



The word of fear in the Holy Qur'an, a linguistic study

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Abstract

This paper studies the word of fear in Qur'an. The researcher examines the Arabic word "fear" (*khawf*) (خوف). This paper also deals with the context and usage of the word fear as it appears in verses in the Holy Qur'an, and it studies the classic and contemporary Qur'anic Interpretations (tafsir تفسير). The research aims at understanding the meaning of the word fear (khawf خوف)." in order to draw a conclusion on how the Holy Qur'an addresses the types of fear in mankind, and the causes and impact on the individual, the society and the nation, as well as security. The study, started with a hypothesis already proven through careful research. As we all know the Holy Qur'an is the main source of Islamic teachings. Qura'an was not revealed to frighten or terrorize mankind, but rather, it aims to free mankind from fear, which will make man able to make the Earth a place of freedom, security, and peace. And as such, the portrayal of God within the Holy Qur'an is the God of mercy, peace, and forgiveness, not of terror, oppression, or torment. So it is our responsibility to make this concept clear and we have to teach students, especially those on the elementary level about this concept, so that they may love their Lord and Creator, who love them.

Fear connotations in the Holy Qur'an

This paper examines the words of fear used in the Holy Qur'an. The researcher examined the tri-consonantal root **خوف** and the vocabulary items built on and derived from which appear in the Holy Qur'an. The study deals with the tri-consonantal root (**خوف** fear) and the words derived from regarding occurrences and contexts in Quran, and he looked at all the old and new scholarly references of the interpretation of the Holy Qur'an. After that, the researcher classifies these occurrences and their connotations in order to come up with results related to how the Holy Qur'an deals with causes of fear in terms of its causes, impact on the individual, society, and the nation. The study started from the hypothesis, which the study has proved correct. This hypothesis states that the Holy Qur'an, and the Islamic view based on it, is the main source of the reformulation of human psyche, and that the objective of Quran is not to intimidate and terrorize man. The aim of Quran, however, as stated in all its verses is to free man from fear in order that he begins the constructive works on Earth and make it the house security, freedom, and peace. So, the image of God manifested in the Holy Qur'an, is the image of the God of mercy, peace, and forgiveness, and not the God of tyranny, revenge, and intimidation.

So, we have to pay attention to this issue while teaching our students, especially in their early years at school, as we want them to love God because he loves them.

The connotation of fear in the Holy Qur'an

Up to what extent does the Holy Qur'an express man's fear or security? Does the Holy Qur'an contribute to strengthening this fear or security? What is the image of God presented in the Holy Qur'an? Is He the God of might or forgiveness who makes man feel secure and peaceful? This is what the following pages try to study through reviewing the words the word "fear **خوف**" derived from the tri-consonantal root in the Holy Qur'an.

Literature review

Many researchers studied the phenomenon of fear in the Holy Qur'an from different angles. One of these studies is the study by Suhad Tahseen Douleh under the supervision of professor Hussein Alnaqib. It is a Master's thesis completed in the department of the fundamentals of Islam in the faculty of post-graduate studies at Al-Najah University, 2007.

Another study that I looked at is the one entitled *The Words of Fear in the Holy Qur'an in the Light of the Context Theory* by Khloud Daoud Ahmed al-Anzi under the supervision of Professor Laila al-Saban, Kuwait University, 2011. I also have taken into consideration the study entitled *Words of Fear and Their Connotations in the Holy Qur'an: A Stylistic Study*. It is a Master's thesis by Khawla al-Sikni under the supervision of Professor Mohammad Alwan, the Islamic University, Ghaza Strip, 2009. The two studies have reviewed the words of fear and what revolves around them in the Holy Qur'an without going deeply into details of Qur'anic verses.

As for this research, it is a linguistic-oriented study, and it studies some features that previous studies did not tackle. It aims at deep consideration of the Qur'anic texture.

