, and then the analyses of Islamic exegetes. In the Holy Qur'an, words with the root ر ه ب - *r h b* occur 12 times in eight derived forms as detailed in the Quranic Arabic Corpus. Words having the root ر ه ب - *r h b* occur three times as يَرْهَبُ - *yarhabu*, three times as رُهْبَانٌ - *ruhban*, and one time each as تُرْهِبُ - *turhibu*, اِسْتَرْهَبُ - *istarhabu*, رَهَبَ - *rahab*, رَّهَبَ - *rrahb*, رَهْبَانِيَّةٌ - *rahbāniyyah* and رَهْبَةٌ - *rahbah*.

According to Al-Askari رَهْبَةٌ - *rahbah* refers to "طول الخوف و استمراره" 'long and continuous fear' (Al-Askari, 1997, my translation). Al-Mustafawi agrees with Al-Askari's definition of concept of رَهْبَةٌ - *rahbah* offering the following definition for رَهَبَ - *rahab*,

"رهب: أصلان: أحدهما يدل على خوف... والاسم الرَّهْبَةُ، فهو رَاهِبٌ من الله، والله مَرْهُوبٌ. والأصل مرهوب عقابه"

"Rahab has two basic senses, one of which denotes fear... The noun form of rahab is rahbah. He feared (rāhibun) Allah and Allah is feared (marhūbun). The basic sense is fear of His punishment". (Al-Mustafawi, 1995, p.253, my translation)

Al-Mustafawi adds that:

"الأصل الواحد في هذه المادة: هو الخوف المستمر المستديم"

"The essential sense in this element is continuous and ongoing fear". (Al-Mustafawi, 1995, p.254, my translation)

Additionally, he highlights that all forms derived from the root ر ه ب - *r h b* involve not only a feeling of fear but fear associated with caution and anxiety. As stated below:

"الرَّهْبَةُ وَالرَّهَبُ: مَخَافَةٌ مَعَ تَحَرُّزٍ وَاضْطِرَابٍ"

"Rahbah and rahab: are fear associated with caution and anxiety". (Al-Mustafawi, 1995, p.254, my translation)

It should be highlighted that Al-Zubaidi offers another definition of the word رَهْبَةٌ - *rahbah*, which aligns with the definitions offered by Al-Askari and Al-Mustafawi. He states that the word إِرْهَابٌ - *irhāb* which is derived from the root ر ه ب - *r h b* means "الإِرْهَابُ بِالْكَسْرِ؛ الإِزْعَاجُ وَالْإِخَافَةُ" '*Al-irhāb* with an initial *i*-vowel means disturbance and causing fear'(Al-Zubaidi, 1970, p. 541, my translation). This suggests that words with the root ر ه ب - *r h b* are related to the notion of fright, or more precisely, رَهْبَةٌ - *rahbah* is a feeling of fear which is continuous and has a specific cause.

Turning now to the views of the exegetes, Al-Qurtubi and Al-Shawkani agree with Al-Mustafawi, highlighting that رَهْبَةٌ - *rahbah* means خوف - *alxawf* (Al-Qurtubi, 2003, p.9, Al-Shawkani, 2007, p.174, my translation).

The following section presents an analysis of five derived forms of the root ر ه ب - *r h b*. However, it should also be noted that in the Holy Qur'an there are some derived forms of the root ر ه ب - *r h b*, رَهْبَانِيَّةٌ - *rahbāniyyah* and رُهْبَانٌ - *ruhban*, which do not denote a sense of 'fear'. These terms are excluded from this study since they lie outside its scope. The semantic features of the following analysis are based on the Arabic definitions presented earlier.

The given Arabic definition of رَهْبَةٌ - *rahbah* (and therefore words conveying a sense of 'fear' having the root ر ه ب - *r h b*) shows them to be hyponyms of خوف - *xawf* (and by extension words conveying a sense of 'fear' having the root خ و ف - *x w f*). As stated earlier رَهْبَةٌ - *rahbah* (and words conveying a sense of 'fear' having the root ر ه ب - *r h b*) denote not just *fear* but also 'continuous and ongoing fear' in addition to 'caution and anxiety' (Al-Mustafawi, 1995, p.254). This can be diagrammed as in Figure 6-1.

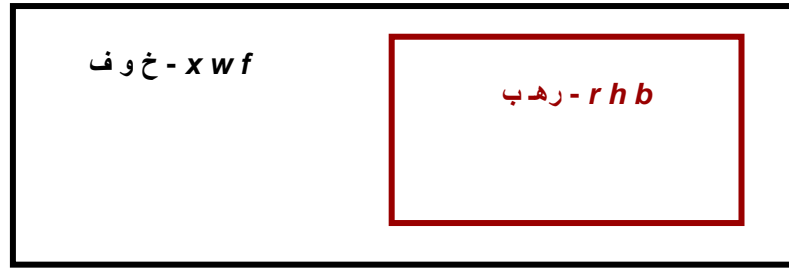


Figure 6-1 The relationship between رَهْبَة - *rahbah* (and therefore words conveying a sense of fear having the root ر ه ب - *r h b*), and خوف - *xawf* (and by extension words conveying a sense of fear having the root خ و ف - *x w f*).

6.3 The analysis of the root ر ه ب - *r h b*

Table 6-1 in the following section presents English translations used in translating word conveying a sense of ‘fear’ having the root ر ه ب - *r h b*. It is organised based on the English lemma followed by the translators and the ST and the TT.

Table 6-1 English translation of words with the root ر ه ب - *r h b*, organised according to English lemma or phrase (left-hand column).

English Lemma	Translator(s)	Arabic ST and English TT
Fear	Arberry	1. “fear of them” (7:116) {أَسْتَرْهَبُوهُمْ}
		2. “fear” (59:13) {رَهْبَةً}
	Abdel-Haleem	1. “striking fear into them” (7:116) {أَسْتَرْهَبُوهُمْ}
		2. “fear” (59:13) {رَهْبَةً}
		3. “I am the One you should fear” (2:40) {فَأَرْهَبُونَ}
		4. “free from all fear” (28:32) {أَلْرَهْبِ}
	Hilali and Khan	1. “fear” (7:154) {يَرْهَبُونَ}
		2. “fear” (21:90) {رَهْبًا}
		3. “fear” (59:13) {رَهْبَةً}
		4. “and fear none but Me” (2:40) {فَأَرْهَبُونَ}
		5. “Then, fear Me (Allah) much (and { فَأَرْهَبُونَ (16:51) { Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah)”
		6. “to be free from fear”(28:32) {أَلْرَهْبِ}

	Saheeh International	.1 {زُهَيُونَ} (7:154) "fearful"
		.2 {زُهَيَا} (21:90) "fear"
		.3 {زُهَيَةً} (59:13) "fearful"
		.4 {فَأَزْهَبُونَ} (16:51) "so fear only Me"
		.5 {الَّذِينَ} (28:32) "[as prevention] from fear"
	Sarwar	.1 {يَزْهَبُونَ} (7:154) "fear"
		.2 {فَأَزْهَبُونَ} (16:51) "have fear of Me"
		.3 {الَّذِينَ} (28:32) "be humble for fear of God"
	Yusuf Ali	.1 {يَزْهَبُونَ} (7:154) "fear"
.2 {فَأَزْهَبُونَ} (2:40) "and fear none but Me"		
.3 {فَأَزْهَبُونَ} (16:51) "then fear Me (and Me alone)"		
.4 {الَّذِينَ} (28:32) "(to guard) against fear"		
Afraid	Saheeh International	.1 {فَأَزْهَبُونَ} (2:40) "and be afraid of [only] Me"
		Arberry
	Sarwar	.1 {زُهَيَةً} (59:13) "afraid"
Terror	Hilali and Khan	.1 {أَسْتَرْهَبُوهُمْ} (7:116) "struck terror into them"
	Saheeh International	.1 {أَسْتَرْهَبُوهُمْ} (7:116) "struck terror into them"
	Yusuf Ali	.1 {أَسْتَرْهَبُوهُمْ} (7:116) "struck terror into them" .2 {تُرْهَبُونَ} (8:60) "to strike terror into (the hearts of)" .3 {زُهَيَةً} (59:13) "terror"
Terrify	Sarwar	.1 {أَسْتَرْهَبُوهُمْ} (7:116) "terrified them"
	Arberry	.1 {تُرْهَبُونَ} (8:60) "to terrify"
	Saheeh International	.1 {تُرْهَبُونَ} (8:60) "may terrify"
Awe	Irving	.1 {أَسْتَرْهَبُوهُمْ} (7:116) "overawed them"
		.2 {تُرْهَبُونَ} (8:60) "overawe"
	Arberry	.1 {يَزْهَبُونَ} (7:154) "in awe"
		.2 {زُهَيَا} (21:90) "awe"
		.3 {فَأَزْهَبُونَ} (2:40-16:51) "have awe of Me"
	Abdel-Haleem	.1 {يَزْهَبُونَ} (7:154) "stood in awe"
.2 {زُهَيَا} (21:90) "awe"		
.3 {فَأَزْهَبُونَ} (16:51) "the One that you should hold in awe"		

Revere	Irving	.1 {تَرْهَبُونَ} (7:154) "revere"
		.2 {رَهْبًا} (21:90) "reverently"
		.3 {فَأَرْهَبُونَ} (2:40-16:51) "I am the One you should revere!"
	Sarwar	.1 {رَهْبًا} (21:90) "reverence"
		.2 {فَأَرْهَبُونَ} (2:40) "revere only Me"
	Yusuf Ali	.1 {رَهْبًا} (21:90) "reverence"
Threaten	Hilali and Khan	.1 {تُرْهِبُونَ} (8:60) "to threaten"
Fright	Sarwar	.1 {تُرْهِبُونَ} (8:60) "to frighten"
	Abdel-Haleem	.1 {تُرْهِبُونَ} (8:60) "to frighten off"
Dread	Irving	.1 {رَهْبَةً} (59:13) "dread"
Apprehension	Irving	.1 {الرَّهْبِ} (28:32) "against any apprehension"

Table 6-1 shows that different English words are selected to translate words conveying a sense of 'fear' having the root ر ه ب - *r h b*. In fact, ten different words are used to render the meaning of words having the root ر ه ب - *r h b*. It is notable that the word *fear* is the most frequently used word in the selected translations, occurring 24 times. The next most common translation is *awe*, which occurs eight times. This is followed by: *revere*, which occurs seven times; *terror*, which occurs five times; *terrify*, which occurs four times; *afraid*, which occurs three times; *fright*, which occurs twice; and finally *threaten* and *apprehension* which occur once each.

Table 6-2 English translation of words with the root ر ه ب - *r h b*, organised according to the translators (left-hand column).

Translator (s)	English Lemma	Arabic ST and English TT
Arberry	Fear	.1 {أَسْتَرْهَبُوهُمْ} (7:116) "fear of them"
		.2 {رَهْبَةً} (59:13) "fear"
	Terrify	.1 {تُرْهِبُونَ} (8:60) "to terrify"
	Awe	.1 {تَرْهَبُونَ} (7:154) "in awe"
		.2 {رَهْبًا} (21:90) "awe"
		.3 {فَأَرْهَبُونَ} (2:40-16:51) "have awe of Me"

	Afraid	“that thou be not afraid” (28:32) {الرَّهْبِ} .1
Abdel-Haleem	Fear	“striking fear into them” (7:116) {أَسْتَرْهَبُوهُمْ} .1
		“fear” (59:13) {رَهْبَةً} .2
	“I am the One you should fear” “free from all fear” (28:32) {الرَّهْبِ} .4	
Awe	“stood in awe” (7:154) {بِرَّهْبُونِ} .1	
	“awe” (21:90) {رَهْبًا} .2	
Fright	“to frighten off” (8:60) {تُرَّهَبُونَ} .1	
	“fear” (7:154) {بِرَّهْبُونِ} .1	
	“fear” (21:90) {رَهْبًا} .2	
Hilali and Khan	Fear	“fear” (59:13) {رَهْبَةً} .3
		“and fear none but Me” (2:40) {فَأَرْهَبُونَ} .4
		“Then, fear Me (Allah) much (and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah)”
		“to be free from fear”(28:32) {الرَّهْبِ} .6
		“struck terror into them”(7:116) {أَسْتَرْهَبُوهُمْ} .1
	“to threaten”(8:60) {تُرَّهَبُونَ} .1	
Irving	Awe	“overawed them”(7:116) {أَسْتَرْهَبُوهُمْ} .1
		“can overawe”(8:60) {تُرَّهَبُونَ} .2
	Revere	“revere”(7:154) {بِرَّهْبُونِ} .1
		“reverently”(21:90) {رَهْبًا} .2
		“I am the One you (2:40-16:51){فَأَرْهَبُونَ} should revere!”
Dread	“dread” (59:13) {رَهْبَةً} .1	
Apprehension	“against any apprehension” (28:32) {الرَّهْبِ} .1	
Saheeh International	Fear	“fearful” (7:154) {بِرَّهْبُونِ} .1
		“fear” (21:90) {رَهْبًا} .2
		“fearful” (59:13) {رَهْبَةً} .3

		"so fear only Me" (16:51) {فَارَهُيُونَ} .4
		"[as prevention] from fear" (28:32) {أَلرَّهْبِ} .5
	Afraid	"and be afraid of [only] Me" (2:40) {فَارَهُيُونَ} .1
	Terror	"struck terror into them" (7:116) {أَسْتَرْهَيْوَهُمْ} .1
	Terrify	"may terrify" (8:60) {تُرْهَبُونَ} .1
Sarwar	Fear	"fear" (7:154) {يُرْهَبُونَ} .1 "have fear of Me" (16:51) {فَارَهُيُونَ} .2 "be humble for fear of God" (28:32) {أَلرَّهْبِ} .3
	Terrify	"terrified them" (7:116) {أَسْتَرْهَيْوَهُمْ} .1
	Revere	"reverence" (21:90) {رَهَبًا} .1 "revere only Me" (2:40) {فَارَهُيُونَ} .2
	Afraid	"afraid" (59:13) {رَهَبًا} .1
Yusuf Ali	Fear	"fear" (7:154) {يُرْهَبُونَ} .1 "and fear none but Me" (2:40) {فَارَهُيُونَ} .2 "then fear Me (and Me {فَارَهُيُونَ} alone)" (16:51) .3 "(to guard) against fear" (28:32) {أَلرَّهْبِ} .4
	Terror	"struck terror into them" (7:116) {أَسْتَرْهَيْوَهُمْ} .1 "to strike terror into (the hearts of)" {تُرْهَبُونَ} (8:60) .2 "terror" (59:13) {رَهَبًا} .3
	Reverence	"reverence" (21:90) {رَهَبًا} .1

Table 6.2 highlights that the selected translators can be divided into two groups. The first group uses four different English translations while the second group uses three different English words in their translations. Taking the first group first, Arberry uses "fear", "terrify", "awe", and "afraid"; Irving uses "awe", "revere", "dread", and "apprehension"; Saheeh International uses "fear", "afraid", "terror", and "terrify". In the second group, Abdel-Haleem uses "fear", "awe", and "fright"; Hilali and Khan use "fear", "terror", and "threaten"; Sarwar uses "fear", "terrify", "revere", and "afraid"; and Yusuf Ali uses "fear", "terror", and "reverence". It should be noted that Irving does not use the word "fear" in translating words conveying a sense of 'fear' with the root ر ه ب - *r h b*.

Table 6-3 Arabic lemmas, their POS, derived forms, and English translations.

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
أَرْهَبَ - arhab	Verb	أَرْهَبُونَ - arhabūn	Fear Revere Afraid [hold] in awe	16:51- 2:40
		يَرْهَبُونَ - yarhabūn	Fear Fearful Revere [stood] in awe In awe	7:154
		تُرْهِبُونَ - turhibūn	[strike] terror Terrify Overawe Threaten Frighten off	8:60
		اسْتَرْهَبُوهُمْ - astarhabūhum	Terror Terrify Awe Fear	7:116
اسْتَرْهَبُوهُمْ - astarhabūhum		رَهَبًا - rahaban	Reverence Fear Revere Awe	21:90
رَهَبَ - rahab	Noun	الرَّهَبِ - alrrahb	Fear Apprehension Afraid	28:32
		رَهْبَةً - rahbah	Terror Fear Dread Afraid	59:13

Table 6-3 presents the Arabic lemmas in the first column, followed by the POS in the second column, the derived form of the lemma with its transliteration in the third column, and the English translation of each one of the derived forms in the final (right-hand) column.

6.3.1 'Fear' as the translation of words having the root ر ه ب - r h b.

In translating words conveying a sense of 'fear' with the root ر ه ب - r h b the word *fear* is used 24 times: six times by Hilali and Khan, in translating يَرْهَبُونَ - yarhabūn in Q.7:154, رَهَبًا - rahaban in Q.21:90, رَهْبَةً - rahbah in Q.59:13, فَارْهَبُونَ - farhabuni in Q.2:40, and Q.16:51 an

-الرَّهَبِ - *alrahab* in Q.28:32; five times in the Saheeh International translation, in translating - فَارْهَبُونَ - *farhabūn* in Q.7:154, رَهَبًا - *rahaban* in Q.21:90, رَهْبَةً - *rahbah* in Q.59:13, فَارْهَبُونَ - *farhabūn* in Q.16:51, and الرَّهَبِ - *alrahab* in Q.28:32; four times Yusuf Alis' translation, in translating - فَارْهَبُونَ - *farhabūn* in Q.7:154, فَارْهَبُونَ - *farhabuni* in Q.2:40, and Q.16:51 and الرَّهَبِ - *alrahab* in Q.28:32; four times in Abdel-Haleem's translation, in translating - اسْتَرْهَبُوهُمْ - *astarhabūhum* in Q.7:116, رَهْبَةً - *rahbah* in Q.59:13, فَارْهَبُونَ - *farhabuni* in Q.2:40, and الرَّهَبِ - *alrahab* in Q.28:32; three times in Sarwar's translation, in translating - فَارْهَبُونَ - *farhabūn* in Q.7:154, فَارْهَبُونَ - *farhabuni* in Q.16:51, and الرَّهَبِ - *alrahab* in Q.28:32; two times in Arberry's translation, in translating - اسْتَرْهَبُوهُمْ - *astarhabūhum* in Q.7:116, and رَهْبَةً - *rahbah* in Q.59:13. It is noteworthy that in Irving's translation of words conveying a sense of 'fear' having the root ر ه ب - *r h b*, the word *fear* is entirely absent. This suggests that Irving has a different understanding and interpretation to other translators of words having the root ر ه ب - *r h b* which convey a sense of 'fear'.

According to the analysis presented earlier in Section 4.3.1, the word *fear* denotes the basic emotion of fear. However, words conveying a sense of 'fear' with the root ر ه ب - *r h b* denote not just *fear* but also 'continuous and ongoing fear' and 'caution and anxiety' (Al-Mustafawi, 1995, p.254) which are not denoted by the word *fear* itself. Accordingly, employing the word *fear* in translating words having the root ر ه ب - *r h b* is considered denotatively inaccurate.

6.3.2 'Awe/overawe' as the translation of words having the root ر ه ب - *r h b*

In translating words conveying a sense of 'fear' having the root ر ه ب - *r h b* some translators use the word *awe* or *overawe*. Arberry uses *awe* four times, in translating - فَارْهَبُونَ - *farhabūn* in Q.7:154, رَهَبًا - *rahaban* in Q.21:90, and فَارْهَبُونَ - *farhabuni* in Q.2:40, and Q.16:51. Abdel-Haleem uses the word *awe* three times, in translating - فَارْهَبُونَ - *farhabūn* in Q.7:154, رَهَبًا - *rahaban* in Q.21:90, and فَارْهَبُونَ - *farhabuni* in Q.16:51. *Overawe* occurs two times, both by Irving, in translating - اسْتَرْهَبُوهُمْ - *astarhabūhum* in Q.7:116 and تُرْهِبُونَ - *turhibūn* in Q.8:60.

According to Lexico Online Dictionary, the word *overawe* is defined as “to restrain or subdue by inspiring awe; intimidate”, while Oxford English Dictionary defines *overawe* as “to restrain, control, or repress by awe; to keep in awe by superior influence; to fill with awe”. Based on this, the word *overawe* shares a basic denotation the word *awe*. As such, *awe* and *overawe* will be considered as synonyms in this analysis.

According to the analysis of the word *awe* presented in Section 4.3.10, *awe* overlaps semantically with *fear/afraid*. Figure 4-10 can be amended to include *overawe* as in Figure 6-2.

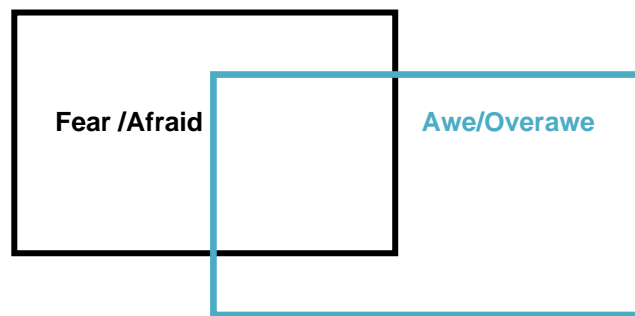


Figure 6-2 The denotative relationship between *awe/overawe* and *fear/afraid*.

According to the definitions already given, رَهْبَةٌ - *rahbah* (and by extension words conveying a sense of ‘fear’ having the root ر ه ب - *r h b*) denote ‘continuous and ongoing fear’ and ‘caution and anxiety’ (Al-Mustafawi, 1995, p.254). However, *awe* according to Lexico Online Dictionary is “a feeling of reverential respect mixed with fear or wonder” and as stated earlier in Section 5.3.4 does not necessarily involve *fear/afraid* while words conveying a sense of ‘fear’ having the root ر ه ب - *r h b* necessarily involve not only fear but continuous ongoing fear as well as caution and anxiety. Accordingly, *awe/overawe* is an inaccurate translation.

6.3.3 ‘Reverence’ as the translation of words having the root ر ه ب - *r h b*

The data presented in Table 6-1 and Table 6-2 reveals that in translating words conveying a sense of ‘fear’ having the root ر ه ب - *r h b*, the word *revere* occurs four times, *reverence* twice, and *reverently* once, as outlined below.

Irving uses *revere* three times in translating يَرْهَبُونَ - *yarhabūn* in Q.7:154, ارْهَبُونَ - *arhabūn* in Q.2:40, and Q.16:51; Sarwar uses *revere* once, to translate ارْهَبُونَ - *arhabūn* in Q.2:40. The word *reverence* is used in translating رَهَبًا - *rahaban* in Q.21:90 by both Yusuf Ali and Sarwar, while *reverently* is used in translating the word رَهَبًا - *rahaban* in Q.21:90 by Irving. This section will analyse the words *revere* and *reverently* since the word *reverence* was analysed earlier (Section 4.3.7).

Lexico Online Dictionary defines *revere* as “to regard with respect tinged with awe; venerate”.

Similarly, Oxford English Dictionary offers the following definition for *revere*:

1. a. To feel deep respect or admiration for; to hold in the highest esteem; to treat with reverence. b. To express deep respect or admiration for someone or something; to show reverence. 2. To be reluctant (to do something) through a feeling of respect.

The senses relevant to our analysis are “1. a. To feel deep respect or admiration for; to hold in the highest esteem; to treat with reverence. b. To express deep respect or admiration for someone or something; to show reverence”.

Considering this, *revere* is denotatively the same as *reverence* (with grammatical transposition), since both involve “deep respect” and “admiration”. The analysis of *reverence* made earlier (cf. Section 4.3.7). Figure 4-6 which presented earlier will be amended to include *revere* as in Figure 6-3.

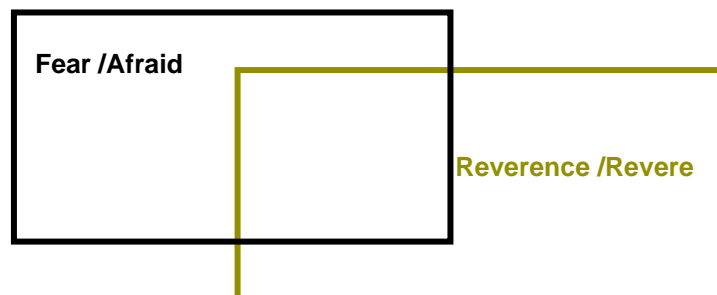


Figure 6-3 The denotative relationship between *reverence/revere* and *fear/afraid*.

Lexico Online Dictionary defines the adverb *reverently* as “in a way that exhibits deep respect or veneration”. Given this, *reverently* is denotatively related to *revere* and *reverence*.

Accordingly, the semantic relationship between *reverently* and *fear/afraid* is the same as the relationship between *revere/reverence* and *fear/afraid*. Figure 6-3 can accordingly be extended to include *reverently* as in Figure 6-4.



Figure 6-4 The denotative relationship between *reverence/revere/reverently* and *fear/afraid*.

Taking the relevant definition of *reverence/revere/reverently* into account it becomes apparent that these words do not denote ‘continuous ongoing fear’ nor ‘caution and anxiety’. Accordingly, *reverently* is considered a denotatively inaccurate translation of words conveying a sense of ‘fear’ having the root ر ه ب - *r h b*.

6.3.4 ‘Terror’ as the translation of words having the root ر ه ب - *r h b*

The selected translators use *terror* in translating words conveying a sense of ‘fear’ having the root ر ه ب - *r h b* five times as follows. Yusuf Ali uses *terror* in his translation three times. He translates اسْتَرْهَبُوهُمْ - *astarhabūhum* in Q.7:116, تُرْهِبُونَ - *turhibūn* in Q.8:60, and رَهْبَةً - *rahbah* in Q.59:13. The other two instances are found in the translations of Hilali and Khan, and Saheeh International, who both translate اسْتَرْهَبُوهُمْ - *astarhabūhum* in Q.7:116 as *terror*. The analysis of *terror* was previously presented in Section 4.3.17. The relevant sense of *terror* “extreme fear” does not necessarily denote ‘continuous ongoing fear’ or ‘caution and anxiety’. Accordingly, *terror* as translation of words conveying a sense of ‘fear’ having the root ر ه ب - *r h b* is denotatively inaccurate.

6.3.5 ‘Terrify’ as the translation of words having the root ر ه ب - *r h b*

The word *terrify* (or in the past tense form *terrified*) is used three times by Arberry, Saheeh International and Sarwar. Saheeh International and Arberry use *terrified* to translate تُرْهِبُونَ - *turhibūn* in Q.8:60, while Sarwar translates اسْتَرْهَبُوهُمْ - *astarhabūhum* in Q.7:116 as *terrified*.

According to Lexico Online Dictionary *terrify* is defined as “cause to feel extreme fear”. Likewise, Lexico Online Dictionary defines *terror* as “extreme fear”. *Terror* and *terrify* are closely related and can be regarded as synonyms, differing only in grammatical class, with grammatical transposition (from a noun to a verb) and also causation. The semantic relationship between *terror* and *terrify* can be diagrammed as in Figure 6-5.



Figure 6-5 The denotative relationship between *terrify* and *terror*.

Accordingly, the relationship between *terrify* and *fear/afraid* is the same as the relationship between *terror* and *fear/afraid* since *terror* and *terrify* are analysed basically as synonyms. Thus, just as *terror* is a hyponym of *fear/afraid*, so *terrify* is a hyponym of *fear/afraid*. All forms (types) of *terrify* are forms (types) of *fear/afraid* but not all forms (types) of *fear/afraid* are forms (types) of *terrify*, see Figure 6-6.



Figure 6-6 The denotative relationship between *fear/afraid* and *terrify/terror*.

So, using *terrify* to translate words conveying a sense of ‘fear’ having the root ر ه ب - *r h b* is denotatively inaccurate just as is *terror*.

6.3.6 ‘Afraid’ as the translation of words having the root ر ه ب - *r h b*

The word *afraid* occurs three times in translating words having the root ر ه ب - *r h b*, as outlined in Table 6-1 and Table 6-2. Saheeh International uses *afraid* in translating ارهَبُونَ - *arhabūn* in Q.2:40, Arberry uses it in translating الرَّهْبِ - *alrahb* in Q.28:32 and Sarwar uses it in translating

رَهْبَةً - *rahbah* in Q.59:13. It should be highlighted that the word *afraid* is frequently used in translating words conveying a sense of ‘fear’ having the roots خ و ف - *x w f*, خ ش ي - *x š y*, and ر ه ب - *r h b* as outlined in Sections 4.3.2 and 5.3.3. According to the analysis presented in Section 4.3.2, *afraid* is a synonym of *fear*. However, as we stated earlier in Section 6.3.1, *fear* does not denote ‘continuous ongoing fear’ or ‘caution and anxiety’. Since *afraid* is a synonym of *fear* it does not denote ‘continuous ongoing fear’ or ‘caution and anxiety’ either. Accordingly, *afraid* is a denotatively inaccurate translation of words conveying a sense of ‘fear’ with the root ر ه ب - *r h b*.

6.3.7 ‘Frighten’ as the translation of words having the root ر ه ب - *r h b*

Frighten is the seventh word used in translating words conveying a sense of ‘fear’ with the root ر ه ب - *r h b*. In fact, the selected translators use *frighten* twice as follows: Sarwar and Abdel-Haleem translate تُرْهِبُونَ - *turhibūn* in Q.8:60 as “frighten”, while Abdel-Haleem adds *off* to give “frighten off”. *Frighten* was previously analysed in Section 4.3.3 According to Oxford Dictionary of English ‘frighten someone/thing off’ is “deter someone or something from involvement or action by making them afraid”. On the basis of the analysis of *frighten* presented earlier (Section 4.3.3), we can assert that *frighten* and *frighten off* are considered as synonyms of *fear/afraid*. However, compared to *fear/afraid*, *frighten* and *frighten off* involve an additional causal-type relationship between *frighten/frighten off* and *fear/afraid*, i.e. it means ‘make them afraid’. So, Figure 4-2 can be extended to include ‘frighten off’, as in Figure 4-2.



Figure 6-7 The denotative relationship between *fear/afraid* and *frighten/frighten off*.

Accordingly, translating تَرْهَبُونَ - *turhibūn* as *frighten* or *frighten off* is partially accurate, since it conveys the causative element in تَرْهَبُونَ - *turhibūn*. However, *frighten* or *frighten off* convey only *fear* but not ‘continuous ongoing fear’ or ‘caution and anxiety’. Due to this, *frighten* and *frighten off* are only a partially accurate translations.

6.3.8 ‘Dread’ as the translation of words having the root ر ه ب - *r h b*

According to the data presented in Table 6-1 and Table 6-2, *dread* is used only once, by Irving. He translates رَهْبَةً - *rahbah* in Q.59:13 as *dread*. *Dread* is used frequently in translating words conveying a sense of ‘fear’ having the root خ ش ي - *x š y* (cf. Section 5.3.2). According to the analysis presented earlier in Section 5.3.2, the relevant sense of *dread* is “anxiety or fear that something bad or unpleasant will happen” and *dread* and *fear/afraid* are overlap semantically. However, *dread* involves ‘fear’ or ‘anxious’ which are necessarily involved in رَهْبَةً - *rahbah*. Additionally, *dread* as we stated earlier (cf. Section 5.3.2) is a complex emotion since it involves other emotions i.e., ‘awe or reverence’. Accordingly, translating رَهْبَةً - *rahbah* as *dread* is an inaccurate translation since it does not convey ‘continuous ongoing fear’ or ‘caution and anxiety’.

6.3.9 ‘Threaten’ as the translation of words with the root ر ه ب - *r h b*

‘Threaten’ is also used once in translating words having the root ر ه ب - *r h b* by Hilali and Khan in translating تَرْهَبُونَ - *turhibūn* in Q.8:60. It is noteworthy that, *threaten* is also used in translating words conveying a sense of ‘fear’ having the root خ و ف - *x w f*. The semantic analysis of *threaten* was presented earlier in Section 4.3.5. The relevant sense of *threaten* is “state one's intention to take hostile action against (someone) in retribution for something done or not done”, and the analysis of *threaten* in Section 4.3.5 reveals that the word does not denote *fear/afraid*. In fact, the relationship between *threaten* and *fear/afraid* is one of semantic disjunction in addition to a causal-type relationship (see Section 4.3.5). Accordingly, *threaten* denotes the causative element in تَرْهَبُونَ - *turhibūn*. However, it fails to denote the sense of

'continuous ongoing fear' or 'caution and anxiety'. Due to this, it is considered a denotatively inaccurate translation.

6.3.10 'Apprehension' as the translation of words with the root ر ه ب - *r h b*

Finally, *apprehension* is used once, by Irving, to translate الرَّهْبِ - *alrahb* in Q.28:32, as highlighted in Table 6-1 and Table 6-2. *Apprehension* is used in translating words conveying a sense of 'fear' with the root خ و ف - *x w f* as was previously analysed in Section 4.3.9. In the relevant sense of *apprehension*, "anxiety or fear that something bad or unpleasant will happen", *apprehension* overlaps semantically with *fear/afraid* and does not denote 'continuous ongoing fear' or 'caution and anxiety'. As such, translating الرَّهْبِ - *alrahb* as *apprehension* is considered denotatively inaccurate.

6.4 Summary analysis

The data analysis reveals that the selected translators employ 10 words in their translations of words conveying a sense of 'fear' having the root ر ه ب - *r h b*. However, instances of inconsistency are apparent in the translations as presented in the examples below. Abdel-Haleem translates ارْهَبُونَ - *arhabūn* in Q.2:40 as "fear", and as "hold in awe" in Q.16:51 as illustrated in Table 6-4 and Table 6-5.

Table 6-4 Abdel-Haleem's translation of ارْهَبُونَ – *arhabūn* in Q.2:40.

Qur'anic verse	{يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوا بِعَهْدِيْ اَوْفِ بِعَهْدِكُمْ وَاِيَّيَّ فَارْهَبُوْنَ} (Q.2:40)
Abdel-Haleem's translation	Children of Israel, remember how I blessed you. Honour your pledge to Me and I will honour My pledge to you: I am the One <u>you should fear</u> .

Table 6-5 Abdel-Haleem's translation of ارْهَبُونَ - *arhabūn* in Q.16:51.

Qur'anic verse	{وَقَالَ اِنَّهُ لَا تَتَّخِذُوْا الْاِلٰهِيْنَ اَنْتٰنِيْنَ اِنَّمَا هُوَ اِلٰهُ وَاٰجِدُ فَاِيَّيَّ فَارْهَبُوْنَ} (Q.16:51)
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Abdel-Haleem's translation	God said, 'Do not take two gods'- for He is the One God—'I alone am the One that you should hold in awe .'
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Additional instances of inconsistency are noted in Saheeh International's translation of ارْهَبُونَ - *arhabūn*, which is translated in Q.2:40 as "and be afraid of [only] Me" and in Q.16:51 as "fear only Me" as outlined in Table 6-6 and Table 6-7.

Table 6-6 Saheeh International's translation of ارْهَبُونَ - *arhabūn* in Q.2:40.

Qur'anic verse	{يٰٓاَيُّهَا اِسْرٰٓءٰٓءِٓلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْ اَوْفٍ بِعَهْدِكُمْ وَاِيَّيَّ فَارْهَبُوْنَ} (Q.2:40)
Saheeh International's translation	O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me

Table 6-7 Saheeh International's translation of ارْهَبُونَ - *arhabūn* in Q.16:51.

Qur'anic verse	{وَقَالَ اللهُ لَا تَتَّخِذُوْا اِلٰهِيْنَ اٰنۡثٰنِيْنَۙ اِنَّمَا هُوَ اِلٰهُ وَّاحِدٌ فَاِيَّيَّ فَارْهَبُوْنَ} (Q.16:51)
Saheeh International's translation	And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me ."

Sarwar also shows inconsistency in translating ارْهَبُونَ - *arhabūn*, which he translates in Q.16:51 as "have fear of Me" and in Q.2:40 as "revere only Me" as shown in Table 6-8 and Table 6-9 below.

Table 6-8 Sarwar's translation of ارْهَبُونَ - *arhabūn* in Q.16:51.

Qur'anic verse	{وَقَالَ اللهُ لَا تَتَّخِذُوْا اِلٰهِيْنَ اٰنۡثٰنِيْنَۙ اِنَّمَا هُوَ اِلٰهُ وَّاحِدٌ فَاِيَّيَّ فَارْهَبُوْنَ} (Q.16:51)
Sarwar's translation	God says, "Do not worship two gods. There is only One God. Have fear of Me "

Table 6-9 Sarwar's translation of ارْهَبُونَ - *arhabūn* in Q.2:40.

Qur'anic verse	{يٰٓاَيُّهَا اِسْرٰٓءٰٓءِٓلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْ اَوْفٍ بِعَهْدِكُمْ وَاِيَّيَّ فَارْهَبُوْنَ} (Q.2:40)
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Sarwar's translation	Children of Israel, recall My favors which you enjoyed. Fulfill your covenant with Me and I shall fulfill Mine. <u>Revere only Me.</u>
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Accordingly, translating اَرْهَبُونَ - *arhabūn* seems particularly challenging, and in an apparent attempt to deal with this challenge, Abdel-Haleem, Saheeh International, and Sarwar show inconsistency in their translations as seen in the examples above.

However, inconsistency is not the only shortfall in dealing with words conveying a sense of 'fear' having the root ر ه ب - *r h b*. The selected translators show inaccuracy too.

The data analysis shows that the selected translators use 10 translations in their renditions. However, 'frighten/frighten off' is the only translation which according to the analysis can be considered partially denotatively accurate (cf. Section 6.3.7). It should be noted that the selected translators employ *fear, awe/overawe, revere/reverence/reverently, dread, threaten, terror, terrify, afraid, and apprehension*, which are considered denotatively inaccurate translations of words conveying a sense of 'fear' having the root ر ه ب - *r h b*, as illustrated in the data analysis.

6.5 Conclusion

This chapter considered the definitions of words conveying a sense of fear with the root ر ه ب - *r h b* according to Arabic linguists, and evaluated the translations of words conveying a sense of fear with this root. The selected translators employed 10 English words in their translations. They employed different approaches. The analysis revealed instances of inconsistency across the translations, as seen in Abdel-Haleem's, Saheeh International's, and Sarwar's translations. It also revealed inaccuracies in some of the terms used in the translations such as *fear, awe, revere, dread*. The word *frighten/frighten off* is considered a partially denotatively accurate translation of words conveying a sense of fear with the root ر ه ب - *r h b*. The shortcomings identified in the translations highlight the need for careful consideration of semantic nuances and linguistic precision in the translation process.

Chapter 7 Qualitative data analysis: the root ش ف ق - š f q

7.1 Introduction

This chapter presents a qualitative analysis of the selected words conveying a sense of 'fear' with the root ش ف ق - š f q, from both linguistic and exegetical perspectives. The chapter starts with a general overview of the root ش ف ق - š f q. It highlights the frequency of occurrences of words with the root ش ف ق - š f q in the Holy Qur'an, and then sheds light on the meaning of such words, according to Arabic linguists. Then, it analyses the data selected in this study and linguistically analyses and evaluates each translation used to render the meaning of words with the root ش ف ق - š f q.

7.2 The root ش ف ق - š f q

I will consider first translators' and Arabic lexicographers' analyses of words with the root ش ف ق - š f q, and then the analyses of Islamic exegetes. Words with the root ش ف ق - š f q occur in the Holy Qur'an 11 times in three derived forms. It occurs eight times as مُشْفِقُونَ - *mušfiqūna*, twice as أَشْفَقَ - *ašfaq*, and once as شَفَقَ - *šafaq* (Badawi and Abdel-Haleem, 2013). According to Al-Mustafawi words with the root ش ف ق - š f q refer to "أصل واحد يدل على رقة في الشيء" 'one essential element which refers to fragility in something' (Al-Mostafawi, 1995, p.103, my translation).

Badawi and Abdel-Haleem offer a more detailed explanation of words with the root ش ف ق - š f q. They state that they denote the following: "1 to be niggardly or covetous; 2 to be afraid, 3 to be concerned, 4 to be worried; 5 to be affectionate, 6 to be tender-hearted; 7 to be weary; 8 kindness; 9 worry; 10 redness on the horizon after sunset" (Badawi and Abdel-Haleem, 2013). In relation to this study, only one general sense is relevant "to be afraid". However, this covers the notion expressed in "to be tender-heartedness" and "fragility", which are considered as connotative meanings (associative meanings) of words conveying a sense of 'fear' with the root ش ف ق - š f q in this thesis. In addition, other senses may occur in the Holy Qur'an, though they are not relevant to this thesis.

Additionally, Al-Mu'jam al-Wasit (1998) offers the following entry for various words sharing the root ش ف ق - *š f q*:

(شفق) منه وعليه شفقاً خاف وحذر فهو شفق وعليه رق له وعطف عليه فهو شفيق (أشفق) منه خافه وحذر منه وفي التنزيل العزيز (وهم من الساعة مشفقون) وعليه عطف وخاف عليه. (الشفق) الشفقة وحمرة تظهر في الأفق حيث تغرب الشمس وتستمر من الغروب إلى قبيل العشاء تقريباً والناحية والردية من من كل شيء. (الشفقة) الرحمة والحنان والخوف من حلول مكرهه.

Šafaq: afraid of it, afraid for it. He who is afraid and cautious is *šafiq*, and he who feels sympathy and pity for it is *šafiq*". *Ašfaq*: afraid and cautious of it in as in The Holy Qur'an ("and who hold the Hour (of Judgment) in awe"¹⁸) sympathize with it and fear for it. *Šafaq*: redness on the horizon where the sun sets and continues from the sunset until evening approximately, and the worst of everything. *Šafaqah*: (pity) compassion, tenderness, and fear something bad may happen".

(my translation)

Omar also provides some definitions for the derived forms of the root ش ف ق - *š f q*: The verb *šafiqa* - شَفِقَ is defined as "to pity, be anxious about fear". The verb *ašfaq* - أَشْفَقَ is defined as "to be afraid". The active participle *mušfiq* - مُشْفِقٌ is defined as "one who is afraid or in a terror; compassionate; tender; fearful one". While, the noun form *šafaq* - شَفَقٌ is defined as "fear; pity; evening; twilight with its redness or whiteness; after sunset", (Omar, 2010, p.294).

Words with the root ش ف ق - *š f q* in the 11 Holy Qur'anic verses have a range of connotative meanings (associative meanings) in addition to their basic general meanings. The general meanings of words with the root ش ف ق - *š f q* necessarily involve fear. Accordingly, we may consider these general meanings as representing a single sense (covering fear of Allah, fear of the judgment day, extreme fear, fear of Allah's punishment). The separate sense *twilight* also occurs in the Holy Qur'an. However, since this study focuses on words with a sense of

¹⁸ Translated by Yusuf Ali.

'fear', the noun form شَفَقٌ – *šafaq* 'twilight' in Q.84:16, is excluded from the data analysis as it falls outside the scope of the study.

It should be noted that the consulted exegeses do not clearly identify the meaning of words conveying a sense of fear with the root ش ف ق - *š f q*. However, Al-Tabari mentions that مُشْفِقُونَ -*mušfiqūn* means 'cautious' (Al-Tabari, nd, p.253).

