Analysis of the Quranic Text Using intertextuality: A Case Study of Two Lexemes

Sami Khawaldeh*

University of Jordan, Jordan

Corresponding Author: Sami Khawaldeh, E-mail: samikhawaldeh@yahoo.com

ABSTRACT

The aim of the present study was to show how intertextuality could be a viable approach to determine the intended meaning of words in religious texts such as the Holy Quran. In order to do just this, the researcher selected two Quranic words to be the data of the study. These were "الخشية"(*al- xshiah*) and الخوف (al-xawf). The study argues that the former effected internally (i.e. stemming from the human being himself/herself), but "الخوف"(*al-xawf*) is created by either an internal or external force (i.e. stemming from the human being himself/herself or from external factors). Furthermore, "الخوف" (*al-xawf*) reflects a real feeling of panic, which causes the heart to pump quickly, but الخشية "(*al-xshiah*) does not reflect such a feeling. Finally, we dare to make the claim that who does not fear "يخاف"(*yaxaf*) Allah will be punished but who does not "يخشى" (*yaxsha*)Allah will not be punished.

INTRODUCTION: RESEARCH AIMS AND PROBLEM

The meaning of words is, on the whole, a central aspect of language because many other linguistic aspects (e.g. syntactic, pragmatic, etc.) are strongly tied with it. Wierzbicka (1996) states that to investigate language without taking the meaning into consideration is like studying road signs from the point of view of their physical properties. Indeed, in order to determine the actual meanings of words involved in, say, a text, the common practice seems to look them up in dictionaries. Consequently, many linguists in general and lexiographists in particular have profoundly worked on dictionaries to make them somehow able to determine the meanings wanted free of both text and context.

Lexicography, a rather modern linguistic branch, specialized in compiling dictionaries, has occupied a salient position among other branches of linguistics according to its commonplace applications. For example, Mouristen (2010) states that dictionaries are largely the legitimate resource and (and possibly the final) resort to provide us with the meaning of words. He adds that judges, for example, do not prefer depending on context or text to determine the meaning of words concerned with their trials to pass their judgments. That is probably because they do frequently encounter several meaning-based obstacles in which contextual cues and legislative definitions do not assert the intended meanings varied by lexis. Accordingly, judges prefer referring to dictionaries. Hence, dictionaries, they believe, are the resources most dependable for determining word meanings (for details, see Mouristen, 2010).

It has become almost as a fact that no two words are 100% synonymous (Soare, 2006). Despite this strong-standing fact, dictionaries oftentimes ignore this fact when they define words by attributing them on a one-to-one basis to some related synonyms - a state of affairs that does not bring about the complete meanings of the words intended. This fact pushes the researcher to affirm there must be a line of demarcation existed between some Qur'anic words that considered as synonymous.

Apart from dictionaries, current approaches in lexical semantics which deal with word meaning have not as yet solved the problem of how to find out word meanings and how to remove ambiguity which causes several problems to language users. To illustrate, although the debate has been going for ages, no single approach that could settle the debate once and for all has emerged. Basically, this means that there isn't one established approach but a number of individual attempts. In the past, for instance, lexical semantics, the linguistic branch mostly related to determine word meanings, had historical–philological orientation and was main-

ly concerned with etymology. Recently, intertextuality has come to the floor as a viable alternative.

Intertextuality: An Alternative Approach

The term intertextuality was coined by Julia Kristeva in 1960s. Kristeva (1980) defines intertextuality as "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another. The notion of intertextuality replaces that of intersubjectivity, and poetic language is read as at least double". Kristevia confirms that if we want to get accurate and precise interpretations of the text, we have to examine and scrutinize the relevant elements inside the text itself. Meaning is build and figured out through drawing a connective network between all elements inside the text. Based upon this discussion, no need to resort to the social and historical factors and elements since they are outside the boarders of the text. Allen (2000:15) states that the beginning of intertextuality dates back to the 1960s. Its emergence is attributed to Julia Kristeva's work. Moreover, Allen confirms that "Kristeva introduces the work of the Russian literary theorist M. M. Bakhtin to the French speaking world. Therefore, as Bakhtin has a central role in forming the foundation of intertextuality, I elaborate more on his ideas which are the backbone of the intertextuality theory". Intertextuality implies the fact that all texts express their meaning by making a network relation to other texts.

Allen (2000) claims in order to get the interpretation of a text, the reader has to follow a network of textual relations. Consequently, reading "becomes a process of moving between texts. Meaning becomes something which exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations".

Intertextuality is mainly represented in the entitlement that the meaning of the text is merely obtained and determined from the meaning of the involved words in the text. Furthermore, Intertextuality constitutes a network that combines the words and the texts with each other in relation with the surrounding texts. For Waaijman (2010), intertextuality is viewed as a literary approach that combines and relates texts with each for better interpretation.

Statement of the Problem and Questions

After surveying the literature, the researcher has the courage to claim that there is no one single study which undertook the task of determining the intended meaning of words via the approach of intertextuality. This paucity of research about this particular discoursal issue has sparked off the interest to work on this prominent subject. In general, this study's main problem is to determine the intended meanings of certain words which are much frequently mentioned in the Holy Qur'an without drawing a line of distinctions between them. Therefore, they are interpreted by many of Muslim expositors as the same items. This could be a big problem leads to many arguments and contradictions.

The main aim of the current study is to introduce an effective endeavor by adopting "intertextuality approach" that could specify and determine words meanings without resorting to dictionaries. Specifically, the present study depicts intertextuality as a powerful tool that is used to determine the meaning of words in term of drawing a network relation between words and texts. Based upon the above discussion, the present paper intends to introduce theoretical analytical framework that serves at reinterpreting some religious words that mostly understood as synonymous words have the exact meanings.