Fear:

Many researchers, Westerners and Arabs, tackled the concept of fear. Among the western scholars are Thorpe Katz, Alfred Alder, and Sigmund Freud; among the Arab scholars are Abdel Aziz al-Qusi, Jamil Saliba and other psychologists. Out of their overall definitions, it can be concluded that fear is defined as an instinctive natural reaction, some of its components are acquired as a result of an external cause resulting from a certain reaction.¹ According to them, fear is characterized by being accumulative, which means that its psychological effects on mankind does not occur instantly. According to al-Qushairy (456 AH), may Allah have mercy on him, fear is a meaning related to the future, since man fears when hurt or losing a beloved, and this thing is related to something that happens in the future.²

As for reactions relating to fear, they can be summarized as follows:

a- involuntary internal reactions, that is, the instant change which appears on the body at the moment of fear resulting from neuro-chemical changes, such as shivering and trembling and so on.

b- external semi-voluntary reactions represented by the fleeing of a human resulting from the stimulus source, The reaction of fear often gets close to the limits of the involuntary action as a result of quick response to the stimulus , which is similar to the simultaneous response of the hand or foot or any organs of the human body when suddenly getting close to a source of danger.

c- pure voluntary reactions controlled and governed by the mind. These are orders the mind produces and reflected through behaving or refraining from a given behavior towards a certain stimulus, such as, your decision not to travel to danger zones, or not to travel by sea , or avoid taboo, or confront the source of danger, and so on.

d- psychological reactions resulting from the accumulation of experiences, which are several factors and variables that often lead to psychological cases, where some of which are acceptable or unjustified. The first signs of fear as a psychological term are referred to Hippocrates, at the time when the Greek word (phobia) appeared, which means fleeing , pain or fear described as a pathological case.

Fear in Arabic:

Arabic is rich in words that express fear or words relating to it, including anxiety, terror, panic, breaking apart , worry, fright, dreadfulness, restlessness, burning anxiety, intimidation, or awe,³

¹ see Alfred Adler, *The Pattern of Life*, London: Taylor & Francis, 1999, p. 132; Jamil Saliba, *Almujam Alfalsafi* in Arabic, French, English, and Latin, Beirut: Dar al-Kitab al-Lubnani, 1982, p.252; Aziz al-Qusi, *Usos al-Seha al-Nafsia*, Cairo: Maktabat al-Nahda al-Masria, 1848, p. 329; Desoqi, *Alteb Alaqli wa Alnafsi, Psychiatry and psychological diseases: classifications, symptoms and pathological symptoms*, Beirut: Dar al-Nahda al-Arabia, 1974, p.54.

² Abu al-Qasem al-Qushairy, Abdelhalim Mahmoud bin al-Sharif ed., Cairo, Muasasat Dar al-Sha'b, 1989, p. 214

³ See Lisan al-arab (khawf خوف); al-Raghib al-Asfahani, *al-Mufradat fi Gharib al-Qur'an*, ed. the research and studies center at Nizar Mustaph al-Baz Library, D.T vol. 1/215; Fadl Hassan Abbas, *al-Mufradat al-Qur'ania mazhar men Masaher al-I'jaz, derasat*, The University of Jordan, vol. A4. 1984.

dismay or alarm, and fearfulness.⁴ It is evident that these words are not synonyms but rather they accurately express degrees of fear or its reflections.

Terror is sudden intensive panic and fear often lasts for a short term. Panic comprises intensive fear and breaking apart, and it is a mixture of fear and admiration. Fright is linked with the heart and its senses, and it is the lowest degree of fear. Restlessness is intensive fear due to expecting an inevitable occurrence of evil. Horror or dreading is fear mixed with bashfulness and it is the act of feeling the status of the one whom you are dreading with. Some interpreters of the Holy Qur'an consider fear as the condition of belief in Allah as stated in the verse "fear Me, if you are true believers" (al-Imran: 175), and that fear is one of the conditions of knowledge as in the verse "it is only those who have knowledge among His slaves that fear Allah" (Fatir: 28), but fright is one of the conditions of knowledge, Allah says "and Allah warns you against Himself (His punishment)." (al-Imran: 28).

Thus, Arabic is the most expressive language on Earth in expressing emotions of the psyche, and it is the most accurate language in determining the connotative meanings of words and Arabic is the language that expresses the type of fear by selecting the right diction. So, fear is not common in it, that is the word expressing a pathological state (*phobia*) is not used in Qur'an.⁵ This might be due to the Bedouin Arab life. Their bringing up and growing of Bedouin in the desert make Arabs one of the nations that love nature, feel freedom and experience the absence of suppression and tyranny. On the other hand, most cases of phobia come from early childhood experiences, and the scarcity such cases does not form a phenomenon in the Arab society. So, Arabic pays no or little attention to phobia, and we can say that the Arabs do not know such a case or understand its nature, and they pay no attention to it as they live in a society which glorifies the superior high values, such as championship and bravery. All these are hypotheses requiring proof, but this theme is not included in this research.

The concern of the researcher includes the third and fourth types of reactions, that is the voluntary responses to danger and psychological accumulations, whereas the first two types are natural and instinctively necessary for any creature.