Consequently, شَفَقٌ - *šafiqa* (and, more generally, words with the root ش ف ق - *š f q*) always convey *fear/afraid* (in the relevant sense), but also have associations, which sometimes (but not always) present aspects of *tender-heartedness* and *fragility*. Tender-heartedness and fragility are connotative meanings (associative meanings) of words conveying a sense of 'fear' with the root ش ف ق - *š f q*. It is significant that, according to Al-Jalalayn, all 10 occurrences of words with the root ش ف ق - *š f q* included in the thesis mean *fear/afraid*. Accordingly, شَفَقٌ - *šafiqa* is a synonym of خوف - *xawf* (and, more generally, words derived from the root خ و ف - *x w f*). It necessarily involves خوف - *xawf*, and may but not necessarily involve *tender-heartedness*, and *fragility*. This can be diagrammed as in Figure 7-1.

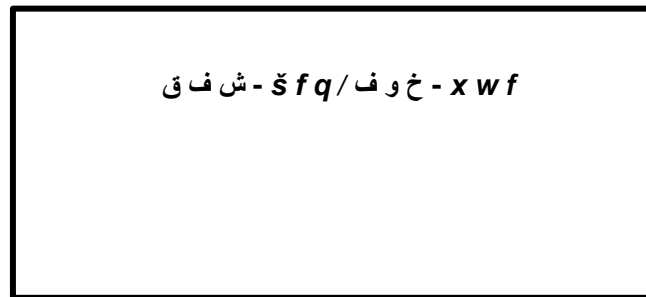


Figure 7-1 The relationship between شَفَقٌ - *šafiqa* (and therefore words derived from the root ش ف ق - *š f q*) and خوف – *xawf* (and words derived from the root خ و ف - *x w f*).

7.3 Analysis of the root ش ف ق - *š f q*

Table 7-1 in the following section presents the translations used in translating words with the root ش ف ق - *š f q* in the selected Holy Qur'anic verses. It is divided into three columns. The first column presents the English lemma used in the translations. The second column presents the translators who use the English lemma in their translations. Finally, the third column presents the ST involving words with the root ش ف ق - *š f q* and their English translations.

Table 7-1 English translation of words with the root ش ف ق - š f q, organised according to English lemma or phrase (left-hand column).

English Lemma	Translator(s)	Arabic ST and English TT
Afraid	Arberry	"were afraid" (33:72) {أَشْفَقْنَ} .1
		"are you afraid" (58:13) {أَشْفَقْتُمْ} .2
	Hilali and Khan	"they are afraid" (21:49) {مَشْفِقُونَ} .1
		"were afraid" (33:72) {أَشْفَقْنَ} .2
		"were afraid" (52:26) {مَشْفِقِينَ} .3
		"are you afraid" (58:13) {أَشْفَقْتُمْ} .4
	Sarwar	"were afraid" (33:72) {أَشْفَقْنَ} .1
		"are afraid" (42:18 – 70:27) {مَشْفِقُونَ} .2
		"are afraid" (42:22) {مَشْفِقِينَ} .3
		"were afraid" (52:26) {مَشْفِقِينَ} .4
"were you afraid" (58:13) {أَشْفَقْتُمْ} .5		
Yusuf Ali	"being afraid" (33:72) {أَشْفَقْنَ} .1	
	"is it that ye are afraid" (58:13) {أَشْفَقْتُمْ} .2	
Abdel-Haleem	"were afraid" (33:72) {أَشْفَقْنَ} .1	
	"were you afraid" (58:13) {أَشْفَقْتُمْ} .2	
Fear	Abdel-Haleem	"fear" (21:49 – 70:27) {مَشْفِقُونَ} .1
		"live in fear" (52:26) {مَشْفِقِينَ} .2
		"fearful" (42:22) {مَشْفِقِينَ} .3
	Arberry	"go in fear" (42:18 – 70:27) {مَشْفِقُونَ} .1
		"going in fear" (42:22 – 52:26) {مَشْفِقِينَ} .2
		"fearful" (18:49) {مَشْفِقِينَ} .3
	Hilali and Khan	"fearful" (18:49 – 42:22) {مَشْفِقِينَ} .1
		"fearful" (42:18) {مَشْفِقُونَ} .2
		"who fear" (70:27) {مَشْفِقُونَ} .3
	Yusuf Ali	"in fear" (42:22) {مَشْفِقِينَ} .1
"not without fear" (52:26) {مَشْفِقِينَ} .2		
"who fear" (70:27) {مَشْفِقُونَ} .3		
Saheeh International	"feared" (33:72) {أَشْفَقْنَ} .1	
	"have you feared" (58:13) {أَشْفَقْتُمْ} .2	
	"fearful" (18:49 – 42:22) {مَشْفِقِينَ} .3	
	"fearful" (42:18 – 70:27) {مَشْفِقُونَ} .4	
	"fearful" (52:26) {مَشْفِقِينَ} .5	
Awe	Hilali and Khan	"live in awe" (23:57) {مَشْفِقُونَ} .1
		"stand in awe" (21:28) {مَشْفِقُونَ} .2
	Abdel-Haleem	"stand in awe" (21:28-23:57-42:18) {مَشْفِقُونَ} .1
	Yusuf Ali	"stand in awe and reverence" (21:28) {مَشْفِقُونَ} .1
		(21:49) {مَشْفِقُونَ} .2
		"who hold the Hour (of Judgment) in awe" "hold it in awe" (42:18) {مَشْفِقُونَ} .3
"live in awe" (23:57) {مَشْفِقُونَ} .4		
Anxious	Irving	"feel anxious" (23:57) {مَشْفِقُونَ} .1
		"they are (also) anxious" (21:49) {مَشْفِقُونَ} .2
		"were anxious" (52:26) {مَشْفِقِينَ} .3
	Sarwar	"are anxious" (21:49) {مَشْفِقُونَ} .1

Apprehensive	Irving	“apprehensive” (18:49 – 42:22) {مُشْفِقِينَ} .1 “apprehensive” (21:28-42:18-70:27) {مُشْفِقُونَ} .2
	Saheeh International	“apprehensive” (21:28-21:49- 23:57) {مُشْفِقُونَ} .1
Tremble	Arberry	“trembling” (21:49) {مُشْفِقُونَ} .1 “tremble” (21:28- 23:57) {مُشْفِقُونَ} .2
	Sarwar	“tremble” (21:28) {مُشْفِقُونَ} .1
Terror	Yusuf Ali	“in great terror” (18:49) {مُشْفِقِينَ} .1
Terrify	Sarwar	“terrified” (18:49) {مُشْفِقِينَ} .1
Dismay	Abel-Haleem	“dismayed” (18:49) {مُشْفِقِينَ} .1
Humble	Sarwar	“humble before their Lord” (23:57) {مُشْفِقُونَ} .1
Shrink back	Irving	“shrank back from it” (33:72) {أَشْفَقْنَ} .1
Worry	Irving	“Are you worried about” (58:13) {أَلْأَشْفَقْتُمْ} .1

Table 7-1 highlights the different translations used in rendering the words convey a sense of ‘fear’ involving the root ش ف ق - š f q. The word *fear* represents the most frequently used word in the translations. It occurs 23 times as shown in Table 7-1 above. This is followed by the word *afraid* which occurs 16 times. The word *awe* which occurs nine times, and it should be noted that *awe* occurs with *live in*, *stand in*, or *hold*. *Apprehensive* occurs eight times in the translations, and the words *tremble*, and *anxious* both occur four times. Finally, *terror*, *terrify*, *dismay*, *humble*, *shrink back*, and *worry* occur only once in translating words conveying a sense of ‘fear’ with the root ش ف ق - š f q.

Table 7-2 English translation of words with the root ش ف ق - š f q, organised according to translator (left-hand column).

Translator	English Lemma	Arabic ST and English TT
Arberry	Fear	“go in fear” (42:18 – 70:27) {مُشْفِقُونَ} .1
		“going in fear” (42:22 – 52:26) {مُشْفِقِينَ} .2
		“fearful” (18:49) {مُشْفِقِينَ} .3
	Afraid	“were afraid” (33:72) {أَشْفَقْنَ} .1
		“are you afraid” (58:13) {أَلْأَشْفَقْتُمْ} .2
	Tremble	“trembling” (21:49) {مُشْفِقُونَ} .1
“tremble” (21:28- 23:57) {مُشْفِقُونَ} .2		

Abdel-Haleem	Fear	.1 {مُتَّقُونَ} "fear" (21:49 – 70:27) .2 {مُتَّقِينَ} "live in fear" (52:26) .3 {مُتَّقِينَ} "fearful" (42:22)
	Afraid	.1 {أَتَّقُونَ} "were afraid" (33:72) .2 {أَلْتَقِئْتُمْ} "were you afraid" (58:13)
	Dismayed	.1 {مُتَّقِينَ} "dismayed" (18:49)
	Stand in awe	.1 {مُتَّقُونَ} "stand in awe" (21:28-23:57-42:18)
Hilali and Khan	Afraid	.1 {مُتَّقُونَ} "they are afraid" (21:49) .2 {أَتَّقُونَ} "were afraid" (33:72) .3 {مُتَّقِينَ} "were afraid" (52:26) .4 {أَلْتَقِئْتُمْ} "are you afraid" (58:13)
	Fear	.1 {مُتَّقِينَ} "fearful" (18:49 – 42:22) .2 {مُتَّقُونَ} "fearful" (42:18) .3 {مُتَّقُونَ} "who fear" (70:27)
	Awe	.1 {مُتَّقُونَ} "stand in awe" (21:28) .2 {مُتَّقُونَ} "live in awe" (23:57)
Irving	Apprehensive	.1 {مُتَّقِينَ} "apprehensive" (18:49 – 42:22) .2 {مُتَّقُونَ} "apprehensive" (21:28-42:18-70:27)
	Anxious	.1 {مُتَّقُونَ} "feel anxious" (23:57) .2 {مُتَّقُونَ} "they are (also) anxious" (21:49) .3 {مُتَّقِينَ} "were anxious" (52:26)
	Shrink back	.1 {أَتَّقُونَ} "shrank back from it" (33:72)
	Worry	.1 {أَلْتَقِئْتُمْ} "Are you worried about" (58:13)
Saheeh International	Fear	.1 {مُتَّقِينَ} "fearful" (18:49 – 42:22) .2 {مُتَّقُونَ} "fearful" (42:18 – 70:27) .3 {مُتَّقِينَ} "fearful" (52:26) .4 {أَتَّقُونَ} "feared" (33:72) .5 {أَلْتَقِئْتُمْ} "have you feared" (58:13)
	Apprehensive	.1 {مُتَّقُونَ} "apprehensive" (21:28-21:49- 23:57)
Sarwar	Afraid	.1 {أَتَّقُونَ} "were afraid" (33:72) .2 {مُتَّقُونَ} "are afraid" (42:18 – 70:27) .3 {مُتَّقِينَ} "are afraid" (42:22) .4 {مُتَّقِينَ} "were afraid" (52:26) .5 {أَلْتَقِئْتُمْ} "were you afraid" (58:13)

	Terrify	.1 {مُشْفِقِينَ} (18:49) "terrified"
	Tremble	.1 {مُشْفِقُونَ} (21:28) "tremble in awe"
	Anxious	.1 {مُشْفِقُونَ} (21:49) "are anxious"
	Humble	.1 {مُشْفِقُونَ} (23:57) "humble before their Lord"
Yusuf Ali	Fear	.1 {مُشْفِقِينَ} (42:22) "in fear" .2 {مُشْفِقِينَ} (52:26) "not without fear" .3 {مُشْفِقُونَ} (70:27) "who fear"
	Afraid	.1 {أَشْفَقْنَا} (33:72) "being afraid" .2 {أَشْفَقْتُمْ} (58:13) "is it that ye are afraid"
	Terror	.1 {مُشْفِقِينَ} (18:49) "in great terror"
	Awe	.1 {مُشْفِقُونَ} (21:28) "stand in awe and reverence" .2 {مُشْفِقُونَ} (21:49) "who hold the Hour (of Judgment) in awe" .3 {مُشْفِقُونَ} (42:18) "hold it in awe" .4 {مُشْفِقُونَ} (23:57) "live in awe"

Table 7-2 above outlines the same data as in Table 7-1. However, Table 7-2 is organised based on the translators, rather than the English lemma as in Table 7-1. Both tables show that the seven selected translators use different English translations in their renditions of words with the root *ش ف ق - š f q*. Accordingly, Sarwar uses five translations in his renditions (afraid, terrify, tremble, anxious, humble). Abdel-Haleem uses four translations (fear, afraid, dismayed, stand in awe). Irving also uses four translations (apprehensive, anxious, shrink back, worry), as does Yusuf Ali (fear, afraid, terror, awe). In their translation Hilali and Khan employ three translations (afraid, fear, and awe), as does Arberry (fear, afraid, and tremble). Finally, Saheeh International employ only two translations for words with the root *ش ف ق - š f q* (fear, apprehensive).

Table 7-3 Arabic lemmas, their POS, derived forms and English translations.

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
أَشْفَقْتُمْ - 'ašfaqtum	Verb	أَشْفَقْتُمْ - 'ašfaqtum	Afraid Worried about	58:13
مُشْفِقٌ - mušfiq	Adjective	مُشْفِقُونَ - mušfiqūn	Fear/fearful Afraid Tremble/trembling Apprehensive [Feel] anxious [hold – stand – live – tremble] in awe Humble before the Lord Stand in awe and reverence	21:28 – 21:49 – 23:57 – 42:18 – 70:27
		مُشْفِقِينَ - mušfiqīn	[going in– live in] fear/ful Great terror Terrified Afraid Anxious Apprehensive Dismayed	18:49 – 42:22 – 52:26
أَشْفَقَ - 'ašfaq	Perfect verb	أَشْفَقْنَا - 'ašfaqna	Afraid Shrank back Feared	33:72

Table 7-3 highlights the Arabic lemmas and phrases in the ST. The second column shows the POS of the Arabic lemmas. The third column shows the derived form of the lemmas with the English transliteration of each derived form. This is followed by the English translation of each derived form in the fourth column. Finally, the last (right-hand) column presents the Holy Qur'anic verses in each derived form occurs.

7.3.1 'Fear' as the translation of words with the root ش ف ق - š f q

In translating words conveying a sense of 'fear' with the root ش ف ق - š f q, *fear* is used 23 times. It is noteworthy that Irving and Sarwar are the only translators who avoid using *fear* to translate words convey a sense of 'fear' with the root ش ف ق - š f q, as highlighted in both Table 7-1 and Table 7-2.

The Saheeh International translation uses *fear* to translate أَشْفَقْنَا - 'ašfaqna in Q.33:72, and أَشْفَقْتُمْ - 'ašfaqtum in Q.58:13 as "feared". Additionally, it translates مُشْفِقُونَ - mušfiqūn in Q.42:18, Q.70:27 and مُشْفِقِينَ - mušfiqīn in Q.18:49, Q.42:22, and Q.52:26 as "fearful". Arberry

uses *fear* in translating مُشْفِقُونَ - *mušfiqūn* in Q.42:18, Q.70:27, although he also uses translation by addition i.e., “go in fear” for مُشْفِقِينَ - *mušfiqīn* in Q.52:26, and in Q.42:22 as “going in fear”. In Q.18:49, he translates مُشْفِقِينَ - *mušfiqīn* as “fearful”. Abdel-Haleem translates مُشْفِقُونَ - *mušfiqūn* in Q.21:49, and Q.70:27 as “fear”. In translating مُشْفِقِينَ - *mušfiqīn* in Q.52:26, Abdel-Haleem adds the words “live in”: he translates it as “live in fear”. By contrast, Abdel-Haleem translates مُشْفِقِينَ - *mušfiqīn* in Q.18:49 as “fearful”. Hilali and Khan translate مُشْفِقِينَ - *mušfiqīn* in Q.18:49, and Q.42:22 as “fearful”, and مُشْفِقُونَ - *mušfiqūn* in Q.42:18 is also translated as “fearful”. However, Hilali and Khan translate مُشْفِقُونَ - *mušfiqūn* in Q.70:27 as “fear”. Yusuf Ali translates مُشْفِقِينَ - *mušfiqīn* in Q.42:22 as “in fear” while he translates مُشْفِقِينَ - *mušfiqīn* in Q.52:26 as “not without fear”. Finally, he translates مُشْفِقُونَ - *mušfiqūn* in Q.70:27 as ‘fear’.

We have established that *fear* is the basic word for the emotion of fear in English (cf. Sections 4.2 and 4.3.1), and that words with the root ش ف ق - *š f q* (in the relevant sense) convey a sense of fear plus associations of tender-heartedness (associative meaning). Using *fear* and its derived forms conveys the *fear* sense of words with the root ش ف ق - *š f q*, but does not convey the sense ‘tender hearted’. Therefore, *fear* is a denotatively accurate translation of words conveying a sense of ‘fear’ with the root ش ف ق - *š f q*, but does not convey the connotative meanings (associative meanings) ‘tender-heartedness’.

7.3.2 ‘Afraid’ as the translation of words with the root ش ف ق - *š f q*

The word *afraid* is used 16 times by the selected translators and is the second most frequently used translation of words conveying a sense of ‘fear’ with the root ش ف ق - *š f q*. Sarwar uses *afraid* six times: for مُشْفِقُونَ - *mušfiqūn* in Q.42:18, Q.70:27; مُشْفِقِينَ - *mušfiqīn* in Q.42:22, Q.52:26; أَشْفَقْنَا - *ašfaqna* in Q.33:72; and أَأَشْفَقْتُمْ - *a’āšfaqtum* in Q.58:13. Hilali and Khan employ *afraid* five times in translating مُشْفِقُونَ - *mušfiqūn* in Q.21:49, مُشْفِقِينَ - *mušfiqīn* in Q.52:26, أَشْفَقْنَا - *ašfaqna* in Q.33:72, أَأَشْفَقْتُمْ - *a’āšfaqtum* in Q.58:13. Finally, Yusuf Ali, Arberry, and Abdel-Haleem agree in translating أَشْفَقْنَا - *ašfaqna* in Q.33:72, and أَأَشْفَقْتُمْ - *a’āšfaqtum* in Q.58:13 as *afraid*. Saheeh International and Irving avoid using the word *afraid* in translating words with the root ش ف ق - *š f q*.

This thesis considers *fear* and *afraid* to be synonyms and the word *afraid* conveys the sense of ‘fear’ in words with the root ش ف ق - š f q (cf. the analysis in Section 4.3.2). Therefore, translating words conveying a sense of ‘fear’ with the root ش ف ق - š f q using *afraid* is a denotatively accurate translation, though it does not convey the connotative meanings (associative meanings) which may be present in some cases.

7.3.3 ‘Awe’ as the translation of words with the root ش ف ق - š f q

In translating words with the root ش ف ق - š f q, three of the selected translators use *awe* in their renditions. It is noteworthy that in translating words involving the root ش ف ق - š f q, *awe* is not used alone, but always preceded by a verb (i.e. “stand”, “live”, “hold”, or “tremble”) as highlighted in Table 7-1, and Table 7-2. Yusuf Ali uses *awe* in his translation four times. He translates مُشْفِقُونَ - *mušfiqūn* in Q.21:28 as “stand in awe”, مُشْفِقُونَ - *mušfiqūn* in Q.21:49, and in Q.42:18 as “hold ... in awe”, and مُشْفِقُونَ - *mušfiqūn* in Q. 23:57 as “live in awe”. Hilali and Khan agree with Yusuf Ali’s translation of مُشْفِقُونَ - *mušfiqūn* in Q. 23:57 as “live in awe” and مُشْفِقُونَ - *mušfiqūn* in Q. 21:28 as “stand in awe”. Abdel-Haleem translates مُشْفِقُونَ - *mušfiqūn* in Q. 42:18, Q.23:57, and Q.21:28 as “stand in awe”. Finally, Arberry and Sarwar agree in translating مُشْفِقُونَ - *mušfiqūn* in Q.21:28 as “tremble in awe”.

The semantic analysis of ‘awe’ was previously presented in Section 4.3.10. Adding the verbs *stand*, *live*, *hold*, and *tremble*¹⁹ to *awe* is a form of addition in translation. Since مُشْفِقُونَ - *mušfiqūn* conveys a past sense some of the selected translators render the meaning using these verbs instead of using the past tense of *awe*, *awed*. In fact, “stand in awe” does not seem to be different denotatively from *be in awe*; that is to say, *stand* in this context is, like *be*, effectively a semantically empty verb. The semantic relationship between *stand in awe* and *fear/afraid* is thus the same as the semantic relationship between *awe* and *fear/afraid*, which is one of semantic overlap, as analysed in Section 4.3.10.

¹⁹ The word *tremble* is used in addition to *awe* and on its own in translating words conveying a sense of fear with the root ش ف ق - š f q. The analysis of this will be presented in Section 7.3.4.

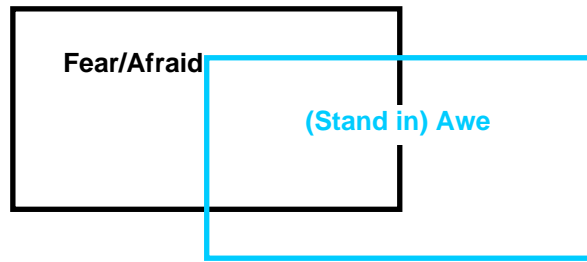


Figure 7-2 The denotative relationship between *fear/afraid* and *stand in awe*.

Another addition here is employed by Yusuf Ali. He uses “stand in awe and reverence” in his translation of *مُشْفِقُونَ* - *mušfiqūn* in Q.21:28 as presented in Table 7-1, and Table 7-2. According to the analysis of *reverence* given in Section 4.3.7, *reverence* necessarily involves respect, as per the definition in Lexico Online Dictionary, while *awe* may also involve respect as stated on Lexico Online Dictionary so *reverence* is a form of *awe*. In other words, all forms (types) of reverence are forms (types) of awe but not all forms (types) of awe are forms (types) of reverence. This can be diagrammed as in Figure 7-3. The relationship between *awe*, *reverence* and *fear/afraid* fits is demonstrated in Figure 7-4.

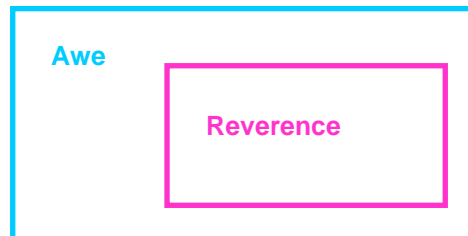


Figure 7-3 The denotative relationship between *awe*, and *reverence*.

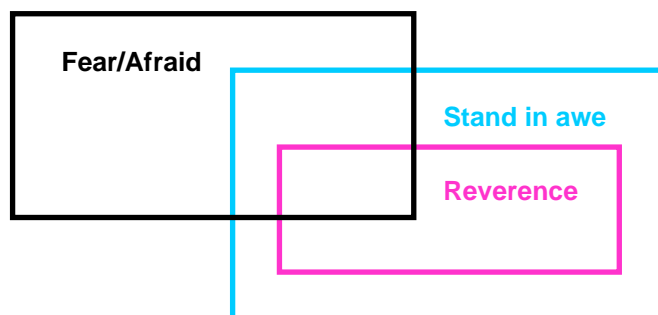


Figure 7-4 The denotative relationship between *fear/afraid*, *awe*, and *reverence*.

The second verb added to *awe* is *hold*. Here, the semantic relationship between *hold in awe* and *fear/afraid* parallels that of *stand in awe* and *fear/afraid*, such that *hold in awe* can be regarded as synonymous with *be in awe of*. See Figure 7-5.

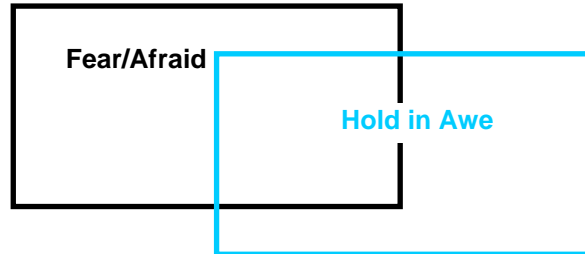


Figure 7-5 The denotative relationship between *fear/afraid*, and *hold in awe*.

Furthermore, the relationship between *live in awe* and *fear/afraid* also parallels that between *stand in awe*, *hold in awe*, and *fear/afraid*. This can be diagrammed as in Figure 7-6.

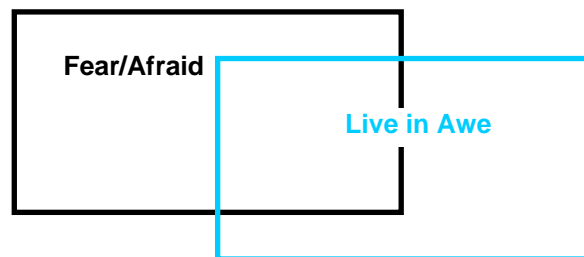


Figure 7-6 The denotative relationship between *fear/afraid*, and *live in awe*.

The adding of *hold*, *stand*, and *live* to the word *awe* is a form of translation by addition. According to the definition of *awe* adopted in this study, “A feeling of reverential respect mixed with fear or wonder” (c.f. Section 4.3.10), *awe* conveys the sense of fear mixed with respect or wonder. To the degree that it potentially conveys the sense of ‘fear, *awe* is an accurate translation of words with the root ش ف ق - *š f q*. However, since *awe* in English does not necessarily involve fear, the translation *awe* is only partially accurate. Any connotations (associative meanings) of *tender-heartedness* which may be found in the original Arabic, are also lost in translating words with the root ش ف ق - *š f q* as *awe*.

7.3.4 ‘Tremble’ as the translation of words with the root ش ف ق - *š f q*

Tremble occurs in translating words conveying a sense of fear with the root ش ف ق - *š f q* four times as outlined in Table 7-1 and Table 7-2. Arberry employs it in translating مُشْفِقُونَ - *mušfiqūn*

in Q.21:28 and Q.23:57 as “tremble in awe”, which is the same as Sarwar’s translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:28. Additionally, Arberry translates مُشْفِقُونَ - *mušfiqūn* in Q.21:49 as “trembling”. According to Lexico Online Dictionary ‘tremble’ is defined as:

Verb [no object] 1 (of a person or part of the body) shake involuntarily, typically as a result of anxiety, excitement, or frailty. 1.1 (of a person’s voice) sound unsteady or hesitant. 1.2 (of a structure or area of land) shake or quiver slightly. 1.3 Be in a state of extreme apprehension.

Noun 1 A trembling feeling, movement, or sound. 2 (the trembles) A physical or emotional condition marked by trembling. 2.1 another term for milk sickness.

We can rule out from our analysis Lexico’s sub-sense “(of a structure or area of land) shake or quiver slightly”. This construction has been described as a metaphorical extension of the basic sense of tremble (of a person or part of the body shake involuntarily), and is, as such, a different sense of ‘tremble’ from the “(of a person or part of the body) shake involuntarily” sense, and is, in fact, a lexicalised metaphor (Dickins, 2005; 2018; Dickins, 2020, pp.417-436). The relevant sense to our analysis is then “(of a person or part of the body) shake involuntarily, typically as a result of anxiety, excitement, or frailty”.

Overall, in sense 1, the element “anxiety, excitement, or frailty” expresses the connotative meanings (associative meanings) of words with the root ش ف ق - *š f q* ‘fragility’ i.e. it states that such involuntarily shaking is typically associated with (also involves) anxiety, excitement, or frailty.

Stemming from this, the word *tremble* overlaps semantically with *fear/afraid*; it is possible to experience *tremble* (trembling) without *fear/afraid* (being afraid), and to experience *fear/afraid* (being afraid) without *tremble* (trembling). It is also possible to experience both *tremble* (trembling) and *fear/afraid* (being afraid) at the same time. Accordingly, the semantic relationship between *tremble* and *fear/afraid* is one of semantic overlap, as can be diagrammed as in Figure 7-7.

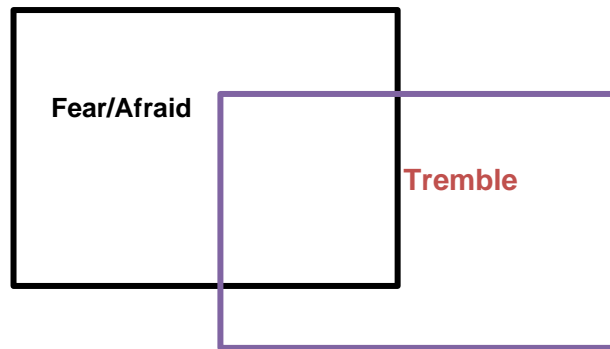


Figure 7-7 The denotative relationship between *fear/afraid*, and *tremble*.

On this basis of this analysis and drawing on the analysis of 'hold/stand/live in awe' in Section 7.3.3, the relationship between *fear/afraid* and *tremble in awe* can be diagrammed as in Figure 7-8.

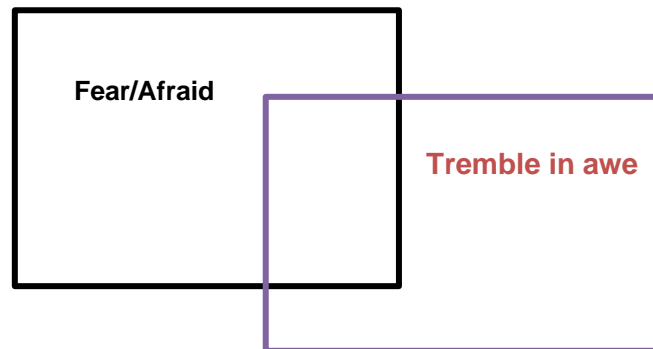


Figure 7-8 The denotative relationship between *fear/afraid*, and *tremble in awe*.

Using *tremble in awe* as a translation of مُشْفِقُونَ - *mušfiqūn* can be considered denotatively inaccurate, since it does not necessarily involve fear, although it does convey one of the connotative meanings (associative meanings) of words with the root ش ف ق - *š f q*: fragility.

7.3.5 'Anxious' as the translation of words with the root ش ف ق - *š f q*

The word *anxious* occurs in translating words with the root ش ف ق - *š f q* four times. Irving uses *anxious* three times: in translating مُشْفِقُونَ - *mušfiqūn* in Q.23:57 and Q.21:49; and مُشْفِقِينَ - *mušfiqīn* in Q.52:26. Sarwar uses *anxious* once in translating مُشْفِقُونَ - *mušfiqūn* in Q.21:49. The word *anxious* was previously analysed in Section 4.3.9. The relevant sense of *anxious* adopted in this study is "A feeling of worry, nervousness, or unease about something with an

uncertain outcome” and *anxious* overlaps semantically with *fear/afraid*. It does not necessarily convey the sense of fear in the ST, and it does not convey the connotative meanings (associative meanings), *tender-heartedness* and *fragility*. Accordingly, it can be considered an inaccurate translation of مُشْفِقُونَ - *mušfiqūn*.

7.3.6 ‘Apprehensive’ as the translation of words with the root ش ف ق - š f q

The word *apprehensive* is one of the English translations used in rendering the meaning of words conveying a sense of ‘fear’ with the root ش ف ق - š f q. It occurs eight times in translating the selected data and is used only by Irving and Saheeh International. Irving uses *apprehensive* in translating: مُشْفِقِينَ - *mušfiqīn* in Q.18:49 and Q.42:22; and مُشْفِقُونَ - *mušfiqūn* in Q.21:28, Q.42:18, and Q.70:27. The Saheeh International translation translates مُشْفِقُونَ - *mušfiqūn* in Q.21:28, Q.21:49, and Q.23:57 as *apprehensive*.

Apprehensive is the adjective form of *apprehension*, which was analysed semantically in Section 4.3.9. The relevant definition of *apprehension* is “Anxiety or fear that something bad or unpleasant will happen” as outlined in Section 4.3.9. This is closely related to the definition of *apprehensive* given in the Oxford Dictionary of English: “anxious or fearful that something bad or unpleasant will happen”. Accordingly, the semantic relationship between *apprehensive* and *fear/afraid* is the same as the semantic relationship between *apprehension* and *fear/afraid* (cf. Section 4.3.9). Furthermore, translating words conveying a sense of ‘fear’ with the root ش ف ق - š f q as *apprehensive* may and may not involve *fear/afraid*. So, *apprehensive* may denote the sense of fear in the ST but it does not necessarily do so. It also does not convey the connotative meanings (associative meanings) ‘tender-heartedness’ and ‘fragility’ potentially found in the ST. Due to this, *apprehensive* is an inaccurate translation of words conveying a sense of ‘fear’ with the root ش ف ق - š f q.

7.3.7 ‘Terror’ as the translation of words with the root ش ف ق - š f q

In translating words with the root ش ف ق - š f q the word *terror* occurs only once, used by Yusuf Ali in translating مُشْفِقِينَ - *mušfiqīn* in Q.18:49 as *terror*. It is significant to note that, Yusuf Ali

also adds the word “great” before *terror* giving “in great terror”. This can be considered a form of grammatical transposition since *مُشْفِقِينَ* - *mušfiqīn* in the ST is an adjective, while “in great terror” in the TT is a prepositional phrase. According to the analysis of the word *terror* which in Section 4.1.17, *terror* is a hyponym of *fear/afraid*. “Great terror” is also a hyponym of *fear/afraid*, as well as being a hyponym of *terror*. Thus, the semantic relationship between *great terror* and *fear/afraid*, parallels that between *terror* and *fear/afraid*, the only difference being that *great terror* is a hyponym of *terror*. This can be diagram as in Figure 4-18.



Figure 7-9 The denotative relationship between *great terror* and *fear/afraid*.

Using *great terror* as a translation of words conveying a sense of ‘fear’ with the root ش ف ق - *š f q* conveys the sense of fear in the ST since the adopted definition of *terror* in the study is “extreme fear”. However, since *terror* and *great terror* are both hyponyms of *fear*, there is a semantic restriction in the TT which is not found in the ST. In addition, *great terror* does not convey the potential connotative meanings (associative meanings) ‘tender-heartedness’ or ‘fragility’ of words involving the root ش ف ق - *š f q*. Accordingly, ‘great terror’ is a somewhat inaccurate translation of words conveying a sense of ‘fear’ with the root ش ف ق - *š f q* (cf. Section 7.1).

7.3.8 ‘Terrify’ as the translation of words with the root ش ف ق - *š f q*

The word *terrify* occurs only once in translating words conveying a sense of ‘fear’ with the root ش ف ق - *š f q* by Sarwar. He translates *مُشْفِقِينَ* - *mušfiqīn* in Q18:49 as “terrified”. *Terrify* also occurs in translating words conveying a sense of ‘fear’ with the root ر ه ب - *r h b* and has previously been semantically analysed in Section 6.3.5. We previously stated that *terrify* in

this study is considered a synonym of *terror* (with grammatical transposition) and thus *terrify* is a hyponym of *fear/afraid*, as is *terror*. *Terrify* is a semantically somewhat inaccurate translation of words with the root ش ف ق - š f q: since *terrify* is a hyponym of *fear*, there is a semantic restriction in the TT which is not found in the ST. In addition, *terrify* does not convey the potential connotative meanings (associative meanings) ‘tender-heartedness’ or ‘fragility’ of words involving the root ش ف ق - š f q.

7.3.9 ‘Dismay’ as the translation of words with the root ش ف ق - š f q

Abdel-Haleem is the only one among the selected translators who uses *dismay* in translating words with the root ش ف ق - š f q. He translates مُشْفِقِينَ - *mušfiqīn* in Q.18:49 as “dismayed”. *Dismay* is also used in translating words conveying a sense of ‘fear’ with the root خ ش ي - x š y and has been previously analysed semantically in Section 5.3.9. The relevant sense of *dismay* is “To deprive of moral courage at the prospect of peril or trouble; to appal or paralyze with fear or the feeling of being undone; utterly to discourage, daunt, or dishearten”, as previously presented (cf. Section 5.3.9). *Dismay* is an inaccurate translation since it may or may not convey the sense of *fear/afraid*. In addition, it does not convey the potential connotative meanings (associative meanings) ‘tender-heartedness’ and ‘fragility’.

7.3.10 ‘Humble’ as the translation of words with the root ش ف ق - š f q

According to the data presented in Table 7-1 and Table 7-2, مُشْفِقُونَ - *mušfiqūn* in Q.23:57 is translated as “humble before their Lord” by Sarwar. It should be highlighted that, Sarwar also employs addition by adding “before their Lord”.

Lexico Online Dictionary defines *humble* as follows:

Adjective (humbler, adjective humblest) 1 Having or showing a modest or low estimate of one's importance. 1.1 (of an action or thought) offered with or affected by a modest estimate of one's importance. 2 Of low social, administrative, or political rank. 3 (of a thing) of modest pretensions or dimensions.

Verb [with object] 1 Cause (someone) to feel less important or proud. 1.1
Decisively defeat (a sporting opponent previously thought to be superior).

The relevant sense to the analysis is “Having or showing a modest or low estimate of one’s importance”. Since *humble* involves “showing a modest or low estimate of one’s importance” (which also can be referred to as *humility*), the denotative relationship between *fear/afraid* and *humble* is one of semantic overlap. This stems from the idea that, some but not all cases of *fear/afraid* involve *humble* (humility), and some but not all cases of *humble* (humility) involve *fear/afraid*. Accordingly, the denotative relationship between *fear/afraid* and *humble* can be diagrammed as in Figure 7-10.

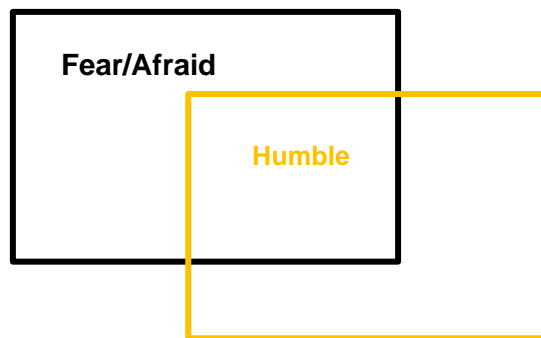


Figure 7-10 The denotative relationship between *fear/afraid*, and *humble*.

However, *humble* is an inaccurate translation here, since it does not convey the sense of fear or the potential connotative meanings (associative meanings) ‘tender-heartedness’ and ‘fragility’ found in words conveying a sense of ‘fear’ with the root ش ف ق - š f q.

7.3.11 ‘Shrink back’ as the translation of words with the root ش ف ق - š f q

The phrase *shrink back* occurs once in translating words convey a sense of ‘fear’ with the root ش ف ق - š f q by Irving. He translates أَشْفَقْنَا - ‘ašfaqna in Q.33:72 as “shrank back”. It is worth noting that Irving uses the past tense of the verb *shrink back* in rendering the meaning into the TT, which aligns to the tense of أَشْفَقْنَا - ‘ašfaqna in the ST. However, I will analyse the base form of the verb (i.e. *shrink back*) according to the definition offered by Lexico Online Dictionary as follows:

1 Become or make smaller in size or amount. 1 [no object] (of clothes or material) become smaller as a result of being immersed in water. 1.2 (shrink something on) [with object] Fit something tightly on or on to another object by expanding it with heat and then cooling it rapidly after positioning.

2 [no object, with adverbial of direction] Move back or away, especially because of fear or disgust. 2.1 (shrink from) [often with negative] Be averse to or unwilling to do (something difficult or unappealing) 2.2 (shrink into oneself) [no object] Become withdrawn.

Although the phrasal verb form *shrink back*, is not given in Lexico Online Dictionary, we can take *shrink back* to mean the same as *shrink* in “2.1 (shrink from) [often be negative] Be averse to or unwilling to do (something difficult or unappealing)”, which is the relevant sense for our analysis. Accordingly, the denotative relationship between *fear/afraid* and *shrink back* is a case of semantic overlap, since some but not all cases of *fear/afraid* are also cases of *shrink back*, while some but not all cases of *shrink back* are also cases of *fear/afraid*. This can be diagram as in Figure 7-11.

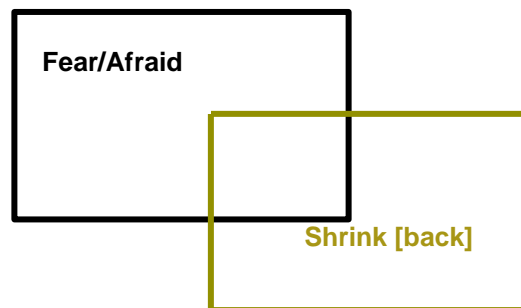


Figure 7-11 The denotative relationship between *fear/afraid* and *shrink [back]*.

Another semantic relationship between *fear/afraid* and *shrink back* can, however, also be noted. This is one of causal-type relationship; experiencing *fear/afraid* in particular can cause someone to *shrink back* from doing something. This can be illustrated as in Figure 7-12.

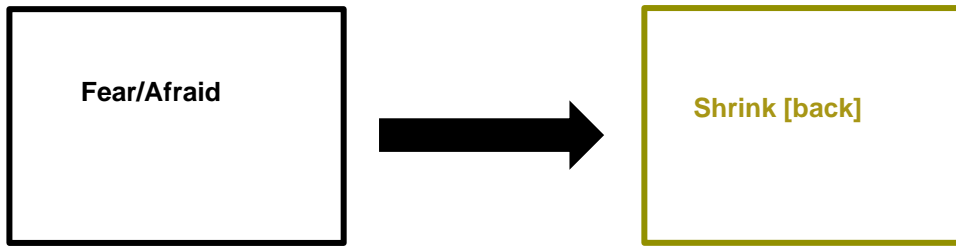


Figure 7-12 The causation relationship between *fear/afraid* and *shrink [back]*.

Evidently, *shrink back* does not convey the potential connotative meanings (associative meanings) of words conveying a sense of ‘fear’ with the root ش ف ق - *š f q*, ‘tender-hearted’ and ‘fragility’, and it may or may not involve *fear/afraid*. Due to this, *shrink back* is an inaccurate translation of words with the root ش ف ق - *š f q*.

7.3.12 ‘Worry’ as the translation of words with the root ش ف ق - *š f q*

Worry is used only once in translating words with the root ش ف ق - *š f q* by Irving. He translates أَشْفَقْتُمْ – ‘*ašfaqtum* in Q.58:13 as *worried*. Since, *worried* is the adjective forms related to the verb *worry*, which is used in translating words conveying a sense of ‘fear’ with the root ش ي - *x š y*, and was previously analysed in Section 5.3.5. I will consider *worried* a synonym of *worry*. Thus, the diagram which was given earlier in Section 5.3.5 can be modified, to include *worried* rather than *worry*, as in Figure 7-13.