In a nutshell, the current study attempts to answer the following questions:

i.   Is intertextuality accounted as an actual method for defining words and specifying their exact meanings?
ii. Would Glorious Quran be more comprehensible if it is interpreted in the guise of intertextuality?
iii. Is word meaning rooted in the world (an objective truth) or in the people's experience (a subjective construct)?

LITERATURE REVIEW

In this section, the researcher will let himself into the major works that tackled the approaches of how to determine word meanings, as a major component of the study of semantics, the study of meaning in languages. Probably unlike/like pragmatics, semantics concerns itself with the relationship between the signifiers and their denotations at the word, phrase and sentence levels. Therefore, semantic investigations have been very much limited to sense relations such as: synonymy, antonym, homonymy, hyponymy, metonymy, etc. Very little, however, has been said about word meaning at the text level, the primary concern of this research paper.

Because of the complex intersections semantics makes with other branches of inquiries such as lexicography, pragmatics, etymology, etc., some researchers working on the problem of determining word meaning have attempted to make use of other tools to lend a helping hand. For instance, Baxter (2009) argues in favor of three sequential steps for determining word meaning:

(1) To capture the several contexts and ways in which the word is probably used by detecting word's meanings as they are listed in dictionaries (a deductive study) and its contexts (an inductive study);
(2) To narrow down the meaning of the word in the text being studied; and
(3) To consult the ancient versions to help narrow down the word meanings (see Baxter, 2009).

Baxter (2009) states "because every language has a structure and is a cohesive whole, the meaning of a word is determined by how it is used within its own language, and how that word relates to the meanings of the other words in the language" (Baxter, 2009).

It is quite obvious from Baxter's view the meaning of the word is affected by two dimensions: the position of the word in relevance to its neighboring words, and the competitive way it is used as it is stored in the lexicon of the speaker. For Benjamin (2009), specifying and defining words' meanings in all languages are problematic; so far we could not rely on an accurate and satisfactory method to obtain the exact meanings of words. The problem comes to be more compli-

cated when we deal with words in specific contexts. Thus, the necessity of finding out a reliable and an effective approach that could introduce the accurate meanings of words becomes so critical. We cannot resort only to dictionaries to get words meanings since they are not sufficient to present the knowledge we need.

Alongside the problem of determining word meaning as it occurs in isolation, the problem of contexts turns out to be more observable. When we use the same word in several contexts, we get various and different senses. Consistent with Benjamin (2009) the influence of contexts on words meanings makes dictionaries ineffective source of providing the precise information about the word because dictionaries cannot include all the contextual range of meanings where a word might be used.

In spite the fact that dictionaries are regarded the most operational tool for determining words meanings but they cannot give the intentional meaning of certain form of text (text-bound) like religious text. In this respect, the Glorious Quran intends to offer and communicate an unambiguous messages that are profoundly interpreted and understood by the entire world. As addressed by Baxter (2009) God gives us moral lessons that could not be explained by dictionaries.

Spring (2003) argues there are enormous differences between determining the meanings of words as they occur in isolation and their meanings when they occur in relation to other words or sentences. The meaning is influenced by several aspects such as contexts, syntactic structures, settings, and the pragmatic functions. Such aspects or factors absolutely bring different meanings of the same word. He refers to "semantic competence" which helps to specify the actual meaning of a sequence of words (Spring, 2003).

Gregg (2010) points out each term or word has a fixed meaning which is confused by our deficient sensory apparatus and our cognitive abilities. Vividly, looking profoundly to the sources of meaning and the reasons behind stating such meaning is the effective role we can do to get that true meanings. In this regard, Gregg speaks "People are sloppy with their terminology. Depending on context and audience, they use terms with varying degrees of precision. Some contexts call for more precision, and so people coin new terms." It is plausible to suggest that the meanings of words are at most subjectively created and recognized according to our experiences in the life. Accordingly, dictionaries are part of human's products (man-made industry) that are excessively related to our cultures and social environments. They are inadequate sources for the actual truth of world (see Mouristen, 2010).

Hellwig (2010) proposes that discovering the construction where a word occurs is very paramount to get the denotative meaning of that word. Particularly speaking, in translation, the interpretation is always about the possible meanings not the precise and the exact ones. Translators have never proved to which extend the interpretation is appropriate when they render a text from one language to another. Relatively, Elman (2009) remarks that lexicon is a rich source of knowledge which absolutely influences the interpretations of words as well as the grammatical structures.

Furthermore, Elman tackles the matter of dictionaries size. He critically asks "How much information can or should be placed in the lexicon?

After surveying the main problems and mystery of determining words meanings by dictionaries, Adel (2011:44) suggests an alternative tool "intertextuality" to interpret a religious text. He says:

> *Meaning becomes something which exists between a text and all the other texts to which it refers and relates, moving out from the independent text into a network of textual relations. The text becomes the intertext,* Adel (2011:44).

Although Adeh (2011) provides "intertextuality" as an alternative means for determining the meanings of words, he does not bring real instances from the Glorious Quran to prove and explain the mechanism and the theoretical operative paradigm of "intertextuality". Thus, the current study intends to provide plenary examples to illustrate to which extend intertextuality could be used as a vital tool at determining the intended meaning of words in the religious text (Glorious Quran).

THEORETICAL FRAMEWORK

In this section, we hope to show that intertextuality may prove to be an efficient theoretical construct in handling word meaning in religious texts. In order to do this, our task should then be twofold. First, we try to refute current practices in determining word meanings in religious texts. Second, we try to lay down the basic premises of the alternative approach, against which the data in the next section will be tested.

As for the first goal, we hope to show, following Al-Jarrah (2010; 2011; 2012) that word meanings of a religious text should be discerned without recourse to "dictionary or encyclopedic definitions", "gained scientific knowledge", "occasions of revelation" and/or "metaphorical extensions" - a theoretical stand that runs counter to almost all current practices. As for the second goal, we claim that intertextuality (in its strongest form) could prove a viable alternative.