Man has tried since ancient times to protect himself from dangers confronting him. These sources of danger can be divided into the following:

First: unseen power

Second: natural power (surrounding environment)

Third: man himself

As for the unseen powers, they are represented by the powers of God, control, mercy, anger. Also unseen powers include good and evil, light and darkness, tolerance and revenge, reward and punishment, the unseen creatures including Jinn and Satan.

As these powers cannot be confronted without supplication by different means of supplication such as prayers, sacrifice, and obedience, man started to look for the good side of these powers, which are represented by God and angels, seeking refuge in them to escape evil and punishment. Fear has always been the original stimulus in human psyche, which seeks refuge in God and the

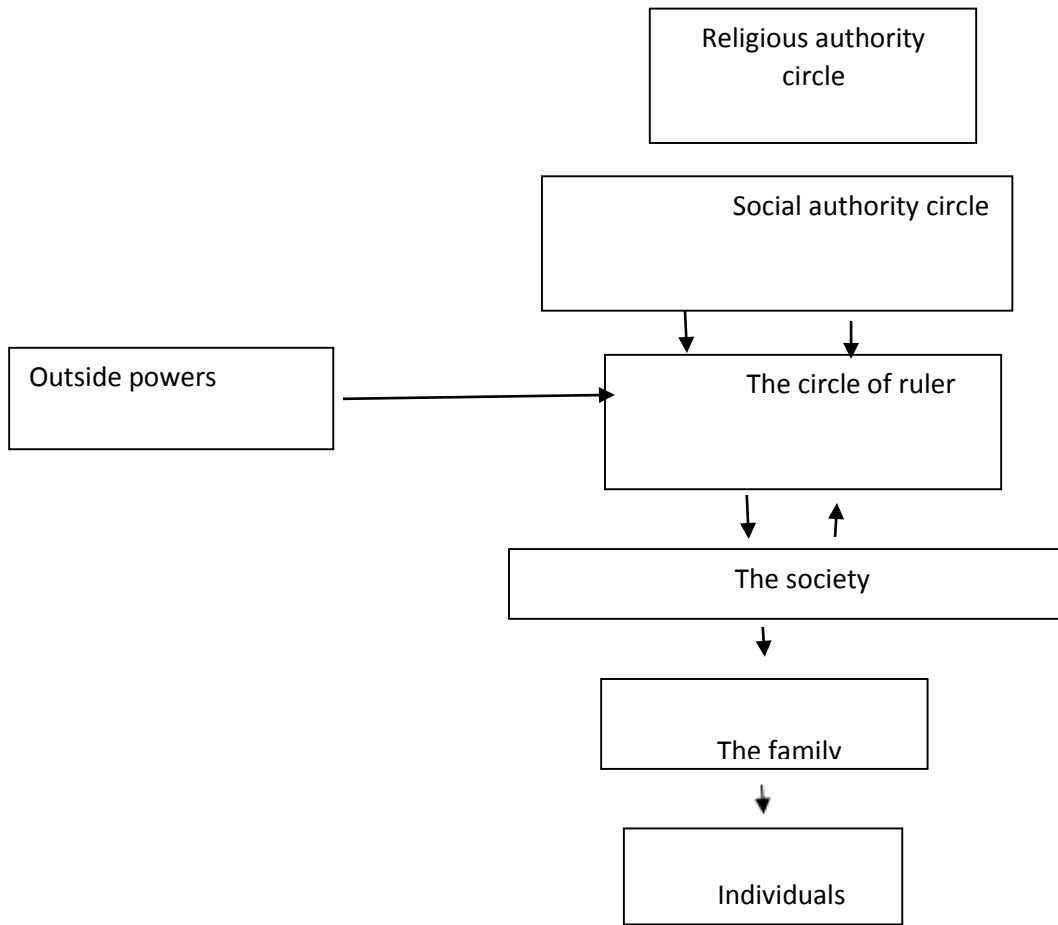
⁴ See al-resala al-qushairia, p. 215.