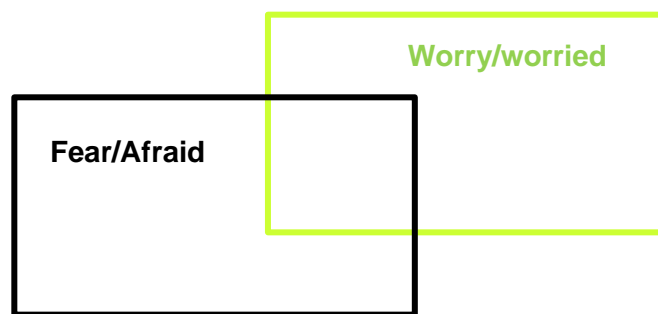


Figure 7-13 The denotative relationship between *fear/afraid*, *worry/worried*.

Worried/worry may convey but does not necessarily convey the sense of fear in the ST and it does not convey the potential connotative meanings (associative meanings) ‘tender-

heartedness' and 'fragility'. Accordingly, *worry/worried* is considered an inaccurate translation of words conveying a sense of 'fear' with the root ش ف ق - š f q.

7.4 Summary analysis

Considering the definitions of words conveying a sense of 'fear' and with the root ش ف ق - š f q given in Section 7.1, we can see that while such words (in their relevant sense) have the denotative meaning *fear*, they also have two potential connotative meanings (associative meanings) 'tender-hearted' and 'fragile'. 12 different English translations are used to accurately render the meaning of words convey a sense of 'fear' with the root ش ف ق - š f q. Table 7-1, and Table 7-2 reveal that Irving and Sarwar avoid using the word *fear* in their translations, although Sarwar uses *afraid* which is analysed as a synonym of *fear* in this study. In translating أَشْفَقْتُمْ - *ašfaqtum*, and أَشْفَقْنَا - *ašfaqna* the majority of the selected translators agree in using *afraid* in their renditions. However, the Saheeh International translations uses *feared* (i.e. the past tense of *fear*) in translating both أَشْفَقْنَا - *ašfaqna*, and أَشْفَقْتُمْ - *ašfaqtum*. Irving is the only translator who translates أَشْفَقْنَا - *ašfaqna* and أَشْفَقْتُمْ - *ašfaqtum* differently, using "worried" and "shrank back".

The following section presents some examples of inconsistent translations. Arberry shows inconsistency in translating مُشْفِقُونَ - *mušfiqūn* in Q.42:18, Q.21:49, Q.21:28, and Q.23:57 as presented below in Table 7-4, Table 7-5, Table 7-6, and Table 7-7.

Table 7-4 Arberry's translation of مُشْفِقُونَ - *mušfiqūn* in Q.42:18.

Qur'anic verse	{يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ} مَنهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ إِلَّا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ (42:18)
Arberry's translation	Those that believe not therein seek to hasten it; but those who believe in it go in fear of it, knowing that it is the truth. Why, surely those who are in doubt concerning the Hour are indeed in far error.

Table 7-5 Arberry's translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:49.

Qur'anic verse	{الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ} (21:49)
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Arberry's translation	such as fear God in the Unseen, trembling because of the Hour.
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Table 7-6 Arberry's translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:28.

Qur'anic verse	{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ أَنْ يَنْصُرَ وَهُم مِّنْ حَشِيئَتِهِ مُشْفِقُونَ} (21:28)
Arberry's translation	He knows what is before them and behind them, and they intercede not save for him with whom He is well-pleased, and they tremble in awe of Him.

Table 7-7 Arberry's translation of مُشْفِقُونَ - *mušfiqūn* in Q.23:57.

Qur'anic verse	{إِنَّ الَّذِينَ هُمْ مِّنْ حَشِيئَةِ رَبِّهِمْ مُشْفِقُونَ} (23:57)
Arberry's translation	Surely those who tremble in fear of their Lord.

Similarly, Hilali and Khan show inconsistency in translating مُشْفِقُونَ - *mušfiqūn* in Q.21:49, Q.42:18, Q.70:27, Q.21:28, and Q.23:57, as seen in Tables 7-8 to 7-12.

Table 7-8 Hilali and Khan's translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:49.

Qur'anic verse	{الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ} (21:49)
Hilali and Khan's translation	Those who fear their Lord without seeing Him, while they are afraid of the Hour.

Table 7-9 Hilali and Khan's translation of مُشْفِقُونَ - *mušfiqūn* in Q.42:18.

Qur'anic verse	{يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ} مَنَّا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ} (42:18)
Hilali and Khan's translation	Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

Table 7-10 Hilali and Khan's translation of مُشْفِقُونَ - *mušfiqūn* in Q.70:27.

Qur'anic verse	{وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ} (70:27)
Hilali and Khan's translation	And those who fear the torment of their Lord.

Table 7-11 Hilali and Khan's translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:28.

Qur'anic verse	{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ أَنْ يَنْصُرَ وَهُم مِّنْ حَشِيئَتِهِ مُشْفِقُونَ} (21:28)
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Hilali and Khan's translation	He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
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Table 7-12 Hilali and Khan's translation of مُشْفِقُونَ - *mušfiqūn* in Q.23:57.

Qur'anic verse	{إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ} (23:57)
Hilali and Khan's translation	Verily! Those who live in awe for fear of their Lord.

Sarwar also shows inconsistency in translating مُشْفِقُونَ - *mušfiqūn* in Q.42:18, Q.70:27, Q.21:28, Q.21:49, and Q.23:57 as outlined below in Tables 7-13 to 7-17.

Table 7-13 Sarwar's translation of مُشْفِقُونَ - *mušfiqūn* in Q.42:18.

Qur'anic verse	{يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ} مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ} (42:18)
Sarwar's translation	The disbelievers want you to show them the Day of Judgment immediately while the believers are afraid of it for they know it to be the truth. Those who insist on disputing the Hour of Doom are certainly in plain error.

Table 7-14 Sarwar's translation of مُشْفِقُونَ - *mušfiqūn* in Q.70:27.

Qur'anic verse	{وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ} (70:27)
Sarwar's translation	who are afraid of the torment of their Lord.

Table 7-15 Sarwar's translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:28.

Qur'anic verse	{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ أَنْ يُشْفَعَ} (21:28)
Sarwar's translation	He knows all that is in front of them and all that is behind them. (These servants of God) will not intercede with Him for anyone without His permission and they tremble in awe (before His greatness)

Table 7-16 Sarwar's translation of مُشْفِقُونَ - *mušfiqūn* in Q.21:49.

Qur'anic verse	{الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ مُشْفِقُونَ} (21:49)
Sarwar's translation	who fear their unseen Lord and are anxious about the Day of Judgment.

Table 7-17 Sarwar's translation of مُشْفِقُونَ - *mušfiqūn* in Q.23:57.

Qur'anic verse	{ إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ } (23:57)
Sarwar's translation	Only those who are, out of fear of Him, humble before their Lord

As the variety of words and phrases used makes plain, translating words conveying a sense of 'fear' with the root ش ف ق - *š f q* is challenging. This is particularly evident in translating مُشْفِقُونَ - *mušfiqūn*, where most of the translators show inconsistency in their translation, as the examples presented above in Table 7-4 to Table 7-17.

Finally, According to the analysis of words used in translating words involving the root ش ف ق - *š f q* presented earlier in Section 7.2 we can see that the words *fear* and *afraid* are considered as denotatively accurate translations since both convey the sense of fear in the ST. Additionally, using *awe* as a translation of words with the root ش ف ق - *š f q* is considered as partially accurate since *awe* in English does not necessarily involve fear, but may do so. However, the selected translators employ "tremble in awe", "anxious", "apprehensive", "great terror", "terrify", "dismay", "humble", "shrink back", and "worry" in their translations of words conveying a sense of 'fear' with the root ش ف ق - *š f q*. These translations are categorised as inaccurate translations.

7.5 Conclusion

This chapter started by highlighting the semantic features of the selected words conveying a sense of 'fear' with the root ش ف ق - *š f q* in Arabic and exploring the translations of these words. It presented the denotative and connotative meanings of these words, revealing that while the primary meaning of words conveying a sense of fear with the root ش ف ق - *š f q* involve fear, they also involve connotations of being 'tender-hearted' and 'fragile'.

The analysis of the translations revealed different approaches employed by the selected translators. For instance, while Irving and Sarwar, avoided using the word 'fear' in their

translations, others, such as Arberry and Hilali and Khan, employed it more prominently. Additionally, inconsistencies were observed in the translations of the selected verses. For example, Hilali and Khan translated مُشْفِقُونَ - *mušfiqūn* differently across different verses, i.e., 'afraid', 'fearful', 'fear', 'stand in awe', and 'live in awe'. This shed light on the challenge of maintaining consistency throughout the translation process. Altogether, 12 different English words were used in the translations of Arabic words conveying a sense of fear with the root ش ف ق - *š f q*.

Furthermore, the analysis categorized translations based on their accuracy. While translations like 'fear' and 'afraid' were deemed denotatively accurate as they directly conveyed the sense of fear in words with the root ش ف ق - *š f q*, other translations such as 'tremble in awe', 'anxious', 'terrify', and 'dismay', were considered inaccurate due to their distinct from the original meaning.

Finally, the findings of this chapter highlighted the challenges translators encounter in the translation process of words conveying a sense of fear with the root ش ف ق - *š f q*.

Chapter 8 Qualitative data analysis: the root ف ز ع - *f z ʕ*

8.1 Introduction

This chapter aims to linguistically and exegetically analyse words conveying a sense of 'fear' with the root ف ز ع - *f z ʕ*. It undertakes an in-depth investigation of the translations of words involving the root ف ز ع - *f z ʕ*. Additionally, this chapter sheds light on the semantic features, and the denotative and connotative meanings of both the SL and TL of words conveying a sense of fear with the root ف ز ع - *f z ʕ*.

8.2 The root ف ز ع - *f z ʕ*

I will consider first Arabic lexicographers' analyses of with the root ف ز ع - *f z ʕ*, and then the analyses of Islamic exegetes. Words with the root ف ز ع - *f z ʕ* occur six times in the Holy Qur'an in three derived forms as outlined in The Quranic Arabic Corpus website. Al-Mustafawi believes that words derived from the root ف ز ع - *f z ʕ* are "أصلان صحيحان: أحدهما الذعر و الآخر الإغائنة" 'two essential elements: panic and relief' (Al-Mustafawi, 1995, p.88, my translation). Accordingly, Al-Mustafawi defines the word فزع - *fazaʕ* as "انقباض ونفار يعتري الإنسان من الشيء المخيف،" 'contraction and aversion that a person feels from a frightening thing; it is related to *jazaʕ*' (Al-Mustafawi, 1995, p.88, my translation). He also states that ف ز ع - *f z ʕ* is "الأصل الواحد في هذه المادة: هو خوف شديد مع اضطراب ودهشة عند عروض مكروه عظيم مفاجأة" 'the main element of this element is intense fear with disorder and astonishment when great bad thing suddenly happens' (Al-Mustafawi, 1995, p.88, my translation).

It is worth noting that the consulted exegeses do not identify the meaning of words with the root ف ز ع - *f z ʕ*. However, they do explain the meaning of the Qur'anic verse in general terms. Their explanations are in accord with the definition of words with the root ف ز ع - *f z ʕ* given by the Arabic lexicographers.

Accordingly, فزع - *fazaʕ* is a hyponym of خوف - *xawf*, since فزع - *fazaʕ* is a form of خوف - *xawf* "هو خوف شديد مع اضطراب ودهشة" 'intense fear with disorder and astonishment' as Al-Mustafawi

asserts and involves الذعر 'panic' which also denotes a sense of fear. So, the relationship between فزع - *fazaʿ* (and therefore words derived from the root ف ز ع - *f z ʿ*) and خوف - *xawf* (and words derived from the root خ و ف - *x w f*) can be diagrammed as in Figure 8-1.

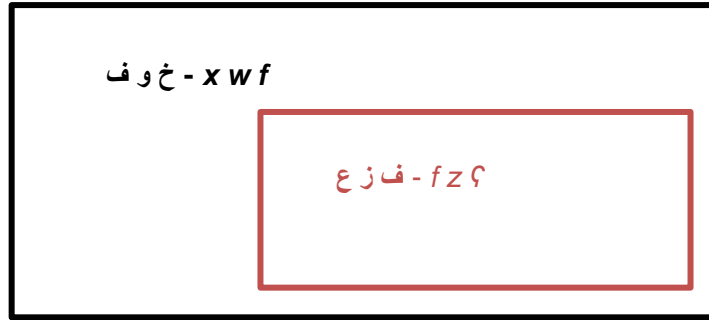


Figure 8-1 The relationship between فزع - *fazaʿ* (and therefore words derived from the root ف ز ع - *f z ʿ*) and خوف - *xawf* (and words derived from the root خ و ف - *x w f*).

8.3 Analysis of the root ف ز ع - *f z ʿ*

The following Table 8-1 presents the translations used in translating words with the root ف ز ع - *f z ʿ* in the selected verses. Table 8-1 is divided into three columns. The first column presents the English lemma used in the translations. The second column presents the translators who use the English lemma in their translations. Finally, the third column which presents the ST (the Qur'anic verses), their English translations in the relevant TTs and the verses' numbers.

Table 8-1 English translation of words with the root ف ز ع - *f z ʿ*, organised according to English lemma (left-hand column).

English Lemma	Translator(s)	Arabic ST and English TT
Terror	Arberry	1. "terror" (21:103) { الفزع }
		2. "terror" (27:89) { فزع }
		3. "terror" (34:23) { فزع }
	Abdel-Haleem	1. "their terror" (34:51) { فزعوا }
		2. "the terror" (34:23) { فزع }
		3. "the terrors" (27:89) { فزع }
		4. "terror" (21:103) { الفزع }
	Hilali and Khan	1. "terror" (21:103) { الفزع }
		2. "the terror" (27:89) { فزع }
	Irving	1. "terror" (27:89) { فزع }
	Saheeh International	1. "terror" (34:23) { فزع }
		2. "the terror" (27:89) { فزع }
Sarwar	1. "the terror" (27:89) { فزع }	
	2. "terror" (21:103) { الفزع }	

	Yusuf Ali	.1 {فزعوا} (34:51) "quake with terror" .2 الفزع (21:103) "terror" .3 (فزع) (34:23) "terror" .4 (فزع) (27:89) "terror" .5 {فزع} (27:87) "terror"
Terrified	Arberry	.1 {فزعوا} (34:51) "they are terrified" .2 {فزع} (27:87) "and terrified"
	Abdel-Haleem	.1 {فزع} (27:87) "will be terrified"
	Hilali and Khan	.1 {فزعوا} (34:51) "will be terrified" .2 {فزع} (27:87-38:22) "will be terrified" .3 {فزع} (27:87) "will be terrified"
	Saheeh International	.1 {فزعوا} (34:51) "they are terrified" .2 {فزع} (27:87) "will be terrified"
	Sarwar	.1 {فزع} (27:87) "will be terrified" .2 {فزعوا} (34:51) "will be terrified"
	Yusuf Ali	.1 {فزع} (38:22) "was terrified"
Fright	Arberry	.1 {فزع} (38:22) "took fright"
	Abdel-Haleem	.1 {فزع} (38:22) "took fright"
	Sarwar	.1 {فزع} (38:22) "frightened"
Startle	Irving	.1 {فزعوا} (34:51) "they are startled" .2 {فزع} (38:22) "startled" .3 {فزع} (27:87) "and startle"
Fear	Hilali and Khan	.1 {فزع} (34:23) "fear"
	Sarwar	.1 {فزع} (34:23) "fear"
Alarmed	Saheeh International	.1 {فزع} (38:22) "alarmed"
Panic	Irving	.1 {فزع} (34:23) "panic"
Dismay	Irving	.1 {الفزع} (21:103) "dismay"

Table 8-1 shows that different translations are used in translating words conveying a sense of fear with the root ف ز ع - f z ʿ in the six Qur'anic verses (eight English translations in total). The word *terror* represents the most frequently used word in the translations. It occurs 19 times. The following section presents a denotative analysis of the used English words in translating words with the root ف ز ع - f z ʿ. Then, the word *terrified* which is used 12 times in the translations. The words *fright* and *startle* both are used three times while *fear* is used twice. Finally *alarmed*, *panic*, and *dismay* are used once in translating words conveying a sense of fear with the root ف ز ع - f z ʿ.

Table 8-2 English translation of words with the root ف ز ع - f z ʿ, organised according to translator (left-hand column).

Translator	English Lemma	Arabic ST and English TT
Arberry	Terror	"terror" (21:103) {الفرع}.4 "terror" (27:89) {فزع}.5 "terror" (34:23) {فزع}.6
	Terrified	" they are terrified" (34:51) {فزعوا}.1 "and terrified" (27:87) {فزع}.2
	Fright	"took fright" (38:22) {فزع}.2
Abdel-Haleem	Terrified	"will be terrified" (27:87) {فزع}.1
	Terror	"their terror" (34:51) {فزعوا}.1 " the terror" (34:23) {فزع}.2 "the terrors" (27:89) {فزع}.3 "terror" (21:103) {الفرع}.4
	Fright	"took fright" (38:22) {فزع}.1
Hilali and Khan	Terror	"terror" (21:103) {الفرع}.1 "the terror" (27:89) {فزع}.2
	Terrified	"will be terrified" (34:51) {فزعوا}.1 "will be terrified" (27:87,38:22) {فزع}.2 "will be terrified" (27:87) {فزع}.3
	Fear	"fear" (34:23) {فزع}.1
Irving	Dismay	"dismay" (21:103){الفرع}.1
	Startle	"they are startled" (34:51) {فزعوا}.4 "startled" (38:22) {فزع}.5 "and startle" (27:87) {فزع}.6
	Terror	"terror" (27:89) {فزع}.1
	Panic	"panic" (34:23) {فزع}.1
Saheeh International	Terror	"terror" (34:23) {فزع}.1 "the terror" (27:89) {فزع}.2
	Terrified	"they are terrified" (34:51) {فزعوا}.1 "will be terrified" (27:87) {فزع}.2
	Alarmed	"alarmed" (38:22) {فزع}.1
Sarwar	Terror	"the terror" (27:89) {فزع}.1 "terror" (21:103) {الفرع}.2
	Terrified	"will be terrified" (27:87) {فزع}.1 "will be terrified" (34:51) {فزعوا}.2
	Fear	"fear" (34:23) {فزع}.1
	Frightened	"frightened" (38:22) {فزع}.1
Yusuf Ali	Terror	"quake with terror" (34:51) {فزعوا}.1 "terror" (21:103) {الفرع}.2 "terror" (34:23) {فزع}.3 "terror" (27:89) {فزع}.4

		5. {فَقَرَع} (27:87) "terror"
	Terrified	1. {فَقَرَع} (38:22) "was terrified"

Table 8-1 shows that different translations are used in translating words conveying a sense of fear with the root ف ز ع - f z ʕ in the six Qur'anic verses (eight English translations in total). The word *terror* represents the most frequently used word in the translations. It occurs 19 times. The following section presents a denotative analysis of the used English words in translating words with the root ف ز ع - f z ʕ. Then, the word *terrified* which is used 12 times in the translations. The words *fright* and *startle* both are used three times while *fear* is used twice. Finally *alarmed*, *panic*, and *dismay* are used once in translating words conveying a sense of fear with the root ف ز ع - f z ʕ.

Table 8-2 above presents the same data as in Table 8-1. Although, Table 8-1 shows that different translations are used in translating words conveying a sense of fear with the root ف ز ع - f z ʕ in the six Qur'anic verses (eight English translations in total). The word *terror* represents the most frequently used word in the translations. It occurs 19 times. The following section presents a denotative analysis of the used English words in translating words with the root ف ز ع - f z ʕ. Then, the word *terrified* which is used 12 times in the translations. The words *fright* and *startle* both are used three times while *fear* is used twice. Finally *alarmed*, *panic*, and *dismay* are used once in translating words conveying a sense of fear with the root ف ز ع - f z ʕ.

Table 8-2 is organised based on the translators, rather than the English lemma as in Table 8-1. Both tables show that the selected translators vary in translating words with the root ف ز ع - f z ʕ. Accordingly, Yusuf Ali uses two English translations *terror*, and *terrified* in his translation. Unlike, the other selected translators who use more than two English translations. Sarwar uses four English translations *terror*, *terrified*, *fear*, and *frightened*. Irving uses four English words in his translation as well *dismay*, *startle*, *terror*, and *panic*. Saheeh International uses three English words *terror*, *terrified*, and *alarmed*. Hilali and Khan use three English words in

their rendition *terror*, *terrified*, and *fear*. Abdel-Haleem and Arberry agree on using three English words too *terror*, *terrified*, and *fright* in their translations.

Table 8-3 Arabic lemmas, their POS, derived forms, and their English translation.

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
فَزَع - <i>fazaʕ</i>	Noun	الفزع - <i>alfazaʕ</i>	Dismay Terror	21:103
فَزَع - <i>fazzaʕ</i>	Verb	فَفَزَع - <i>ffazzaʕ</i>	Terrified Terror Frightened Alarmed Startled Took fright	38:22- 27:87
		فَزَع - <i>fazaʕ</i>	[the] terror [s]	27:89
		فَزَع - <i>ffuzziʕ</i>	Panic Terror Fear [the] terror	34:23
		فَزَعُوا - <i>fazaʕw</i>	Quake with terror Will be terrified They are terrified They are startled Will be terrified Their terror	34:51

Table 8-3 highlights the Arabic lemmas and phrases in the ST. The second column shows the POS of the Arabic lemmas. The third column shows the derived form of the lemmas with the English transliteration of each derived form. This is followed by the English translation of each derived form in the fourth column. Finally, the last (right-hand) column presents the number of the Holy Qur'anic verses.

The following section presents a denotative analysis of the used English words in translating words with the root ف ز ع - *f z ʕ*, based on Lexico Online Dictionary, starting by the most frequently used translation.

8.3.1 'Terror' as the translation of words with the root ف ز ع - *f z ʕ*

In translating words with the root ف ز ع - *f z ʕ* all the selected translators use *terror* as shown in Table 8-1 and Table 8-2 *Terror* occurs 19 times: Yusuf Ali uses *terror* five times in translating Q.34:51, Q.21:103, Q.34:23, Q.27:89, and Q.27:87; Abdel-Haleem uses *terror* four times

(Q.21:103, Q.34:51, Q.34:23, and Q.27:89); Arberry three times (Q.21:103, Q.27:89, and Q.34:23); Hailai and Khan and Sarwar twice, both in translating Q.21:103, and Q.27:89. The Saheeh International translation uses *terror* twice in Q.34:23, and Q.27:89. Finally, Irving represents the lowest frequency of using *terror* as he uses it only once in Q.27:89. It is significant to note that the selected translators agree on using *terror* in translating فزع - *fazaʿ* in Q. 27:89. However, فزع - *fazaʿ* (and words derived from the root ف ز ع - *f z ʿ*) involves 'intense fear', and 'panic' and semantically overlapping with خوف - *xawf* as outlined in Section 8.3. The word *terror* as a translation of words with the root ف ز ع - *f z ʿ* can be considered as an accurate translation, as *terror* involves 'extreme fear' (cf. Section 4.3.17). The denotative analysis of *terror* and its denotative relationship with *fear/afraid* has been previously outlined (cf. Section 4.3.17).

8.3.2 'Terrify' as the translation of words with the root ف ز ع - *f z ʿ*

The past tense of the word *terrify*, *terrified* represents the second frequently used word in translating words with the root ف ز ع - *f z ʿ*. It is used 12 times by the selected translators as shown in Table 8-1 and Table 8-2. Hilali and Khan use *terrified* four times in translating Q.34:51, Q.27:87, Q.38:22, and Q.27:87. Sarwar, Saheeh International, and Arberry use *terrified* in translating Q.34:51, and Q.27:87. Abdel-Haleem uses it once in translating Q.27:87. Similarly, Yusuf Ali who uses *terrified* once as well in translating Q.38:22. Finally, it should be noted that Irving is the only translator of the selected translators who avoids using *terrified* in translating words conveying a sense of 'fear' with the root ف ز ع - *f z ʿ*. In light of this analysis, and taking into account that in this study *terror* and *terrify* are considered as synonyms (cf. Section 7.3.5), *terrify* is regarded as an accurate translation of words conveying a sense of 'fear' with the root ف ز ع - *f z ʿ* (*terrify* was previously analysed and defined in Section 6.3.5).

8.3.3 'Fright' as the translation of words with the root ف ز ع - *f z ʿ*

Fright is used in translating words conveying a sense of 'fear' with the root ف ز ع - *f z ʿ* three times by some of the selected translators. According to the data presented in Table 8-1 and table 8-2 Abdel Haleem, and Arberry agree on translating فزع - *ffazzaʿ* in Q.23:22 as "took

fright” while Sarwar uses “frightened” in his translation. According to the definition offered for *fright* in Section 4.3.3, *fright* involves fear. According to the definition of the word فزع - *fazaʿ* (and words derived from the root فزع - *fzʿ*, cf. Section 8.2) *fright* conveys the meaning of words with the root فزع - *fzʿ* and can be considered as an accurate translation. The analysis of *fright* was outlined earlier in Sections 4.3.3 and 6.3.7.

8.3.4 ‘Startle’ as the translation of words with the root فزع - *fzʿ*

The word *startle* is used three times by Irving. In fact, he uses the past tense of the verb *startle* in translating فزعوا - *faziʿw* in Q.34:51 and Q.38:22, and the present tense *startle* in translating ففزع - *fafazziʿ* in Q.27:87, as highlighted in both Table 8-1 and Table 8-2.

Startle is defined according to Lexico Online Dictionary as “Verb [with object] Cause to feel sudden shock or alarm”. Accordingly, *startle* involves ‘alarm’ or ‘shock’ so being in a startling situation usually involves ‘alarm’ or ‘shock’. To understand the relationship between *startle* and *fear/afraid*, first I will analyse the verb *startle* in relation to the verb forms of ‘alarm’ and ‘shock’.

Lexico Online Dictionary defines the verb form of *alarm* as;

Verb [with object] 1 cause (someone) to feel frightened, disturbed, or in danger. 2 Fit or protect with an alarm.

Clearly, the relevant sense to our analysis is “cause (someone) to feel frightened, disturbed, or in danger”. Thus, *startle* and *alarm* are considered to be synonyms and can be diagrammed as in Figure 8-2.

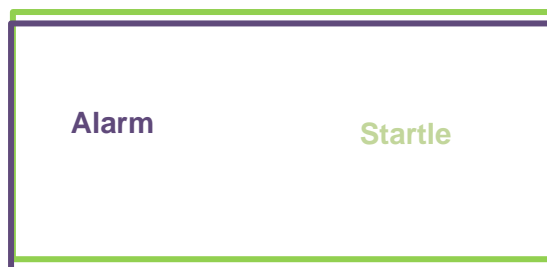


Figure 8-2 The denotative relationship between *startle* and *alarm*.

On the other hand, Lexico Online Dictionary offers the following definition for *shock*:

Verb [with object] 1 Cause (someone) to feel surprised and upset. 1.1 Offend the moral feelings of; outrage. 1.2 [no object] Experience outrage. 2. Affect with physiological shock. 3 Affect with an electronic shock. 4 archaic [no object] collide violently.

It is evident that the third sense is irrelevant to the study; thus, “Cause (someone) to feel surprised and upset” is the relevant sense to the analysis. Taking this into consideration, *shock* is a synonym of *startle* and this can be diagrammed as in Figure 8-3.



Figure 8-3 The denotative relationship between *startle* and *shock*.

Accordingly, *startle*, *shock* and *alarm* fit into one diagram as in Figure 8-4.



Figure 8-4 The denotative relationship between *startle*, *alarm* and *shock*.

On this basis, *startle* and *fear/afraid* present a case of semantic disjunction, since, *startle* does not involve *fear/afraid* or any of their semantic features of *fear/afraid*. The denotative relationship between *startle* and *fear/afraid* is diagrammed in Figure 8-5.



Figure 8-5 The denotative relationship between *startle* and *fear/afraid*.

Since *startle* is an effect of a shocking or alarming situation it is also a state of causative relationship, and this can be diagrammed as follows in Figure 8-6.

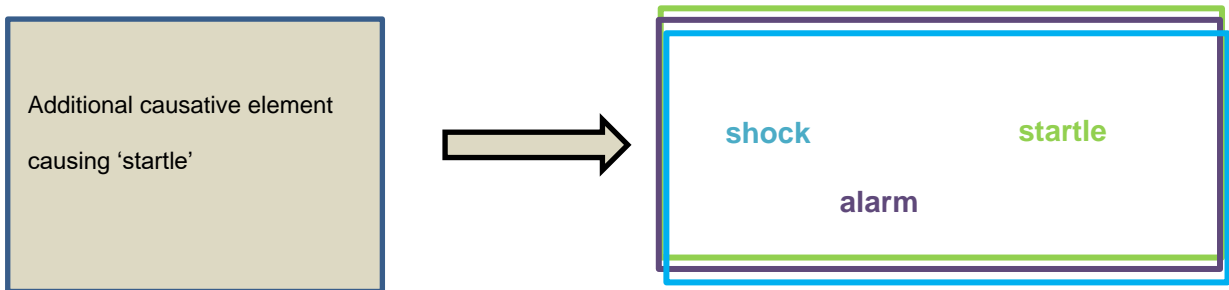


Figure 8-6 The causative relationship between *startle*, *alarm* and *shock*.

Accordingly, *startle* is considered an inaccurate translation since it does not denote the meaning of words with the root ف ز ع - *f z ʕ* i.e., “هو خوف شديد مع اضطراب ودهشة” ‘intense fear with disorder and astonishment’.

8.3.5 ‘Fear’ as the translation of words with the root ف ز ع - *f z ʕ*

In translating words with the root ف ز ع - *f z ʕ* Hilali and Khan, and Sarwar agree on translating ف ف ز ع - *fafazziʕ* in Q.38:22 as *fear*. *Fear* as we highlighted earlier is the basic ‘fear-word’ in English (cf. Section 4.2) However, *fear* was previously analysed in Section 4.3.1. Accordingly, *fear* is considered as an accepted translation of words with the root ف ز ع - *f z ʕ* since it reflects the basic fear emotion. This said, it falls short in reflecting the level of fear of ف ز ع - *fazaʕ* (and therefore words derived from the root ف ز ع - *f z ʕ*) which is the key semantic feature of words with the root ف ز ع - *f z ʕ* i.e., “هو خوف شديد مع اضطراب ودهشة” ‘intense fear with disorder and astonishment’ and involves الذعر ‘panic’ as stated in the Arabic definition (cf. Section 8.2). Therefore, it is an inaccurate translation.

8.3.6 ‘Alarm’ as the translation of words with the root ف ز ع - *f z ʕ*

The word *alarm* occurs only once in translating words conveying a sense of ‘fear’ with the root ف ز ع - *f z ʕ*. The Saheeh International translation translates ف ف ز ع - *fafazziʕ* in Q.38:22 “alarmed”.

According to Lexico Online Dictionary *alarm* is defined as:

Noun [mass noun] 1 An anxious awareness of danger. 1.1 [in singular] A warning of danger. 1.2 [count noun] A warning sound or device. 1.3 [count noun] An alarm clock.

Verb [with object] 1 Cause (someone) to feel frightened, disturbed, or in danger. 2 Fit or protect with an alarm.

The relevant sense to our analysis is “Cause (someone) to feel frightened, disturbed, or in danger”. So, *alarm* involves *frighten* which is considered to represent a form of *fear/afraid* in this study as highlighted earlier in Section 4.3.3. Accordingly, *alarm* is a hyponym of *fear/afraid*. In fact, not all cases of *fear/afraid* necessarily involve alarm and therefore not all cases of *alarm* necessarily involve fear or being afraid. The relationship between *fear/afraid* and *alarm* is a case of semantic overlapping as presented in Figure 8-7 below.

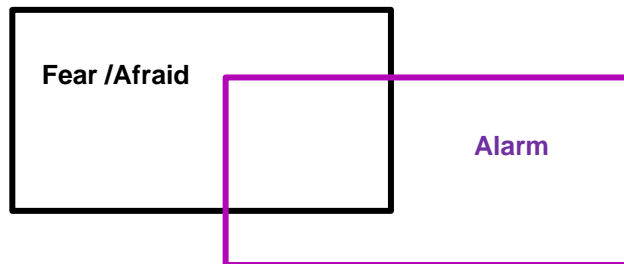


Figure 8-7 The denotative relationship between *alarm* and *fear/afraid*.

Accordingly, *alarm* is an accurate translation of words conveying a sense of ‘fear’ with the root ف ز ع - *f z ʕ*. Since it denotes “هو خوف شديد مع اضطراب ودهشة” ‘intense fear with disorder and astonishment’ and involves الذعر ‘panic’.

8.3.7 ‘Panic’ as the translation of words with the root ف ز ع - *f z ʕ*

Panic occurs in the translating words with the root ف ز ع - *f z ʕ* once in translation by Irving as highlighted in Table 8-1 and Table 8-2. He uses *panic* in translating فُزِعَ - *fuzziʕ* in Q.34:23.

According to Lexico Online Dictionary *panic* is:

Noun [mass noun] 1 Sudden uncontrollable fear or anxiety, often causing wildly unthinking behaviour. 1.1 [count noun] A state of widespread financial

alarm provoking hasty action. 1.2 informal [count noun] A frenzied hurry to do something.

Verb 1 Feel or cause to feel panic. 1.1 (panic someone into) [with object] Drive someone through panic into (hasty action).

Accordingly, the relevant sense to the study is “Verb 1 Feel or cause to feel panic” which suggests that *panic* is a hyponym of *fear/afraid*. However, not all cases of *fear/afraid* are cases of *panic* but all cases of *panic* are cases of *fear/afraid*. The denotative relationship between *panic* and *fear/afraid* is diagrammed in Figure 8-8.



Figure 8-8 The denotative relationship between *panic* and *fear/afraid*.

It should be noted that the definition of *panic* offered by Lexico Online Dictionary suggests that *panic* involves a causative semantic relationship; “cause to feel panic”. This can be diagrammed as in Figure 8-9.

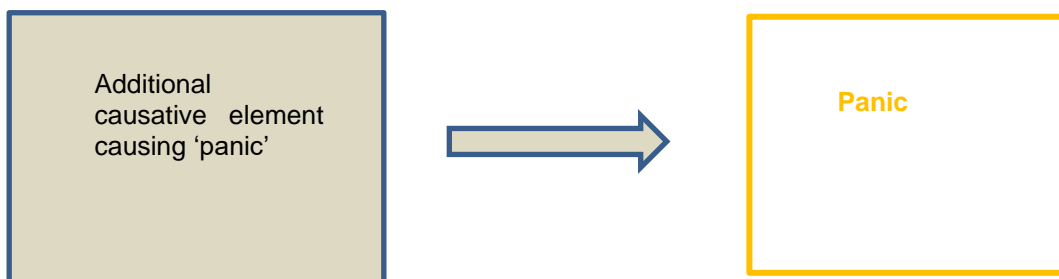


Figure 8-9 The causative relationship between *panic* and *fear/afraid*.

Accordingly, *panic* denotes the sense of fear in words with the root ف ز ع - *f z ʿ* i.e., “هو خوف”, “intense fear with disorder and astonishment” “شديد مع اضطراب ودهشة” and denotes the sense of ‘panic’ in it as highlighted in Section 8.2.

8.3.8 ‘Dismay’ as the translation of words with the root ف ز ع - *f z ʿ*

The last word used in translating words with the root ف ز ع - *f z ʕ* is *dismay* which occurs only once in translating الفزع - *alfazaʕ* in Q.21:103 by Irving. According to, the analysis of *dismay* which was previously outlined in Section 5.3.9. We can argue that although *dismay* denotes a sense of *fear/afraid* and that *dismay* semantically overlaps with *fear/afraid* yet *dismay* does not convey the level of fear in الفزع - *alfazaʕ* i.e., “هو خوف شديد مع اضطراب ودهشة” ‘intense fear with disorder and astonishment’ and does not involve الذعر ‘panic’ as stated in the Arabic definition above (cf. Section 8.2). Due to this, *dismay* is considered as inaccurate translation of الفزع - *alfazaʕ*, and therefore words that convey a sense of ‘fear’ with the root ف ز ع - *f z ʕ*.

8.4 Summary analysis

According to the definition offered by Al-Mustafawi highlights that words with the root ف ز ع - *f z ʕ* are usually associated with some fundamental features i.e., “هو خوف شديد مع اضطراب ودهشة” ‘intense fear with disorder and astonishment’ he also states that words with the root ف ز ع - *f z ʕ* involves الذعر ‘panic’ as outlined in Section 8.2. Accordingly, the data analysis reveals some issues in translating words conveying a sense of ‘fear’ with the root ف ز ع - *f z ʕ*, or more precisely it is evident that the selected translators show inconsistency and inaccuracy in their translations.

The following illustrative examples highlights instances where some of the seven selected translators show inconsistencies in translating words with the root ف ز ع - *f z ʕ*.

In translating فزع - *ffazzaʕ*, Arberry and Abdel-Haleem agree on translate it as ‘terrified’ and ‘took fright’ as Table 8-4, Table 8-7 present.

Table 8-4 Arberry’s translation of the word فزع - *ffazzaʕ* in Q.27:87.

Qur’anic verse	{ (27:87) فَوَيْلٌ لِلَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَاذِبُونَ } (27:87)
Arberry’s translation	On the day the Trumpet is blown, and terrified is whosoever is in the heavens and earth, excepting whom God wills, and every one shall come to Him, all utterly abject.

Table 8-5 Arberry's translation of the word فزع - ffazzaf in Q.38:22.

Qur'anic verse	{إِذْ تَخْلُوا عَلَىٰ دَاوُدَ فَفَزَعٌ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ } (38:22)
Arberry's translation	when they entered upon David, and he took fright at them; and they said, 'Fear not; two disputants we are -- one of us has injured the other; so judge between us justly, and transgress not, and guide us to the right path.

Table 8-6 Abdel Haleem's translation of the word فزع - ffazzaf in Q.27:87.

Qur'anic verse	{وَيَوْمَ يُنْفَخُ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ } (27:87)
Abdel Haleem's translation	On the Day the Trumpet sounds, everyone in heaven and on earth will be terrified - except such as God wills- and all will come to Him in utter humility

Table 8-7 Abdel Haleem's translation of the word فزع - ffazzaf in Q.38:22.

Qur'anic verse	{إِذْ تَخْلُوا عَلَىٰ دَاوُدَ فَفَزَعٌ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ } (38:22)
Abdel Haleem's translation	When they reached David, he took fright , but they said, 'Do not be afraid. We are two litigants, one of whom has wronged the other: judge between us fairly- do not be unjust- and guide us to the right path.

Additionally, Irving's translations of الفزع - alfazaḥ, فزع - fazaḥ, and فزع - ffuzziḥ display evident inconsistencies. He uses *dismay*, *terror*, and *panic* to render the meaning of الفزع - alfazaḥ, فزع - fazaḥ, and فزع - ffuzziḥ as outlined in Tables 8-8, 8-9, and 8-10 below.

Table 8-8 Irving's translation of the word الفزع - alfazaḥ in Q.21:103.

Qur'anic verse	{لَا يَخْزُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّوهُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ } (21:103)
Irving's translation	The greatest dismay will not sadden them while angels will welcome them with: "This is your Day which you have been promised!".

Table 8-9 Irving's translation of the word فزع - fazaḥ in Q.27:89.

Qur'anic verse	{مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَهُمْ مِنْ فَرَعٍ يَوْمَئِذٍ ءَامِنُونَ } (27:89)
Irving's translation	Anyone who comes with a fine deed will have something better than it and they will be safe from that day's terror ;

Table 8-10 Irving's translation of the word فزع - ffuzziḥ in Q.34:23.

Qur'anic verse	{وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۖ حَتَّىٰ إِذَا فُزِعَ عَنِ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ } (34:23)
Irving's translation	Intercession does not benefit anyone so far as He is concerned except for someone He grants it to, until when [panic] is driven from their hearts, they say: "What did your Lord say?" They will say: "The Truth!" He is the Sublime, the Great!

Furthermore, Saheeh International translation of فزع - ffuzziḥ is a case of inconsistency since فزع - ffuzziḥ is translated as *alarmed*, and *terrified*. See Table 8-11 and Table 8-12.

Table 8-11 Saheeh International translation of the word فزع - ffuzziḥ in Q.38:22.

Qur'anic verse	{إِذْ تَخْلُوا عَلَىٰ دَاوُدَ فَفَزَعٌ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ } (38:22)
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Saheeh International's translation	When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.
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Table 8-12 Saheeh International translation of the word فزع - ffuzziḥ in Q. 27:87.

Qur'anic verse	{ (27:87) } وَيَوْمَ يُنْفَخُ فِي السُّورِ فُزَعٌ مِّنَ السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ
Saheeh International translation	And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled

Sarwar's translations of the words فزع - ffuzziḥ, الفزع - alfazaḥ, فزع - fazaḥ, and فزع - ffuzziḥ are notable instances of inconsistent translations as shown in Table 8-13 to Table 8-17 below. He uses *terror*, *fear*, *terrified*, and *frightened* to render their meanings.

Table 8-13 Sarwar's translation of the word فزع - ffuzziḥ in Q.38:22.

Qur'anic verse	{ (38:22) } إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعَى بَعْضُنَا عَلَى بَعْضٍ فَأَخَكُمُ بَيْنَنَا بِالْحَقِّ وَلَا تُشَاطِطُوا أَهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ
Sarwar's translation	and entered where David was (praying). He was frightened , so they said, "Do not be afraid. We are only two disputing parties of which one of us has transgressed against the other. Judge between us with truth and justice and guide us to the right path".

Table 8-14 Sarwar's translation of the word فزع - ffuzziḥ in Q.27:87.

Qur'anic verse	{ (27:87) } وَيَوْمَ يُنْفَخُ فِي السُّورِ فُزَعٌ مِّنَ السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ
Sarwar's translation	Everyone in the heavens and earth will be terrified on the day when the trumpet will be sounded except those whom God will save. Everyone will humbly come into the presence of God

Table 8-15 Sarwar's translation of the word الفزع - alfazaḥ in Q.21:103.

Qur'anic verse	{ (21:103) } لَا يَحْرُغُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ
Sarwar's translation	They will not be affected by the great terror . The angels will come to them with this glad news: "This is your day which was promised to you."

Table 8-16 Sarwar's translation of the word فزع - fazaḥ in Q.27:89.

Qur'anic verse	{ (27:89) } (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنَ فَرْعٍ يَوْمِئِذٍ ءَامِنُونَ)
Sarwar's translation	Whoever does a good deed will receive a better reward than what he has done. He will be secure from the terror of the Day of Judgment

Table 8-17 Sarwar's translation of the word فزع - ffuzziḥ in Q.34:23.

Qur'anic verse	{ (34:23) } وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ
Sarwar's translation	No intercession with Him will be of any benefit except that of those whom He has granted permission. The angels cannot intercede. They are always submissive to their Lord. Fear vanishes from their heart when (they receive a message from their Lord). They ask each other, "What did your Lord say?" Others answer, "He spoke the Truth. He is the Most High and the Most Great."

Finally, Yusuf Ali also shows inconsistency. He translates فَفَزِعَ - *ffuzziʕ* as *terror* and *terrified* as shown in Table 8-18 and 8-19.