Current Approach

Halliday and Hassan (1976) define a text as "a unit of language in use. It is not a grammatical unit". According to Halliday (1976), a text must have certain components which make it different from other groups of sentences. They state, "A text has texture, and this is what distinguishes it from something that is not a text….The texture is provided by cohesive RELATION". Halliday (1976) also adds that "Cohesion occurs when the interpretation of some element in the discourse is dependent on that of another". Therefore, it may be difficult to get the meaning of words in a text that is not cohesive; hence it lacks texture.

Kolaiti (2012) comments on Halliday's definition; she states that "the one presupposes the other, in the sense that it would not be effectively decoded except by recourse to it". Cohesion is then a mechanism which enables the text readers to retrieve given, text-bound information irrespective of

directionality (i.e., forward or backbaward movement) (for more details see Kolaiti, 2012, Halliday, 1976). The pertinent question, however, rising here is like this: What contributes to enhancing the texture of the text? In what follows, we will let ourselves into detailing how text relations are established in current interpretation practices. The thrust of the argument will be geared by the following research question: What sources of information should interpreters of the religious text use in order to find out word meaning(s)? Linguists (as well as expositors) have available for them many sources of information which have commonly been considered legitimate sources of authentic information that could help determine the meaning of words in all texts, including dictionaries, scientific discoveries, allegoric extensions, context of situation (occasions of revelation), etc.

Dictionaries

To many, the dictionary is no doubt considered the first and the most useful tool that helps get the meaning of words. Fetzer (1991:51) states:

> *The dictionary for an ordinary language, such as English appears to succeed in providing useful definitions for the terms that it contains in spite of resorting to definitional circularity.*

Commenting on Fetzer's statement, Wierzbicka (1996) believes that dictionaries often fail to solve the problems of word definitions. She explains the reason for her claim by bringing evidence from dictionary. She states that dictionary defines glare as "to stare angrily or fiercely", and stare being defined as " to gaze fixedly ……., and gaze as " to look long and steadily". Wierzbicka (1996) affirms that dictionary could not show the accurate relationship between "Glare" and "Look".(Wierzbicka,1996). Sled (1972) points out that it is difficult for dictionary users to know what is the best for them, and how much information they could extract from it. Likewise, although Mouristen (2010) believes that a dictionary is vital to observe, it never expresses what the meaning a word must bear in a particular context.

An Alternative Approach: Intertextuality

In the previous section, the main thrust of argument was geared towards the exclusion of "dictionary definitions", "gained scientific knowledge", "occasions of revelations" and "metaphorical extensions" when trying to discern the intended meanings and messages the Glorious Qur'an. In this section, we intend to lay down the basic premises of our adopted approach that we believe could be a viable alternative to current practices of determining word meanings in religious text, namely intertextuality.

First of all, we think it is high time that we stressed our indisputable belief that the Glorious Qur'an is created by God which is undoubtedly autonomous and therefore self-contained. Therefore, all practices which can cast doubt on the sovereignty of the text are refuted altogether.

What this basically means is that the Holy Qur'an, as a self-sufficient text, should provide us with all it takes to figure out its word meanings including both *sense relations* and

reference relations (see Context of situation above). Intertextuality, in its strongest form, is, we believe, the theoretical framework that could make this goal feasible. Word meaning studies in the Holy Qur'an should, we believe, be coached within this framework. An immediate corollary of this article of faith is that the Principle of Compositionality should be revisited. For, the claim has often been like this: words meanings and the relations between them is what gives texts their interpretations. In other words, texts are traditionally thought to acquire their meanings from two sources: (1) the words they consist of, and (2) the relations that hold between these words (see Hammouri et al. 2013).

Our current proposal calls for reinterpreting this Principle of compositionality in that it should go into reverse along the following lines: *it is words that acquire their meaning(s) from the text, which determines the relationships that should hold between them*. What this basically means is that instead of looking for text meaning from its basic components (bottown-up), we argue for reversing the relationship through looking for word meanings and the relationships that hold between them from the text in which they are used (topdown). Intertextuality could be used as a theoretical platform. Accordingly, finding the meaning of word in a text becomes a continuous process of tracing a 'network of textual relations', to use Kolaiti's words. Adel (2011:43) affirms that:

> *Texts, whether they are literary or non-literary, are viewed by modern theorists as lacking in any kind of independent meaning. They are what theorists now call intertextual. The act of reading, theorists claim, plunges us into a network of textual relations. To interpret a text, to discover its meaning, or meanings, is to trace those relations.*

Obviously, intertextuality is accounted as a theoretical approach which mainly oriented to draws a network relation between texts. In this regard, cohesion and coherence are significant elements in the process of interpretation. Waaijman(2010) confirms "A text is conceived of as an intersection of fragments, allusions and resonances of other texts".

In the view of Van Dijk (1978), the coherence of a text is showed "only if its respective sentences and propositions are connected, and if these propositions are organized globally at the macrostructure level". Cohesion is motivated by the reference relations that make a bridge between the lexical entities at the macro- and micro-structural levels. Accordingly, when the micro and macro levels of analysis conducted and linked together, then the obtained meaning should fit the semantic and the pragmatic meaning. Dijk (1978) affirms,

> *Sentences are assigned meaning and reference not only on the basis of the meaning and reference of their constituent components but also relative to the interpretation of other, mostly previous, sentences. Thus, each sentence or clause is subject to contextual interpretation.*

Halliday (1976) claims that the elements of discourse cannot be interpreted on their own simply because each element is dependent on the others. Therefore, to interpret one element in text, it is important to make recourse to the presupposed elements. The relation that holds between

elements in cohesive text is referential (endophora and exophora). Whereas exophoric (or reference) relations call for the bond between the linguistic (the text) and the nonlinguistic (the external world knowledge), endophoric (or sense) relations call for cohesive ties between the linguistic element within the text (see Halliday.1976). Another point worthy of mention here is that endophopic relations are of two types: anaphoric and cataphoric. Anaphoric relations look back in the text to get their interpretation, but cataphoric relations look forward in the text to get their interpretation (Halliday, 1976).