⁵ It means fear or phobia; it is derived from the Greek word φόβος, <http://ar.wikipedia.org/wiki/%D8%B1%D9%87%D8%A7%D8%A8>.

good powers through obedience and avoiding the anger of God and then to achieve victory through them over other sources of fear. This includes the powers of nature, the surrounding environment and man since all of them are under the control of God. Man in one of the stages of his awareness of creatures around him has linked any threats from the surrounding environment to God's anger, so his psyche is inhabited by the image of the Almighty and Revengeful God. As for the environment itself, it has been the smallest danger in his view regardless of its great changes and effects. The averting of earthquakes and volcanoes, floods, heat and coldness, or epidemics, are easier than the unseen dangers. As for the dangers resulting from man himself, it has been the most influential danger in his life, and it is the true danger reflected on his life as a tangible reality. One of the amazing contradictions is that man himself created dangers, and terrible catastrophes that confront man. Fear generates terror and fear in a continuous circle forever. When one looks at castles built in the past, tunnels, weapons of different types, so one realizes how much man as enslaved his fellow man. Man was able to avert the danger of the hardest and the most dangerous natural catastrophes, using simple means, by fleeing from the place of danger, for example. The fiercest creatures can be confronted with a simple stick, but for the danger represented by the fellow human being, castles were built and fatal weapons were created, even atomic and hydrogen bombs were made. After all, only to God man can supplicate, seeking protection and victory over his brother.

Fear has been the danger and it is achieved in the following circles:

- 1- paternal authority circle
- 2- masculine circle
- 3- the most powerful among partners
- 4- local authority (mayor, sheikh, chivalry)
- 5- religious authority circle (religious people)
- 6- social authority circle (the one in charge, master, responsible person)
- 7- the circle of ruler, commander, sultan, caliph, president, king
- 8- the most powerful ruler of influence across a geographical area (region)
- 9- the prevailing system at the world level



Man has tried through his long history to get protection from these sources of fear by various means, as his fear generated horror and more fear. Man through his intellectual experiences and production of knowledge has expressed a very simple concept, that is, the easiest source threatening his existence and security is difficult to overcome through means of intimidation (power). It is so easy to overcome the most powerful and the strongest shields of protection by the weakest one in the circle. The woman, for example, can overcome the most powerful and the strongest men with a little cunning. The Holy Qur'an expressed that by referring to the story of the messenger Yusuf (PBH) "so, when he (her husband) saw his (Yusuf's shirt) torn at the back, he (her husband) said, 'Surely. It is a plot of you women! Certainly mighty is your plot!'" (Yusuf: 28). The contemporary history has many pieces of evidence that require no proof. Social power, small groups armed with the simplest types of weapons were able to fight and achieve victory over the strongest armed arsenal by simple means and made the community live in a state of terror and fear.⁶

This axiom leads us to a result generated from it, that is, sources facing humans cannot be prevented, no matter how simple they are, by reactions similar to its nature, but rather they can be

Barry Glassner in his book entitled *Culture of Fear* speaks about the state of terror and fear the American citizen has already reached, and ⁶ that the USA has become unable to provide security to its citizens, and it is true that a lot of these things are forged up by oil and weapons businessmen, however the result is the same. Barry Glassner, *The Culture of Fear*, op. cit., p. 208. <http://www.bowlingforcolumbine.com/library/fear/10.php>

prevented by a correct approach that gives everyone his right and obliges everyone to do his duty supported by sublime moral values. The most important of these values are tolerance, mercy, and cooperation rather than conflict, love instead of hostility and trust instead of questioning. The source of all of this is the Just Merciful Forgiving God whose Mercifulness precedes His Anger. Besides, there must be contentment that there is another world where Naim (delight) is eternal, and there will be reward for tolerance, brotherhood, and values of love that man holds.

First: fear from torment and things associated with it

The word “fear” (خوف khawf) comes in the context of intimidation, including torment and its actions associated with it, such as intimidation, the hereafter, punishment in 14 locations, all of which are preceded by good news of escape, winning, and paradise or that these verses are followed by good news. Fear in all of these locations ends in salvation, peace, and security, and it is different from the fear we are accustomed to in this world. This is because the fearful one has to submit himself and then he escapes what he is afraid of rather than just awaiting a reward and prize for his fear. So, if one is afraid of imprisonment, the maximum thing he wishes for is not to be imprisoned, and perhaps he might be pleased to be punished without prison. He will never hope to get a prize or an invaluable gift instead of imprisonment. This is not obtained except in the case of fear of punishment of God. The Holy Qur’an explicitly says that the torment is in place of intimidation. Almighty Allah says in Sura Az-Zumar “with this Allah does frighten His slaves: ‘O My slaves, therefore fear Me!’” and He says in Isra “And we sent not the signs except to warn, and to make them afraid (of destruction)” (Isra: 59).