Table 8-18 Yusuf Ali's translation of the word فَفَزِعَ - *ffuzziʕ* in Q.38:22.

Qur'anic verse	{إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَخَكُمُ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُوا وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ } (38:22)
Yusuf Ali's translation	and entered where David was (praying). He was frightened , so they said, "Do not be afraid. We are only two disputing parties of which one of us has transgressed against the other. Judge between us with truth and justice and guide us to the right path"

Table 8-19 Yusuf Ali's translation of the word فَفَزِعَ - *ffuzziʕ* in Q.38:22.

Qur'anic verse	{إِذْ دَخَلُوا عَلَىٰ دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصِمَانِ بَعَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَأَخَكُمُ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطُوا وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ } (38:22)
Yusuf Ali's translation	and entered where David was (praying). He was frightened , so they said, "Do not be afraid. We are only two disputing parties of which one of us has transgressed against the other. Judge between us with truth and justice and guide us to the right path"

Table 8-20 Yusuf Ali's translation of the word فَفَزِعَ - *ffuzziʕ* in Q.27: 87.

Qur'anic verse	{وَيَوْمَ يُنْفَخُ فِي السُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ ذَاخِرِينَ } (27:87)
Yusuf Ali's translation	And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.

Finally, the selected translators employ eight English words in their translations. According to the analysis presented in Section 8.3, five of these are considered to be accurate translations since they denote the meaning of words conveying a sense of 'fear' with the root ف ز ع - *f z ʕ*, i.e., *terror*, *terrify*, *fright*, *alarm*, and *panic*. However, the words *startle*, *fear*, and *dismay* do not denote the meaning of words conveying a sense of 'fear' with the root ف ز ع - *f z ʕ* and therefore they inaccurate translations.

8.5 Conclusion

The analysis in this chapter highlighted the complexity of translating words conveying a sense of fear with the root ف ز ع - *f z ʕ*. It started by shedding light on the semantic features of the selected words in both the SL and TL, analysing the denotative and connotative meanings of the selected data. This chapter revealed that eight words are used in the translations, with

significant inconsistency among the selected translators, for instance in the cases of Arberry, Abdel-Haleem, Irving, Saheeh International, Sarwar, and Yusuf Ali. The word فزع - *fazzaʕ*, for example, was translated as *terrified*, *took fright*, *alarmed*, *frightened*, and *smitten with terror*. Similarly, translations of other words conveying a sense of fear with the root فزع - *f z ʕ*, showed inconsistencies, such as, *dismay*, *panic*, *fright*, and *terror*, which were variously used by the selected translators as shown in Table 8-1 and Table 8-2.

This chapter highlighted that, while some translations, like *terror*, *terrify*, *fright*, *alarm*, and *panic*, accurately rendered the specific type of fear conveyed by words with the root فزع - *f z ʕ*, other translations were inaccurate as they failed to convey this type of fear, for example *startle*, *fear*, and *dismay*.

Chapter 9 Qualitative data analysis: the root ر ع ب - *r ʕ b*

9.1 Introduction

This chapter seeks to linguistically and exegetically analyse words conveying a sense of 'fear' with the root ر ع ب - *r ʕ b*. It also explores and evaluates the translations of words with the root ر ع ب - *r ʕ b*. Additionally, it highlights the semantic features, the denotative and connotative meanings of both words with the root ر ع ب - *r ʕ b* and their translations in the SL and TL.

9.2 The root ر ع ب - *r ʕ b*

In this section I will consider the views of both the Arabic lexicographers and Islamic exegetes on the meanings of with the root ر ع ب - *r ʕ b*. According to The Qur'anic Arabic Corpus, words with the root ر ع ب - *r ʕ b* occur five times in the Holy Qur'an all in the noun form رُعب - *ruʕb*. It is significant to note that Al-Mustafawi states that words with the root ر ع ب - *r ʕ b* refer to "حالة" "إستيلاء خوف على القلب يسلب الأمن بالكلية" 'a state of fear dominating the heart and completely precluding the notion of security' (Al-Mustafawi, 1995, p.167, my translation). Al-Zubaidi, basing himself on Al-Raghib and Al-Zamakhshari, adds that رُعب - *ruʕb* is "الخوف الذي يملأ القلب والصدر" 'the fear which fills the chest and the heart' (Al-Zubaidi, 1970, p. 504, my translation). Accordingly, Al-Zubaidi distinguishes between رُعب - *ruʕb* and the other words conveying the sense of 'fear' stating that "الرُعب أشد الخوف" '*ruʕb* is the most extreme severe form of fear' (Al-Zubaidi, 1970, p. 504, my translation). This aligns with Al-Shawkani' view of the meaning of رُعب - *ruʕb* as "الخوف الشديد" 'extreme fear' (Al-Shawkani, 2007, p.361). In contrast to Ibn Mandhur and Al-Zubaidi, who did not clearly distinguish between رُعب - *ruʕb*, فزع - *fazaʕ*, and خوف - *xawf*. He states that رُعب - *ruʕb* is equivalent to "الفزع والخوف" 'dread and fear' (Al-Zubaidi, 1970, p. 504, my translation). Al-Tabari and Al-Shawkani agree with Ibn Mandhur and Al-Zubaidi stating that رُعب - *ruʕb* is "الفزع والخوف" 'dread and fear' (Al-Qurtubi,2003,p.356 and Al-Shawkani, 2007, p.633).

Lane's lexicon offers the following definition for the word رُعب - *ruʕb*: "fear that fills the bosom and heart; as Al-Raghib and Al-Zubaidi have indicated" (Lane, 1968, p.1116). However,

McAuliffe describes رُعب - *ruʿb* as “a paralyzing ‘terror’ or ‘fright’ and is roughly synonymous with *fazaʿ*” (McAuliffe, 2001). In light of this, رُعب - *ruʿb* or more precisely words with the root ر ع ب - *r ʿ b* denote a sense of ‘fear’ although that رُعب - *ruʿb* conveys some key features i.e., "الرُعب أشد الخوف" “*ruʿb* is the most extreme severe form of fear” as Al-Zubaidi asserts. Accordingly, words convey a sense of ‘fear’ with the root ر ع ب - *r ʿ b* is considered as semantic hyponym of words convey a sense of ‘fear’ with the root خ و ف - *x w f*. In other words, experiencing رُعب - *ruʿb* necessarily involves خوف - *xawf* while experiencing خوف - *xawf* does not necessarily involve رُعب - *ruʿb*. This be represented as follows in Figure 9-1.

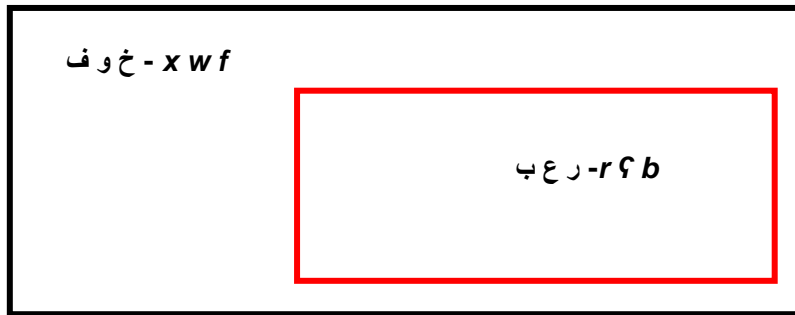


Figure 9-1 The relationship between the root ر ع ب - *r ʿ b* (and therefore words derived from the root ر ع ب - *r ʿ b*) and the root خ و ف - *x w f* (and words derived from the root خ و ف - *x w f*).

Finally, it must be highlighted that the word رُعب - *ruʿb* or الرُعب - *alruʿba* is the 1189th most common word in modern literary Arabic according to *A Frequency Dictionary of Contemporary Arabic Fiction* (Familiar, 2021).

9.3 Analysis of the root ر ع ب - *r ʿ b*

Table 9-1 highlights the translations of words with the root ر ع ب - *r ʿ b* in five Holy Qur’anic verses. It is organised into three columns. The first column shows the English lemma. The second column presents the translators who uses the English lemma in their translations. The last column highlights the ST (the Qur’anic verses) with the root ر ع ب - *r ʿ b*, their translations, and the verses’ numbers.

Table 9-1 English translation of words with the root ر ع ب - r ʿ b, organised according to English lemma (left-hand column)

English Lemma	Translator(s)	Arabic ST and English TT
Terror	Arberry	.1 {الرعب} (3:151 – 8:12 – 33:26 – 59:2) "terror" .2 {رعباً} (18:18) "terror"
	Hillai & Khan	.1 {الرعب} (3:151 – 8:12 – 33:26 – 59:2) "terror"
	Saheeh International	.1 {الرعب} (3:151 – 8:12 – 33:26 – 59:2) "terror" .2 {رعباً} (18:18) "terror"
	Sarwar	.1 {الرعب} (3:151 – 8:12 – 33:26 – 59:2) "terror" .2 {رعباً} (18:18) "terror"
	Yusuf Ali	.1 {الرعب} (3:151 – 8:12 – 33:26 – 59:2) "terror" .2 {رعباً} (18:18) "terror"
	Abdel-Haleem	.1 {الرعب} (8:12) "terror"
Panic	Abdel-Haleem	.1 {الرعب} (33:26 - 59:2 – 3:151) "panic"
	Irving	.1 {الرعب} (33:26 - 59:2 – 3:151 – 8:12) "panic"
Awe	Hillai & Khan	.1 {رعباً} (18:18) "awe"
	Irving	.1 {رعباً} (18:18) "awe"
Fear	Abdel-Haleem	.1 {رعباً} (18:18) "fear"

Table 9-1 sheds light on the different translations of words conveying a sense of 'fear' with the root ر ع ب - r ʿ b. It shows that four English translations are selected to render the meaning of words with the root ر ع ب - r ʿ b. The word *terror* represents the most frequently used translation for words with the root ر ع ب - r ʿ b as shown in Table 9-1, it is used 25 times by the selected translators. This is followed by the word *panic* which is used seven times, then the word *awe* which is used only twice and *fear* which is used only once.

Table 9-2 English translation of words with the root ر ع ب - r ʿ b, organised according to translator (left-hand column).

Translator (s)	English Lemma	Arabic ST and English TT
Arberry	Terror	.1 {الرعب} (3:151 – 8:12 – 33:26 – 59:2) "terror" .2 {رعباً} (18:18) "terror"
Abdel-Haleem	Terror	.1 {الرعب} (8:12) "terror"

	Fear	.1 {رعباً} (18:18) "fear"
	Panic	.1 {الرعب} (33:26 - 59:2 - 3:151) "panic"
Hilali and Khan	Terror	.1 {الرعب} (3:151 - 8:12 - 33:26 - 59:2) "terror"
	Awe	.1 {رعباً} (18:18) "awe"
Irving	Awe	.1 {رعباً} (18:18) "awe"
	Panic	.1 {الرعب} (33:26 - 59:2 - 3:151 - 8:12) "panic"
Saheeh International	Terror	.1 {الرعب} (3:151 - 8:12 - 33:26 - 59:2) "terror"
		.2 {رعباً} (18:18) "terror"
Sarwar	Terror	.1 {الرعب} (3:151 - 8:12 - 33:26 - 59:2) "terror"
		.2 {رعباً} (18:18) "terror"
Yusuf Ali	Terror	.1 {الرعب} (3:151 - 8:12 - 33:26 - 59:2) "terror"
		.2 {رعباً} (18:18) "terror"

Table 9-2 is organised according to the translators, rather than the English lemma as in Table 9-1. However, both tables show that the translators vary in translating words conveying a sense of 'fear' with the root رعب - *r ʿ b* in the selected data. It is noteworthy, that Abdel-Haleem uses three English words in his translation, "terror", "fear", and "panic". Hilali and Khan employ "terror", and "awe", while Irving uses "awe", and "panic". Arberry, Saheeh International, Sarwar, and Yusuf Ali however, only use "terror" in their translations.

Table 9-3 Arabic lemmas, their POS, derived forms and English translations

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
رُعب	Noun	الرُّعب	Terror	3:151- 8:12 - 33:26 - 59:2
		رُعباً	Panic – terror – awe – fear	18:18

Table 9-3 above shows the Arabic lemma in the first column, followed by the POS in the second column, the derived forms of the lemma in the third column, the English translations of each derived form in the fourth column. Finally, the last (right-hand) column presents the number of the Holy Qur'anic verses.

The following section defines the English translations of words with the root ر ع ب - *r ʕ b* based on the Lexico Online Dictionary to present a precise analysis of the denotative relationship between the different English translations and the notion of fear.

9.3.1 ‘Terror’ as the translation of words with the root ر ع ب - *r ʕ b*

In translating words conveying a sense of ‘fear’ with the root ر ع ب - *r ʕ b* *terror* occurs 28 times. In fact, Irving is the only translator comparing to the selected translators who avoids using *terror*. It is significant to note that Arberry, Saheeh International, Sarwar, and Yusuf Ali are notably consistent in their translations since they translate all the occurrences of words conveying a sense of ‘fear’ with the root ر ع ب - *r ʕ b* as *terror*. According to the analysis of the word *terror* which was previously presented in Section 4.3.17 it is held that *terror* is a hyponym of *fear/afraid* and that *terror* denotes ‘extreme fear’; the key semantic feature of words with the root ر ع ب - *r ʕ b*. Accordingly, *terror* is considered as an accurate translation since it conveys both ‘fear’ and ‘extreme fear’.

9.3.2 ‘Panic’ as the translation of words with the root ر ع ب - *r ʕ b*

In translating words conveying a sense of ‘fear’ with the root ر ع ب - *r ʕ b* *panic* is used seven times by Abdel-Haleem and Irving. Abdel-Haleem translates الرُّعْبُ - *alruʕb* in Q.33:26, Q.59:2, and Q.3:151 as “panic” which aligns seamlessly with Irving’s translations of الرُّعْبُ - *alruʕb* in Q.33:26, Q.59:2, Q.3:151, but also extends to include الرُّعْبُ - *alruʕb* in Q.8:12. The word *panic* was analysed earlier in Section 8.3.7. Since the relevant sense to our study is “Feel or cause to feel panic” it is a hyponym of *fear/afraid* as we stated in Section 8.3.7 *panic* denotes *fear/afraid* yet it does not denote the level of fear in words conveying a sense of ‘fear’ with the root ر ع ب - *r ʕ b*. Accordingly, *panic* is considered as denotatively inaccurate translation.

9.3.3 ‘Awe’ as the translation of words with the root ر ع ب - *r ʕ b*

In translating words with the root ر ع ب - *r ʕ b* *awe* is used only twice by Irving and Hilali and Khan to translate the word رُعباً - *ruʕban* in Q.18:18. On the basis of the analysis of the word

awe previously presented in Section 4.3.10. It is evident that *awe* semantically overlaps with *fear/afraid*. Accordingly, the v... use of *fear/afraid*. However, if *خوف* - *xawf* with... c features do not reflect the k... nature... rate translation of words conveying a sense of 'fe

9.3.4 'Fear' as the trans... ر ع ب

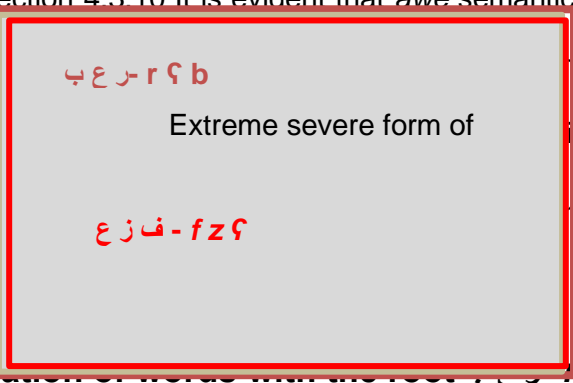


Figure 9-2 The relationship between words having the root ر ع ب - *r ʿ b*, *خوف* - *xawf*, *فزع* - *fz ʿ*, and *رعباً* - *ruʿban*, based on the Arabic lexicon.

Finally, the root ر ع ب - *r ʿ b* by Abdel-Haleem, in translating the word *رعباً* - *ruʿban* in Q.18:18. Based on the analysis of *fear* was presented earlier in Section 4.3.1, we can claim that *fear* is a case of an inaccurate translation of *رعباً* - *ruʿban*. Although, it convey the basic sense of *fear/afraid*, it does not reflect the extreme level of fear in *رعباً* - *ruʿban* i.e., "الخوف الذي يملأ القلب والصدر" 'the fear which fills the chest and the heart' and "الرعب أشد الخوف" "*ruʿb* is the most extreme severe form of fear" as highlighted in Section 9.2.

9.4 Summary analysis

Since the meaning of words sharing the root ر ع ب - *r ʿ b* include 'خوف' - *xawf*, *فزع* - *fazaʿ*, and an 'extreme severe form of fear', it is suggested that when a person is experiencing the feeling of *رعباً* - *ruʿb* it is usually associated with one or all these three feelings. However, the relationship between words convey a sense of 'fear' with the root ر ع ب - *r ʿ b*, *خوف* - *xawf*, *فزع* - *fz ʿ*, and 'extreme severe form of fear' can be diagrammed as in Figure 9-2.

Figure 9-2 The relationship between words having the root ر ع ب - *r ʕ b*, خ و ف - *x w f*, and ف ز ع - *f z ʕ*, based on the Arabic lexicon. 9-2 shows the complexity of the meaning of ر ع ب - *r ʕ b*. In fact, it highlights that it shares senses of خ و ف - *x w f* and ف ز ع - *f z ʕ*. However, ر ع ب - *r ʕ b*, and ف ز ع - *f z ʕ* share the semantic feature of 'extreme fear' and due to this they are closely related. This said, words with the root ر ع ب - *r ʕ b* are considered to be more severe in representing the level of fear/afraid emotion, as Al-Zubaidi believes that "الرُّعْبُ أَشَدُّ الْخَوْفِ" '*ruʕb* is the most extreme severe form of fear'.

In translating the word الرُّعْبُ - *alruʕba* most the selected translators show a great consistency in their translations. Abdel-Haleem however shows inconsistency in his translation. In translating الرُّعْبُ - *alruʕba* Abdel-Haleem employs "panic", and "terror" as presented below in Table 9-4 to Table 9-7.

Table 9-4 Abdel-Haleem's translation of الرُّعْبُ - *alruʕba* in Q.8:12.

Qur'anic verse	{ اِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ اَنْتِي مَعَكُمْ فَتُنَبِّئُوْا الَّذِيْنَ ءَامَنُوْا سَالِقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوْا <u>الرُّعْبُ</u> فَاصْتَرْبُوْا فَوْقَ اَلْاَعْنَاقِ وَاصْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ } (8:12)
Abdel-Haleem's translation	Your Lord revealed to the angels: 'I am with you: give the believers firmness; I shall put terror into the hearts of the disbelievers- strike above their necks and strike all their fingertips.'

Table 9-5 Abdel-Haleem's translation of الرُّعْبُ - *alruʕba* in Q.3:151.

Qur'anic verse	{ سَنُلَقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوْا <u>الرُّعْبُ</u> بِمَا اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهٖ سُلْطٰنًا وَمَا لَهُمْ اَلنَّارُ وَبِئْسَ مَثْوٰى اَلظٰلِمِيْنَ } (3:151)
Abdel-Haleem's translation	We will strike panic into the disbelievers' hearts because they attribute partners to God although He has sent no authority for this: their shelter will be the Fire- how miserable is the home of the evildoers.

Table 9-6 Abdel-Haleem's translation of الرُّعْب - *alruʿba* in Q.33:26.

Qur'anic verse	{وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا} (33:26)
Abdel-Haleem's translation	He brought those People of the Book who supported them down from their strongholds and put panic into their hearts. Some of them you [believers] killed and some you took captive.

Table 9-7 Abdel-Haleem's translation of الرُّعْب - *alruʿba* in Q.59:2.

Qur'anic verse	{هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ} (59:2)
Abdel-Haleem's translation	It was He who drove those of the People of the Book who broke faith out from their homes at the first gathering of forces—you [believers] never thought they would go, and they themselves thought their fortifications would protect them against God. God came up on them from where they least expected and put panic into their hearts: their homes were destroyed by their own hands, and the hands of the believers. Learn from this, all of you with insight.

Moreover, the data analysis presented earlier in Section 9.3 shows that, the only accurate translation of words conveying a sense of 'fear' with the root ر ع ب - *r ʿ b* is *terror* which denotes 'extreme fear'. However, the selected translators use inaccurate translations as follows *fear*, *awe*, and *panic* since they do not denote the sense of 'extreme fear' as highlighted in Sections 9.3.29.3.3, and 9.3.4.

9.5 Conclusion

This chapter showed that words conveying a sense of fear with the root ر ع ب - *r ʿ b*, involve meanings such as 'fear', 'خوف - *xawf*', 'فزع - *fazaʿ*', and an 'extreme severe form of fear'. The analysis suggested that the experience of ر ع ب - *ruʿb* typically involves one or all of these feelings.

According to the analysis, words with the root ر ع ب - *r ʿ b*, share meaning features with words with the roots خ و ف - *x w f*, and ف ز ع - *f z ʿ*. Words with the roots ر ع ب - *r ʿ b*, and ف ز ع - *f z ʿ*, are closely related in sharing the semantic feature of 'extreme fear' (see section 9.2). The data analysis revealed that while most translators show consistency in their translations of الرُّعْب - *alruʿb* as *terror*, Abdel-Haleem shows inconsistency, employing various translations

such as *panic* and *terror*, for instance, in Quranic verses 8:12, 3:151, 33:26, and 59:2. The analysis also suggests that *terror* is an accurate translation of words conveying a sense of fear with the root ب ع ر *r ʿ b*. However, the inaccurate translations such as *fear*, *awe*, and *panic* used by some translators fail to capture the semantic feature of 'extreme fear' in the SL.

Chapter 10 Qualitative data analysis: the root *w j l* - و ج ل

10.1 Introduction

This chapter aims to linguistically and exegetically analyse words conveying a sense of 'fear' with the root *w j l* - و ج ل. It begins with a general overview of the root *w j l* - و ج ل. It outlines the occurrence frequency of words with the root *w j l* - و ج ل in the Holy Qur'an, and then it clarifies the meaning of words with the root *w j l* - و ج ل according to Arabic linguists. This chapter linguistically analyses and assesses each translation used to render the meaning of words with the root *w j l* - و ج ل into English.

10.2 the root *w j l* - و ج ل

In this section, I will consider Arabic lexicographers' and Islamic exegetes' analyses of words with involving the root *w j l* - و ج ل. The Qur'anic Arabic Corpus states words involving the root *w j l* - و ج ل occur in the Holy Qur'an five times in three derived forms: *wajilat* - وَجَلَّتْ - *wajilūn*, and *wajilah* - وَجَلَّه - *wajilāh*, all of which are covered in this study. Al-Mustafawi draws a clear distinction between the concept of *xawf* - خوف, and *wajal* - وَجَلَّ, stating that: "الفرق بين الخوف و الفرق بين الخوف و "the difference between *xawf* and *wajal* is that *wajal* is the opposite of tranquil' (Al-Mustafawi, 1995, p.43, my translation). Additionally, he states that:

أن الأصل الواحد في المادة: هو انزعاج وقلق في الباطن، أي حصول حالة تحرك واضطراب في القلب
يوجب سلب الطمأنينة في النفس وانخفاضها

The essential element in this article is an internal disturbance and unease. It is a state of movement and disturbance in the heart which takes away inner peace. (Al-Mustafawi, 1995, p.43, my translation)

However, Al-Mustafawi believes that "الوجل أخف من إحساس الخوف" '*wajal* is lighter than the feeling of *xawf* (Al-Mustafawi, 1995, p.44, my translation). This then differs from the views of Ibn Mandhur, Al-Qurtubi and Al-Shawkani, who believe that: "الوجل هو الفزع والخوف" '*alwajal* is dread and fear' (Ibn Mandhur, 1956, p. 722, Al-Qurtubi, 2003, p.222, and Al-Shawkani, 2007, p.410, my translation).

This said, *wajal* (and therefore words with the root *w j l*) does not mean *xawf* (and therefore words with the root *x w f*), according to Al-Mustafawi. In fact, Al-Mustafawi asserts that *xawf* and *wajal* are similar, however, *wajal* (and therefore words with the root *w j l*) in the Holy Qur'an cannot mean *xawf* since it is not possible to a believer to experience fear when in remembrance of Allah, or in any of the situations of *wajal* mentioned in the Holy Qur'an. Al-Mustafawi asserts that *wajal* necessarily involves 'disturbance' and 'unease'. As cited below:

... فظهر أن المادة ليست بمعنى الخوف ولا يناسب في الآيات الكريمة أن يوضع الخوف مقام الوجل، فإنه لا معنى لحصول الخوف للعبد المؤمن والمخبت عند ذكر الله عزّ وجلّ ... نعم، مفهوم الخوف يشابه الوجل في أنه أيضاً يوجب قلقاً واضطراباً، فيكون استعمال الوجل في مورد الخوف استعارة، (Al-Mustafawi, 1995, p.46)

Apparently, the element (in *wajal*) does not mean fear (*xawf*), and it is not appropriate in the noble Holy Qur'anic verses to employ *xawf* for *wajal*. Indeed, it is not appropriate for fear (*xawf*) to arise for a believer when in remembrance of Allah... Yes, the concept of fear (*xawf*) is relevant to *wajal* since it necessarily involves disturbance and unease. Therefore, using *wajal* in the context of fear (*xawf*) is a case of metaphor (Al-Mustafawi, 1995, p.46, my translation) .

Evidently, *wajal* (and therefore words conveying a sense of 'fear' with the root *w j l*) necessarily involves 'disturbance' and 'unease' as well as an association with a light feeling of fear. So, *xawf* has a connotative meaning (associative meaning) of *wajal*. In other words, *wajal* may involve *xawf*, but may not. The denotative relationship between *wajal* (and therefore words conveying a sense of 'fear' with the root *w j l*) and *xawf* (and therefore words with the root *x w f*) is a case of semantic overlap. This can be diagrammed as in Figure 10-1.

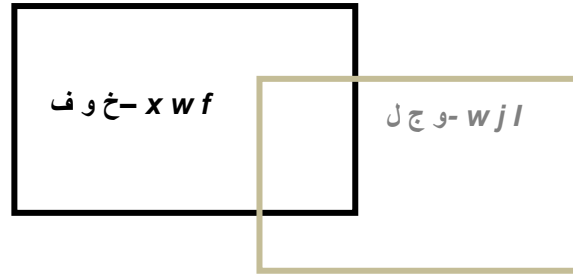


Figure 10-1 The relationship between *وجل - waja* (and therefore words derived from the root *و ج ل - w j l*) and *خوف - xawf* (and words derived from the root *خ و ف - x w f*).

10.3 Analysis of the root *و ج ل - w j l*

The following Table 10-1 presents the English words used in translation words with the root *و ج ل - w j l* in the Holy Qur'an. The table is divided into three columns. The first column presents the English lemma used in the translations. The second column represents the translators who use the English lemma in their translations. Finally, the third column presents the ST and TT.

Table 10-1 English translation of words with the root *و ج ل - w j l*, organised according to English lemma (left-hand column).

English Lemma	Translator(s)	Arabic ST and English TT
Fear	Saheeh International	.1 {لَا تُؤْخَلْ} (15:53) "fear not" .2 {وَجِلْتُمْ} (8:2) "become fearful" .3 {وَجِلُونَ} (15:52) "fearful" .4 {وَجِلْتُمْ} (22:35) "are fearful" .5 {وَجِلَةٌ} (23:60) "fearful"
	Yusuf Ali	.1 {لَا تُؤْخَلْ} (15:53) "fear not" .2 {وَجِلْتُمْ} (22:35) "are filled with fear" .3 {وَجِلَةٌ} (23:60) "full of fear"
	Hilal & Khan	.1 {وَجِلْتُمْ} (8:2) "feel a fear" .2 {وَجِلْتُمْ} (22:35) "filled with fear"
	Sarwar	.1 {وَجِلْتُمْ} (8:2) "begin to feel fear"
Afraid	Sarwar	.1 {وَجِلُونَ} (15:52) "afraid" .2 {لَا تُؤْخَلْ} (15:53) "do not be afraid" .3 {وَجِلَةٌ} (23:60) "are afraid"
	Arberry	.1 {وَجِلُونَ} (15:52) "afraid" .2 {لَا تُؤْخَلْ} (15:53) "be not afraid"
	Hilali and Khan	.1 {وَجِلُونَ} (15:52) "afraid" .2 {لَا تُؤْخَلْ} (15:53) "do not be afraid"
	Abdel-Haleem	.1 {وَجِلُونَ} (15:52) "afraid" .2 {لَا تُؤْخَلْ} (15:53) "do not be afraid"

	Yusuf Ali	.1 {وَجَلُونَ} (15:52) "feel afraid"
Wary	Irving	.1 {وَجَلْتُ} (8:2) "feel wary" .2 {وَجَلُونَ} (15:52) "feel wary" .3 {لَا تَوْجَلْ} (15:53) "do not feel so wary" .4 {وَجَلْتُ} (23:60) "feel wary lest"
Awe	Abdel-Haleem	.1 {وَجَلْتُ} (22:35) "fill with awe" .2 {وَجَلْتُ} (8:2) "tremble with awe"
	Sarwar	.1 {وَجَلْتُ} (22:35) "are filled with awe"
Quake	Arberry	.1 {وَجَلْتُ} (8:2 - 22:35) "quake" .2 {وَجَلْتُ} (23:60) "quaking"
Tremble	Irving	.1 {وَجَلْتُ} (22:35) "tremble"
	Abdel-Haleem	.1 {وَجَلْتُ} (23:60) "tremble" .2 {وَجَلْتُ} (8:2) "tremble with awe"
Tremor	Yusuf Ali	.1 {وَجَلْتُ} (8:2) "feel a tremor"

Table 10-1 outlines the English translations used in translating words conveying a sense of 'fear' with the root *w j l* - و ج ل. It shows that *fear* is used 11 times which represents the most frequently used word in translating words with the root *w j l* - و ج ل. This is followed by *afraid* which is used 10 times as highlighted in Table 10-1. Then, *wary* which is used four times, *awe* which is used three times, while *quake* and *tremble* are used twice. Finally, *tremor* is used only once in translating words conveying a sense of 'fear' with the root *w j l* - و ج ل.

Table 10-2 English translation of words with the root *w j l* - و ج ل, organised according to translator (left-hand column).

Translator	English Lemma	Arabic ST and English TT
Arberry	Quake	.1 {وَجَلْتُ} (8:2 - 22:35) "quake" .2 {وَجَلْتُ} (23:60) "quaking"
	Afraid	.1 {وَجَلُونَ} (15:52) "afraid" .2 {لَا تَوْجَلْ} (15:53) "be not afraid"
Abdel-Haleem	awe	.1 {وَجَلْتُ} (8:2) "tremble with awe" .2 {وَجَلْتُ} (22:35) "are filled with awe"
	Afraid	.1 {وَجَلُونَ} (15:52) "afraid" .2 {لَا تَوْجَلْ} (15:53) "do not be afraid"

	Tremble	.1 {وَجَلَّتْ} "tremble" (23:60) .2 {وَجَلَّتْ} "tremble with awe" (8:2)
Hilali and Khan	Fear	.1 {وَجَلَّتْ} "feel a fear" (8:2) .2 {وَجَلَّتْ} "full of fear" (23:60) .3 {وَجَلَّتْ} "filled with fear" (22:35)
	Afraid	.1 {وَجَلُّونَ} "afraid" (15:52) .2 {لَا تَوْجَلْ} "do not be afraid" (15:53)
Irving	wary	.1 {وَجَلَّتْ} "feel wary" (8:2) .2 {وَجَلُّونَ} "feel wary" (15:52) .3 {لَا تَوْجَلْ} "do not feel so wary" (15:53) .4 {وَجَلَّتْ} "feel wary lest" (23:60)
	Tremble	.1 {وَجَلَّتْ} "tremble" (22:35)
Saheeh International	Fear	.1 {لَا تَوْجَلْ} "fear not" (15:53) .2 {وَجَلَّتْ} "become fearful" (8:2) .3 {وَجَلُّونَ} "fearful" (15:52) .4 {وَجَلَّتْ} "are fearful" (22:35) .5 {وَجَلَّتْ} "fearful" (23:60)
Sarwar	Fear	.1 {وَجَلَّتْ} "begin to feel fear" (8:2)
	Awe	.1 {وَجَلَّتْ} "are filled with awe" (22:35)
	Afraid	.1 {وَجَلُّونَ} "afraid" (15:52) .2 {لَا تَوْجَلْ} "do not be afraid" (15:53) .3 {وَجَلَّتْ} "are afraid" (23:60)
Yusuf Ali	Fear	.1 {لَا تَوْجَلْ} "fear not" (15:53) .2 {وَجَلَّتْ} "are filled with fear" (22:35) .3 {وَجَلَّتْ} "full of fear" (23:60)
	Tremor	.1 {وَجَلَّتْ} "feel a tremor" (8:2)
	Afraid	.1 {وَجَلُّونَ} "feel afraid" (15:52)

Table 10-2 presents the same data as Table 10-1. However, Table 10-2 is organised according to the translators, rather than the English lemma. Both tables highlight the variation in words used by the selected translators in translating words conveying a sense of 'fear' with the root *w-j-l*. Abdel-Haleem uses three translations (awe, afraid, tremble). Sarwar uses a different three words in his translation (fear, awe, afraid). Yusuf Ali also uses three words (fear, tremor, afraid), and Arberry uses two words quake, (afraid). Hilali and Khan use two words (fear, afraid), as does Irving (tremble, wary). Finally, Saheeh International uses only one word, *fear*, in translating words conveying a sense of 'fear' with the root *w-j-l*. This

shows the wide range of translations used in rendering the meanings of words conveying a sense of 'fear' with the root *w j l*, and highlights the urgent need to investigate the translators' accuracy and consistency.

Table 10-3 Arabic lemmas, their POS, derived forms and English translations

Arabic Lemma	POS	Derived Forms	English Translation	Verse Number
جَلَّ - <i>jall</i>	Verb	وَجَلَّتْ - <i>wajilat</i>	Quake Tremble with awe Fill with awe Feel a fear Filled with fear Feel wary Tremble. Become fearful Fearful Feel a tremor.	8:2 -22:35
جَلَا - <i>jala</i>	Noun	وَجِلُونَ - <i>Wajilūn</i>	Fearful. Feel wary Afraid Feel afraid	15:52
جَلَّةٌ - <i>jilah</i>	Adjective	وَجِلَةٌ - <i>Wajilah</i>	Quake Full of fear Fearful Tremble Feel wary lest Afraid	23:60

The first column in Table 10-3 highlights the Arabic lemmas and phrases in the ST and their transliterations. The second column shows the POS of the ST. The third column shows the derived form of the lemmas, and the English transliteration of each derived form. This is followed by the English translation of each derived form in the fourth column. Finally, the last (right-hand) column highlights the number of the Qur'anic verses where each derived form occurs.

10.3.1 'Fear' as the translation of words with the root و ج ل - *w j l*

The word *fear* is used 11 times in different forms as highlighted in Table 10-1 and Table 10-2. It is used five times by Saheeh International. In fact, all words involving the root و ج ل - *w j l* are translated as *fear* in the Saheeh International translation, or more precisely the word تَوَجَّلَ - *tawjal* in Q.15:53 is translated as *fear*, while وَجَلَّتْ - *wajilat* in Q.8:2 and Q.22:35, وَجِلُّونَ - *wajilūn* in Q.15:52, and وَجَلَّةٌ - *wajilah* in Q.23:60 are translated as *fearful*. Yusuf Ali agrees with the Saheeh International translation of the word تَوَجَّلَ - *tawjal* in Q.15:53 as *fear*. He translates وَجَلَّتْ - *wajilat* in Q.22:35 as “filled with fear”, and وَجَلَّةٌ - *wajilah* in Q.23:60 as “full of fear”. Hilali and Khan translate وَجَلَّتْ - *wajilat* in Q.8:2 as “feel fear” and agree with Yusuf Ali in translating وَجَلَّتْ - *wajilat* in Q.22:35 as “filled with fear”. Finally, Sarwar’s translation of وَجَلَّتْ - *wajilat* in Q.8:2 alligns with Hilali and Khan translation, using “feel fear”.

According to the analysis of *fear* previously presented in Section 4.3.1 the relevant definition to this study is “Be afraid of (someone or something) as likely to be dangerous, painful, or harmful”, which does not denote ‘disturbance’ or ‘unease’. Thus, translating words with the root و ج ل - *w j l* as *fear* is a case of inaccurate translation. Since it conveys only the connotative meaning (associative meaning) ‘fear’ without conveying the denotative meaning of words with the root و ج ل - *w j l*.

10.3.2 'Afraid' as the translation of words with the root و ج ل - *w j l*

In translating words with the root و ج ل - *w j l* *afraid* is used three times in translating the words وَجِلُّونَ - *wajilūn* in Q.15:52, وَجَلَّةٌ - *wajilah* in Q.23:60, and تَوَجَّلَ - *tawjal* in Q.15:53. Notably, Arberry, Abdel-Haleem, and Hilali and Khan agree on using *afraid* in translating the words وَجِلُّونَ - *wajilūn* in Q.15:52, and تَوَجَّلَ - *tawjal* in Q.15:53. Finally, Yusuf Ali translates وَجِلُّونَ - *wajilūn* in Q.15:52 as “feel afraid”. On the basis of the analysis of *afraid* previously presented in Section 4.3.2 we assert that *afraid* and *fear* are synonyms. Accordingly, *afraid* also presents a case of inaccurate translation of words conveying a sense of ‘fear’ with the root و ج ل - *w j l*.

10.3.3 'Wary' as the translation of words with the root و ج ل - *w j l*

Wary is used in translating words with the root و ج ل - *w j l* four times by Irving. He translates وَجَلَّتْ - *wajilat* in Q.8:2, وَجِلُّونَ - *wajilūn* in Q.15:52, تَوَجَّلَ - *tawjal* in Q.15:53, and وَجَلَّةٌ - *wajilah* in

Q.23:60 as “feel wary”. Lexico Online Dictionary defines *wary* as: “Adjective, Feeling or showing caution about possible dangers or problems”. Moreover, the Oxford Dictionary of English defines the adjective *wary* as: “Adjective (warier, wariest) feeling or showing caution about possible dangers or problems”. The definitions of the word *wary* suggests that wariness is a result of expecting a possible dangers or problems. The causal-type relationship between *wary* and ‘possible dangers or problems’ can be diagrammed as in Figure 10-2.

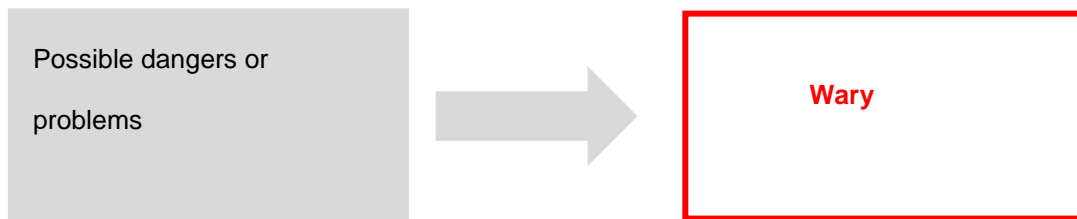


Figure 10-2 causative relationship of *wary*.

Since, the definition of *wary* involves caution, i.e., “feeling or showing caution” and *caution* and *fear* is a case of semantic overlapping as presented in Section 5.3.6. The words *wary* and *fear* are also a case of semantic overlapping. This can be diagrammed as in Figure 10-3.

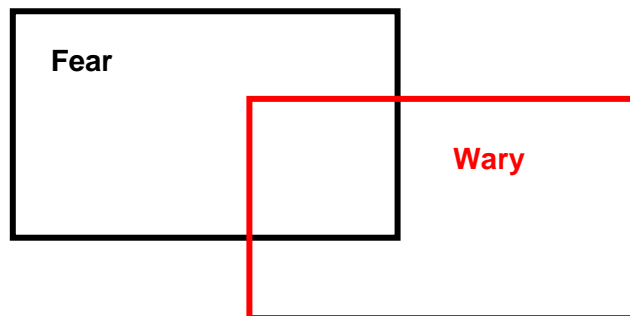


Figure 10-3 Denotative relationship between *fear*, and *wary*.

Nevertheless, *wary* does not involve ‘disturbance’ or ‘unease’. additionally it may or may not involve *fear* which is considered as a connotative meaning (associative meaning) of words with the root *wjl* - و ج ل. Due to this, *wary* as a translation of words conveying a sense of ‘fear’ with the root *wjl* - و ج ل is a case of inaccurate translation.

10.3.4 ‘Tremble’ as the translations of words with the root *wjl* - و ج ل

Tremble is one of the words used in translating words conveying a sense of ‘fear’ with the root و ج ل - *wj l* as presented in Table 10-1 and Table 10-2. It is used three times, once by Irving in translating وَجَلَّتْ - *wajilat* in Q.22:35, and twice by Abdel-Haleem in translating وَجَلَّتْ - *wajilah* in Q.23:60 and in translating وَجَلَّتْ - *wajilat* in Q.8:2 as “tremble with awe”. According to the analysis of *tremble* presented in Section 7.3.4, *tremble* and *tremble with awe* are semantically overlapping with *fear/afraid*. However, as stated in Section 7.3.4, this study adopts the sense “(of a person or part of the body) shake involuntarily, typically as a result of anxiety, excitement, or frailty” as the relevant sense to this study. As such *tremble* involves ‘anxiety’ and to assess the accuracy of using *tremble* as a translation of words with the root و ج ل - *wj l* we should analyse ‘anxiety’ too.

Accordingly, *anxious* was previously presented the analysis of *anxiety* in Section 4.3.9. The relevant sense of *anxiety* to this study is “A feeling of worry, nervousness, or unease about something with an uncertain outcome”. Evidently, *anxiety* involves unease, which is one of the denotative meanings of words with the root و ج ل - *wj l*. Thus, *tremble* is an accurate translation since it involves *unease* and may (but not necessarily) and may not involve fear.

10.3.5 ‘Quake’ as the translation of words with the root و ج ل - *wj l*

Quake is one of the English translations used in translating words with the root و ج ل - *wj l*. It is used three times, only by Arberry. He translates the word وَجَلَّتْ - *wajilat* in Q.8:2 and in Q.22:35 as “quake”, and translates وَجَلَّتْ - *wajilah* in Q.23:60 as ‘quaking’.

Lexico Online Dictionary defines ‘Quake’ as;

“Verb [no object] (of a person) shake or shudder with fear. NOUN 1 [usually in singular] An act of shaking or quaking”.

(Other senses are given in Lexico Online Dictionary, which do not relate to human beings and are not considered here because they are irrelevant to the current analysis).