Intertextuality, as a theoretical platform within which our current study is coached, uses all types of relations. However, the point of departure from probably all previous endeavors is that we use intertextuality in its strongest form which we put forward as flows: *all types of relations (reference and sense) are text bound, and are therefore sought within the boundaries of the religious text itself*. It is the text which should provide evidence for our interpretations. External knowledge should never be brought into the text unless it is text-motivated. This is a corollary of the belief that the religious text is the ultimate source of knowledge. *Information, we believe, is imported from the text, but it is never exported into it* (see also Al-Jarrah et al. 2015, Jarrah 2016, Jarrah and Zibin 2016a,b for discussion along these lines).

Dijk (1987) also claims that there are two levels of semantic structure in a discourse: microstructural and macrostructural. Whereas the former is concerned with the local level of discourse, the latter encompasses the global one. Both levels should be investigated thoroughly to infer the intended meaning of words in a discourse (see also Taha et al. 2013, Taha et al. 2014, and Altakhaineh *et al.* 2014).

Mechanism

Intertextuality can be employed to work as an effective tool to determine the intended meaning of words by a number of mechanisms. The researcher will introduce each one with some example from the Holy Qur'an, the main source of study data.

REFERENCE

Lyons (1968:404) stresses "the relationship which holds between words and things is the relationship of reference: words refer to things".

When we deal with discourses, there are certain words that cannot be interpreted only at the semantic level; they should make references to other things from which we can retrieve information to interpret them. Referential relations are fundamentally considered a kind of cohesion.

Halliday and Hassan (1976:33) state that "Both exophoric and endophoric references embody an instruction to retrieve from elsewhere the information necessary for interpreting the passage in question" Since intertextuality is the approach which focuses on the relations that hold between texts (see Waaijman, 2010), it must then use both kinds of references to lay down the interpretation of words. But according to intertextuality, for exophoric references to be authentic, they

must be text motivated, i.e. ,some reference is made to them inside the text itself. In other words, we study the situation by the text itself without relying on any other sources. To clarify this point, we need to study the following example:

وَآتَيْنَا مُوسَى الْكِتَابَ **وَجَعَلْنَاه** هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا. (الإسراء2)

And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).

Commenting on this verse, Al-Jarrah (2012) states that it is puzzling for Most Muslim expositors to point out the entity to which the pronoun"ه" in (وَجَعَلْنَاه) refers. Current practices have shown that it is at least ambiguous between three interpretations: (1) some would argue that it refers to Prophet Moses; (2) others have claimed that it refers to The God Book; (3) a third group would have a much more compromise claim in that it, they would argue, refers to both Moses and The Good Book simultaneously.

Presupposition and Entailment

Presupposition is defined as "a general property of language use". It can be used to facilitate the process of comprehension. Bonyadi (2011) claims that presupposition can be used as avoidance strategy where the speaker/writer does not mention all the relevant details in his/her discourse. Bonyadi (2011) reinforces his idea by quoting Finch's (2000:165) statement.

> *If we had to spell out all the details every time we speak, then communicating would be an extremely lengthy and tedious. Being able to assume a certain amount of knowledge on the part of the listeners makes it possible to take shortcuts. The degree of this shortcutting, however, depends on the context in which communication takes place.*

It worth noting here that there are two kinds of presupposition: semantic presupposition and pragmatic presupposition. (cf, Van Djik,1976; Bonyadi,2011; Behnke, 2011). Whereas semantic presupposition is defined as "the proposition that the receiver of the message assumes to be true" (Bonyadi, 2011:2), pragmatic presupposition, in turn, is defined as "a proposition that a speaker or writer has taken its truth value for granted in his/her statement" (Bonyadi, 2011). It consists of previous information about the knowledge, beliefs, ideology and scale of values that the addressee must be acquainted with in order to understand the meaning of an utterance".

Inference

Inference is a very important process to show how the text can be viewed as coherent whole. For example, a Qur'anic meaning can be inferred by making a link between two separate texts. According to Cun, 2009), "Inference means that process which the reader (hearer) must go through to get from the literal meaning of what is written (or said) to what the writer (speaker) intended to convey". Brown and Yule (1983) state that "since the discourse analyst, like the hear-

er, has no direct access to a speaker's meaning in producing an utterance, he often has to rely on a process of inference to arrive at an interpretation for utterances or connections between utterances". Comprehension is entailed from the language user in order to make Inferences.

According to van Dijk (1976), the user of language could "provide the missing links of a sequence on the basis of their general or contextual knowledge of the fact". A language user can rely on the text itself to make inferences to fill the missing propositions to render the text coherent. For, it is not somehow necessary (or even possible) to provide all propositions explicitly; the speaker may choose to leave many of them unmentioned, leaving it to the audience to infer and fill in the gap for themselves. To clarify this point, let us examine the following example taken from Pijnacker (2009):

(a) A: Would you like some chicken soup?
(b) B: I am a vegetarian.

B's answer seems irrelevant unless a pragmatic inference is made. In order to understand B's reply, one must infer that vegetarians do not eat chicken, and therefore does not want to have chicken soup. This inference is a pragmatic one simply because it is not entailed by the literal content of B's utterance. As for our machinery, readers of the religious text should be able to make inferences provided that these inferences are text motivated.

Sample of the Study

The sample of the current study is mostly cited from the Holy Qur'an.