Furthermore, intimidation does not exceed threatening except for the one who insists on disobedience with awareness, understanding, and complete will. No one shows more mercy on the son than his mother. However, she intimidates him with severe punishment, and no wise individual has any doubt that she will carry out her intimidation unless things have reached the point where punishment is the only alternative. This theme is stipulated in surah al Isra “We warn and make them afraid but it only increases them naught save great disbelief, oppression and disobedience.” (Surah Isra: 60)

It is only Satan that suggests to you the fear of his supporters and friends (Auliya), “so fear them not, but fear Me if you are true believers” (Surah al Imran: 175)

Whether the meaning of the verse is based on the understanding of the preposition function (من from) in order that the meaning be “It is only Satan that suggests to you the fear of his supporters and friends (Auliya)” or to frighten his supporters and friends from others so as to make them follow him. “Verily, he does not have any thing good for them when they seek refuge with him, but he has only intimidation for them.” The verse is revealed assigning the occurrence of the action that is prohibition to the plural (khafouhum “fear them”).

If the meaning is based on the meaning of the preposition function (from), the pronoun (they) refers to Satan’s friends and supporters (Auliya), but if the meaning is not based on the meaning of the preposition function, the pronoun refers to Satan and his supporters (Auliya)⁷, and Allah knows best.

⁷ Saleh bin Abdelaziz bin Mohammad bin Ibrahim Al al Sheik, al Tamhid Ilesharh Kitab al Tawheed, Riyadh, Dar al Tawhid, 2002, p. 367

Second: the fear of God

Fear is not mentioned by Allah as intimidation, but it occurs in the following contexts:

A) in the words of the prophets and the righteous people (I fear Allah) in three verses which are (al Maida: 28; al Anfal: 48; and al Hashr: 16).

B) immunity for man from fear, through prohibiting man to fear not the powerful and the corrupt people, but to fear only Allah; this occurs once only “it is the Satan who fears his supporters and friends (Aulya), so fear them not, but fear Me if you are (true) believers”(al Imran: 175).

C) in the context of the good news in al Rahman “But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)” (al Rahman: 46). It is noted that this verse has assigned fear to the entity of the Lord, not to God, and it is obvious that the concept of the entity has its presence and prestige and solemnity, and the meaning in (the Lord) indicates the meaning of bringing up and care. So, the verse is not in the context of threatening and intimidation, but in the context of the good news, care, and presence. In the context of the interpretation of this verse, the Hadeeth narrated by Abu Darda “I said, even if he committed adultery or theft?; he said even if he committed adultery or theft and even in spite of Abu Darda.”⁸

D) The verse (Nahl: 50) is a description of the reality of angels “They fear their Lord above them, and they do what they are commanded.” Al Suyuti (may Allah be merciful with him), indicates that the verse describes the angels as they (fear) instead of (are afraid of), and it is them who fear but not being afraid of, because fear is the outcome of submission, while being afraid of is the result of reverence. This is because when God Almighty mentions the status of angels and their state, He disaffirms that case when any deluded individual imagines that he or she does not fear, proving their fear and His superiority over them⁹ (from above them) and that (they do what they are commanded). In addition, the name of God mentioned in this verse (their Lord), the superiority of God SWT, and the verse “they fear Allah.” The verse (fear of God) which is the same context of Surah al- Rad “The thunder praises His glory, and so do the angels, in awe of Him.”

E) In al Maida: 94 “that God may know who fears Him at heart.” Although the verse would mean intimidation for those who do not fear Him, it does not confirm this since the issue is related to Allah. This is because the knowledge of Allah is open to several possibilities, that is what this knowledge entails; he may torment or blame or forgive.

F) The last context in which fear of God is mentioned is the context of fear coupled with hope, and it is mentioned in al A’raf: 56, “And do not corrupt on earth after its reformation, and pray to Him with fear and hope. God’s mercy is close to the doers of good”; and in al A’raf: 205, “And remember your Lord within yourself, humbly and fearfully, and quietly, in the morning and the evening, and do not be of the neglectful”; and in Sajdeh: 16, “Their sides shun their beds, as they pray to their Lord, out of reverence and hope; and from Our provisions to them, they give”; and in Rum: 24 “And of His signs is that He shows you the lightning, causing fear and hope.”

Fear precedes hope as in Surah al-A’raf: 56”; Surah al-Sajdeh: 16, “Their sides shun their beds, as they pray to their Lord, out of reverence and hope”, Surah al-Rad: 13, “The thunder praises His glory, and so do the angels, in awe of Him.” Surah Al-Rum: 24 “And of His signs is that He shows

⁸ The meaning of (khawf) or al Khwf al Maradi, al Rihab aw al Fobia, p. 215

⁹ [http://ar.wikipedia.org/wiki/%D8%B1%D9%87%D8%A7%D8%A8\(\)](http://ar.wikipedia.org/wiki/%D8%B1%D9%87%D8%A7%D8%A8())

you the lightning, causing fear and hope. And He brings down water from the sky, and with it He revives the earth after it was dead. In this are signs for people who understand.”