According to the Oxford Dictionary of English, the verb form of *quake* is defined as; “1 (especially of the earth) shake or tremble, 2 (of a person) shake or shudder with fear”. The relevant to our analysis is “(of a person) shake or shudder with fear” since both definitions suggest that *quake* may (but not necessarily) and may not involve fear. Some cases of *quake* involve ‘fear’, and some cases of ‘quake’ do not involve ‘fear’. This is to say, *quaking* may happen for physical reasons such as illness, cold, or emotional reasons such as fear or anger. Accordingly, the relationship between *quake* and *fear/afraid* is a case of overlapping relationship. This can be diagrammed as in Figure 10-4.

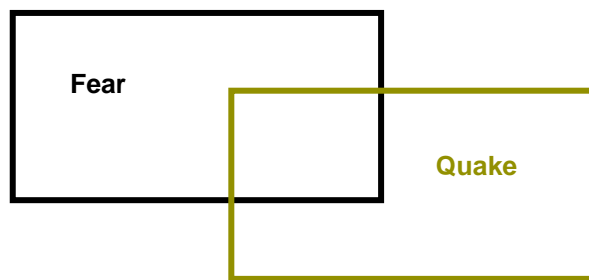


Figure 10-4 The denotative relationship between *fear/afraid* and *quake*.

Finally, *quake* does not denote ‘disturbance’ or ‘unease’ and it may (but not necessarily) may not involve *fear*. So, it is inaccurate translation of words conveying a sense of ‘fear’ with the root و ج ل - *wj l*.

10.3.6 ‘Awe’ as the translation of words with the root و ج ل - *wj l*

The word *awe* occurs in translating words with the root و ج ل - *wj l* twice by Abdel-Haleem and Sarwar. Sarwar translates the word وَجَلَّتْ - *wajilat* in Q.22:35 as “filled in awe”. However, the phrase “fill with awe” is used by Abdel-Haleem in translating وَجَلَّتْ - *wajilat* in Q.22:35. It is worth noting that Abdel-Haleem applies grammatical transposition in translating the past tense verb وَجَلَّتْ - *wajilat* into the present phrase “fill with awe”. It should be noted, that *fill/filled* are considered as empty verbs and will be treated as ‘hold’, ‘live’, ‘stand’, and ‘tremble’ when added to *awe* (cf. Section 7.3.3). In light of the analysis of *awe* which was previously presented in Section 4.3.10, we state that the relevant sense of *awe* to our analysis is “A feeling of reverential respect mixed with fear or wonder”. As such, *awe* does not necessarily involve

'disturbance' or 'unease', although it may, and similarly may not involve fear, which makes it a case of inaccurate translation of words conveying a sense of 'fear' with the root و ج ل - *w j l*.

10.3.7 'Tremor' as the translation of words with the root و ج ل - *w j l*

In translating words conveying a sense of 'fear' with the root و ج ل - *w j l* *tremor* is used only once by Yusuf Ali. He translates وَجَلَّتْ - *wajilat* in Q.8:2 as "feel a tremor". Since, *feel* is a basic word used to describe an experienced emotion there is no need to analyse it, and it will be considered as an empty verb and will be treated as *hold*, *live*, *stand*, and *tremble*, as well as *fill/filled* when added to *awe* (cf. Section 7.3.3 and Section 10.3.6).

According to Lexico Online Dictionary, *tremor* is defined as:

Noun 1 An involuntary quivering movement. 1.1 A tremble or quiver in a person's voice. 1.2 A sudden feeling of fear or excitement. Verb [no object] Undergo a tremor or tremors.

The Oxford Dictionary of English defines *tremor* as;

Noun 1 An involuntary quivering movement. 1.1 A tremble or quiver in a person's voice. 1.2 A sudden feeling of fear or excitement. Verb 1 [no object] undergo a tremor or tremors.

The relevant sense to our analysis is "A sudden feeling of fear or excitement" which both dictionaries agree upon. Accordingly, *tremor* may or may not involve fear or being afraid. Conversely, *fear/afraid* may or may not involve *tremor*. As such, the semantic relationship between *tremor* and *fear/afraid* is a case of semantic overlap which is presented in Figure 10-5.

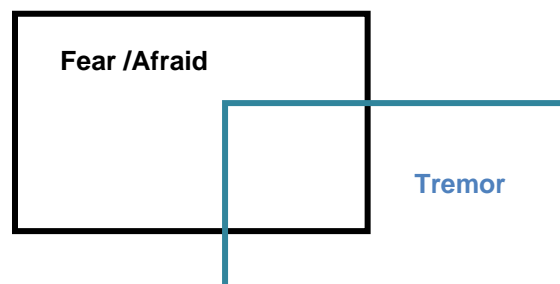


Figure 10-5 The denotative relationship between *fear/afraid* and *tremor*.

Finally, *tremor* does not convey ‘disturbance’ or ‘unease’ which are necessarily involved when experiencing وجل - *wajal* (and therefore words with the root ل و ج ل - *w j l*) as outlined earlier in Section 10.2. Due to this, using *tremor* or more precisely, “feel a tremor” as Yusuf Ali does in his translation of وَجَلَّتْ - *wajilat* in Q.8:2, is a case of inaccurate translation.

10.4 Summary analysis

In accordance with Al-Mustafawi’s definition of وجل - *wajal* (and therefore words with the root ل و ج ل - *w j l*) and Ibn Mandhur’s comments highlighted earlier on Section 10.2 وجل - *wajal* (and therefore words conveying a sense of ‘fear’ with the root ل و ج ل - *w j l*) necessarily involves ‘disturbance’ and ‘unease’ as well as an association with a light feeling of fear. Notably, Al-Mustafawi clearly identifies the meaning of وجل - *wajal* (and therefore words with the root ل و ج ل - *w j l*). He highlights the differences between وجل - *wajal* and خوف - *xawf*. However, the selected translators face some challenges in rendering the meaning of words conveying a sense of ‘fear’ with the root ل و ج ل - *w j l*. The following section presents some examples of inconsistency in translating words conveying a sense of ‘fear’ with the root ل و ج ل - *w j l*.

Abdul-Haleem translates وَجَلَّتْ - *wajilat* once as “tremble with awe”, and once as “fill with awe” as presented in Table 10-4 and

Table 10-5 below.

Table 10-4 Abdel-Haleem’s translation of the word وَجَلَّتْ - *wajilat* in Q.8:2.

Qur’anic verse	{ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ } (8:2)
Abdel-Haleem’s translation	true believers are those whose hearts tremble with awe when God is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord.

Table 10-5 Abdel-Haleem’s translation of the word وَجَلَّتْ - *wajilat* in Q.22:35.

Qur’anic verse	{ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّالِبِينَ عَلَىٰ مَا أَصَابَهُمُ الْمَقِيمَىٰ الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ } (22:35)
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Abdel-Haleem's translation	whose hearts fill with awe whenever God is mentioned, who endure whatever happens to them with patience, who keep up the prayer, who give to others out of Our provision to them.
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Additionally, Hilali and Khan translate وَجَلَّتْ - *wajilat* as “feel a fear” and “filled with fear”, see Table 10-6 and Table 10-7.

Table 10-6 Hilali and Khan's translation of the word وَجَلَّتْ - *wajilat* in Q.8:2.

Qur'anic verse	{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ} (8:2){
Hilali and Khan's translation	The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone).

Table 10-7 Hilali and Khan's translation of the word وَجَلَّتْ - *wajilat* in Q.22:35.

Qur'anic verse	{الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّالِبِينَ عَلَىٰ مَا أَصَابَهُمُ الْمَقِيبَىٰ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ} (22:35)
Hilali and Khan's translation	Whose hearts are filled with fear when Allah is mentioned; who patiently bear whatever may befall them (of calamities); and who perform AsSalat (Iqamat-as-Salat), and who spend (in Allahs Cause) out of what We have provided them.

Likewise, Irving shows inconsistency in translating وَجَلَّتْ - *wajilat*. He uses “feel wary”, and “tremble”, as Table 10-8 and Table 10-9 outline.

Table 10-8 Irving's translation of the word وَجَلَّتْ - *wajilat* in Q.8:2.

Qur'anic verse	{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ} (8:2)
Irving's translation	Believers are merely those whose hearts feel wary whenever God is mentioned and whose faith increases when His verses are recited to them. On their Lord do they rely.

Table 10-9 Irving's translation of the word وَجَلَّتْ - *wajilat* in Q.22:35.

Qur'anic verse	{الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّالِبِينَ عَلَىٰ مَا أَصَابَهُمُ الْمَقِيبَىٰ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ} (22:35)
Irving's translation	whose hearts tremble whenever God is mentioned and are patient with anything that may happen to them, and those who keep up prayer and spend something out of whatever We have provided them with.

Sarwar uses “begin to feel fear”, and “filled with awe” in translating وَجَلَّتْ - *wajilat* as presented in Table 10-10 and Table 10-11.

Table 10-10 Sarwar's translation of the word وَجَلَّتْ - wajilat in Q.8:2.

Qur'anic verse	{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ} (8:2)
Sarwar's translation	When God is mentioned, the true believers begin to feel fear of Him in their hearts and when His revelations are recited to them their faith strengthens. In God alone do they trust.

Table 10-11 Sarwar's translation of the word وَجَلَّتْ - wajilat in Q.22:35.

Qur'anic verse	{الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّالِحِينَ عَلَىٰ مَا آصَابَهُمُ الْمُتَقِيْمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ} (22:35)
Sarwar's translation	Those whose hearts are filled with awe on hearing about God, who exercise patience in hardships, who are steadfast in prayer, and who spend their property for the cause of God.

Finally, Yusuf Ali translates وَجَلَّتْ - wajilat once as “are filled with fear” and once as “feel a tremor” as Table 10-12 and Table 10-13 show.

Table 10-12 Yusuf Ali's translation of the word وَجَلَّتْ - wajilat in Q.8:2.

Qur'anic verse	{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ} (8:2)
Yusuf Ali's translation	For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.

Table 10-13 Yusuf Ali's translation of the word وَجَلَّتْ - wajilat in Q.22:35.

Qur'anic verse	{الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَالصَّالِحِينَ عَلَىٰ مَا آصَابَهُمُ الْمُتَقِيْمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ} (22:35)
Yusuf Ali's translation	To those whose hearts when Allah is mentioned, are filled with fear , who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.

Finally, in translating words conveying a sense of ‘fear’ with the root و ج ل - w j l / the selected translators use seven translations in their renditions. However, only two translations, *tremble* and *quake*, are considered to be denotatively accurate as they possess meanings that denote ‘disturbance’ and ‘unease’ associated with a light feeling of fear – the Arabic meaning of words with the root و ج ل - w j l. The selected translators also employ *fear*, *afraid*, *wary*, *awe*, and *tremor*, which are denotatively inaccurate as highlighted in Sections 10.3.1, 10.3.2, 10.3.3, 10.3.6, and 10.3.7.

10.5 Conclusion

This chapter highlighted the significance of words conveying a sense of 'fear' with the root و ج ل - *w j l*, illuminating the semantic features of these words based on the work of Arabic linguists. The chapter revealed that the translation of such words is a challenging task, the selected translators using different terms in their translation. Inconsistencies in translation highlighted the complexity of translating words conveying a sense of fear with the root و ج ل - *w j l*. For example, Hilali and Khan translated وَجَلَّتْ - *wajilat* as "feel a fear" and "filled with fear", while Abdul-Haleem opted for "tremble with awe" and "fill with awe". Similarly, Irving used "feel wary", and "tremble", and Sarwar used "begin to feel fear" and "filled with awe". The analysis revealed that the selected translators employed seven English words in their renditions. However, only *tremble* and *quake* can be considered denotatively accurate translations.

Chapter 11 Experiencer and agent/source semantic analysis

11.1 Introduction

This chapter aims to highlight the experiencer and agent/source referents of occurrences of words with the Arabic roots $x w f$ - خ و ف, $x š y$ - خ ش ي, and $r h b$ - ر ه ب in the Holy Qur'an. What is meant by *experiencer* here is "the entity that has the feeling, perception or state described by the verb" (Yule, 2006, p.287). *Agent* means "the one who performs the action of the verb in an event" (Yule, 2006, p.282), and *source* "the semantic role of the noun phrase identifying where an entity moves from" (Yule, 2006, p.294), either literally, or in our case, metaphorically (Rissman and Majid, 2019). Accordingly, the entity (person, etc.) which does the fearing is the experiencer, while the entity which causes the fear is the agent (if it is an animate entity, e.g. God or a person), or a source (if it is an inanimate entity, e.g. an earthquake, storm, sudden movement). The rationale for choosing the three roots, $x w f$ - خ و ف, $x š y$ - خ ش ي, and $r h b$ - ر ه ب in this chapter is that they are found most frequently in the selected data. Due to time and space limitations, it is not possible to statistically analyse all selected roots in this study. This chapter introduces the experiencers and agents/sources for all the derived forms and their occurrences in the Holy Qur'an based on a consultation of Qur'anic exegeses as well as the translations of words conveying a sense of 'fear' with the roots $x w f$ - خ و ف, $x š y$ - خ ش ي, and $r h b$ - ر ه ب.

11.2 Experiencers and agents/sources in the source text

The following analysis uses the semantic categories proposed in the *Longman Lexicon of Contemporary English* (McArthur, 1981), which lists words with relevant meanings under 14 main semantic categories, with sub-categories and sub-sub-categories. It categorises 15,000 items and offers some definitions and examples to illustrate the differences and similarities between words. The definitions in McArthur's lexicon are based on the *Longman Dictionary of Contemporary English*. Since the analysis in this chapter focuses on analysing the experiencers and agents/sources of words with the roots $x w f$ - خ و ف, $x š y$ - خ ش ي, and $r h b$ - ر ه ب, McArthur's lexicon is useful due to the coherent sets of semantic fields it proposes.

The analysis shows that words conveying a sense of 'fear' with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* in the selected data relate to 23 different experiencers and agents/sources.

11.2.1 Agent/source in relation to the translation of 'fear' words

The semantic analysis shows that *Allah* occurs as an agent 26 times in relation to words conveying a sense of 'fear', i.e. that agent (i.e. what is being feared) is Allah. The pie chart below in Figure 11-1 shows the frequency of English words used in translating words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' in relation to the agent Allah.

According to McArthur's semantic classification, *Allah* is categorised under the *People and the family, religion and beliefs, God, Christ, etc.* and given the tag [C326] (McArthur, 1981, p.156).

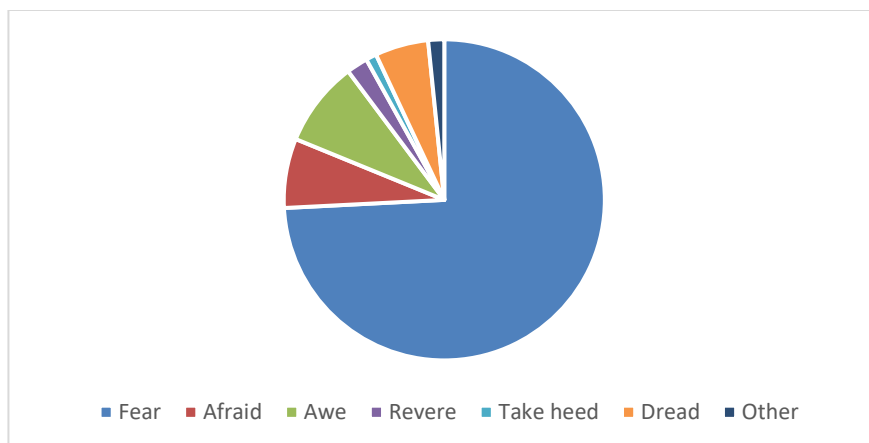


Figure 11-1 Frequencies of translations of words with an agent (agent/source) *Allah*.

The second most common agent/source in relation to words conveying a sense of 'fear' is the source *Allah's punishment*, which occurs 10 times in the data analysis. The pie chart in Figure 11-2 highlights the frequency of the English words used in translating words whose source is Allah's punishment. McArthur lists the word *punishment* under the main category *People and the Family*, then the sub-categories *courts of law, and punishing and fining* and gives it the tag [C256] (McArthur, 1981, p.130). Since, *punishment* is the key word in this phrase, *Allah's*

punishment belongs to the same category as this. It also bears a close relation to the agent *Allah*, analysed immediately above.

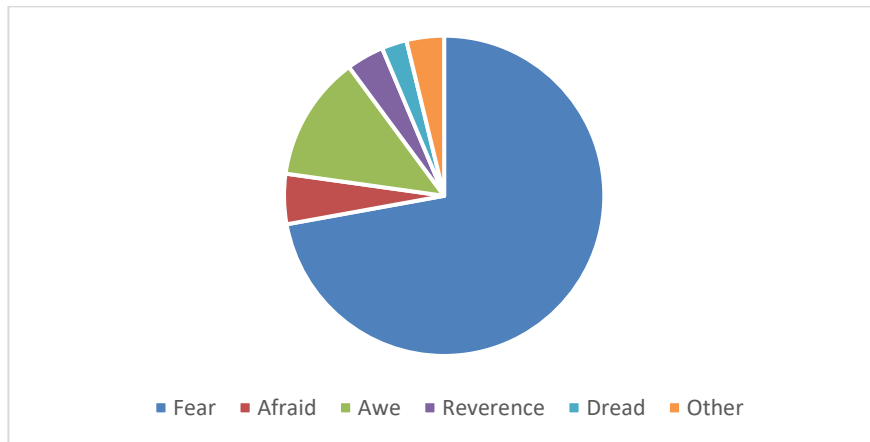


Figure 11-2 Frequencies of the translations of words with a source (agent/source) *Allah's punishment*.

The third most common agent/source, which occurs six times in the data analysis, is the agent *people*. McArthur categorises *people* under the categories *People and the family, people, and people generally*, with the tag [C1] (McArthur, 1981, p.79), *People and the family, social organization in groups and places, and people and populations*, with the tag [C70] (McArthur, 1981, p.96), and *People and the family, social organization in groups and places, and the people* with the tag [C71] (McArthur, 1981, p.97).

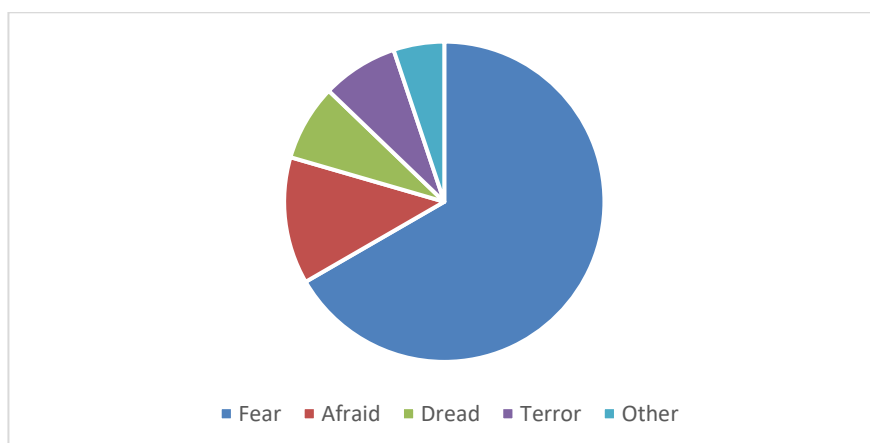


Figure 11-3 Frequencies of the translations of words with an agent (agent/source) *people*.

The fourth most common agent/source is the source *Judgment Day*, which occurs five times. The pie chart in Figure 11-4 shows the frequency of the English translations used in translating

words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' in relation to the source Judgment Day. It shows in particular that the word *fear* constitutes 82% of these translations. It is worth noting that, *Judgment Day* is not listed in McArthur's categories.

However, *Judgment Day* can be related in a general sense to two categories in McArthur's lexicon. First, *judgment*, which falls under the following categories: *Thoughts and communication, language and grammar, judging, analysing, and criticizing*, and is tagged [G13]. Second, *heaven and hell*, which fall under the following categories *People and the family, religion and beliefs, heaven and hell*, and are tagged [C325].

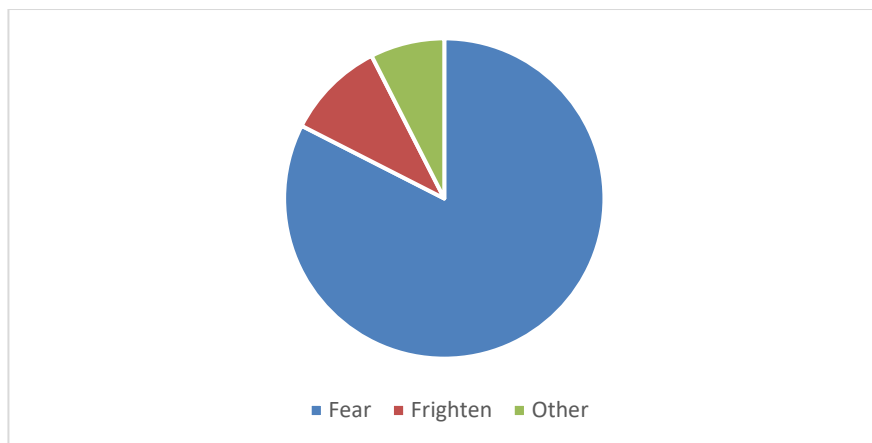


Figure 11-4 Frequencies of the translations of words a source (agent/source) *Judgment Day*.

The fifth most common agent/source is the agent is unbeliever. The pie chart in Figure 11-5 shows the frequencies of English translations used in translating words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' in relation to the agent *unbeliever*. According to McArthur the word *unbeliever* is categorised under the *People and the family* main category, and then the sub-categories *Religion and beliefs, and persons believing or not believing in religion*, and is tagged [C331] (McArthur, 1981, p.157).

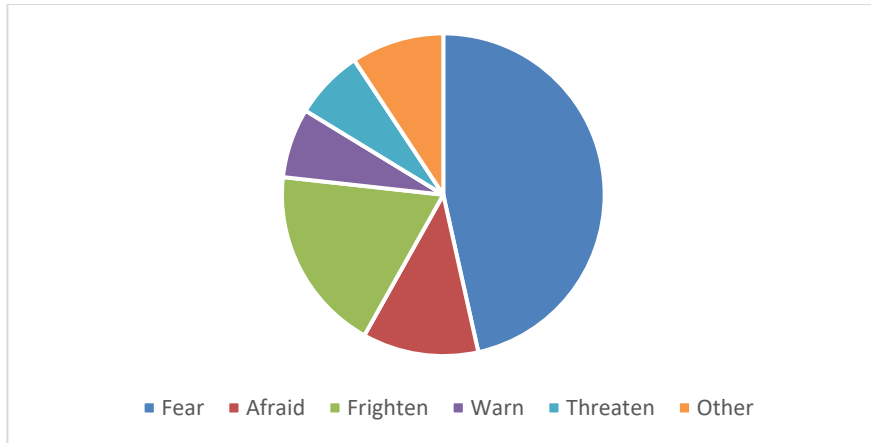


Figure 11-5 Frequencies of the translations of words with an agent (agent/source) *unbeliever*.

The sixth most common agent/source is the agent *enemy*, which, like *unbeliever* occurs four times as the agent of *fear*. The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of ‘fear’ in relation to the agent *enemy* are presented in Figure 11-6. According to McArthur *enemy* is categorised under the main category *People and the Family*, the sub-categories *Friendship and Enmity*, *People who are not friends*, and is tagged [C41] (McArthur, 1981, p.91).

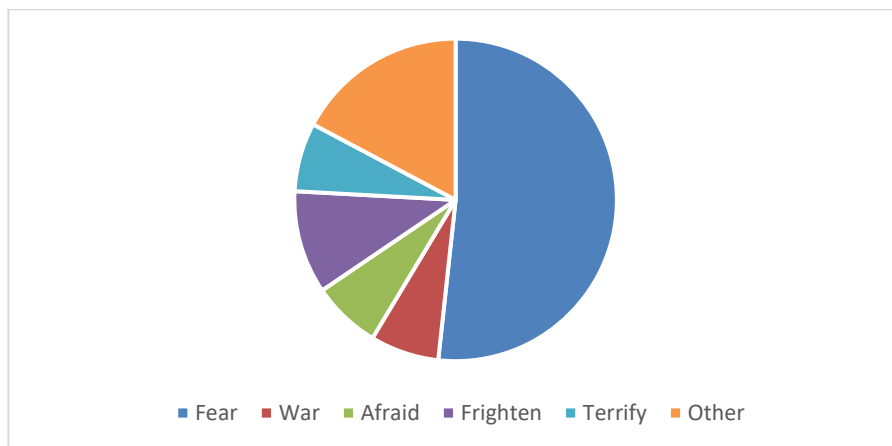


Figure 11-6 Frequencies of the Translations of words with an agent (agent/source) *enemy*.

The seventh most common agent/source is the agent *Pharaoh*. It occurs in this analysis three times. *Pharaoh* is not listed in the Longman Lexicon of Contemporary English (McArthur, 1981). However, *Pharaoh* is defined on Lexico Online Dictionary as, “1. a title of an ancient Egyptian king, and 2. Any person who uses power or authority to oppress others; tyrant.” *Pharaoh* can, accordingly, be categorised under the main category *People and the family*, the

sub-categories *government, kings, and emperors*, and can thus be tagged [C96] (McArthur, 1981, p.104). The pie chart in Figure 11-7 presents the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' whose agent is *Pharaoh*.

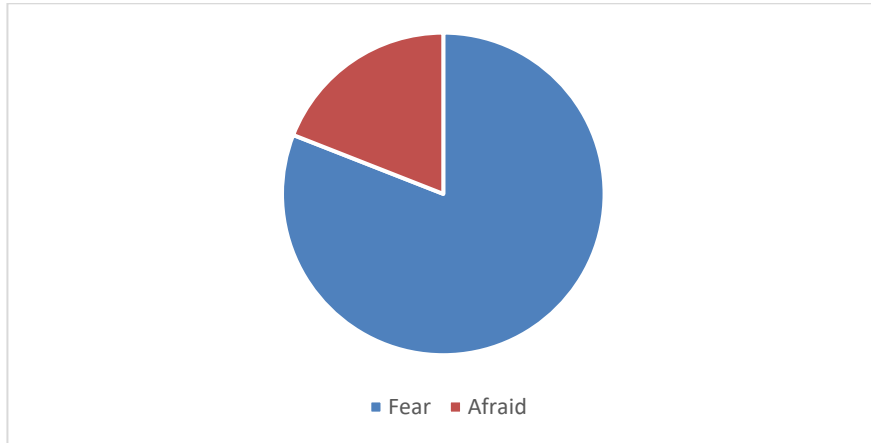


Figure 11-7 Frequencies of the translations of words with an agent (agent/source) *Pharaoh*.

The source *poverty* is the eighth most common agent/source. This is listed by McArthur under the main category *Numbers, Measurement, Money, and Commerce, numbers and quantities and having little or no money* and tagged [J121]. The semantic relationship between *poverty* and *fear* is a causal-type relationship; a person may feel fear because of poverty. The following pie chart in Figure 11-8 shows the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the source *poverty*.

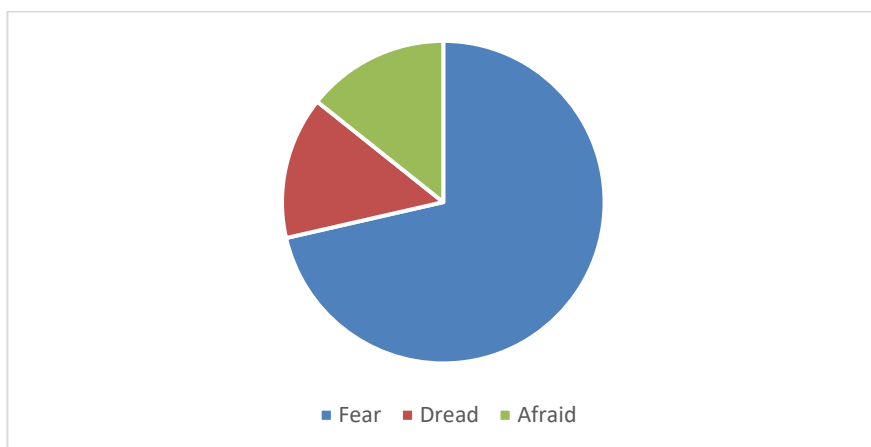


Figure 11-8 Frequencies of the translations of words with a source (agent/ source) *poverty*.

The ninth most common semantic agent/source of fear words is the source *idols*. This occurs twice in the analysis. *Idols* is presented in Longman Lexicon of Contemporary English under the main category *People and the Family*, the sub-categories *religion and beliefs*, *Gods*, and is tagged [C322] (McArthur, 1981, p.154). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with *idols* as their source is shown in the pie chart in Figure 11-9.

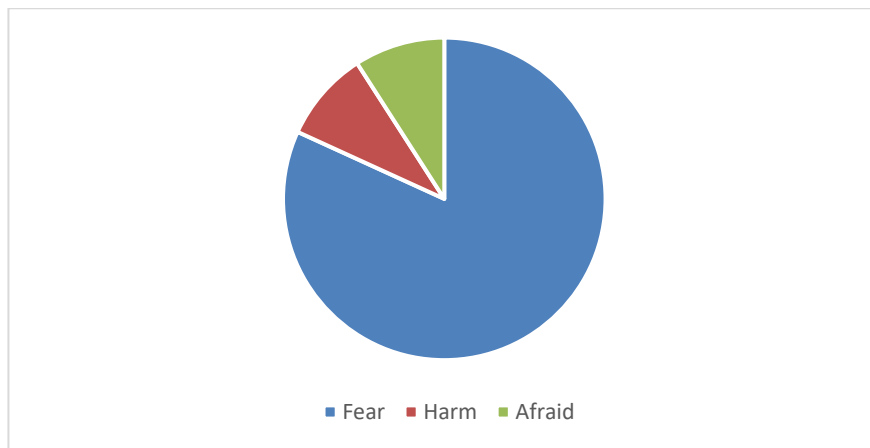


Figure 11-9 Frequencies of the translations of words with a source (agent/source) *idols*.

The tenth most common agent/source is the source *Moses's stick*. This occurs in this analysis twice. *Moses's stick* as a complete phrase is not found in Longman Lexicon of Contemporary English. However, Lexico Online Dictionary defines *Moses* as: "1. The Hebrew Prophet who led the Israelites out of Egypt and delivered the Law during their years of wandering in the wilderness. 2. A male given name." Accordingly, *Moses* fits under the main category *People and the Family*, the sub-categories *religion and beliefs*, *major religions a name of a prophet* and is tagged [C327] (McArthur, 1981, p.156). It also fits under *People and the Family*, *religion and beliefs*, and *religious persons*, and can therefore also be tagged [C434] (McArthur, 1981, p.162). Moreover, *stick* is found in Longman Lexicon of Contemporary English under the main category *Substances, materials, objects, and equipment*, the sub-categories *objects generally*, and *poles and shafts* (McArthur, 1981, p.391), and is tagged [H42], and *Substances, materials, objects, and equipment, weapons, and sticks and clubs*, being tagged as [H233] (McArthur, 1981, p.424). The frequencies of English translations of words with the

roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with the source *Moses's stick* are presented in the pie chart in Figure 11-10.

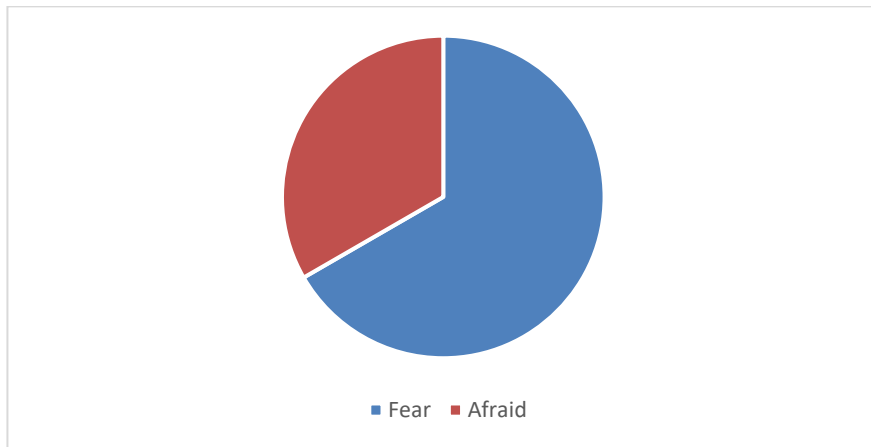


Figure 11-10 Frequencies of the translations of words with the source (agent/source) *Moses's stick*.

Finally, the following agents/sources occur only once in the analysis: *fire, war, Muslims, rulers, Prophet Muhammad* (PBUH), *death, Satan's followers, Ibrahim's guests, boy, snake, act of adultery, recession, and drowning*.

Fire, in the sense of 'hell', is presented by McArthur under the main category *People and the Family*, the sub-categories *religion and beliefs, heaven and hell*, and is tagged [C325] (McArthur, 1981, p.155). The frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with *fire* as their source are presented in the pie chart in Figure 11-11.

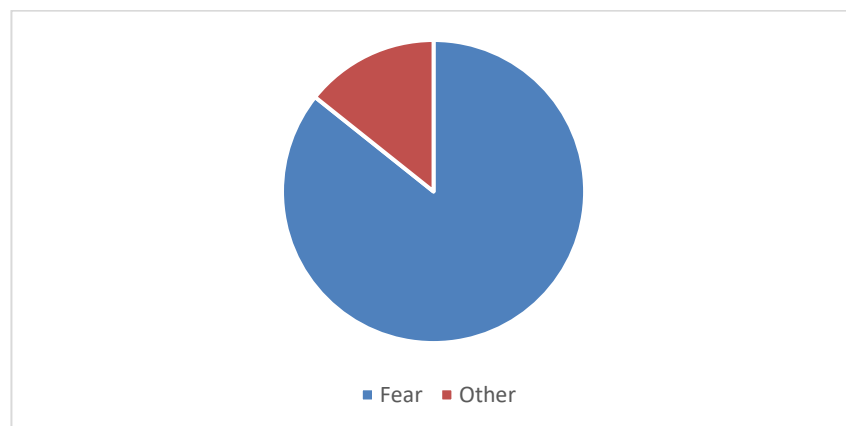


Figure 11-11 Frequencies of the translations of words with the source (agent/source) *fire*.

War is categorised by McArthur under the main category *People and the Family*, the sub-categories *warfare, defence, and the army, fighting, war, and peace*, and is tagged [C270] (McArthur, 1981, p.142). The pie chart in Figure 11-12 shows that all words with the roots *خ* - *w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* with a sense of 'fear' with the source (agent/source).

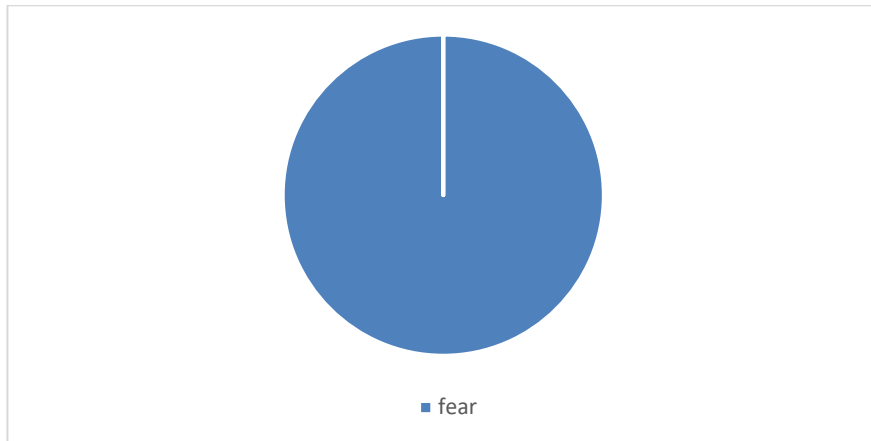


Figure 11-12 Frequencies of the translations of words with a source (agent/source) *war*.

The agent *Muslims* is categorised by McArthur under the main category *People and the Family*, the sub-categories *religion and beliefs, and persons belonging to the major religions*, and is tagged [C329] (McArthur, 1981, p.157). *Fear* is the only word used word in translating words with the roots *خ* - *w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with *Muslims* as their agent (agent/source), as presented in the pie chart in Figure 11-13.

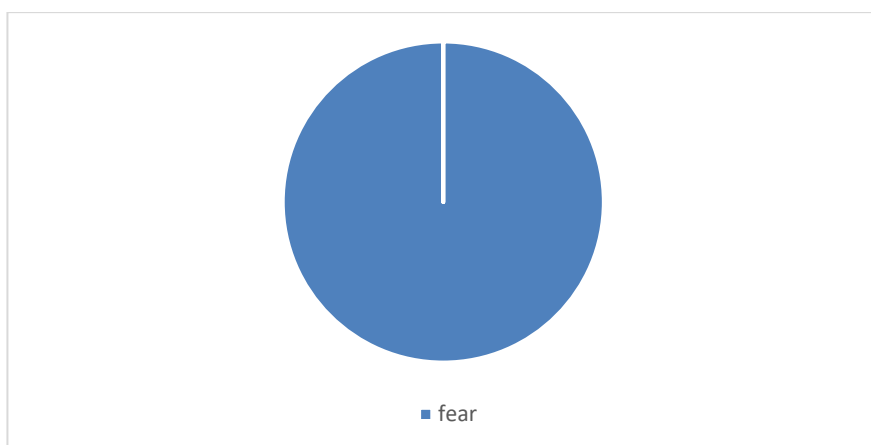


Figure 11-13 Frequencies of the translations of words with an agent (agent/source) *Muslims*.

The agent/source *rulers* is categorised by McArthur under the main category *People and the Family*, the sub-categories *government, and kings and emperors*, and is tagged [C96]

(McArthur, 1981, p.104). The pie chart in Figure 11-14 shows the frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with the agent (agent/source) *rulers*.

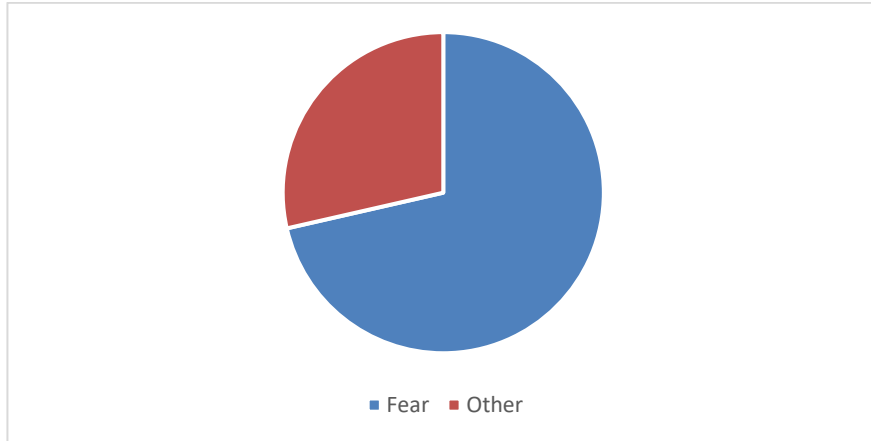


Figure 11-14 Frequencies of the translations of words an agent (agent/source) *rulers*.

McArthur categorises *Prophet Muhammad* (PBUH) under the main category *People and the Family*, the sub-categories *religion and beliefs and major religions*, and tags this [C327] (McArthur, 1981, p.156). The frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with *Prophet Muhammad* as their agent (agent/source) are presented in the pie chart in Figure 11-15.

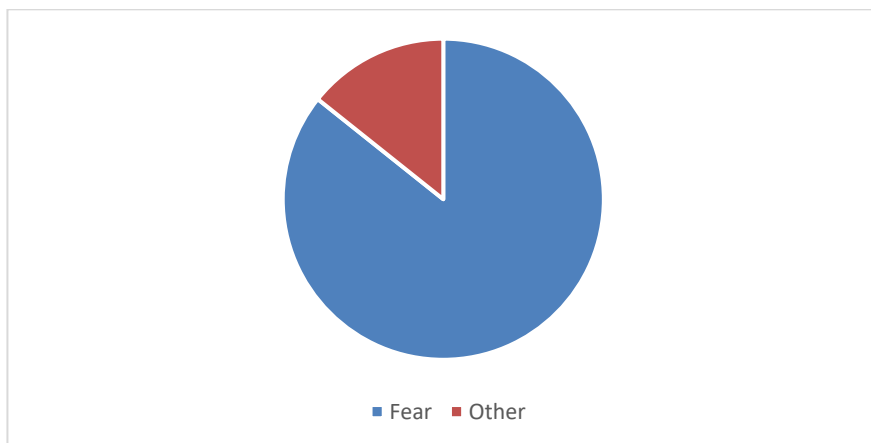


Figure 11-15 Frequencies of the translations of words with an agent (agent/source) *Prophet Muhammad* (PBUH).

The agent/source *death* is categorised by McArthur under the main category *Life and Living Things*, the sub-category *Life and Death*, and is tagged [A4] (McArthur, 1981, p.2). The pie chart in Figure 11-16 shows the frequencies of English translations of words with the roots *خ*

ف و ف - *x w f*, ي ش ي - *x š y*, and ر ه ب - *r h b* conveying a sense of 'fear' with the source (agent/source) *death*.

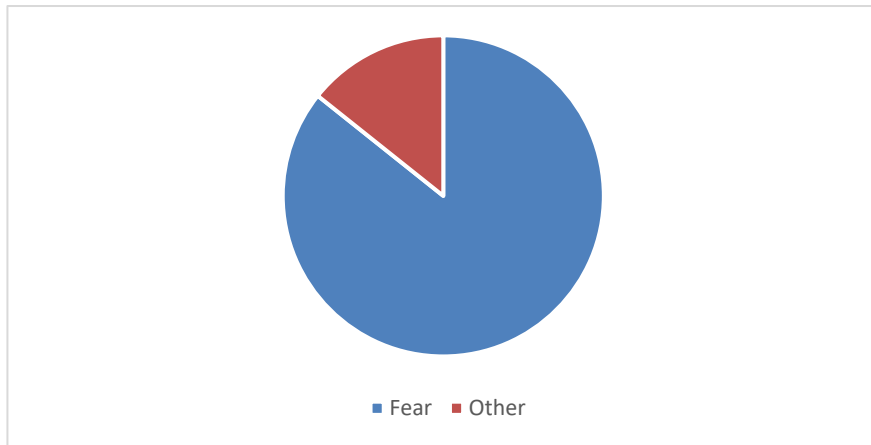


Figure 11-16 Frequencies of the translations of words with the source (agent/source) *death*.

The agent/source *Satan's followers* is not listed as a phrase in the Longman Lexicon of Contemporary English (1981). However, McArthur lists the word *devil* under the main category *People and the Family*, the sub-categories *religion and beliefs*, and *angels, spirits, and devils* and tags it [C323] (McArthur, 1981, p.155). *Followers* is not listed on McArthur's lexicon either. However, near-synonymous word *adherent* is presented under the main category *People and the Family*, the sub-categories *religion and beliefs*, and *persons believing or not believing in religion* and is given the tag [C329] (McArthur, 1981, p.157). The frequencies of English translations of words with the roots ف و ف - *x w f*, ي ش ي - *x š y*, and ر ه ب - *r h b* conveying a sense of 'fear' with the agent (agent/source) *Satan's followers* are presented in the pie chart in Figure 11-17.