In the present study, the researcher deals with seven examples taken from different chapters of the Holy Qur'an. The selected words are mainly of those recurrent words in the Holy Qur'an. This recurrence provides us some evidence that a text can help both reader and translator render these words fully and truthfully. These lexical words are as follows:

خشية (x*shiah)*
خوف (x*awf)*

The reasons for this choice are many. First, for millions of people, the Holy Qur'an is absolutely regarded as the most reliable text, being mistake-and-contradictions free. Second, it has both large numbers of audience and acceptability in the world, especially the Islamic one. So, by citing examples from the Holy Qur'an, we deal with and make use of invaluable information that is inevitably pertaining to millions (even billions) of people worldwide.

In the same vein, it has been found that a sizeable portion of similar research has been applied to the Bible. These include Benjamin's (2009), which deals with meanings of the bible,which considers the interpretation of Bible in the church, and Waaijman's (2010) which investigates the use of the Bible in mystical texts, to mention only a few. These studies are really serious linguistic endeavors.

FINDINGS AND DISCUSSION

This section probes into the meaning of two other words which are thought to be near synonyms, namely " خشية "

(x*shiah)* and "خوف"(x*awf)*. As for the machinery, the meaning(s) of these chosen words (as illustrated in major Arabic dictionaries such as *al şiħaħ fi ?luġah, and almuħeeṭ*- is/are first provided. Secondly, the interpretations that are done by some major Muslim expositors of these words are also shown. Thirdly, some attempt is made to look for the "correct" meanings of these words on just intertextuality bases by bringing to light the local and global intuitions these synonymous terms invoke in the Qur'anic text. Fourthly, a comparison is drawn between the meanings illustrated by previous competitive sources (e. dictionaries, commentaries, etc.) and the new meanings arrived at after conducting our "intertext" search. We hope to show that new insights (and therefore understanding) of the Qur'anic text will make the difference.

This part is a comparative investigation of two words "خشية"(x*shiah)* and "خوف" (x*awf)* that are commonly assumed to be synonymous with each other and rendered in translation as one word (as "fear" in English, for example). As expected, major dictionaries of Arabic never make fine distinctions between them; and unfortunately one is always interpreted by being substituted with the other, leaving us wondered in a circularity that is difficult to escape. They therefore leave the inquirer with the unstated conjecture that the they can be used interchangeably in almost all contexts.

However, our intra-sentential and inter-sentential survey of the occurrences of them in the Holy Qur'an leads us to believe that there significant differences between the two lemmas.

Surprisingly enough, we dare to claim that these two words, "يخشى" (y*axsha)* and "يخاف" (y*axaf)*, are not synonymous or even near synonymous. The evidence magnifying this belief can be deduced from the following verse.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ. (الرعد،21)

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

The "hanging together" of the two words "يخشون" (y*axshoon)* and "يخافون" (y*axafoon)* in the same verse is, for us, hard-evidence that they should be different. If they denoted the same connotation and meaning, they will not conjoined coordinately.

First of all, Let us try to show how Arabic dictionaries define these two words. As for "خوف"(x*awf)*, it is defined in *lisaan al ʕarab* like this:

الخَوْفُ: الفَزَعُ، خافَه يخافُه خَوْفاً وخِيفةً ومَخافةً. قال الليثُ: خافَ يخافُ خَوْفاً، وإنما صارت الواو ألفاً في يَخاف لأنه على بناء عمِلَ يَعْمَلُ، فاستثقلوا الواو فألقَوْها، وفيها ثلاثة أشياء: الحَرْفُ والصَّرْفُ والصوتُ، وربما ألقوا الحَرْفَ بصرفها وأبقوا منها الصوت، وقالوا يَخافُ، وكان حدّه يَخْوَفُ بالواو منصوبة، فألقوا الواو واعتمد الصوت على صرف الواو، وقالوا خافَ، وكان حدّه خوف بالواو مكسورة، فألقوا الواو بصرفها وأبقوا الصوت، واعتمد الصوت على فتحة الخاء فصار معها ألفاً ليّنة، ومنه التَّخْويفُ والإخافةُ والتَّخَوّف، والنعت خائفٌ وهو الفَزِعُ؛ وقوله: أَتَهْجُرُ بَيْتاً بالحِجاز تَلَفَّعَتْ به الخَوْفُ والأَعْداءُ أَمْ أَنتَ زائرُهْ؟ إنما أَراد بالخوف المخافةَ فأَنَّث لذلك.وقوم خُوَّفٌ على الأصل، وخُيَّفٌ

على اللفظ، وخِيَّفٌ وخَوْفٌ، الأَخيرة اسم للجمع، كلُّهُم خائفون، والأمر منه خَفَ، بفتح الخاء. الكسائي: ما كان من ذوات الثلاثة من بنات الواو فإنه يجمع على فُعَّلٍ وفيه ثلاثة أوجه، يقال: خائف وخُيَّفٌ وخِيَّفٌ وخَوْفٌ.وتَخَوَّفْتُ عليه الشيء أي خِفْتُ.

What this basically means is that the two dictionaries do not provide a distinguishing definition of "خوف"(*xawf*) that draws a line of demarcation with that of "خشية" (*xshiah*), which is defined in *lisaan al ʕarab*(Arabic:لسان العرب) as follows:

الخَشْيَة: الخَوْف. خَشِيَ الرجل يخْشى خَشْيَة أي خاف. قال ابن بري. ويقال في الخَشْيَة الخَشاةُ؛ قال الشاعر: كأَغْلَبَ من أُسْودِ كِرَاءَ وَرْدِ، يَرُدُّ خَشايَةَ الرَّجُل الظَّلُوم كِرَاءُ: ثَنِيَّة بِيشَةَ. ابن سيده: خَشِيَهُ يَخْشاه خَشْياً وخَشْيَة ومَخْشاةً ومَخْشِيَّةً وخِشْياناً وتَخَشَّاه كلاهما خافَه، وهو خاشٍ وخَشٍ وخَشْيانُ، والأنثى خَشْيا، وجمعهما معاً خَشايا، أجروه مُجرى الأَدْواء كَحَباطَى وحَباجَى ونحوهما لأن الخَشْية كالدَّاءِ.ويقال: هذا المكان أَخْشى من ذلك أي أَشدُّ خوفاً؛ قال العجاج: قَطَعْت أَخْشاهُ إِذا ما أُحْجِجا وفي حديث خالد: أنه لما أَخَذ الراية يومَ مُوته دافَع الناسَ وخاشى بهم أي أَبقى عليهم وحذِر فانْحازَ؛ خاشى: فاعَلَ من الخَشْية. خاشَيْت فلاناً: تارَكْته.