Hope and praise precedes fear “And remember your Lord within yourself, humbly and fearfully, and quietly, in the morning and the evening, and do not be of the neglectful.” (Surah al- A’raf: 205)

The insightful person in these five locations finds out that “their sides shun their beds, as they pray to their Lord, out of reverence and hope.” (Surah al-Sajdeh: 16), and “it is He who shows you the lightening, causing fear and hope. And He produces the heavy clouds” (al Rad: 12) describe the reality of the state of believers, whereas the two verses in Surah al-A’raf, 6 and 20 contain prohibition and order; in the first verse the prohibition takes priority over corruption on Earth: “And do not corrupt on earth after its reformation, and pray to Him with fear and hope.” Prohibition of something will not exist unless something similar to it occurs, and since corruption on Earth occurs because of man, fear precedes hope, while in the verse Surah al-A’raf: 205 supplication precedes fear . This is in the context of Allah’s command to man to remember his God, “And remember your Lord within yourself, humbly and fearfully, and quietly, in the morning and the evening, and do not be of the neglectful.” (Surah al- A’raf: 205) Since the command is related to the psyche, He uses wary instead of fear because fear is more obvious and clear than wary.

Third: prohibition of fear

Prohibition of fear in the Holy Qur’an is mentioned in 14 verses, and one of the wonders of the Qur’anic system is that the number of verses of prohibition of fear is equal to the number of the verses with fear of torment and things associated to it, which is a feature that requires attention even though the researcher has not included this themes in his research. It is a phenomenon about which a lot of opinions might be considered in order to look deeply into it. What draws the attention of a researcher regarding the issue of this prohibition is that it comes according to the overall Arabic language forms of “prohibition” as follows:

A - the prohibition in the singular masculine form “do not fear” Surah in -Hood: 70¹⁰; Surah Taha: 21¹¹, 68¹²; Surah al- Qasas: 25¹³, 31¹⁴; Surah al-Namel: 10¹⁵; Surah al -Ankabut: 33¹⁶; Surah Sad: 22¹⁷; Surah al -Thariyat: 28¹⁸, and the tenth case is in Surah Taha: 77, “And We inspired Moses: ‘Travel by night with My servants, and strike for them a dry path across the sea, not fearing being overtaken, nor worrying.’” Most of these verses are directed to Moses (peace be upon him) because fear was always accompanying him before his birth until he was sent as a messenger of Allah to Pharaoh and his people.

¹⁰ They said, “Do not fear, we were sent to the people of Lot.” (Hood: 70)

¹¹ He said, “Take hold of it, and do not fear. We will restore it to its original condition.” (Taha: 21)

¹² We said, “Do not be afraid, you are the uppermost.” (Taha: 68)

¹³ And when he came to him, and told him the story, he said, “Do not fear.” (al Qasas: 25)

¹⁴ “O Moses, do not fear; the messengers do not fear in My presence.” (al Qasa: 31)

¹⁵ “O Musa (Moses)! Fear not, verily! The Messengers fear not in front of me” (Al-nNamel: 10)

¹⁶ They said, “Do not fear, nor grieve. We will save you and your family, except for your wife.” (al Ankabut: 33)

¹⁷ When they entered upon David, and he was startled by them, they said, “Do not fear.” (Sad: 22)

¹⁸ They said, “Do not fear,” and they announced to him the good news of a knowledgeable boy. (al Thariyat: 28)

B - prohibition in singular feminine form, “And do not fear.” (Surah al-Qasas: 7)

C – prohibition in dual form , “He said, ‘Do not fear.’” (Surah Taha: 46)

D – prohibition in plural form , “Do not fear.” (Surah Fuselat: 30; Surah al-Imran: 175)

The only form that is not mentioned is the plural feminine (do not fear) which is one of the least frequent forms in the Arabic language because Arabic uses the plural masculine form more frequently than the plural feminine form .

It is clear that these texts address man and ask commands him not to fear powerful and tyrants people , but to fear Allah only, and liberates man from the limitations imposed on his actions and his will and they are as follows:

1 - Prohibition of fear of the manifestations of nature (Surah Taha: 77).