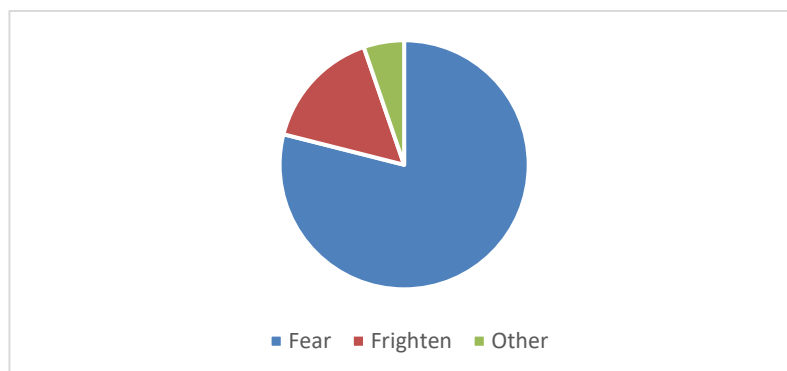


Figure 11-17 Frequencies of the translations of words with the agent (agent/source) *Satan's followers*.

According to the consulted Qur'anic exegesis, the agent/source *Ibrahim's guests* is what the word "خيفة" refers to in the Qur'anic verse 51:28. This fits under *People and the family*, the sub-categories *religion and beliefs, and angels, spirits, and devils* and is tagged as [C323] (McArthur, 1981, p.7154). The pie chart in Figure 11-18 shows the of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the agent (agent/source) *Ibrahim's guests*.

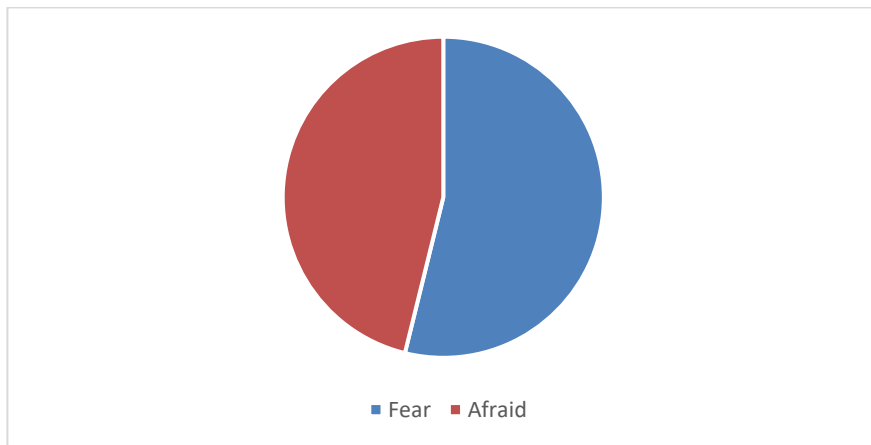


Figure 11-18 Frequencies of the translations of words with the agent (agent/source) *Ibrahim's guests*.

Boy fits under the main category *People and the Family*, the sub-categories *people, and people generally* and is tagged as [C2] (McArthur, 1981, p.79). The pie chart in Figure 11-19 shows the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the agent (agent/source) *boy*.

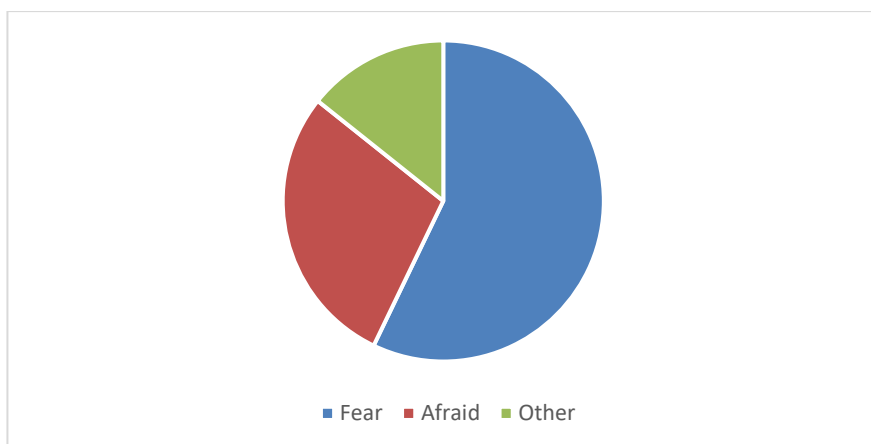


Figure 11-19 Frequencies of the translations of words with the agent (agent/source) *boy*.

The source *snake* is categorised by McArthur under the main category *Life and Living things*, the sub-categories *reptiles and amphibians and snakes*, and is tagged [A90] (McArthur, 1981, p.21). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the source (agent/source) *snake* are presented in the pie chart in Figure 11-20.

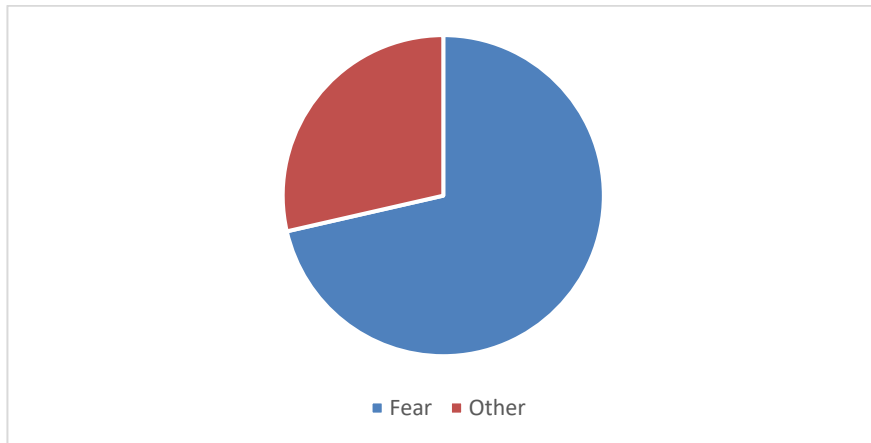


Figure 11-20 Frequencies of the translations of words with the source (agent/source) *snake*.

The source *act of adultery* can be considered as conveying a causal-type relationship with fear, *act of adultery* being a cause while the effect of committing an act of adultery is fear of the consequences. McArthur categorises *adultery* under the main category *People and the Family*, the sub-categories *courting, sex and marriage, and relating to marriage*, and tagged [C30] (McArthur, 1981, p.89). The pie chart in Figure 11-21 shows the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the source (agent/source) *act of adultery*.

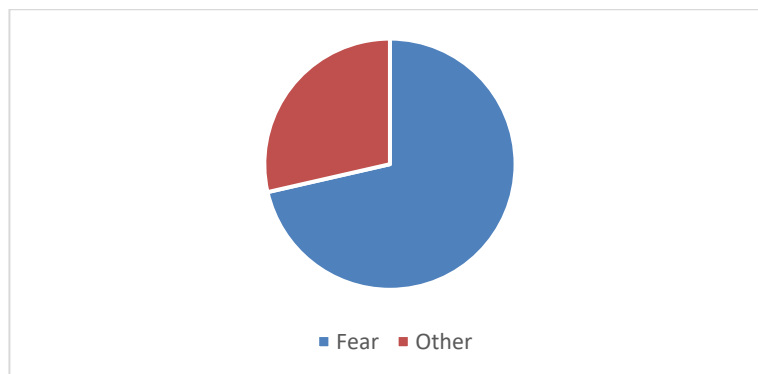


Figure 11-21 Frequencies of the translations of words with the source (agent/source) *act of adultery*.

Finally, the sources *recession* and *drowning* can be considered as standing in a causal-type relationship to *fear*; both a recession and drowning can give rise to fear. *Recession* is given under the categories *Numbers, measurement, money, and commerce*, the sub-categories *money, inflation, etc.* and is tagged [J93]. *Drown* (which can be taken to be the same in general semantic terms as *drowning* is given under the categories *Space and Time*, the sub-categories, *the universe, not drying; becoming wet, etc.* and is tagged [L62]. The pie chart in Figure 11-22 shows the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the source (agent/source) *recession*. This is followed by the pie chart in Figure 11-23, which presents the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the source (agent/source) *drowning*.

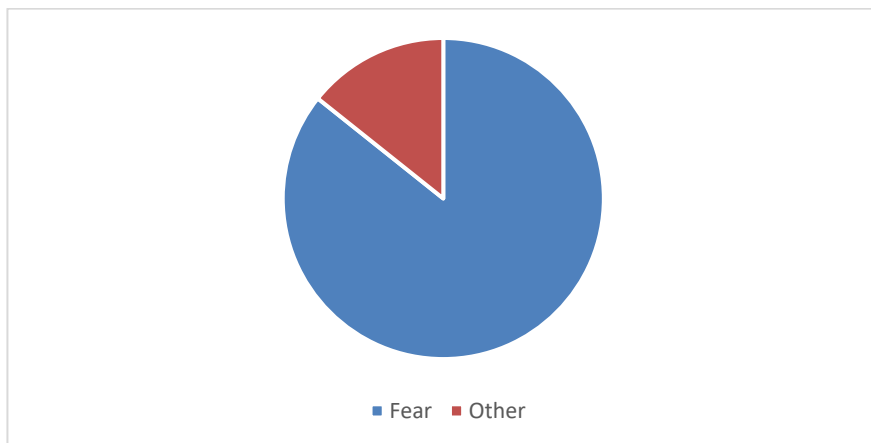


Figure 11-22 Frequencies of the translations of words with the source (agent/source) *recession*.

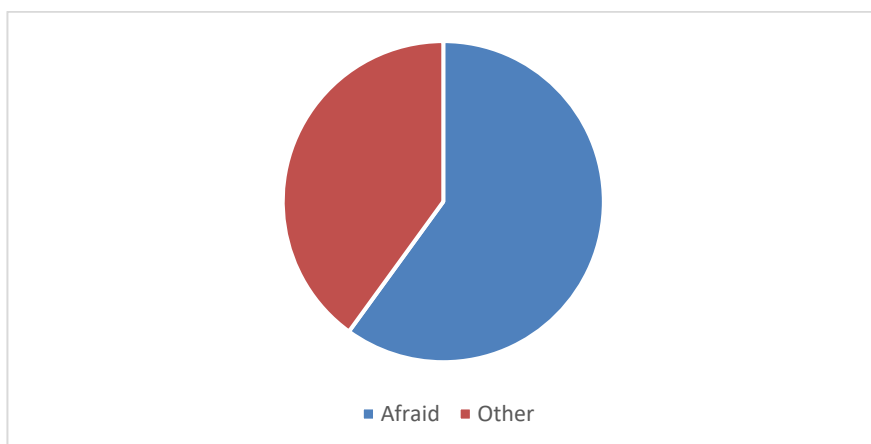


Figure 11-23 Frequencies of the translations of words with the source (agent/source) *drowning*.

The previous analysis offers insight into the semantic roles found in the data. It shows that the semantic role of what is feared in the selected data can be an agent or a source. The analysis identifies 12 sources and 11 agents. The sources in the data are categorised under six semantic fields. The main category *People and the Family* covers six sources, i.e. *Allah's punishment, Idols, Moses, Fire, War, and An act of adultery*. The main category *Numbers, Measurement, Money, and Commerce* covers two sources: *Poverty and Recession*. The main category *Life and Living Things* covers two sources: *Death, and Snake*. The following main categories cover only one source each: *Space and time* which covers the source *Drowning*; *Thoughts and communication* which covers the source *Judgment Day*, and *Substances, materials, objects, and equipment* which covers the source *Stick*. The pie chart in Figure 11-24 shows the percentages for different semantic field categories which cover sources found in the data analysis.

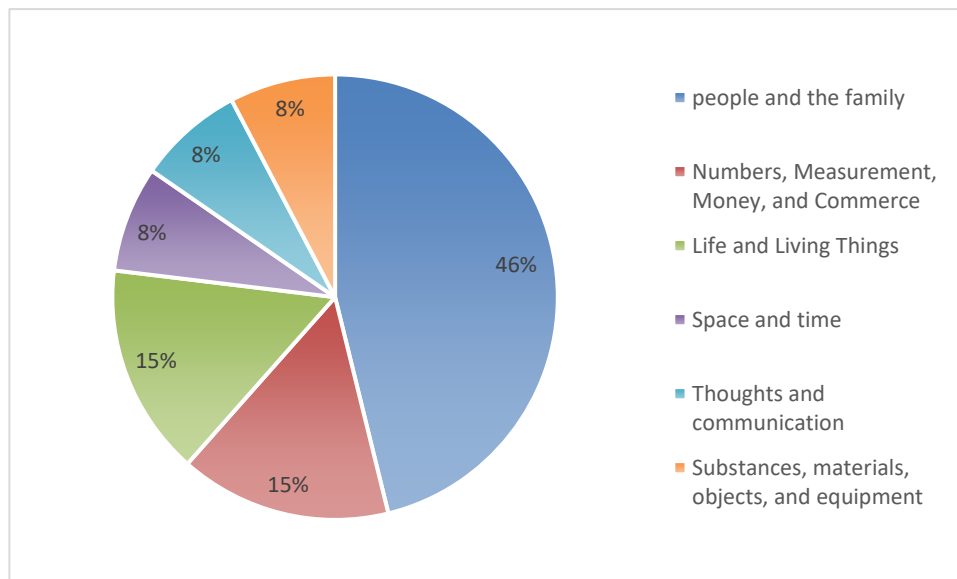


Figure 11-24 Semantic field categories which cover different sources.

By contrast, all the agent elements in the data analysis are categorised under one semantic field *People and the family*, as illustrated in the pie chart in Figure 11-25.

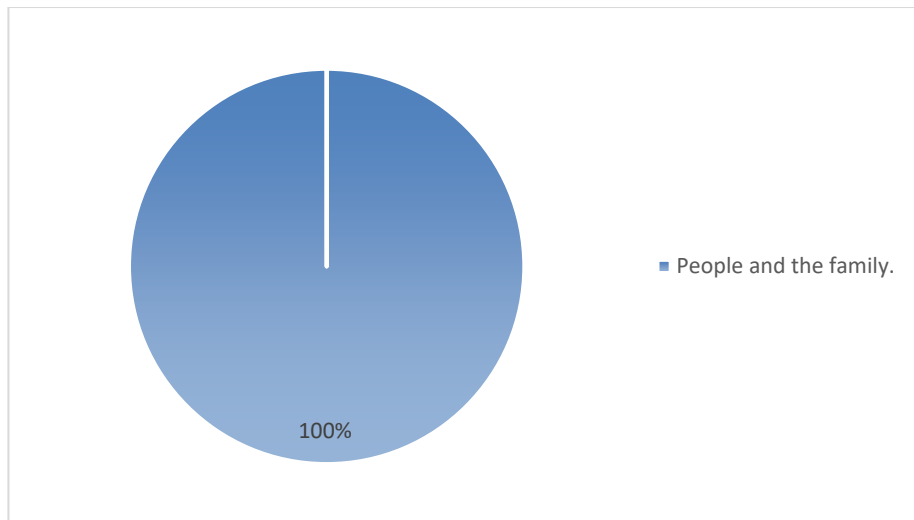


Figure 11-25 Semantic field categories which cover agents.

11.2.2 Experiencer in relation to the translation of 'fear' words

Muslims is the most common experiencer term according to the data analysis, occurring 30 times. McArthur's category of *Muslims* is presented above in Section 11.2.1. The pie chart in Figure 11-26 shows the frequencies of English translations of words with the roots خ و ف – $x w f$, خ ش ي – $x š y$, and ر ه ب – $r h b$ conveying a sense of 'fear' with the experiencer *Muslims*.

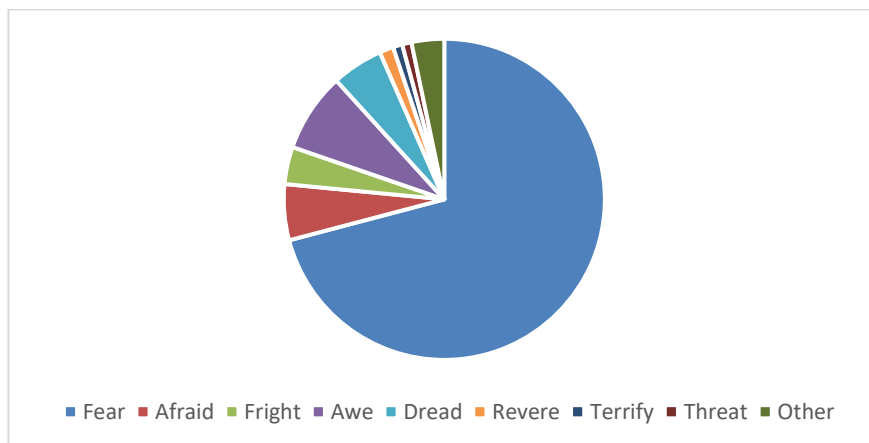


Figure 11-26 Frequencies of the Translations of Words with the experiencer *Muslims*.

The second common subject experiencer in the data analysis is *hypocrites*, occurring seven times. McArthur does not categorise *hypocrites* in the Longman Lexicon of Contemporary English. However, *hypocrite* is defined according to Lexico Online Dictionary as:

a person who pretends to have virtues, moral or religious beliefs, principles, etc., that he or she does not actually possess, especially a person whose actions belie stated beliefs.

a person who feigns some desirable or publicly approved attitude, especially one whose private life, opinions, or statements belie his or her public statements.

Accordingly, this definition states that *hypocrite* is a type of personality, or a behaviour people may have so the key word in this is *people*. According to this *hypocrites* fits under McArthur's category *People and the family, people, and people generally*, with the tag [C1] (McArthur, 1981, p.79). The following pie chart in Figure 11-27 presents the frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with the experiencer *hypocrites*.

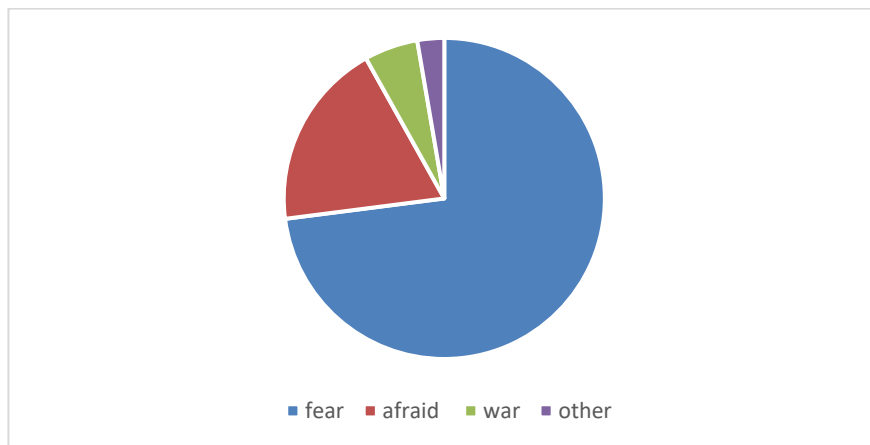


Figure 11-27 Frequencies of the Translations of Words with the experiencer *hypocrites*.

The experiencer *Prophet Mohammed* (PBUH) is the third most common one in the data analysis, occurring six times. McArthur's categorisation of the *Prophet Mohammed* (PBUH) is presented in Section 11.2.1. The frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of 'fear' with the experiencer *Prophet Mohammed* (PBUH) are presented in Figure 11-28.

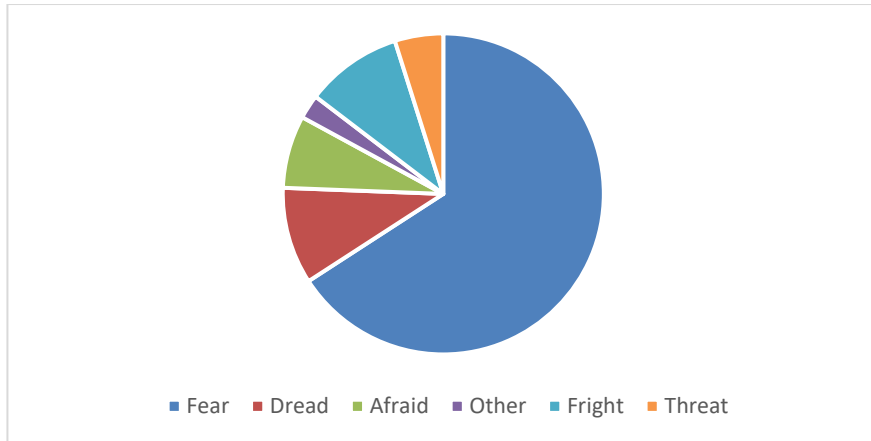


Figure 11-28 Frequencies of the Translations of Words with the experienter *Prophet Mohammed (PBUH)*.

The experienter *Moses (PBUH)* occurs four times in the data. The pie chart in Figure 11-29 shows the frequencies of English translations of words with the roots $x w f$ - $x \text{ ش ي}$, $x \text{ ش ي}$ - $x \text{ ش ي}$, and $r h b$ conveying a sense of 'fear' with the experienter *Moses (PBUH)*. The categorisation of *Moses (PBUH)* is presented in Section 11.2.1.

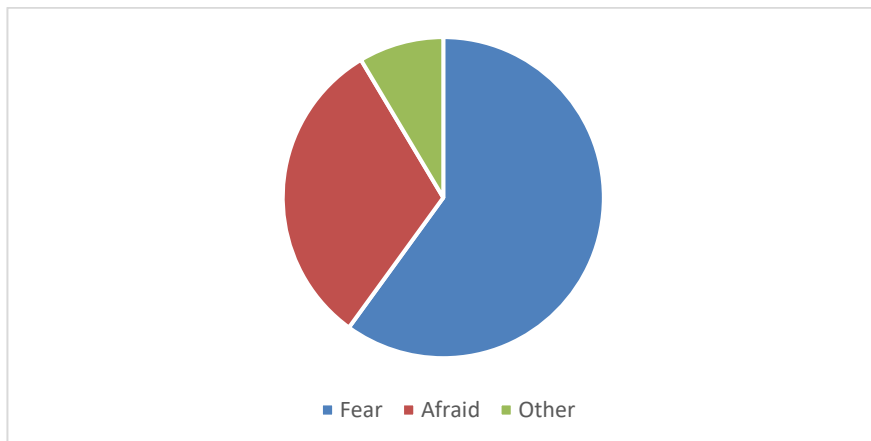


Figure 11-29 Frequencies of the Translations of Words with the experienter *Moses (PBUH)*.

The experiencers *Ibrahim (PBUH)*, *people*, *unbeliever*, and *Hud (PBUH)* occur twice each. The frequencies of English translations of words with the roots $x w f$ - $x \text{ ش ي}$, $x \text{ ش ي}$ - $x \text{ ش ي}$, and $r h b$ conveying a sense of 'fear' with the experienter *Ibrahim (PBUH)* are presented in the pie chart in Figure 11-30. *Ibrahim* is a proper name referring to the Prophet Ibrahim (PBUH). McArthur does not present *Ibrahim (PBUH)* in his Lexicon. However, *Abraham* (i.e. the Prophet Ibrahim PBUH) is defined in the Lexico Online Dictionary as:

The first of the great Biblical patriarchs, father of Isaac, and traditional founder of the ancient Hebrew nation: considered by Muslims an ancestor of the Arab peoples through his son Ishmael.

Ibrahim (PBUH) can be categorised under the main category *People and the Family*, the sub-categories *religion and beliefs and major religions*, this being tagged as [C327] (McArthur, 1981, p.156).

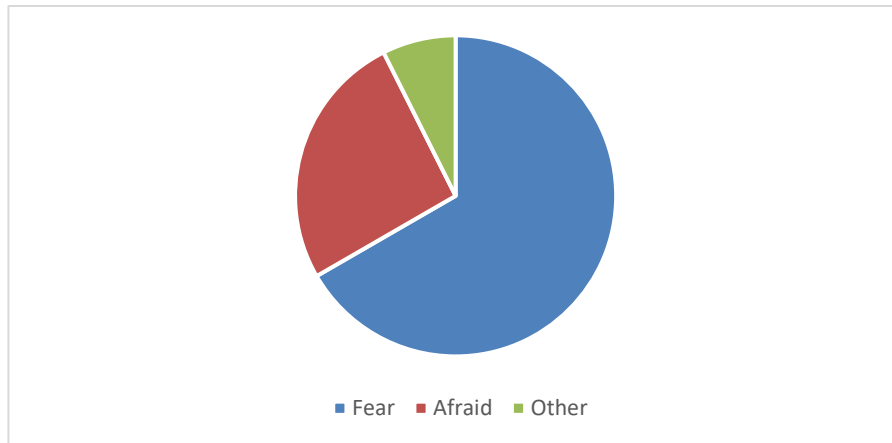


Figure 11-30 Frequencies of the Translations of Words with the experiencer *Ibrahim* (PBUH).

The pie chart in Figure 11-31, shows the frequencies of English translations of words with the roots $\text{خ و ف} - x w f$, $\text{خ ش ي} - x š y$, and $\text{ر ه ب} - r h b$ conveying a sense of 'fear' with the experiencer *people*. McArthur's categorisation of the word *people* is presented in Section 11.2.1.

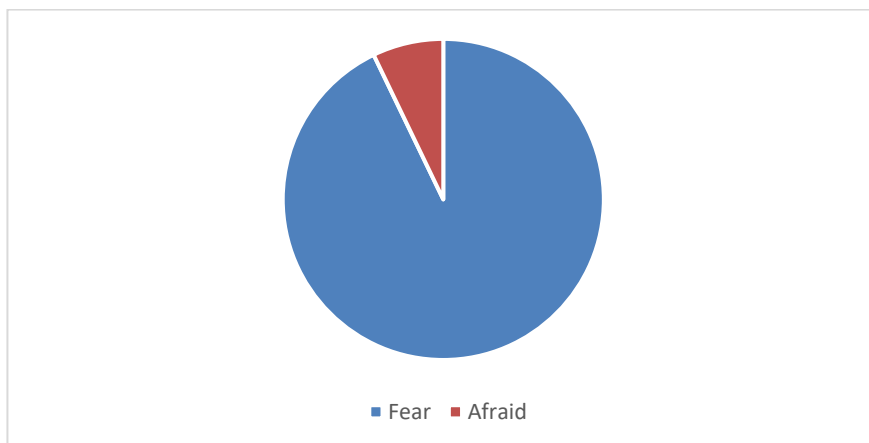


Figure 11-31 Frequencies of the Translations of Words with the experiencer *people*.

The frequencies of English translations of words with the roots $\text{خ و ف} - x w f$, $\text{خ ش ي} - x š y$, and $\text{ر ه ب} - r h b$ conveying a sense of 'fear' with the experiencer *unbeliever* are presented in the

pie chart in Figure 11-32. McArthur's categorisation of the word *unbeliever* is presented in Section 11.2.1.

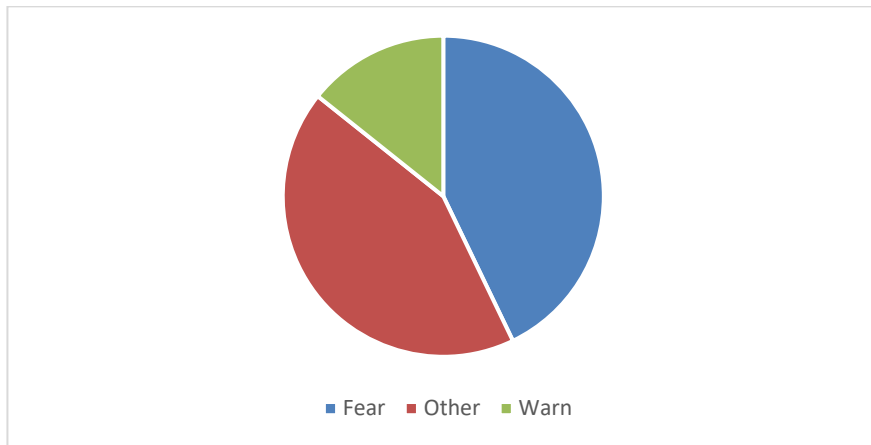


Figure 11-32 Frequencies of the translations of words with the experienter *unbeliever*.

The word *Hud* is not found in McArthur's Lexicon. However, since *Hud* (PBUH) is a prophet it fits under the main category *People and the Family*, the sub-categories *religion and beliefs and major religions*, and can be tagged [C327] (McArthur, 1981, p.156). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experienter *Hud* (PBUH) are presented in Figure 11-33.

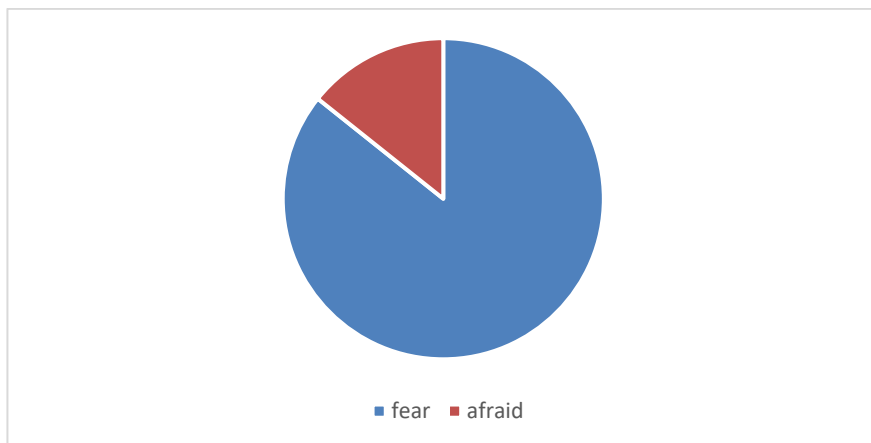


Figure 11-33 Frequencies of the translations of words with the experienter *Hud* (PBUH).

The following experiencers occur only once in the data: *Allah, a couple* (husband and wife), *the rulers, 'Mujāhidūn', the companions of 'aṣrāf, Pharaoh, the Prophet Noah* (PBUH), *the Prophet Shuaib* (PBUH), *the Prophet Ibrahim* (PBUH), *Al-Khidr* (PBUH), *the Prophet Aaron* (PBUH), *the Prophet Zakariya* (PBUH) *and his family, Joshua and Caleb, Quraysh people,*

Pharaoh's people, Arab people, the blind man, Jewish scholars, the nine who apostatized from Islam and joined Makkah, jinn, Children of Israel, and the magicians.

Allah occurs both as an agent (agent/source) as presented in Section 11.2.1 and as an experiencer. The pie chart in Figure 11-34 shows the frequencies of the translations of words with a sense of 'fear' in relation to the experiencer *Allah*. The categorisation of *Allah* according to McArthur is presented in Section 11.2.1.

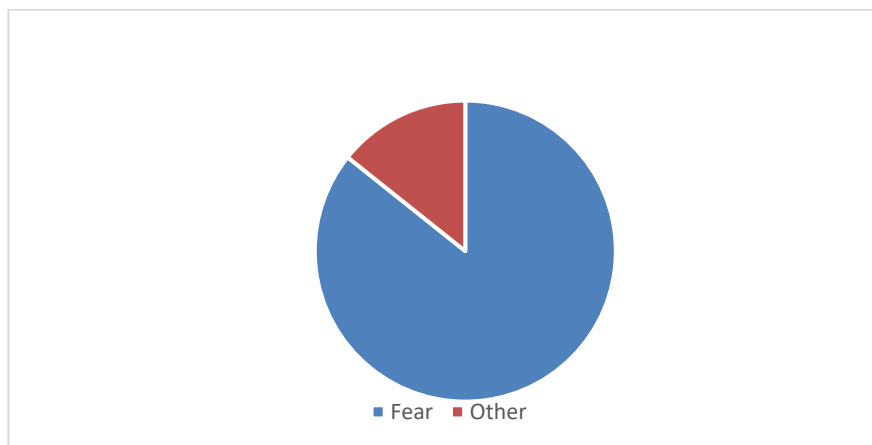


Figure 11-34 Frequencies of translations of words with the experiencer *Allah*.

The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *a couple* (husband and wife) are presented in the pie chart in Figure 11-35. According to McArthur's categorisation *a couple* (husband and wife) falls under the main category *People and the Family, courting, sex & marriage, and persons who are or have been married* and is tagged [C32] (McArthur, 1981, p.89).

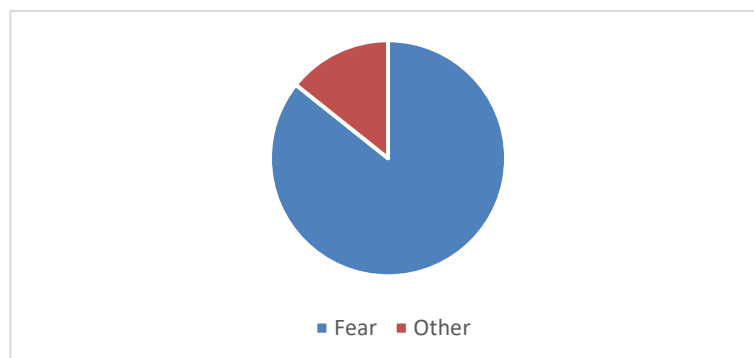


Figure 11-35 Frequencies of translations of words with the experiencer *a couple* (husband and wife).

The rulers occurs as an agent (agent/source) as presented in Section 11.2.1 and as an experiencer. The category of *the rulers* is presented earlier in Section 11.2.1. The frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of ‘fear’ with the experiencer *the rulers* translations are presented in the pie chart in Figure 11-36.

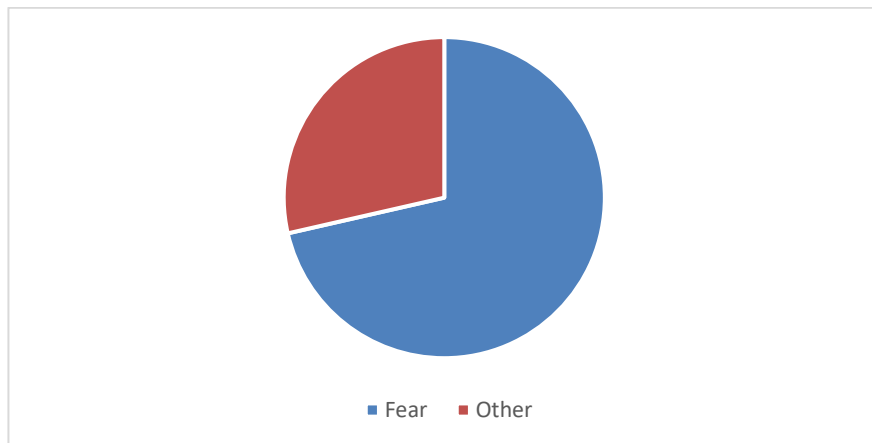


Figure 11-36 Frequencies of translations of words with the experiencer *the rulers*.

Mujāhidūn is not found in McArthur’s Lexicon. However, Cambridge online dictionary defines *Mujāhidūn* as “Muslims who are fighting in support of Islam” (Cambridge Dictionary, n.d.). Thus, *Mujāhidūn* is related to the word *soldier*, which fits under the main category *People and the Family*, the sub-categories *Warfare, Defence, and the Army, and Fighting, War, and Peace* and is tagged [C270] (McArthur, 1981, p.142). The frequencies of English translations of words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b* conveying a sense of ‘fear’ with the experiencer *Mujāhidūn* are presented in the pie chart in Figure 11-37.

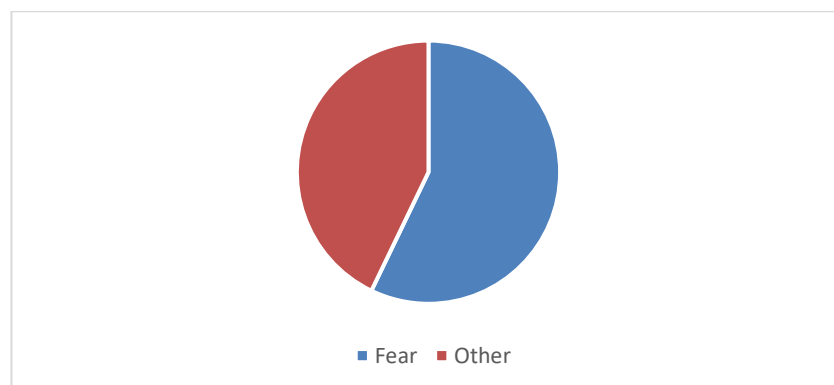


Figure 11-37 Frequencies of the translations of words with the experiencer *Mujāhidūn*.

Since *the companions of 'aḥrāf* refers to people, the phrase can be categorised under McArthur's main category *People and the Family, people, and people generally*, which is tagged as [C1] (McArthur, 1981, p.79). In translating words with a sense of 'fear' in relation to the experiencer *the companions of 'aḥrāf* all the selected translators use the word *fear* in their translations. See Figure 11-38.

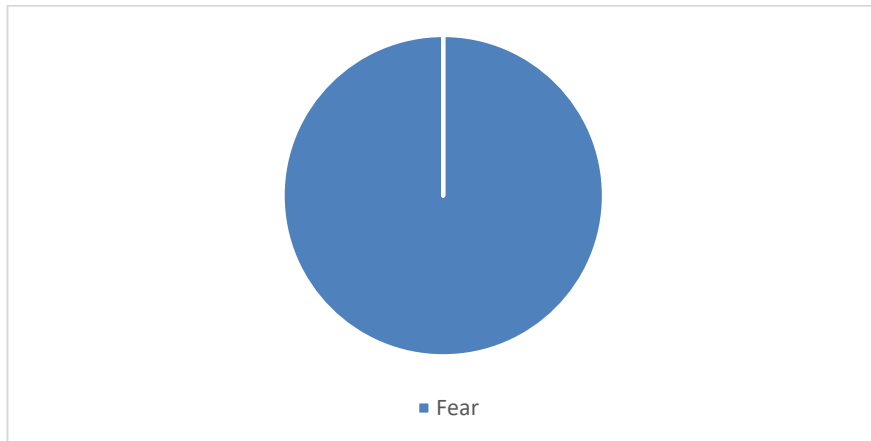


Figure 11-38 Frequencies of the translations of words with the experiencer *the companions of 'aḥrāf*.

Pharaoh occurs as agent (agent/source) as presented earlier in Section 11.2.1 and as experiencer. The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *Pharaoh* are presented in the pie chart in Figure 11-39.

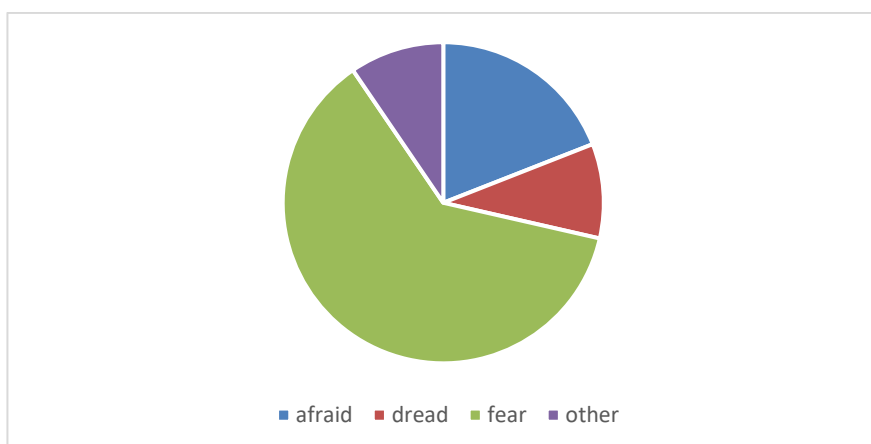


Figure 11-39 Frequencies of the translations of words with the experiencer *Pharaoh*.

The *Prophet Noah* (PBUH) is not found in McArthur's lexicon. However, it fits under the main category *People and the Family*, the sub-categories *religion and beliefs, major religions a*

name of a Prophet and can be tagged [C327] (McArthur, 1981, p.156) in line with McArthur's categorisation of *Prophet Muhammad* (PBUH). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *Prophet Noah* (PBUH) are presented in Figure 11-40.

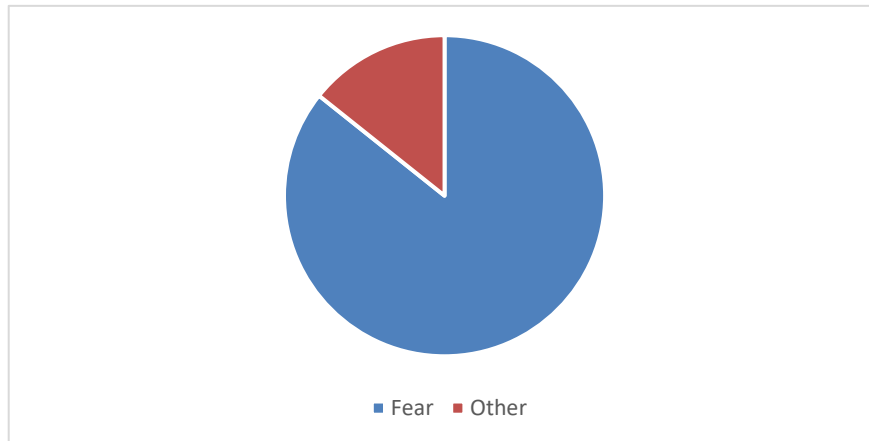


Figure 11-40 Frequencies of the translations of words with the experiencer the *Prophet Noah* (PBUH).

The *Prophet Shu'aib* (PBUH) fits under the main category *People and the Family*, the sub-categories *religion and beliefs, major religions a name of a Prophet* and tagged [C327] (McArthur, 1981, p.156). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer the *Prophet Shu'aib* (PBUH) are presented in Figure 11-41.

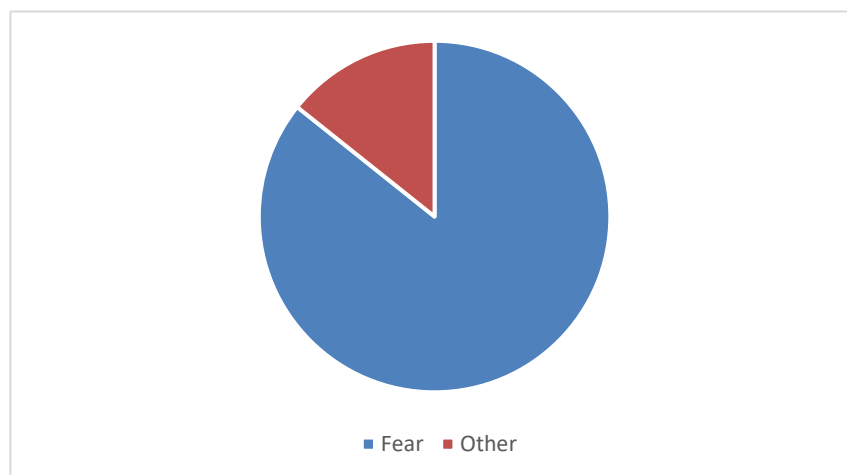


Figure 11-41 Frequencies of the translations of words with the experiencer the *Prophet Shu'aib* (PBUH).