Notice that the meaning of "خشية" (*xshiah*) in the previous definition is by and large similar to that of "خوف"(*xawf*).

This chaotic state has, we believed, resulted in no less confusing state of interpretation. Consider, for example, how the following verse is interpreted by major Muslim expositors:

وَلاَ تَقْتُلُواْ أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم إنَّ قَتْلَهُمْ كَانَ خِطْأً كَبِيراً (الإسراء،31)

And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

Al qurtubi (Arabic:القرطبي), for example, states that this verse has the following interpretation

ولا تقتلوا أولادكم خشية إملاق } فموضع تقتلوا نصب عطفا على ألا } تعبدوا. ويعني بقوله: { خشية إملاق } خوف إقتار وفقر. وقد بينا ذلك بشواهده فيما مضى وذكرنا الرواية فيه. إنما قال جل ثناؤه ذلك للعرب، لأنهم كانوا يقتلون الإناث من أولادهم خوف العيلة على أنفسهم بالإنفاق عليهن.

What this basically means is that *Al-qurtubi* considers "خشية" (*xshiah*) the same as"خوف"(*xawf*). *Al-ṭabari* (Arabi:الطبري) makes no finer distinctions. Consider how he interprets the following verse:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (البقرة،155)

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).

Al ṭabari (Arabi:الطبري) comments

القول في تأويل قوله تعالى: { ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنفس والثمرات وبشر الصابرين } وهذا إخبار من الله تعالى ذكره أتباع رسوله صلى الله عليه وسلم أنه مبتليهم وممتحنهم بشدائد من الأمور ليعلم من يتبع الرسول ممن ينقلب على عقبيه، كما ابتلاهم بتحويل القبلة من بيت المقدس إلى الكعبة.

However, our "intertext" search has shown that the following intuitions could be raised about the two lemmas.

First, "خشية"(*xshiah*) is an internal process, gushing out from the human being himself. This claim could be supported by all verses that talk about "الخشية" (*xshiah*) in which there is no even single verse indicates that "الخشية" (*xshiah*) could be taken place by external factors like "الخوف"(*al-xawf*). The following verses could corroborate this claim:

قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذاً لَّأَمْسَكْتُمْ خَشْيَةَ الإنفاقِ وَكَانَ الإنسَانُ قَتُوراً» (الإسراء.(100

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى { النازعات26

Verily, in this is an instructive admonition for whosoever fears Allâh.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الحِسَابِ. (الرعد،21)

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

(الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُون. (الأنبياء،49

Those who fear their Lord without seeing Him, and they are afraid of the Hour.

الَّذِينَ يُبَلِّغُونَ رِسَالاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَداً إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبا. (الأحزاب،39

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

"الخوف"(*al-xawf*), on the other hand, could be internal or external, derived by one's self or by some external factors. Let us examine the following verses:

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُون. (الزمر،16

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

It could be easily discerned that Al-Mighty Allah could cause his slaves to fear (Arabic: بخوف).

Another illuminating verse is this one:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ. (الزمر، 36

Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

This verse clearly explicates that other external sources could cause this state of feeling, including the Satan:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءهُ فَلاَ تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ. (آل عمران،175)

It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad صلى الله عليه *so fear them not, but fear Me, if you are (true) believers*

Notice here how ""الخوف"(*al-xawf*) is affected by some external source, namely Satan.

Second, the fact that "الخوف"(*al-xawf*) oftentimes collocates with the preposition "على" could be evidence for the claim that "الخوف""(*al-xawf*) comes from outside sources. It just befalls the human being. Examine the following verses:

(ألا إِنَّ أَوْلِيَاء اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ. (يونس،62

No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden),

and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ. (البقرة،38
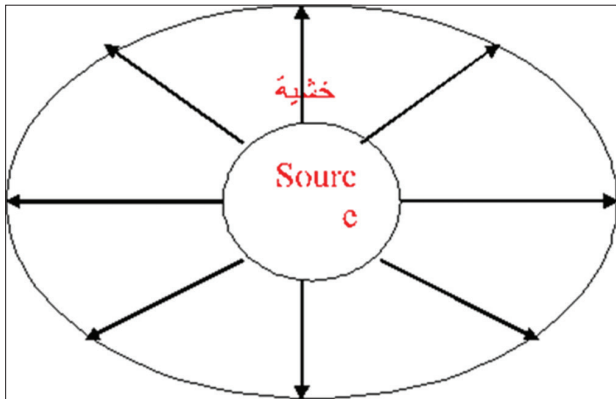
We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ. ((البقرة، 62
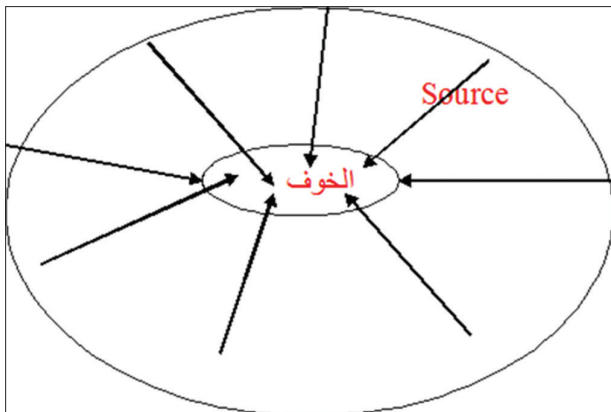
Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Notice how the prepositional phrase " عليهم " brings about some shade of meaning that is rarely touched upon in traditional commentaries.