2 - Prohibition of fear of disbelievers and tyrants. (Surah al- Imran: 174); (Surah Taha: 46); (Surah Fuslat: 30).

3 - Prohibition of fear of the the most powerful creatures (Surah Taha: 21).

4 - Prohibition of fear of the unseen creatures (angels and jinn) (Surah Hood: 70).

5 - Prohibition of fear of Allah’s punishment as it is for those who stray from the path of the sake of Allah. (Spider: 33)

6 - Prohibition of fear of the fate of children since Allah takes care of them (Surah al-Qasas: 7).

7 - Prohibition of fear of God and His Entity (Surah al-Naml: 10; Surah al-Qasas: 31).

8 - Prohibition of fear of the unseen powers, such as sorcery and witchcraft (Taha: 21, 68).

Thus, the verses include the prohibition of fear in all its circles mentioned earlier in the introduction of this research.

Fourth: fear of mighty people and tyrants

Fear of powerful people and tyrants who rob man’s humanity and deprive him from the right approach are mentioned in thirteen locations, seven of which describe the case of Moses and his people with Pharaoh and how Allah secured Him after His fear (Surah Qasas: 18, 21, 33; Surah Taha: 4, 67; Surah al-Shurra: 21; Surah Younis: 83). Two of the texts describe one of the prophets when angels came to Him, “And he harbored fear of them.” (Surah al-Tharyat: 28). “It is He who created the heavens and the earth in six days-and His Throne was upon the waters—in order to test you—which of you is best in conduct. And if you were to say, ‘You will be resurrected after death,’ those who disbelieve would say, ‘This is nothing but plain witchcraft.’” (Surah Hood: 7)

The remaining four locations refer to the alms of Allah bestowed upon believers and remind believers of their dignified state brought about by Islam. “And remember when you were few, oppressed in the land, fearing that people may capture you; but He sheltered you, and supported you with His victory, and provided you with good things—so that you may be thankful.” Surah (al -Anfal: 26). “He illustrates an example for you, from your own selves: do you make your servants full partners in the wealth We have given you? Do you revere them as you revere one another? We

thus explain the revelations for a people who understand.” (Rum: 28). “But if you are in fear, then on foot, or riding. And when you are safe, remember God, as He taught you what you did not know.” (Surah al- Baqara: 239). “Is God not enough for His servant? And they frighten you with those besides Him. Whomever God sends astray, for him there is no guide.” (Surah Zumr: 36)

Fifth: prohibition of fear and the replacement of security in its place.

This part is associated with the precedent (point four), and it is one of the most frequent texts, where fear occurs twenty-five times, which are as follows:

A - Prohibition of fear by the prophet (Surah al-An’am: 80, 81).

B - Prohibition of fear by believers (Surah al Anfal: 26); (Surah al Maida: 54); Surah al-Fath: 27); (Surah al-Baqara: 37, 62, 112, 262, 274, 277); (Surah al- Imran: 170); (Surah Younis: 62); (Surah al -Ahqaf: 13); (Surah al- Maida: 19); (Surah al- Anam: 48); (Surah al- A’raf: 35, 49); (Surah al -Zukruf: 68); (Surah al- Nour: 55). It is noted that the verses (Surah al -A’raf: 49)and (Surah al -Zukruf: 86) came in the second person form.

C - Prohibition of fear by believers, using the singular form ”he will have no fear” (Taha: 112); “shall have no fear ” (Jinn: 13)

Sixth: man’s fear for others

The final stage of security is that man becomes engaged in the security of others. How can a fearful one become engaged in the security of others or the security of those he is responsible for? Fear for others is mentioned in the following contexts:

A - Fear for people from torment (suffering) (Surah Younis: 15; Surah al-Shuara: 135; Surah al-Ahqaf: 21; Surah Hood: 3, 26, 84; Surah Ghafer: 26, 30, 32)

B - Fear for offspring (Surah al- Nisa: 9; Surah al- Qasas: 7; Surah Yousif: 13). It is noted that these two verses came in the context of prohibition of fear. The verse in Surah al- Nisa reaches the level of humiliation: “And let those [executors and guardians] have the same fear in their minds as they would have for their own, if they had left offspring behind. So let them fear Allah and speak right words”, whereas the verse in Surah al-Qasas it refers to the fear of Moses’ mother on her son, so Allah commands her to throw him in the river. Her action seems to be throwing him into danger so that Allah will take care of him and for his safety.