The Prophet Ibrahim fits under the main category *People and the Family*, the sub-categories *religion and beliefs, major religions a name of a prophet* and tagged [C327] (McArthur, 1981, p.156). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer the *Prophet Ibrahim* (PBUH) are presented in the pie chart in Figure 11-42.

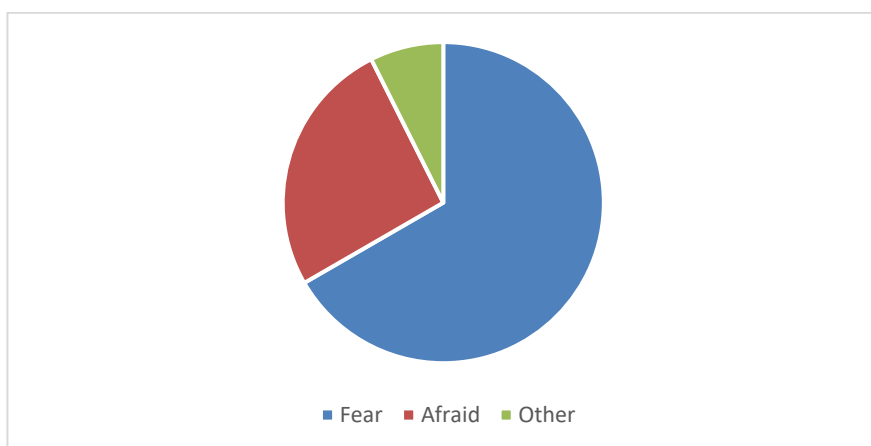


Figure 11-42 Frequencies of the translations of words with the experiencer the *Prophet Ibrahim* (PBUH).

Al-Khidr (PBUH) also fits under the main category *People and the Family*, the sub-categories *religion and beliefs, major religions a name of a Prophet* and can be tagged [C327] (McArthur, 1981, p.156). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *Al-Khidr* (PBUH) are presented in Figure 11-43.

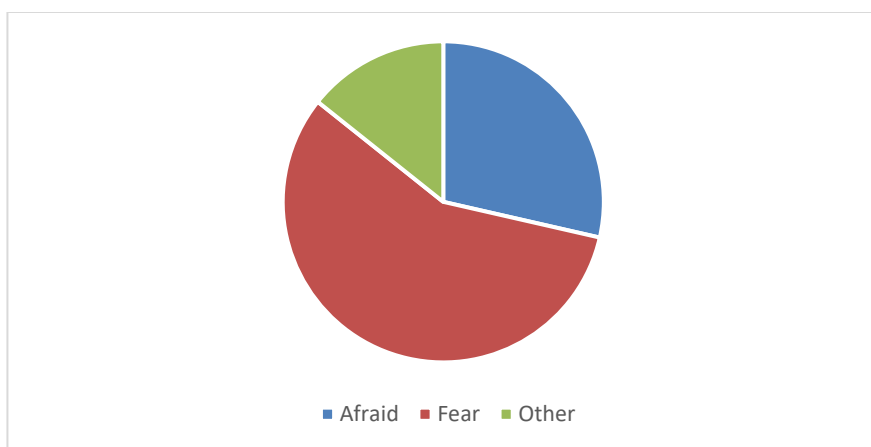


Figure 11-43 Frequencies of the translations of words with the experiencer *Al-Khidr* (PBUH).

The Prophet Aaron (PBUH) fits under the main category *People and the Family*, the sub-categories *religion and beliefs, major religions a name of a Prophet* and can be tagged [C327] (McArthur, 1981, p.156). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer the *Prophet Aaron* (PBUH) are presented in Figure 11-44.

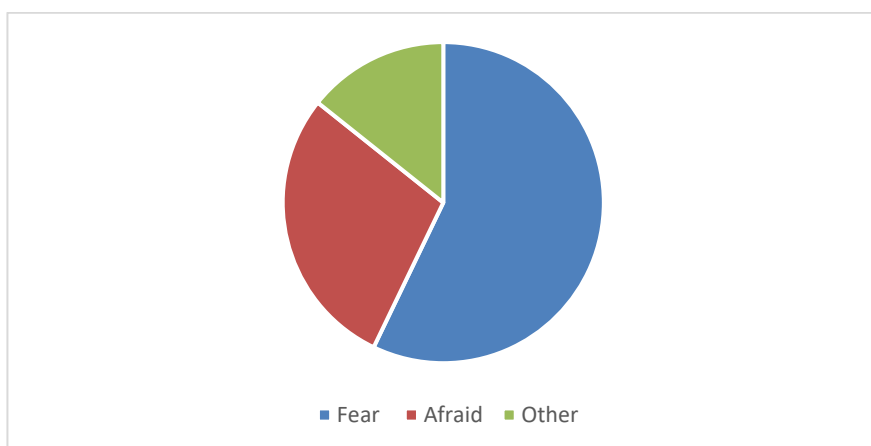


Figure 11-44 Frequencies of the translations of words with the experiencer the *Prophet Aaron* (PBUH).

The Prophet Zakariya (PBUH) fits under the main category *People and the Family*, the sub-categories *religion and beliefs, major religions a name of a Prophet* and can be tagged [C327] (McArthur, 1981, p.156). Figure 11-45 presents the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *the Prophet Zakariya* (PBUH) and his family.

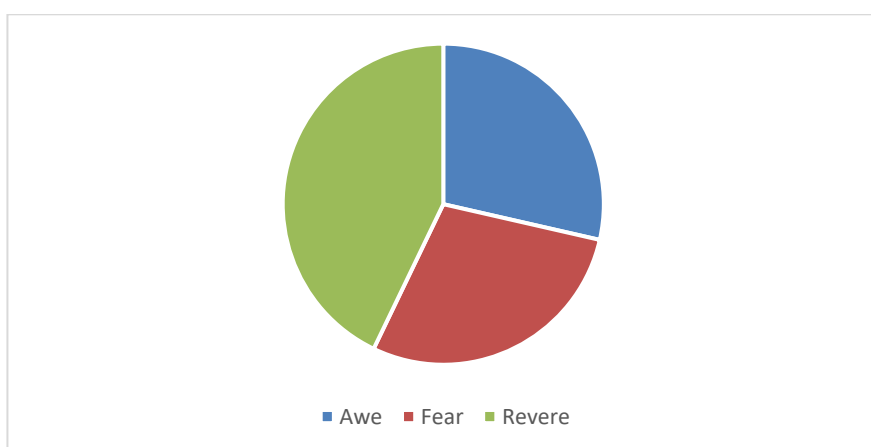


Figure 11-45 Frequencies of the translations of words with the experiencer the *Prophet Zakariya* (PBUH) and his family.

Joshua and Caleb are not found in McArthur's lexicon. However, since *Joshua* and *Caleb* are names of people they can be categorised under McArthur's category of 'people' under the main category *People and the Family, people, and people generally* which is tagged as [C1] (McArthur, 1981, p.79). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *Joshua and Caleb* are presented in the pie chart in Figure 11-46.

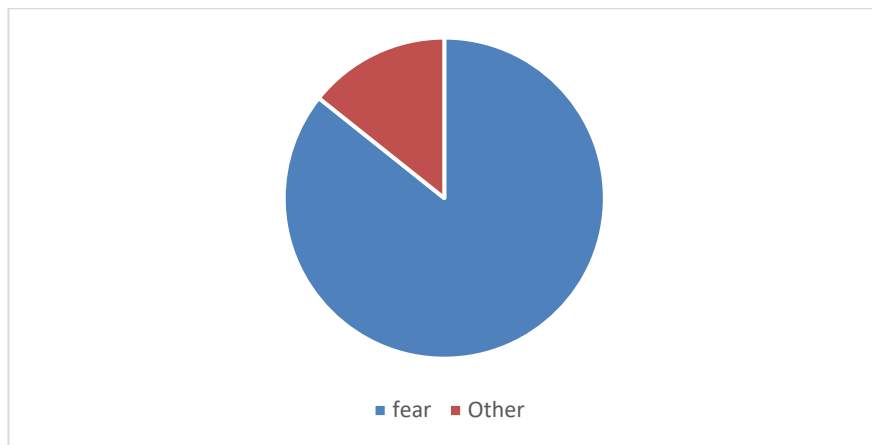


Figure 11-46 Frequencies of the translations of words with the experiencer *Joshua and Caleb*. *Quraysh people* is not found in McArthur's lexicon. *Quraysh* is defined by Merriam Webster dictionary as:

An Arab people of which Muhammad was a member and which from the 5th century was distinguished by a religious preeminence associated with its hereditary provision of the pre-Islamic custodians of the Kaaba at Mecca.

Accordingly, *Quraysh people* fits under the main category *People and the Family, people, and people generally* and tagged as [C1] (McArthur, 1981, p.79). Figure 11-47 shows that the word *fear* is the only translation used in translating words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' in relation the experiencer *Quraysh people*.

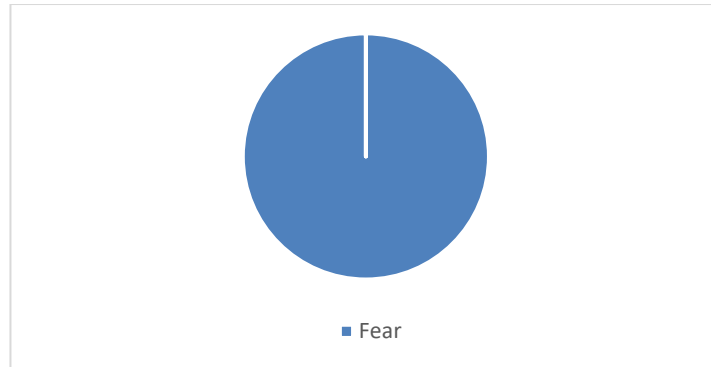


Figure 11-47 Frequencies of the translations of words with the experienter *Quraysh people*.

Pharaoh's people is not found in McArthur's lexicon. However, since it is a name of people like *Quraysh people* it can be categorised under the main category *People and the Family, people, and people generally* which is tagged as [C1] (McArthur, 1981, p.79). The frequencies of English translations of words with the roots $\text{خ و ف} - x w f$, $\text{خ ش ي} - x š y$, and $\text{ر ه ب} - r h b$ conveying a sense of 'fear' with the experienter *Pharaoh's people* are presented in the pie chart in Figure 11-48.

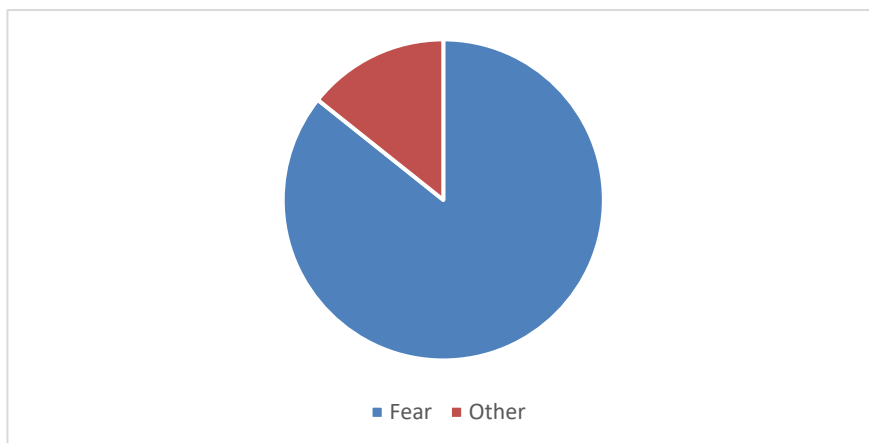


Figure 11-48 Frequencies of the translations of words with the experienter *Pharaoh's people*.

Arab people is not found in McArthur's lexicon. However, since *Arab people* is the name of people like *Quraysh people* and *Pharaoh's people* it can be categorised under the main category *People and the Family, people, and people generally*, which is tagged as [C1] (McArthur, 1981, p.79). The frequencies of English translations of words with the roots $\text{خ و ف} - x w f$, $\text{خ ش ي} - x š y$, and $\text{ر ه ب} - r h b$ conveying a sense of 'fear' with the experienter *Arab people* are presented in Figure 11-49.

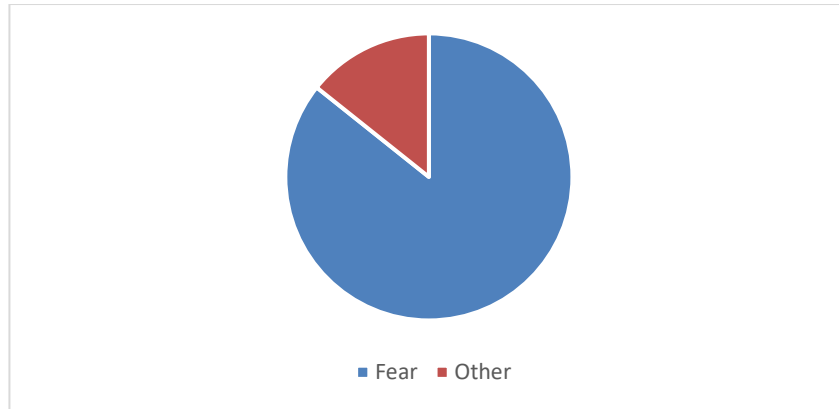


Figure 11-49 Frequencies of the translations of words with the experienter *Arab people*.

The blind man as a phrase is not categorised in McArthur's lexicon. However, the key word in *the blind man* is *blind*, which according to McArthur's lexicon fits under the main category *The body, its functions and welfare*, the sub-category *Bodily conditions relating to health, sickness, and disability*, the sub-sub-category *being unable to do certain things* and tagged [B133] (McArthur, 1981, p.65). Figure 11-50 shows the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experienter *the blind man*.

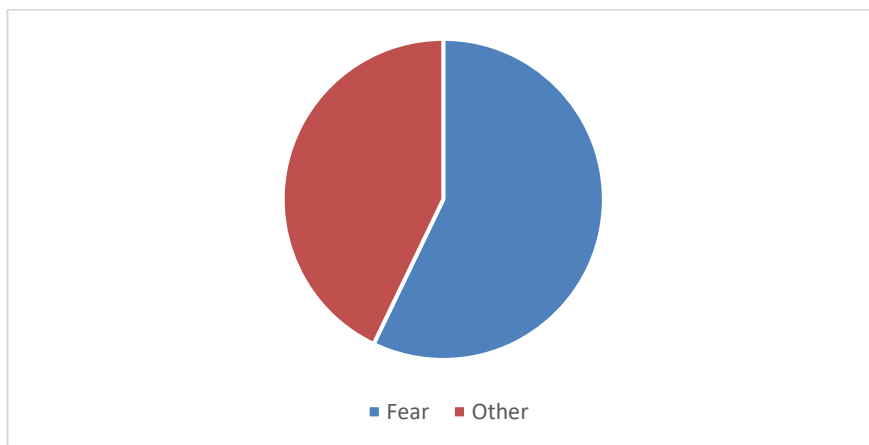


Figure 11-50 Frequencies of the translations of words with the experienter *the blind man*.

Jewish scholars is not mentioned in McArthur's lexicon as a phrase. However, the word *Jewish* is categorised under the main category *People and the family, Religion and beliefs, and relating to the major religions* and given the tag [C328] (McArthur, 1981, p.156). The word *scholar* is found in McArthur's under the main category *Arts and crafts, then sciences and technology, industry and education, and pupils and students, etc.* and tagged [I136].

(McArthur, 1981, p.454). The frequencies of English translations of words with the roots خ و ف - $x w f$, خ ش ي - $x š y$, and ر ه ب - $r h b$ conveying a sense of 'fear' with the experiencer *Jewish scholars* are presented in the pie chart in Figure 11-51.

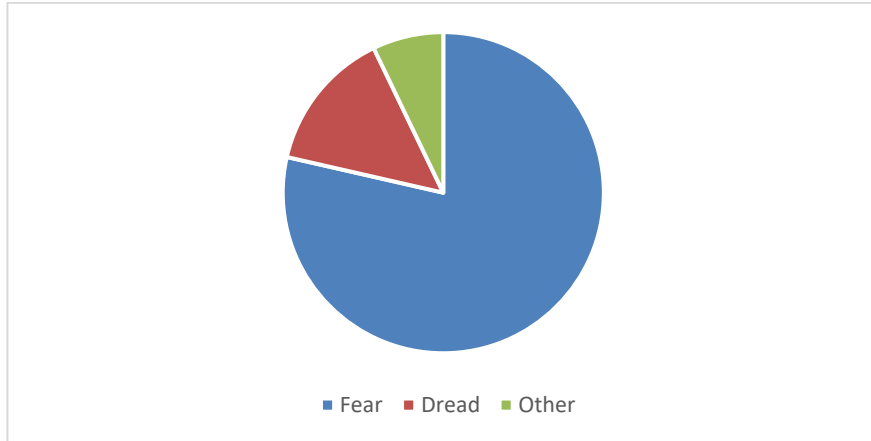


Figure 11-51 Frequencies of the translations of words with the experiencer *Jewish scholars*.

The nine who apostatized from Islam and joined Makkah is not found in McArthur's lexicon, this being Qur'anic description of a group of people. However, *the nine who apostatized from Islam and joined Makkah* fits under the main category *People and the Family, people, and people generally*, which is tagged as [C1] (McArthur, 1981, p.79). The following pie chart in Figure 11-52 shows frequencies of English translations of words with the roots خ و ف - $x w f$, خ ش ي - $x š y$, and ر ه ب - $r h b$ conveying a sense of 'fear' with the experiencer *the nine who apostatized from Islam and joined Makkah*.

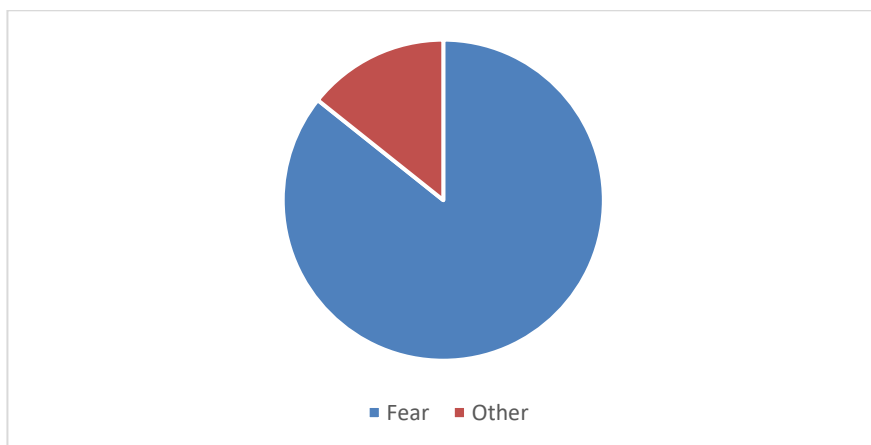


Figure 11-52 Frequencies of the translations of words with the experiencer *the nine who apostatized from Islam and joined Makkah*.

Jinn is not mentioned specifically in McArthur's lexicon. However, McArthur gives the word *ghost* which is broadly related to *Jinn*. Accordingly, *jinn* fits under the main category *People and the family, religion and beliefs, and souls, spirits, and ghosts*, and is given the tag [C324] (McArthur, 1981, p.155). All the selected translators use the word *fear* in translating words with a sense of 'fear' in relation to the experiencer *Jinn* as presented in Figure 11-53.

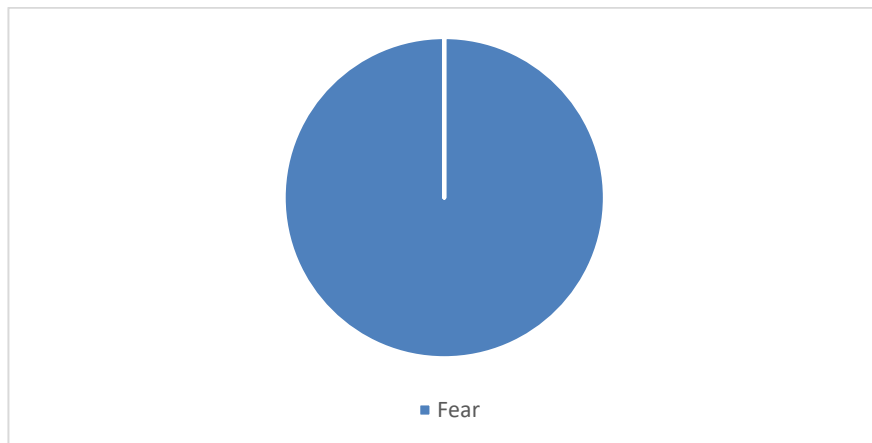


Figure 11-53 Frequencies of the translations of words with the experiencer *Jinn*.

Children of Israel is not categorised in McArthur's lexicon. However, *Children of Israel* is a near-synonym of *Jews*. McArthur categorises *Jews* under the main category *People and the family*, the sub-category *religion and beliefs*, and the sub-sub-category *persons belonging to the major religions* and tags it as [C329] (McArthur, 1981, p.157). The frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *Children of Israel* are presented in the pie chart in Figure 11-54.

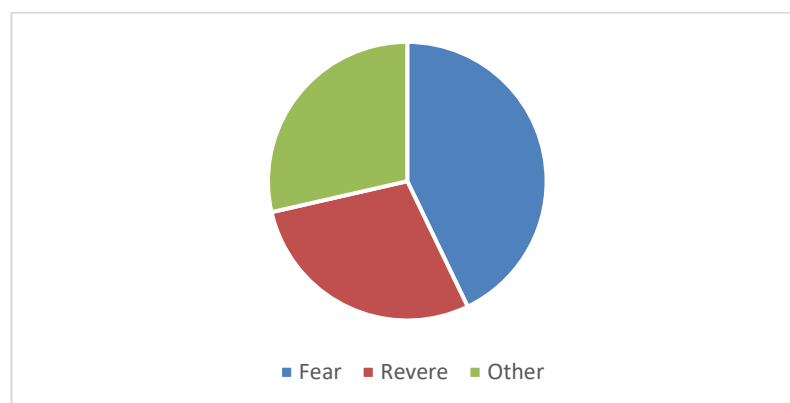


Figure 11-54 Frequencies of the translations of words with the experiencer *Children of Israel*.

Finally, *the magicians* ('magician') is categorised by McArthur under the main category *people and the family, religion and beliefs, and relating to magic and supernatural things* and is tagged as [C355] (McArthur, 1981, p.167). Figure 11-55 shows the frequencies of English translations of words with the roots *خ و ف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b* conveying a sense of 'fear' with the experiencer *the magicians*.

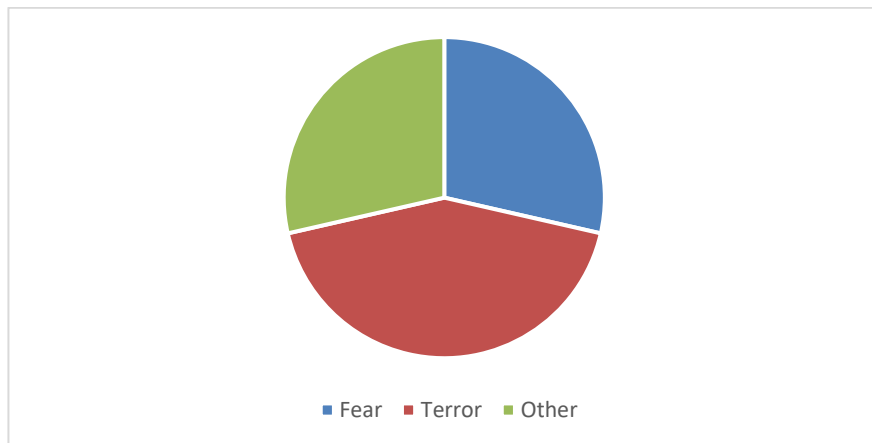


Figure 11-55 Frequencies of the translations of words with the experiencer *the magicians*.

According to the previous analysis semantic roles of the experiencer fit under three main categories. *People and the family* covers 29 of the experiencer examples, *The body, its functions and welfare* covers one of the examples, and *Arts and crafts* similarly covers one of the examples of the experiencer, as illustrated in Figure 11-56.

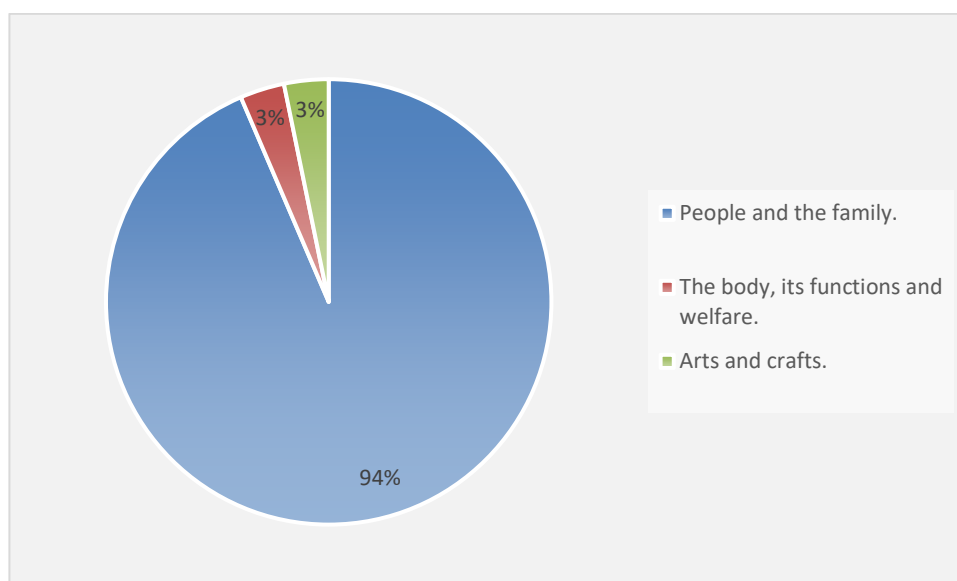


Figure 11-56 The semantic fields categories which cover the experiencer.

11.2.3 Summary analysis

The above analysis shows that words conveying a sense of fear in the Holy Qur'an vary in their agents/sources and experiencers. The analysis identifies 23 agents/sources and 29 experiencers as presented earlier in the analysis (Sections 11.2.1 and 11.2.2). The agents/sources and experiencers belong to different categories as listed by McArthur (1981). However, the selected translators sometimes opt to use the same translations for different experiencers. Table 11-1 presents the frequencies of English translations of words with the roots xwf - خوف, $xšy$ - خشى, and rhb - رهب conveying a sense of 'fear' with agents/sources while Table 11-2 presents the frequencies of English translations of words with the roots xwf - خوف, $xšy$ - خشى, and rhb - رهب conveying a sense of 'fear' with experiencers.

Table 11-1 shows that the word *fear* is the most common translation of words with the root خ ف و - *x w f* in Arabic with agents/sources. Most of the translators in this study use the word *fear* in its different forms to translate words with a sense of 'fear', although the agent/source may be very different. Thus, the word *fear* is used in translations relating to 21 agents/sources, the source *drowning* being the only one with which *fear* is not used. It is worth noting that *take heed* is only used to translate words with a sense of fear with *Allah* as their agent. On the other hand, the words *war*, *terror*, *warn*, *threaten*, *terrify*, and *harm* are used to translate words conveying a sense of 'fear' generally where the agent may be categorised as 'people', e.g. *enemy*, *unbeliever*, or *idols*.

Table 11-2 shows that the word *fear* is the most common translation of words conveying a sense of 'fear' in Arabic where the sentence also contains an experiencer. Most of the translators in this study use the word *fear* in its different forms to translate words conveying a sense of 'fear', although the experiencer may be very different. Thus, the word *fear* is used in translations relating to 29 experiencers. It is worth noting that the English translations *terror* and *terrify* are only used once, to translate the experiencers *Muslims* and *the magicians*.

11.3 Conclusion

The analysis conducted in this chapter provided valuable insights into the semantic roles associated with words conveying a sense of fear with the roots *خ وف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b*. The findings highlighted that there are variations in agents/sources and experiencers of these words. It identified 23 agents/sources and 29 experiencers. This chapter outlined the frequency and translation choices of words conveying a sense of fear with these three roots and their agents/sources and experiencers. We have identified six main categories which cover the agents/sources: *People and the Family, Numbers, Measurement, Money, and Commerce, Life and Living Things, Space and Time, Thoughts and Communication* and *Substances, Materials, Objects, and Equipment*. We have identified three main categories covering the experiencers: *People and Family, The Body, its Functions and Welfare, and Art and Crafts*.

The categorization of agents/source and experiencers provided a structured framework for understanding the levels of fear emotion conveyed in words with the roots *خ وف - x w f*, *خ ش ي - x š y*, and *ر ه ب - r h b*. Against this background, this chapter identified the lexical choices and the translation approaches which the selected translators employed in their translations. The selected translators were not influenced by the different agents/sources and experiences in their translations as they opted to use the same translation for different agents/sources and experiencers as shown in Tables 11-1 and 11-2.

Overall, this chapter contributed to shedding light on the relationship between language, and emotions, particularly in the representation of fear in words having the roots *خ وف* - *x w f*, *خ ش ي* - *x š y*, and *ر ه ب* - *r h b*. It outlined the importance of considering semantic roles and nuances in the translation process to ensure faithful and contextually appropriate translation of these words. It revealed the nuanced categorization of agents/sources and experiencers according to McArthur's lexicon and highlighted the complexity of translating these words.

Chapter 12 Conclusion and Recommendations

12.1 Introduction

This concluding chapter presents the key findings and implications of this study, reflecting on how the study has responded to the four research questions. It presents the major findings of the analysis of words conveying a sense of 'fear' in the Holy Qur'an and summarises the insights gained into this particular subject. It also provides some recommendations for tackling the linguistic complexity and challenges translators face in translating words conveying a sense of 'fear'. It presents a technical solution to overcome the issue of inconsistency in translating the frequent near-synonyms found in the Holy Qur'an, especially words conveying a sense of 'fear' with the roots *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش ف ق - š f q*, *ف ز ع - f z ʿ*, *ر ع ب - r ʿ b*, and *و ج ل - w j l*. Finally, the chapter provides suggestions for future research related to the translation of words conveying a sense of 'fear' and near-synonyms in the Holy Qur'an.

12.2 Findings and Implications

This study is primarily aimed at evaluating and examining the quality of the translation of words conveying a sense of 'fear' in seven trusted and well-known English translations of the Holy Qur'an. The study posed the following research questions (Section 1.6). They are presented here, with reference to the sections in which each question was principally addressed:

1. **What English words do the translators use to render Holy Qur'anic words conveying a sense of 'fear' with the roots: *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش ف ق - š f q*, *ف ز ع - f z ʿ*, *ر ع ب - r ʿ b*, and *و ج ل - w j l*?**

This question was principally answered as follows. Translations of words with the root *خ و ف - x w f* are *fear*, *afraid*, *frighten*, *warn*, *threaten*, *war*, *reverence*, *private*, *apprehension*, *awe*, *emergency*, *harm*, *suggest*, *intimidate*, *urge*, *put fear*, and *terror*. The selected translators used 17 English words in their translations. This analysis was presented in sections 4.3.1 to 4.3.17. Similarly, in translating words

with the root *خ ش ي* - *x š y* the selected translators used 9 words, as follows: *fear, dread, afraid, awe, worry, caution, heed, anxious, and dismay*. This was presented in Sections 5.3.1 to 5.3.9. Words with the root *ر ه ب* - *r h b* were translated using 10 English words as follows: *fear, awe, overawe, reverence, terror, terrify, afraid, frighten, dread, threaten, and apprehension* - as discussed in detail in sections 6.3.1 to 6.3.10. The translations of words with the root *ش ف ق* - *š f q* involved 12 English words, as follows: *fear, afraid, awe, tremble, anxious, apprehensive, terror, terrify, dismay, humble shrink back, and worry*- as discussed in detail in sections 7.3.1 to 7.3.12. In translating words with the root *ف ز ع* - *f z ʿ* the selected translators used the following 8 English words: *terror, terrify, fright, startle, fear, alarm, panic, dismay*- as discussed in detail in sections 8.3.1 to 8.3.8. Four English words were used in rendering the meaning words conveying a sense of 'fear' with the root *ر ع ب* - *r ʿ b*: *terror, panic, awe, and fear*- as discussed in detail in sections 9.3.1 to 9.3.4. Finally, 7 words were used in translating words with the root *و ج ل* - *w j l*: *fear, afraid, wary, tremble, quake, awe, and tremor* - as discussed in detail in sections 10.3.1 to 10.3.7.

- 2. Do the seven selected translators reflect the denotative and connotative meanings, as given in authoritative Arabic and English dictionaries, of words conveying a sense of 'fear' with the roots: *خ و ف* - *x w f*, *خ ش ي* - *x š y*, *ر ه ب* - *r h b*, *ش ف ق* - *š f q*, *ف ز ع* - *f z ʿ*, *ر ع ب* - *r ʿ b*, and *و ج ل* - *w j l*?**

The selected translators failed to reflect the denotative and connotative meanings in some of their translations of words conveying a sense of fear with the selected roots. In translating words with the root *خ و ف* - *x w f* the words *fear, put fear, suggest to you the fear, urges you to fear, afraid, and intimidate* are denotatively and connotatively accurate translations (see Sections 4.3.1 to 4.3.17). However, the word *awe* is the only denotatively and connotatively accurate translation of words with the root *خ ش ي* - *x š y* (see Sections 5.3.1 to 5.3.9. and the word/phrase *frighten/frighten off* is the only denotatively and connotatively accurate translation of words with the root *ر ه ب* - *r h b* (see sections 6.3.1 to 6.3.10). The words *fear*

and *afraid* are denotatively accurate translations of words with the root ش ف ق - $\$ f q$. However, the analysis revealed that the word *awe* is only a partially accurate translation of words with the root ش ف ق - $\$ f q$ (see sections 7.3.1 to 7.3.12). The words *terror*, *terrify*, *fright*, and *alarm* are denotatively and connotatively accurate translations of words with the root ف ز ع - $f z \epsilon$ (see sections 8.3.1 to 8.3.8). The analysis showed that the word *terror* is the only denotatively and connotatively accurate translation of words with the root ر ع ب - $r \epsilon b$ (see sections 9.3.1 to 9.3.4). Finally, the words *tremble* and *quake* are the only denotatively and connotatively accurate translations of words with the root و ج ل - $w j l$ (see sections 10.3.1 to 10.3.7).

3. Are the seven selected translations accurate in translating words conveying a sense of 'fear' with the roots: خ و ف - $x w f$, خ ش ي - $x \check{s} y$, ر ه ب - $r h b$, ش ف ق - $\$ f q$, ف ز ع - $f z \epsilon$, ر ع ب - $r \epsilon b$, and و ج ل - $w j l$?

The seven selected translators showed inaccuracy in their translations of words conveying a sense of 'fear' with the roots خ و ف - $x w f$, خ ش ي - $x \check{s} y$, ر ه ب - $r h b$, ش ف ق - $\$ f q$, ف ز ع - $f z \epsilon$, ر ع ب - $r \epsilon b$, and و ج ل - $w j l$, as shown in sections 4.3, 5.3, 6.3, 7.3, 8.3, 9.3, and 10.3. Otherwise they are accurate.

4. Have the seven selected translators shown consistency in translating words conveying a sense of fear with the roots: خ و ف - $x w f$, خ ش ي - $x \check{s} y$, ر ه ب - $r h b$, ش ف ق - $\$ f q$, ف ز ع - $f z \epsilon$, ر ع ب - $r \epsilon b$, and و ج ل - $w j l$?

The seven selected translators showed inconsistency in translating words conveying a sense of 'fear' with the roots خ و ف - $x w f$, خ ش ي - $x \check{s} y$, ر ه ب - $r h b$, ش ف ق - $\$ f q$, ف ز ع - $f z \epsilon$, ر ع ب - $r \epsilon b$, and و ج ل - $w j l$, as shown in sections 4.3, 5.3, 6.3, 7.3, 8.3, 9.3, and 10.3. Otherwise they were consistent.

This study has carried out a semantic analysis of 183 verses of the Holy Qur'an involving the roots خ و ف - $x w f$, خ ش ي - $x \check{s} y$, ر ه ب - $r h b$, ش ف ق - $\$ f q$, ف ز ع - $f z \epsilon$, ر ع ب - $r \epsilon b$, and و ج ل - $w j l$, to evaluate the quality of the English renderings in seven translations of the Holy Qur'an.

The Arabic semantic analysis has revealed that there are several shared semantic features of the words having the selected roots, as discussed in Sections 4.2, 5.2, 6.2, 7.2, 8.2, 9.2, and 10.2. Words with the roots *و ج ل* - *w j l*, *ف ز ع* - *f z ʕ* and *خ و ف* - *x w f* share the semantic feature of disorder or disturbance, words with the roots *خ و ف* - *x w f*, *و ج ل* - *w j l*, and *ر ع ب* - *r ʕ b* share the semantic feature of lack of security, and words with the roots, *ر ه ب* - *r h b* and *ش ف ق* - *š f q* share the semantic feature of caution.

The study also discovered that there are one or more distinct semantic features that define each root. Words with the root *خ و ف* - *x w f* involve the expectation of future harm and punishment. Words with the root *خ ش ي* - *x š y* are distinguished by three semantic features: they involve fear mixed with (i) exaltation, (ii) knowledge, and (iii) awareness of what is feared. Words with the root *ر ه ب* - *r h b* involve a continuous long period of fear and anxiety. Words with the root *ش ف ق* - *š f q* are characterized by fragility and feeling sympathy toward something or someone. Words with the root *ف ز ع* - *f z ʕ* involve four different semantic features: panic, contraction, astonishment, and suddenness. Words with the root *ر ع ب* - *r ʕ b* involve a feeling of fear which dominates and fills the heart. This is illustrated in Figure 12-1, Figure 12-2, and Figure 12-3. Words with the root *ر ع ب* - *r ʕ b* involve the most extreme and severe form of fear. This is in contrast with words with the root *و ج ل* - *w j l*, which signifies a less intense form of fear.

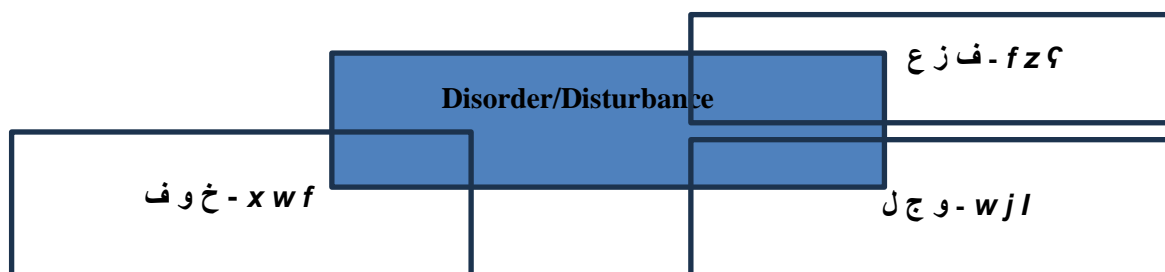


Figure 12-1 Semantic feature shared by words with the roots *خ و ف* - *x w f*, *و ج ل* - *w j l*, and *ف ز ع* - *f z ʕ*.

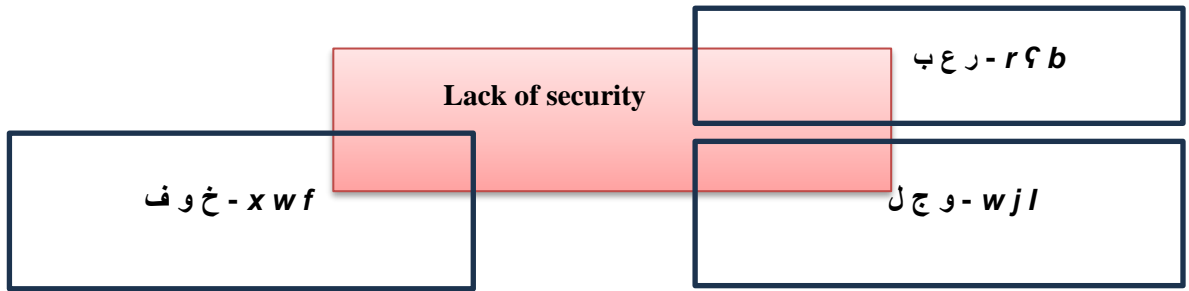


Figure 12-2 Semantic feature shared by words with the roots *خ وف - xwf*, *و ج ل - wjl*, and *ر ع ب - rfb*.



Figure 12-3 Semantic feature shared by words with the roots *ش ف ق - sfq*, and *ر ه ب - rhb*.

Stemming from the Arabic semantic analysis presented in Sections 4.2, 5.2, 6.2, 7.2, 8.2, 9.2, and 10.2 we propose the following figure, which represents the levels of fear in the selected roots (Figure 12-4).

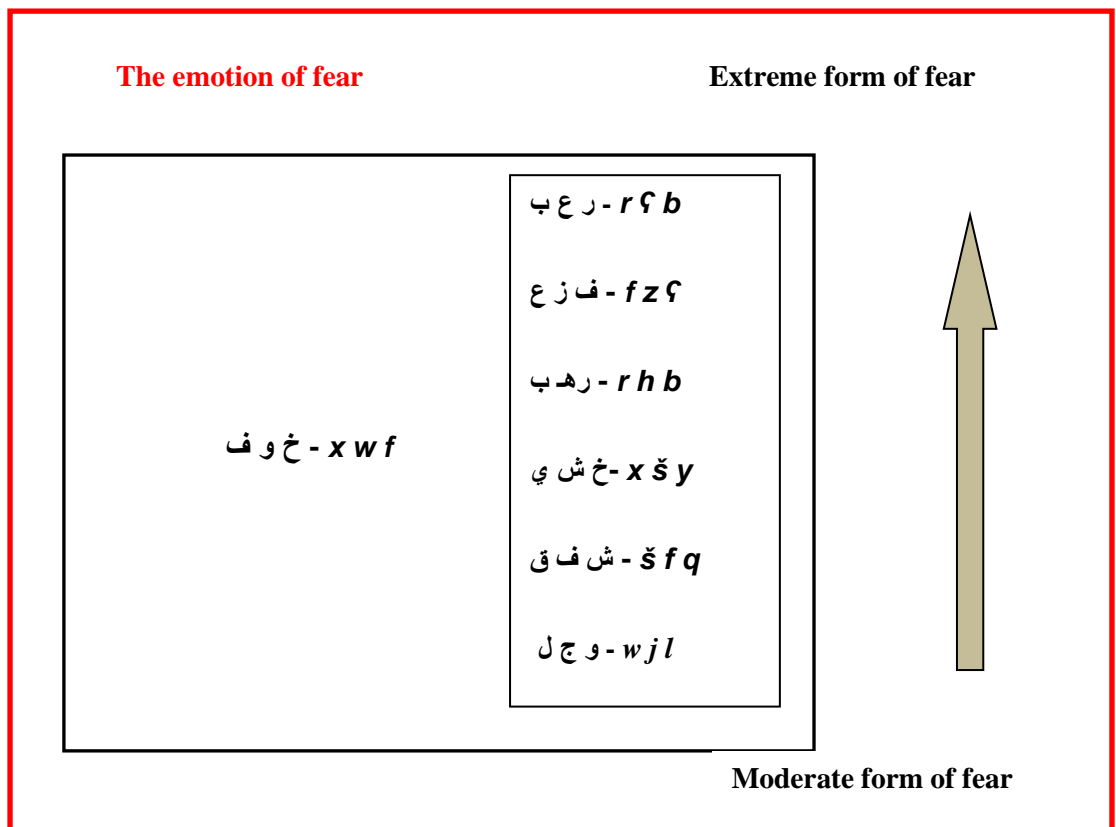


Figure 12-4 The levels of fear expressed by words having the selected roots.