" الخشية " is coming from inside, as it is shown in the following diagram.

Whereas " الخوف "(*al-xawf*) is caused by external factors.

Third, whereas الخوف "(*al-xawf*) depicts a real feeling of panic, " الخشية " (*al-xshiah*) does not. This depiction is put forward because " خشية " (*xshiah*) is, we believe, only a kind of precaution, but " الخوف " (*al-xawf*) is a real panic caused by something that a human being has experienced or has been experiencing. The following verses may substantiate our claim:

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفاً وَطَمَعاً وَيُنْشِئُ السَّحَابَ الثِّقَالَ. الرعد12

It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

This verse indicates that one feels " الخوف "(*al-xawf*) as a consequences of lightning, an external source which causes this state of feeling. Not only this, but to save people from " الخوف "(*al-xawf*) there should also be an external cause. Consider what the following illuminating verse explicates:

الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ. (قريش،4

(He) Who has fed them against hunger, and has made them safe from fear.

This verse highlights that the state of "being security" (Arabic: آمنهم) is opposite of الخوف " "(*al-xawf*). In the above verse, it is Allah himself who saved those people from "fear". Hunger vanishes when food is made available, but what cause fear to disappear?

Upon considering the local and global intuitions that " الخوف " (*al-xawf*) could evoke in the Qur'anic context, it can be generalized that it is directly linked to either torture or sadness. This supposition could be deduced from the following illuminating verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ. (الرعد،21

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

Notice how " يخافون "(*yaxafoon*) collocates with "the terrible reckoning of the Day of Judgment. Consider how " يخوف "(*yaxaf*) collocates with the coverings of the Hellfire in the following verse:

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ. (الزمر،16

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

This verse shows that Allah uses coverings of fire, above and beneath them in order to fear them. Rationally, when a fire becomes above and beneath a man; it is a source for fearing.

It is also worth noting that الخوف "" (*al-xawf*) collocates with " الحزن "(*al-hzn*):

الذين ينفقون أموالهم في سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون.(البقرة،262

They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ. (البقرة، 38

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

In these two verses, Allah causes those who follow His guidance not to fear, nor will they grieve. Thus, خوف " " (*al-xawf*) is in reality related with grieve (Arabic: الحزن), which

is an inner feeling. As a result, it can be stated that "الخوف" (*al-xawf*) is a feeling which makes one confused and apt to change because of some external cause or source of power. On the other hand, "الخشية" (*al-xshiah*) is not related to grieve or confusion. This difference is manifest in the following verses:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللَّهَ فَعَسَى أُوْلَـئِكَ أَن يَكُونُواْ مِنَ الْمُهْتَدِينَ. (التوبة، 18)

The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day, perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ. (الملك،12)

Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ. (فاطر،28)

And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

الَّذِينَ يُبَلِّغُونَ رِسَالاتِ اللَّهِ وَيَخْشَوْنَهُ وَلا يَخْشَوْنَ أَحَداً إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيباً. (الأحزاب، 39)

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

Notice how the translation wrongly renders "يَخْشَى"(*yaxsha*) as fear, exactly as if it were "يَخاف"(*yaxaf*), a state of affairs that will cause great damage to the intended meaning that the verses are meant to communicate.

Another intuition that could be evoked to crystallize the difference between "الخوف"(*al-xawf*) and "الخشية"(*al-xshia*) in the Qur'anic context is that those do not fear "يَخاف"(*yaxaf*) Allah will be punished, but those who don't "يَخْشَى" (*yaxsha*) Allah may not undergo the same destiny. To illustrate, all verses dealing with "الخوف" (*al-xawf*) emphasize the fact that one must fear"يَخاف" (*yaxaf*) Allah to avoid punishment on the Day of Judgment. This notion is openly stated in the following verse:

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ. الزمر16

They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"

In this verse, Allah frightens His slaves their destiny could be the Hellfire, lest they fear him not. On the other hand, there is no verse, denoting that "خشية"(*al-xshiah*) has the same connotations like that of "الخوف"(*al-zawf*). The following verse deals with "خشية"(*xshiah*):

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ. فاطر28

And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

Upon pondering on this verse, it can be inferred that "خشية"(*xshiah*) is a behavior of righteous, knowledgeable people. The following verse may substantiate this claim:

الَّذِينَ يُبَلِّغُونَ رِسَالاتِ اللَّهِ وَيَخْشَوْنَهُ وَلا يَخْشَوْنَ أَحَداً إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيباً.الأحزاب39

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

The split between the bearings of "الخشية" (*al-xshia*) and "الخوف"(*al-xawf*) is manifest in the following verse:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ.الرعد21

And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

The hard evidence that supports our claim that "الخشية" is not a must for human beings is that no verse in Holly Qur'an talks about "الخشية" as a must behavior. Examining the following verses:

الَّذِينَ يُبَلِّغُونَ رِسَالاتِ اللَّهِ وَيَخْشَوْنَهُ وَلا يَخْشَوْنَ أَحَداً إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيباً﴾الأحزاب39

Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner

وَلا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلاَةَ وَمَن تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ﴾فاطر18

And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform As-Salât (Iqâmat-as-Salât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاء إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾فاطر28

And likewise of men and Ad-Dawâbb [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَاباً مُّتَشَابِهاً مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَن يُضْلِلْ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾الزمر23

Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴾الملك12

Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise)

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴾النازعات26

Verily, in this is an instructive admonition for whosoever fears Allâh.

إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴾النازعات45

You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

وَهُوَ يَخْشَى ﴾ عبس9

And is afraid (of Allâh and His punishment).

سَيَذَّكَّرُ مَن يَخْشَى ﴾الأعلى10

The reminder will be received by him, who fears (Allâh),

Notice how the translation is geared to distinguish between the two terms when they fall in the same verse. But what more worth noting, we argue, is that whereas "يخافون" (*yxafoon*) collocates with (سُوءَ الحِسَابِ ", ‹يخشون› (*yxshoon*) makes no similar collocation. On the contrary, it just collocates with Allah, bearing no dreadful consequences in case that it is not attested.

CONCLUSION

As for "الخشية"(*al- xshiah*) and الخوف (al-xawf), it turned out that the former effected internally (i.e. stemming from the human being himself/herself), but "الخوف"(*al-xawf*) is created by either an internal or external force (i.e. stemming from the human being himself/herself or from external factors). Furthermore, "الخوف" (*al-xawf*) reflects a real feeling of panic, which causes the heart to pump quickly, but"الخشية" "(*al-xshiah*) does not reflect such a feeling. Finally, we dare to make the claim that who does not fear يخاف""(*yaxaf*) Allah will be pu   nished but who does not يخشى "(*yaxsha*) Allah will not be punished.

REFERENCES

Al-Jarrah, R.S., Abu Dalu, A.M. and Jarrah, M. (2015). A relevance–theoretical account of three Arabic pragmatic operators of concession in a political discourse. *Lodz Papers in Pragmatics, 11*(1), pp.51-76.

Altakhaineh, A.R.M., Jarrah, M.A. and Alsulayyi, M.N., (2014). Discourse meanings: An application of intertextuality perspective. *International Journal of Linguistics, 6*(2), p.85.

Baxter, B. J. (2009). The Meanings of Biblical Words. *McMaster Journal of Theology & Ministry,* 11, pp: 89-120.

Behnke, Elizabeth A. (2011). Critique of presuppositions, apperceptive traditionality, and the body as a medium for movement. *Studia Phaenomenologica, 11,* pp: 77-98.

Bonyadi, A and Samuel, M.(2011). Linguistic nature of Presupposition in American and Persian newspaper Editorials. *International Journal of Linguistics (LJL), 3,* pp: 1-16.

Cun, A. (2009). Coherence in discourse". *Scientific Journal of Humanistic Studies, 1,* pp: 62-67.

Elman, J. L. (2009). On the Meaning of Words and Dinosaur Bones: Lexical Knowledge without a Lexicon. *Cognitive Science, 33,* pp: 547-582.

Finch, G. (2000). *Key concepts in Language and linguistics.* Hamshire: Palgrave Macmillan.

Gregg, J. (2010). Language and Meaning. *Linguistic and Philosophical Investigations, 9,* pp: 248–283.

Halliday, M. A. K. and Hasan, R. (1976). *Cohesion in English.* London: Longman.

Hammouri, Y.M., Jarrah, M.A. and Khawaldeh, S.K., 2013. Intertextuality as a tool to determine syntax. *International Journal of Linguistics, 5*(2), p.209.

Hellwig, B. (2010). *Meaning and Translation in Linguistic Fieldwork.* Studies in Language, 34, pp: 802-831.

Jarrah, M. and Zibin, A., (2016a). *On Definiteness and Information Trigger in Arabic.* Advances in Language and Literary Studies, 7(2), pp.55-67.

Jarrah, M. and Zibin, A. (2016b). *Syntactic investigation of nunation in Haili Arabic.* SKY Journal of Linguistics, 29.

Jarrah, M.A. (2016). Explicit-implicit distinction: A review of related literature. *Advances in Language and Literary Studies, 7*(1), pp.175-184.

Kristeva, J. (1980). *Desire in Language: A Semiotic Approach to Literature and Art/European perspectives.* New York: Columbia University Press.

Lyons, J. (1968). *Introduction to Theoretical Linguistics.* Cambridge: Cambridge University Press.

Mouristen, S.C. (2010). The Dictionary Is Not a Fortress: Definitional Fallacies and a Corpus-Based Approach to Plain Meaning. *Brigham young university Law Review,* pp: 1915-1979.

Pijnacker, J., Hagoort, P., Buitelaar, J., Teunisse, J., Geurts, B. (2009). Pragmatic Inferences in High-Functioning Adults with Autism and Asperger Syndrome". *Journal of Autism and Developmental Disorders*, 39, pp: 607-618.

Soare, L. (2006). Considerations on Synonymy. *Petroleum - Gas University of Ploiesti Bulletin, Philology Series,* 62,pp: 101-106.

Susur, E. (2010). Verbal synonymy: An investigation of speakers' And German learners' usage. Master's thesis, The University of Alabama: UMI dissertation publishing.

Taha, K., Jarrah, M.A. and Al-Jarrah, R.S. (2014). The discoursal Arabic coordinating conjunction wa (and). *International Journal of Linguistics, 6*(4), p.172.

Taha, K., Rasheed, S.A.J. and Khawaldeh, S. (2013). Determining the intended meaning of words in a religious text: An intertextuality-oriented approach. *Canadian Social Science, 9*(4), p.15.

Van Dijik, T. A. (1976). Pragmatic, Presuppositions and context grammars. S. J. Schmidt, (Ed.) *Pragmatik/Pragmatics II*. Munich: Fink.pp: 53-82.

Waaijman, K. (2010). *Intertextuality: On the use of the Bible in mystical texts.* Hervormde Teologiese Studies, 66, pp: 1-7.

Wierzbicka, A. (1996).*Semantics: Primes and Universal.* New York: Oxford University Press.