C - Fear for parents: “O my father, I fear that you get torment of the Merciful and that you become a supporter of the Satan.” (Surah Mary: 45). The verse states that torment of the Merciful (al-Rahman) appears to violate, the context of torment, even if the verse is in the context of the parent’s threat, Allah would say first (the torment of Almighty), for example, but the verse comes in the context of making the father compassionate and the context of guiding him, which is the utmost compassion of the son towards his father, so the Merciful is prior to anyone in the context

Seventh: (feared) means he was not sure of the matter and its consequences

The word (feared) occurs fifteen times in this meaning, all of which point to a worldly consequence, as follows:

- 1 not sure of setting justice and putting things in fairly (Surah al- Baqara: 182; Surah al Nisa: 3)
- 2 Fear for the marital relationship by one of the couple (Surah al- Nisa: 128, 35 and 34; Surah al- Baqara: 229).
- 3 fear of sedition and being unable to apply the law of God (al Nisa: 101; al Maida: 18).
- 4 Fear of poverty and future (Surah al- tawba: 28).
- 5 Being unconfident of others for their betrayal, lying, and lack of honesty (al -Anfal: 58; Surah al- Shuara: 12; Surah al-Qasas: 34; Mary: 5).

All these texts come in the conditional form where the second part of the conditional clause is security from Allah, and reassurance of the psyche about fate and money.

Eighth: fear is a test of hearts, a test in this world and punishment for those who dismayed from the human nature. al-Baqara: 114, 155; al Nisa 83; al Naml: ??; al Ahzab: 19; al Nahl: 47

Ninth: “And He feared not the consequences thereof.” (al Shams: 15)

From the above, it is clear that the overall texts, where fear is stated in the Holy Qur’an, it is in the context of the infallibility of fear. The few texts where fear comes in the context of intimidation, it is assigned to the Day of Resurrection, which is preceded or followed by good news and great reward. Thus, the Holy Qur’an calls for human liberation from fear, and censoring the almightiness of Allah and His righteousness in this world. The believer is between fear and hope, and fear of Him results in knowing His punishment, and his hope results in feeling His mercy.¹⁹

Words in the context of fear

Seven words within the semantic field of fear appear in the Holy Qur’an. Many old and contemporary scholars pointed out the semantic differences between them. Here, I have decided to list the differences in a table, showing the frequency of these words, and leaving studying them to the future.

هلع	روع	رهب	وجل	فزع	شفق	خشى	خوف	الجزر أو الكلمة النصية
hala’	raw’	rahab	wajal	Faza’	Shafaq	Khashi	khawf	
1	1	5	5	6	10	48	124	التواتر

¹⁹ Al Suyuty, Jalal al Din, Mu’tarak al-Aqran fi Ijaz al Qur’an, Beirut, Dar al-Kutub al-Ilmia, 1988, P 1\473.

								Frequency
201								المجموع Total

Summary and Results

Through the induction of the verses where the word (fear) and the words derived from the tri-consonantal root(**خاف**khaf) appear, we came up with the following:

First, the word (fear) and the words derived from the tri-consonantal root(**خاف**khaf) appear in the context of intimidation except in 14 verses. All of these are preceded by a sign of good news or followed by it. There are 14 verses, where tranquility and stillness appear. All the remaining verses focus on the calling for freeing from fear, and the Holy Qur'an states explicitly in three verses that frightening is merely intimidation, though Ibn Masood stated that Prophet Muhammad (PBH) said that the most hopeful verse in the Holy Qur'an is "Say: O my slaves who have transgressed against themselves (by committing evil deeds and sins)! Truly He is Oft-Forgiving, Most Merciful." (Surah al- Zumr: 53). One will not be incorrect if one feels that Allah's words in (Surah al- Isra: 59), "and nothing stops Us from sending the signs, proofs, evidence," is the most peaceful verse in the Holy Qur'an.

Second: If we consider the verses where prohibition of fear and things associated with it are stated, the prohibition of fear of man, the verses stating security, stillness, tranquility, and peace of mind, and by looking at the book of God, one will find that these verses amount to a rate of 98% of the verses where it occurs . Therefore, the Holy Qur'an is Allah's book of security, peace, and tranquility, and thus the image of God in the Holy Qur'an is the image of the God of mercy and tranquility. Fear of the Almighty God is coupled with hope, and it is different from fear of someone else, and it is equivalent to tranquility. It takes the slave away from things he does not like or things he only tolerates. So, the Prophet (PBH) speaks the truth by saying, "Praised be the slave Sahib, had he not feared Allah, he would have disobeyed Him."

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