Figure 12-4 shows that, the emotion of fear is shared by words with the roots *خ و ف* - *x w f*, *خ ش ي* - *x š y*, *ر ه ب* - *r h b*, *ش ف ق* - *š f q*, *ف ز ع* - *f z ʕ*, *ر ع ب* - *r ʕ b*, and *و ج ل* - *w j l*. The red box shows that all the selected roots share the emotion of fear. However, they vary in the extent of fear they involve. Words with the root *ر ع ب* - *r ʕ b* involve intense and extreme fear, while other roots involve a lesser degree of fear. Words with the root *و ج ل* - *w j l* convey the lowest level of fear.

Although *خَوْف* - *xawf* is the basic word of fear in Arabic, and one might perhaps, therefore, expect it to be translated by the basic fear-word in English, i.e., *fear*, the data analysis shows that the selected translators varied in translating words with the root *خ و ف* - *x w f*. In fact, 18 English words and phrases are used in translating it.

It should be noted that in translating words conveying a sense of ‘fear’, the selected translators show inaccuracy in their translations. For example, the translation of *نُخَوِّفُهُمْ* - *nuxawwifuhum* in Q.17:60 seems problematic, and to overcome the complexity of translating this, the selected translators used different English words and phrases. Hilali and Khan translated this as “We warn and make them afraid”, Irving translated it as “We let them feel afraid”, Saheeh International translated it as “We threaten them”, Sarwar and Abdel-Haleem translated it as “We warn them”, and Arberry translated it as “We frighten them”, while Yusuf Ali translated it as “We put terror (and warning) into them”. The translators thus adopted different translation procedures in rendering *نُخَوِّفُهُمْ* - *nuxawwifuhum*. Hilali and Khan and Yusuf Ali used translation by addition²⁰, as discussed in Sections 4.2.2 and 4.2.18. Table 12-1 shows the translations of translations of *نُخَوِّفُهُمْ* - *nuxawwifuhum* in Q.17:60.

Table 12-1 Translations of نُخَوِّفُهُمْ - *nuxawwifuhum* in Q.17:60 by the selected translators.

{وَأِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا} (Q.17:60)	
Arberry	And when We said to thee, 'Surely thy Lord encompasses men,' and We made the vision that We showed thee and the tree cursed

²⁰ Translation by addition is adding something that to the target text (TT) is not mentioned in the source text (ST). It is a common translation procedure in translating from Arabic into English (Dickins et al., 2017, p.21).

	in the Koran to be only a trial for men; and <u>We frighten them</u> , but it only increases them in great insolence.
Abdel-Haleem	[Prophet], We have told you that your Lord knows all about human beings. The vision We showed you was only a test for people, as was the cursed tree [mentioned] in the Quran. <u>We warn them</u> , but this only increases their insolence.
Hilali &Khan	And (remember) when We told you: "Verily! Your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra) but a trial for mankind, and likewise the accursed tree (Zaqqoom, mentioned) in the Quran. <u>We warn and make them afraid</u> but it only increases them in naught save great disbelief, oppression and disobedience to Allah
Irving	Thus We told you: "Your Lord embraces [all] kind." We granted the vision which We showed you only as a test for mankind, as well as the Tree that is cursed in the Quran. <u>We let them feel afraid</u> ; yet it only increases great arrogance in them.
Saheeh International	And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And <u>We threaten them</u> , but it increases them not except in great transgression.
Sarwar	(Muhammad), We told you that your Lord has encompassed all mankind. We made the vision which We showed you and the condemned tree, mentioned in the Quran, as a trial for the human being. Even though <u>We warn them</u> , it only increases their rebellion.
Yusuf Ali	Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: <u>We put terror (and warning) into them</u> , but it only increases their inordinate transgression.

Another example of translation by addition is found in the translation of the word يَخَوْفُ - *yuxawwif* by Yusuf Ali, Hilali and Khan, and Abdel-Haleem in Q.3:175. Table 12-2 illustrates this and highlights the different English translations used by the selected translators.

Table 12-2 Translations of يَخَوْفُ - *yuxawwif* in Q.3:175 by the selected translators.

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ﴾ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ﴿ (Q.3:175)	
Arberry	That is Satan <u>frightening</u> his friends, therefore do not fear them; but fear you Me, if you are believers.
Abdel-Haleem	It is Satan who <u>urges you to fear</u> his followers; do not fear them, but fear Me, if you are true believers.
Hilali &Khan	It is only Shaitan (Satan) that <u>suggests to you the fear</u> of his Auliya (supporters and friends (polytheists, disbelievers in the Oneness of

	Allah and in His Messenger, Muhammad SAW)), so fear them not, but fear Me, if you are (true) believers.
Irving	That was only Satan who <u>intimidated</u> his adherents. Do not fear them and [instead] fear Me, if you are believers!
Saheeh International	That is only Satan who <u>frightens [you]</u> of his supporters. So fear them not, but fear Me, if you are [indeed] believers.
Sarwar	It is Satan who <u>frightens</u> his friends. Do not be afraid of them (enemies) but have fear of Me if you truly believe.
Yusuf Ali	It is only the Evil One that <u>suggests to you the fear</u> of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.

Additionally, translation by addition is also found in translating يَخَوْفُ - *yuxawwif* in Q.39:16, as Table 12-3.

Table 12-3 Translations of يَخَوْفُ - *yuxawwif* in Q.39:16 by the selected translators.

﴿لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَعْبَادُونَ﴾ (Q.39:16)	
Arberry	Above them they shall have overshadowings. of the Fire, and underneath them overshadowings; that it is wherewith God <u>frightens</u> His servants: "O My servants, so fear you Me!".
Abdel-Haleem	They will have layers of Fire above them and below.' This is how God <u>puts fear into</u> His servants: My servants, beware of Me.
Hilali &Khan	They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allah does <u>frighten</u> His slaves: "O My slaves, therefore fear Me!"
Irving	They will have sheets of fire above them and sheets beneath them." That is how God <u>frightens</u> His servants: "My servants, heed Me!"
Saheeh International	They will have canopies of fire above them and below them, canopies. By that Allah <u>threatens</u> His servants. O My servants, then fear Me.
Sarwar	Above and below them their will be shadows of fire. This is how God <u>frightens</u> His servants. My servants have fear of Me.
Yusuf Ali	They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah <u>warn off</u> his servants: "O My Servants! then fear ye Me!".

In translating يَخَوْفُ - *yuxawwif* in Q.3:175, and Q.39:16 the selected translators used "frightening", "frightens", "frighten", "urges you to fear", "suggests to you the fear", "intimidated", "puts fear", "threatens", and "warn off". It should be noted that Arberry and Sarwar may have overlooked the different experiencers and agents/sources in translating يَخَوْفُ - *yuxawwif* in Q.3:175 and Q.39:16, using the same English translation

in both verses. It is significant to highlight that *yuxawwif* in Q.3:175 refers to Satan, while in Q.39:16 it refers to Allah the Almighty. Arberry's and Sarwar's translations might therefore suggest an equivalent level of fear of Satan and Allah the Almighty. This may lead to misunderstanding and confusion about the meanings of the verses of the Holy Qur'an.

Moreover, *alḫūf* - *alḫawf* in Q.4:83, as Table 12-4 highlights, was translated as "fear" or "war". The word *fear* was used by five of the selected translators, while Sarwar and Abdel-Haleem employed "war" in their translations.

Table 12-4 Translations of *alḫūf* - *alḫawf* in Q.4:83 by the selected translators.

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾ (Q.4:83)	
Arberry	When there comes to them a matter, be it of security or <u>fear</u> , they broadcast it; if they had referred it to the Messenger and to those in authority among them, those of them whose task it is to investigate would have known the matter. And but for the bounty of God to you, and His mercy, you would surely have followed Satan, except a few.
Abdel-Haleem	Whenever news of any matter comes to them, whether concerning peace or <u>war</u> , they spread it about; if they referred it to the Messenger and those in authority among them, those seeking its meaning would have found it out from them. If it were not for God's bounty and mercy towards you, you would almost all have followed Satan.
Hilali and Khan	When there comes to them some matter touching (public) safety or <u>fear</u> , they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you.
Irving	Whenever some order concerning [public] safety or <u>fear</u> comes to them, they broadcast it. If they would only refer it to the Messenger and those among them who hold command, those of them who investigate matters would have known about it. If it had not been for God's bounty and mercy towards you, all but a few would have followed Satan.
Sahih International	And when there comes to them information about [public] security or <u>fear</u> , they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.
Sarwar	When they receive any news of peace or <u>war</u> , they announce it in public. Had they told it to the Messenger or to their (qualified)

	leaders, they could have used that information more properly. Were it not for the favor and mercy of God, all but a few of them would have followed Satan.
Yusuf Ali	When there comes to them some matter touching (Public) safety or <u>fear</u> , they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

In his Qur'an exegesis, Al-Zamakhshari interprets Q.4:83 as follows:

هم ناس من ضعفة المسلمين الذين لم تكن فيهم خبرة بالأحوال ولا استبطان للأمر، كانوا إذا بلغهم خبر عن سرايا رسول الله صلى الله عليه وسلم من أمن وسلامة أو خوف واخل (أذاعوا به) وكانت إذاعتهم مفسدة ولو ردوا ذلك الخير إلى رسول الله صلى الله عليه وسلم من أمن وسلامة أو خوف واخل وإلى ولي الأمر منهم وهم كباراء الصحابة البصراء بالأمر، أو الذين كانوا يؤمرون منهم (لعلهم) لعلم تدبير ما أخبروا به. (الَّذِينَ يَسْتَنْبِطُونَهُ) الذين يستخرجون تدبيره بفطنهم وتجاربهم ومعرفتهم بأمر الحرب ومكايدها وقيل: كانوا يقفون من رسول الله صلى الله عليه وسلم وأولي الأمر على أمن ووثوق بالظهور على بعض الأعداء، أو على خوف واستشعار فيذيعونه فينتشر فيبلغ الأعداء فتعود إذاعتهم مفسدة، ولو ردوه إلى الرسول وإلى أولي الأمر وفوضوه إليهم وكانوا كأن لم يسمعوا لعلم الذين يستنبطون تدبيره كيف يدبرونه وماياتون ويذرون فيه. وقيل: كانوا يسمعون من أفواه المناققين شيئاً من الخبر عن السرايا مظنوناً غير معلوم الصحة فيذيعونه فيعود ذلك وبالاً على المؤمنين، ولو ردوه إلى الرسول وإلى أولي الأمر، وقالوا: نسكت حتى نسمعه منهم ونعلم هل هو مما يذاع أو لا يذاع (لعلهم) الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ لعلم صحته وهل هو مما يذاع أو لا يذاع، هؤلاء المذيعون وهم الذين يستنبطونه من الرسول وأولي الأمر، أي يتلقونه منهم ويستخرجون علمه من جهتهم.

(Al-Zamakhshari, 2009, p.249)

This can be translated as:

They were weak Muslims who lacked experience and understanding of conditions and situations. If they heard some news about the Prophet Mohammed's (PBUH) brigades, involving safety, security, fear or disturbance, they would spread it, which was harmful. However, if they had consulted the Prophet (PBUH) or those in authority among them who were senior companions of the Prophet (PBUH) and had gained insight into these matters, or those who had been given authority regarding that news, perhaps they would have investigated it and realised the planning behind it. (Then the ones who [can] draw correct

conclusions from it)²¹, those who understand the planning behind it with their acumen, experience, and knowledge of the tactics of war. It has been said that they used to stand with the Prophet Mohammed (PBUH), and those in authority, ensuring security and trust, either by openly confronting certain enemies or by generating fear. Thus, they would spread the news, so it reached their enemies, which might be harmful. However, if they had reported this news back to the Prophet (PBUH) and to those in authority among them and acted as if they had not known about it, the ones who reach conclusions would have known how to manage it and which aspects of it to bring forth and which to omit. It has been said that they would hear something about the brigades from the hypocrites, which was conjecture and not necessarily true, and spread it, which might cause harm to the believers. However, if they had reported it back to the Prophet (PBUH) and to the authorities, and said, 'Let us remain silent until we hear it from them and know whether it is something that should be spread or not, (then the ones who [can] draw correct conclusions from it would have known about it)²² whether it is correct and if it is something that should be broadcast or not. These are the ones who spread it, and they are the ones who conclude it from the Prophet (PBUH) and the authorities, meaning they receive it from them and get their information from their sources (Al-Zamakhshari, 2009, p.249, my translation).

Al-Shawkani agrees with Al-Zamakhshari in his interpretation of Q.4:83:

وَهُؤُلَاءِ هُمْ جَمَاعَةٌ مِنْ ضَعْفَةِ الْمُسْلِمِينَ كَانُوا إِذَا سَمِعُوا شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فِيهِ أَمْنٌ - نَحْوَ ظَفَرِ الْمُسْلِمِينَ وَقَتْلِ عَدُوِّهِمْ، أَوْ فِيهِ خَوْفٌ نَحْوَ هَزِيمَةِ الْمُسْلِمِينَ وَقَتْلِهِمْ - أَفْشَوْهُ، وَهُمْ يَظُنُّونَ: أَنَّهُ لَا شَيْءَ عَلَيْهِمْ فِي ذَلِكَ.

²¹ Sahih International's translation of (الَّذِينَ يَسْتَنْبِطُونَهُ) in Q.4:83.

²² Sahih International's translation of (الْعُلَمَاءُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ) in Q.4:83.

(Al-Shawkani, 2007, my translation)

This can be translated as:

They were weak Muslims who used to spread information which they heard about the victories of the Muslims and the killing of their enemies, and about the defeats and killing of Muslims, believing that there was no harm in this.

(my translation)

Al-Tabari interprets (وَأِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهِ) in Q.5:83 as:

هذا في الأخبار إذا غزت سرية من المسلمين خُبر الناس عنها، فقالوا: أصاب المسلمون من عدوهم كذا وكذا، وأصاب العدو من المسلمين كذا وكذا. فأفشوه بينهم من غير أن يكون النبي صلى الله عليه وسلم هو الذي يخبرهم به...والذين ادَّعوا به قوم، إما منافقون، وإما آخرون ضعفاء.

(Al-Tabari, 2001, pp. 252-266, my translation).

"it refers to a group of weak Muslims or hypocrites who may have heard something about the Muslims' brigade either that they are secure and safe from their enemies and defeated them, or that they are in fear and not secure from their enemies. They would have spread it among people before the Prophet Mohammed (PBUH) which may reach their enemies" (Al-Tabari, 2001, pp. 252-266, my translation).

Alone among the selected exegetes, Ibn Kathir interprets Q.4:83 differently. He states that the word الخوف - *al-xawf* here refers to:

"إنكار على من يبادر إلى الأمور قبل تحققها، فيخبر بها، ويفشيها وينشرها، وقد لا يكون لها صحة"

(Ibn Kathir, 1983, pp. 364-366).

This is a rejection of people who act on matters before investigating them. They spread and reveal these matters which may be not true.

(my translation)

Ibn Kathir adds that the reason for the revelation of Q.4:83 is, as follows:

حديث عمر بن الخطاب المتفق على صحته حين بلغه أن رسول الله صلى الله عليه وسلم طلق نساءه، فجاء من منزله حتى دخل المسجد، فوجد الناس يقولون ذلك، فلم يصبر حتى استأذن على النبي صلى الله عليه وسلم فاستفهمه أطلقت نساءك؟ فقال " لا " فقلت الله أكبر وذكر الحديث بطوله. وعند مسلم

فقلت أطلتتهن؟ فقال " لا " فقمت على باب المسجد، فناديت بأعلى صوتي لم يطلق رسول الله صلى الله عليه وسلم نساءه، ونزلت هذه الآية.

(Ibn Kathir, 1983, pp. 364-366).

This can be translated as:

A hadith of Omar bin Al-Khattab, which is agreed to be true, which he said when he found out that the Prophet Muhammad [PBUH] had divorced his wives. Omar bin Al-Khattab went out of his house and into the mosque and found the people saying this. He asked the Prophet Muhammad [PBUH] if he had divorced his wives and the Prophet Muhammad [PBUH] said, "No". Then, Omar bin Al-Khattab said Allah is greater and narrated this. Muslim adds "I said did you divorced them?", and the Prophet Muhammad (PBUH) replied "No". So I stood by the mosque door and said loudly "the Prophet (PBUH) did not divorce his wives". Then this verse was revealed.

(my translation)

Therefore, the majority of the consulted Qur'anic exegeses agree on interpreting الخَوْف - *alxawf* in Q.4:83 in relation to the situation of war, and particularly fear of being killed or suffering harm from an enemy or referring to the Muslim army being defeated in a battle or a war by its enemies. Interestingly, five of the selected translators translate the word الخَوْف - *alxawf* in Q.4:83 in its general sense as *fear*. Only Sarwar and Abdel-Haleem translate it as "war". This suggests that Sarwar and Abdel-Haleem consulted Qur'anic exegeses during the translation process, while the other translators generalise the meaning.

Another phenomenon noted in translating words conveying a sense of 'fear' with the root *x w f*, - *خ و ف*, is that the selected translators used nine inaccurate translations across their translations (warn, threaten, war, reverence, private, apprehension, awe, emergency, harm). This said, nine accurate translations were also employed by the selected translators (fear, afraid, frighten, suggest to you the fear, intimidate, urges you to fear, puts fear into, and put terror) as previously illustrated in Section 4.3.

The data analysis of the translation of words conveying a sense of 'fear' with the root خ ش ي - x š y shows that nine English words were used (fear, afraid, dread, awe, worry, cautious, heed, anxious, dismay). The analysis reveals that the translators show inconsistency in their translations as presented in the examples below in Table 12-5, and Table 12-6.

Table 12-5 Translations of taxšawhum - أَخَشَوْهُمْ and axšawnī - أَحْشَوْنِي in Q.2:150 by the selected translators.

<p>﴿وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمِنَّا نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾ (Q.2:150)</p>	
Arberry	From whatsoever place thou issuest, turn thy face towards the Holy Mosque; and wherever you may be, turn your faces towards it, that the people may not have any argument against you, excepting the evildoers of them; <u>and fear you them not, but fear you Me</u> ; and that I may perfect My blessing upon you, and that haply so you may be guided.
Abdel-Haleem	Wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your faces towards it, so that people may have no argument against you- except for the wrongdoers among them: <u>do not fear them; fear Me-</u> and so that I may perfect My favour on you and you may be guided
Hilali and Khan	And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so <u>fear them not, but fear Me!</u> - And so that I may complete My Blessings on you and that you may be guided.
Irving	No matter where you set out from, turn your face towards the Hallowed Mosque; wherever you may be, turn your faces towards it, so that people will not have any argument against you, except for those among them who do wrong. <u>Do not dread them but dread Me</u> , so I may complete My favor towards you and so that you may be guided.
Saheeh International	And from wherever you go out [for prayer], turn your face toward al-Masjid al-iaram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; <u>so fear them not but fear Me</u> . And [it is] so I may complete My favor upon you and that you may be guided.
Sarwar	(Muhammad) wherever you go, turn your face to the Sacred Mosque and Muslims, wherever you are, turn your faces in the same direction so that no group of people, except the unjust among them, would

	have any reason against you and so that I may establish My commandments for your people to have proper guidance. (The unjust may criticize you) <u>but do not fear them, fear only Me.</u>
Yusuf Ali	So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; <u>so fear them not, but fear Me</u> ; and that I may complete My favours on you, and ye May (consent to) be guided.

In Q.2:150 the words *تَحْشَوْهُمْ* - *taxšawhum* and *اِحْتَشَوْنِي* - *axšawnī* involve two different experiencers and agents/sources (cf. Section 11.3.1). *تَحْشَوْهُمْ* - *taxšawhum* refers to people while *اِحْتَشَوْنِي* - *axšawnī* refers to Allah the Almighty. All the selected translators used the same English words in translating *تَحْشَوْهُمْ* - *taxšawhum* and *اِحْتَشَوْنِي* - *axšawnī*, i.e. *fear* or *dread*, and were not influenced by the different nature of the agents in this verse. Arguably, this might suggest that the level of fear of Allah the Almighty and fear of people is the same, which may cause the reader misunderstanding and confusion. Table 12-5 shows that six translators used *fear* in their translations, while Irving is the only translator who used *dread*.

Table 12-6 Translations of *يُحْشَوْنَ* - *yaxšawna*, and *خَشِيَّةٌ* - *xašyah* in Q.4:77 by the selected translators.

<p>{الَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآجِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا { (Q.4:77)</p>	
Arberry	Hast thou not regarded those to whom it was said, 'Restrain your hands, and perform the prayer, and pay the alms'? Then, as soon as fighting is prescribed for them, there is a party of them <u>fearing the people</u> as they would <u>fear God</u> , or with a <u>greater fear</u> , and they say, 'Our Lord, why hast thou prescribed fighting for us? Why not defer us to a near term?' Say: 'The enjoyment of this world is little; the world to come is better for him who fears God; you shall not be wronged a single date-thread.'
Abdel-Haleem	[Prophet], do you not see those who were told, 'Restrain yourselves from fighting, perform the prayer, and pay the prescribed alms'? When fighting was ordained for them, some of them <u>feared men</u> as much as, or even more than, they <u>feared God</u> , saying, 'Lord, why have You ordained fighting for us? If only You would give us just a little more time.' Say to them, 'Little is the enjoyment in this world, the Hereafter is far better for those who are mindful of God: you will not be wronged by as much as the fibre in a date stone.'

Hilali and Khan	Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salat (IqamatasSalat), and give Zakat, but when the fighting was ordained for them, behold! a section of them <u>fear men</u> as they <u>fear Allah</u> or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scaly thread in the long slit of a datestone).
Irving	Have you not watched those who have been told: "Restrain your hands, keep up prayer and pay the welfare tax"? Yet whenever any fighting is prescribed for them, then a group of them <u>feel afraid of people</u> just as they should <u>be afraid of God</u> , or they are even more afraid. They say: "Our Lord, why have You prescribed fighting for us? If You would only postpone it for a little while longer!" * SAY: "Worldly enjoyment means little while the Hereafter is better for anyone who does his duty. You will not be wronged a bit.
Saheeh International	Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them <u>feared men</u> as they <u>fear Allah</u> or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah . And injustice will not be done to you, [even] as much as a thread [inside a date seed]."
Sarwar	Have you not seen those who were told to stop fighting, to say their prayers, and pay the religious tax? When they were ordered to fight, some of them <u>feared other men</u> as much as or more than they <u>feared God</u> and so they said, "Lord, why have you ordered us to fight? If only you would give us a little time." (Muhammad), tell them, "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly.
Yusuf Ali	Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them <u>feared men</u> as - or even more than - they <u>should have feared Allah</u> : They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least.

Words with the root *خ ش ي* - *x š y* occur three times in Q.4:77, with different experiencers and agents/sources. The experiencer of *يخشون* - *yaxšawna* is people, the agents of *كخشية* - *ka-xišyati* and *خشيه* - *xašyah* are Allah the Almighty.

Table 12-6 shows, the seven selected translators were not influenced by the different nature of the experiencers and agents in their translations of *يخشون* - *yaxšawna*, *كخشية* - *ka-xišyati*, and *خشيه* - *xašyah*. They used the same translation for *يخشون* - *yaxšawna*, *كخشية* - *ka-xišyati*, and *خشيه* - *xašyah*. In fact, six of the translators used *fear* in their translations while Irving is the only translator who employed *afraid*. *Fear* and *afraid* are analysed as synonyms in this thesis as discussed in Section 4.1.3. It is also worth noting that, omission was employed in dealing with *خشيه* - *xašyah* in Q.4:77.

Q.5:3 and Q.5:44 are examples where two words conveying a sense of 'fear' and with the root *خ ش ي* - *x š y* occur in one Holy Qur'anic verse, as presented in Tables 12-7 and 12-8.

Table 12-7 Translations of *تخشوهم* - *taxšawhum*, and *أخشوني* - *axšawnī* in Q.5:3 by the selected translators.

<p>﴿حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (Q.5:3)</p>	
Arberry	Forbidden to you are carrion, blood, the flesh of swine, what has been hallowed to other than God, the beast strangled; the beast beaten down, the beast fallen to death, the beast gored, and that devoured by beasts of prey - excepting that you have sacrificed duly -- as also things sacrificed to idols, and partition by the divining arrows; that is ungodliness. Today the unbelievers have despaired of your religion; therefore <u>fear them not</u> , but <u>fear you Me</u> . Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion. But whosoever is constrained in emptiness and not inclining purposely to sin -- God is All-forgiving, All-compassionate.
Abdel-Haleem	You are forbidden to eat carrion; blood; pig's meat; any animal over which any name other than God's has been invoked; any animal strangled, or victim of a violent blow or a fall, or gored or savaged by a beast of prey, unless you still slaughter it [in the correct manner]; or anything sacrificed on idolatrous altars. You are also forbidden to allot shares [of meat] by drawing marked arrows -a heinous practice- today the disbelievers have lost all hope that you

	<p>will give up your religion. <u>Do not fear them: fear Me.</u> Today I have perfected your religion for you, completed My blessing upon you, and chosen as your religion islam: [total devotion to God]; but if any of you is forced by hunger to eat forbidden food, with no intention of doing wrong, then God is most forgiving and merciful.</p>
<p>Hilali and Khan</p>	<p>Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allahs Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so <u>fear them not</u>, but <u>fear Me</u>. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Offorgiving, Most Merciful.</p>
<p>Irving</p>	<p>Forbidden to you is anything that dies by itself, and blood and pork, as well as whatever has been consecrated to something besides God, and whatever has been strangled, beaten to death, trapped in a pit, gored, and what some beast of prey has begun to eat, unless you give it the final blow; and what has been slaughtered before some idol, or what you divide up in a raffle; (all) that is immoral! Today those who disbelieve despair about your religion, so <u>do no dread them, and (rather) dread Me.</u> (Today I have perfected your religion for you, and completed My favor towards you, and have consented to grant you [Islam] as a religion: a commitment to live in peace.) Anyone who is obliged to do so while (he is) starving, yet without deliberately sinning, [will find] God is Forgiving, Merciful.</p>
<p>Sahih International</p>	<p>Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah , and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so <u>fear them not, but fear Me.</u> This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.</p>

Sarwar	It is unlawful for you to consume the following as food: an animal that has not been properly slaughtered, blood, pork, an animal slaughtered and consecrated in the name of someone other than God, an animal killed by strangulation or a violent blow, an animal killed by falling down, an animal which has been gored to death, an animal partly eaten by a wild beast before being properly slaughtered, an animal which has been sacrificed on the stone blocks (which pagans worshipped), and any flesh divided by casting superstitious and gambling arrows (a pagan tradition), which is a sin. Today, the unbelievers have lost hope about your religion. <u>Do not be afraid of them</u> but have <u>fear of Me</u> . On this day I have perfected your religion, completed My favors to you, and have chosen Islam as your religion. If anyone not (normally) inclined to sin is forced by hunger to eat unlawful substances instead of proper food, he may do so to spare his life. God is All-forgiving and All-merciful.
Yusuf Ali	Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet <u>fear them not</u> but <u>fear Me</u> . This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

In translating *taxšawhum* - تَخَشَوْهُمْ and *axšawnī* - اخشوني in Q.5:3 the word fear is used by Arberry, Abdel-Haleem, Hilali and Khan, Saheeh International, and Yusuf Ali. It is worth noting that, Sarwar translated *taxšawhum* - تَخَشَوْهُمْ as *afraid* and *axšawnī* - اخشوني as *fear*. This might suggest that Sarwar considered the different agents involved: the agent in *taxšawhum* - تَخَشَوْهُمْ is unbelievers while in *axšawnī* - اخشوني is Allah the Almighty. However, Irving translated both *taxšawhum* and *axšawnī* - اخشوني as *dread*.

Table 12-8 Translations of *taxšawu* - تَخَشَوْا and *axšawnī* - اخشون in Q.5:3 by the selected translators.

<p>إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّيُّونَ وَالْأَحْبَارَ بِمَا اسْتَحْفَضُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ فَإِنَّ اللَّهَ هُوَ الْكَافِرُونَ} (Q.5:44)</p>	
Arberry	Surely We sent down the Torah, wherein is guidance and light; thereby the Prophets who had surrendered themselves gave

	judgment for those of Jewry, as did the masters and the rabbis, following such portion of God's Book as they were given to keep and were witnesses to. So <u>fear not men</u> , but <u>fear you Me</u> ; and sell not My signs for a little price. Whoso judges not according to what God has sent down - they are the unbelievers.
Abdel-Haleem	We revealed the Torah with guidance and light, and the prophets, who had submitted to God, judged according to it for the Jews. So did the rabbis and the scholars in accordance with that part of God's Scripture which they were entrusted to preserve, and to which they were witnesses. So [rabbis and scholars] <u>do not fear</u> people, <u>fear Me</u> ; do not barter away My messages for a small price; those who do not judge according to what God has sent down are rejecting [God's teachings].
Hilali and Khan	Verily, We did send down the Taurat (Torah) (to Moosa (Moses)), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (too judged the Jews by the Taurat (Torah) after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore <u>fear not men</u> but <u>fear Me</u> (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).
Irving	We have sent down the Torah containing guidance and Light. The prophets who were committed to [live in] peace judge those who were Jews by means of it, and [so do] the rabbis and scholars, because of what they sought to observe from God's book. They have even acted as witnesses for it. So <u>do not dread</u> mankind, and <u>dread Me</u> ; do not buy up My signs for a paltry price. Those who do not judge by what God has sent down disbelievers!
Saheeh International	Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah , and they were witnesses thereto. So <u>do not fear</u> the people but <u>fear Me</u> , and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers
Sarwar	We had revealed the Torah, containing guidance and light. The Prophets who had submitted themselves to the will of God, judged the Jews by the laws of the Torah. So did the godly people and the Jewish scholars who remembered some parts of the Book of God and bore witness to it. Mankind, <u>do not be afraid</u> of people but <u>have fear of Me</u> . Do not sell My revelations for a paltry price. Those who do not judge by the laws of God are disbelievers.
Yusuf Ali	It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the

	prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore <u>fear not</u> men, but <u>fear me</u> , and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
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Verse Q.5:44 contains the words *تَخَشُّوا* - *taxšaw* and *أَخْشَوْنَ* - *ixšawni*. Arberry, Abdel-Haleem, Hilali and Khan, Saheeh International, and Yusuf Ali translated both words as *fear*. Sarwar translated *تَخَشُّوا* - *taxšaw* as *afraid* and *أَخْشَوْنَ* - *ixšawni* as *fear*, which is identical to his translation in Q.5:3. Similarly, Irving translated both words as *dread* which is also identical to his translation in Q.5:3.

The agent of *تَخَشُّوا* - *taxšaw* is people, while the agent of *أَخْشَوْنَ* - *axšawni* is Allah the Almighty. Like the Arabic original, Sarwar's translations of *تَخَشُّوهُمْ* - *taxšawhum*, *أَخْشَوْنِي* - *axšawnī*, *تَخَشُّوا* - *taxšaw*, and *أَخْشَوْنَ* - *xšawni*, do not explicitly convey the different levels of fear, *fear* and *afraid* being treated as synonyms with grammatical transposition in this thesis. Sarwar's approach in dealing with words having the same root with different experiencers and agents/sources is not consistent, as seen in Tables Table 12-5, Table 12-6, Table 12-7 and Table 12-8.

Words conveying a sense of 'fear' and with the roots *خ ش ي* - *x š y* and *ش ف ق* - *š f q* occur together in three verses, Q.21:28, Q.21:49 and Q.23:57, as outlined in Tables Table 12-9, Table 12-10, and Table 12-11 below.

Table 12-9 Translations of *خَشِيْتِهِ* - *xašyatihi*, and *مُشْفِقُونَ* - *mušfiqūn* in Q.21:28 by the selected translators.

{يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُشْفَعُونَ إِلَّا لِمَنْ أَرَادَ عَلَيْهِمْ مِنْ خَشِيْتِهِ مُشْفِقُونَ} (Q.21:28)	
Arberry	He knows what is before them and behind them, and they intercede not save for him with whom He is well-pleased, and they <u>tremble in awe of Him</u> .
Abdel-Haleem	He knows what is before them and what is behind them, and they cannot intercede without His permission—indeed they themselves <u>stand in awe of Him</u> .
Hilali and Khan	He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they <u>stand in awe</u> for <u>fear of Him</u> .

Irving	He knows what lies in front of them and what is behind them; while they do not intercede except for someone who has been approved. <u>They are apprehensive and hence in awe of Him.</u>
Saheeh International	He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, <u>from fear of Him, are apprehensive.</u>
Sarwar	He knows all that is in front of them and all that is behind them. (These servants of God) will not intercede with Him for anyone without His permission and they <u>tremble in awe (before His greatness).</u>
Yusuf Ali	He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they <u>stand in awe and reverence of His (Glory).</u>

Q.21:28 involves two words conveying a sense of 'fear' with different roots: خ ش ي - x š y and ش ف ق - š f q. مُشْفِقُونَ - *mušfiqūna* has been subject to four English translations: tremble in awe; stand in awe; apprehensive; and, stand in awe and reverence. It is evident that the selected translators try to address, using different translation procedures, some challenges in rendering the meaning of خشيته - *xašyatih* and overcoming the complexity of having مُشْفِقُونَ - *mušfiqūn* and خشيته - *xašyatih* in one Holy Qur'anic verse. On the one hand, Arberry and Abdel-Haleem omitted any equivalent of the word خشيته - *xašyatih* in their translations. Arberry translated {مَنْ خَشِيْتَهُ مُشْفِقُونَ} as "tremble in awe of Him" while Abdel-Haleem translated it as "stand in awe of Him". On the other hand, Sarwar and Yusuf Ali adopt translation by addition adding the words 'Glory' and 'greatness'. Sarwar translated it as "tremble in awe (before His greatness)" while Yusuf Ali translated it as "stand in awe and reverence of His (Glory)". Sahih international, Irving, and Hilali and Khan attempt to capture the semantic differences between مُشْفِقُونَ - *mušfiqūn* and خشيته - *xašyatih* by using different English words in their translations. Hilali and Khan and Sahih International agreed in translating خشيته - *xašyatih* in verse (Q.21:28) as "fear of Him" while Irving distinguishes between these two words by using *apprehensive* for مُشْفِقُونَ - *mušfiqūn* and *awe* for خشيته - *xašyatih*.

Table 12-10 Translations of خشية - *xašyah*, and مُشْفِقُونَ - *mušfiqūn* in Q.23:57 by the selected translators.

{إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ} (Q.23:57)	
Arberry	Surely those who <u>tremble in fear</u> of their Lord.

Abdel-Haleem	Those who <u>stand in awe</u> of their Lord.
Hilali and Khan	Verily! Those who <u>live in awe</u> for <u>fear</u> of their Lord.
Irving	Those who <u>feel anxious</u> out of <u>awe</u> for their Lord.
Sahih International	Indeed, they who are <u>apprehensive from fear</u> of their Lord.
Sarwar	Only those who are, <u>out of fear</u> of Him, <u>humble</u> before their Lord.
Yusuf Ali	Verily those who <u>live in awe</u> for <u>fear</u> of their Lord.

In Q.23:57, the word خشية - *xašyah* is translated as *fear* by Arberry, Hilali and Khan, Sahih International, Sarwar, and Yusuf Ali. However, Abdel-Haleem interestingly adopts an omission procedure in translating خشية - *xašyah* in Q.23:57, as he did in translating Q.21:28, as illustrated in Table 12-9 and Table 12-10, while Irving employed 'awe'. It should be noted that translating مشفقون - *mušfiqūn* is problematic, as seen in Table 12-10, which shows that the selected translators used six translations in rendering its meaning. Arberry translated it as "tremble", Abdel-Haleem translated it as "stand in awe", Hilali and Khan and Yusuf Ali agreed on translating it as "live in awe". Irving employed "feel anxious", Sahih International used "apprehensive", and finally Sarwar translated it as "humble".

Table 12-11 Translations of يخشون - *yaxšawna*, and مُشْفِقُونَ - *mušfiqūn* in Q.21:49 by the selected translators.

(Q.21:49) {الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ}	
Arberry	such as <u>fear</u> God in the Unseen, <u>trembling</u> because of the Hour.
Abdel-Haleem	those who <u>stand in awe</u> of their Lord, though He is unseen, and who <u>fear</u> the Hour.
Hilali and Khan	Those who <u>fear</u> their Lord without seeing Him, while they are <u>afraid</u> of the Hour.
Irving	[all those] who <u>dread</u> their Lord even though [He is] Unseen. They are (also) <u>anxious</u> about the Hour.
Sahih International	Who <u>fear</u> their Lord unseen, while they are of the Hour <u>apprehensive</u> .
Sarwar	who <u>fear</u> their unseen Lord and are <u>anxious</u> about the Day of Judgment.
Yusuf Ali	Those who <u>fear</u> their Lord in their most secret thoughts, and who <u>hold</u> the Hour (of Judgment) <u>in awe</u> .

In Q.23:57 يخشون - *yaxšawn* was translated as “fear” by Arberry, Hilali and Khan, Saheeh International, Sarwar, and Yusuf Ali. Abdel-Haleem translated it as “stand in awe”, and Irving as “dread”. In translating مشفقون - *mušfiqūn*, six English words/phrases were employed Sarwar and Irving agreed on translating it as “anxious”. Arberry translated it as “trembling”. Abdel-Haleem used “fear”, which is similar to Hilali and Khan’s translation “afraid”, *fear* and *afraid* being analysed as synonyms with grammatical transposition in this thesis. Saheeh International employed “apprehensive”, and finally, Yusuf Ali translated it as “hold in awe”. It should be noted that Saheeh International showed consistency in translating مشفقون - *mušfiqūn*. It was also not influenced by the different experiencers and agents/sources in translating Q.21:49, Q.23:57, and Q.21:28.

In summary, the data analysis of translating words conveying a sense of ‘fear’ with the roots ف و ف - *x w f*, خ ش ي - *x š y*, ر ه ب - *r h b*, ش ف ق - *š f q*, ف ز ع - *f z ʕ*, ر ع ب - *r ʕ b*, and و ج ل - *w j l* revealed the following:

1. While the selected translators are generally very competent, they produce some inaccurate translations.
2. The translators are also somewhat inconsistent in their translations. The analysis shows that there are some cases where a word conveying a sense of ‘fear’ with the same root and the same experiencer agent/source is unjustifiably translated differently in different Qur’anic verses.
3. The translators address the complexity of the Qur’anic text, attempting as far as possible to reflect both the denotative and connotative meanings of words conveying a sense of ‘fear’. However, the data analysis reveals cases where the translators fail to convey the precise denotative meaning of the Arabic word in English.
4. The translators do not convey the different levels of fear denoted by the different Arabic roots (and the words derived from these) in their translations.

12.3 Recommendations

The following recommendations are offered, based on the analyses presented in this thesis. Translators should:

1. Consult authoritative Holy Qur'an exegeses in the process of translation to make sure they have clearly understood the intended meaning of the verse.
2. Consult Arabic lexicons to ascertain both the denotative and connotative meanings of words conveying a sense of 'fear' with the roots: *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش ف ق - š f q*, *ف ز ع - f z ʿ*, *ر ع ب - r ʿ b*, and *و ج ل - w j l*.
3. Arguably, attempt to reflect the different levels of fear in the Holy Qur'anic verses based on the analysis of the experiencer agent/source. Levels of fear vary on the basis of what is feared; thus fearing Allah's punishment is not on the same level as fearing a person, an enemy or danger more generally. The different levels of fear have been highlighted in Figure 12-4.
4. Establish an Arabic Qur'anic thesaurus. This would require collaboration between proficient Arabic linguists and translators. The primary task would involve systematically identifying the occurrences of words within the Holy Qur'an and providing illustrative examples to elucidate their meanings. The overarching aim would be to construct a comprehensive resource that facilitates a nuanced understanding of semantic variations and contextual usages, thereby helping to advance the field of Qur'anic translation studies.
5. Arguably, maintain a consistent single translation, wherever this is reasonable, of words conveying a sense of fear with the roots: *خ و ف - x w f*, *خ ش ي - x š y*, *ر ه ب - r h b*, *ش ف ق - š f q*, *ف ز ع - f z ʿ*, *ر ع ب - r ʿ b*, and *و ج ل - w j l*. This could be done by using computer assisted translation (CAT) tools, for example by storing (i) the word conveying a sense of 'fear' in the ST, (ii) the associated experiencer agent/source, and (iii) the translation used in

previous cases. This would help the translators to avoid inconsistency in their translations and save them time and effort. This suggestion is derived from Al Ghamdi, who recommends using machine translation to reduce inconsistency in translating the Divine Names in the Holy Qur'an (Al Ghamdi, 2015, pp.275-279). However, we believe that it is also applicable to translating words conveying a sense of 'fear'.

12.4 Suggestions for future research

While this thesis has investigated the quality of translation of words conveying a sense of 'fear' in the Holy Qur'an, there are other words conveying similar senses which could be profitably investigated in the same way. The framework of this study is applicable to conducting similar investigations of the quality of the translation of other semantic fields and providing comparable findings. Another area that could be examined is the quality of translating words with the root *و ق ي* - *w q y* and the differences between the translations of words with the root *و ق ي* - *w q y*, as compared to words with the roots *خ* - *x w f*, *خ ش ي* - *x š y*, *ر ه ب* - *r h b*, *ش ف ق* - *š f q*, *ف ز ع* - *f z ʿ*, *ر ع ب* - *r ʿ b*, and *و ج ل* - *w j l*, the root *و ق ي* - *w q y* having been excluded from this study based on its Arabic definition. This will allow future translators to have a better understanding of the slight differences in meaning between semantically similar words and to produce better translations.

Another recommendation pertains to the development of a detailed Qur'anic corpus designed to identify experiencers and agent/source. This would aim to facilitate the translation process for words having a similar sense in the Holy Qur'an. By incorporating this approach, translators could precisely consider and highlight the different experiencers and agents/sources in the translation, thereby increasing the accuracy of their translations. This systematic approach within the corpus will enhance the translation fidelity of the Holy Qur'an, and will serve to provide a more faithful rendition of it.

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