

Some Qur'anic Discourse Strategies in the Realization and Use of *Terror* vs. *Horror*: A Pragmalinguistic Study with Reference to the Translation Impacts

Ismael F. Hussain AL-Bajjari

*Department of English Language/College of Education for Humanities,
University of Mosul/ Iraq.*

ismael.hussain68@yahoo.com

Mohammad Hamza Kan'an

*Department of English Language/College of Education,
University of AL-Hamdaniya/Iraq*

ARTICLE INFO

Submission date: 9/12 /2019

Acceptance date: 16/ 3 /2020

Publication date: 8/5/2020

Abstract

This paper investigates the communicative pragmatic strategies associated with the realization and use of the linguistic dichotomy "Terror" vs. "Horror", with regard to their denotative and connotative meanings in the Glorious Quran (and Hadith) discourse. To that end, a number of Qur'anic verses and Hadith utterances containing the two terms have been chosen and analyzed within the theoretical framework of a pragmalinguistic approach as a perspective, mostly based on Jef Verschueren's (1999) Linguistic Adaptation Theory (LAT). On the light of this model, it is argued here that the realization and use of these two terms in the religious discourse of Quran and Hadith indicate various underlying linguistic and pragmatic strategies with different denotations and connotations revealed from the positive and negative conceptualized impacts on interpreters. It is also argued that in the relevant discourse, the adaptation process, based on choice making, dynamic negotiation, and linguistic adaptation to physical, social and cognitive variables of the context of situation, is used. From this perspective, such a discourse is interpreted with reference to the meaning generation derived from the focal points of context, structure, dynamics and salience. The results of the analysis reveal that these two terms are used for various different pragmatic (and ideological) strategies based on their contrasting denotations and connotations. The paper reaches a conclusion that these two linguistic expressions are dynamically and intentionally realized as two antonymous expressions with reference to their denotations and connotations, and used for certain pragmatic strategies that make the religious discourse function as a tool provided by language for the utterers and interpreters to satisfy their communicative needs most appropriately. The results and conclusions, raised here, might be of significant effects, or impacts, on translation matters; particularly, in the Arabic world, insofar as the linguistic dichotomy "Terror" vs. "Horror" is concerned.

Keywords: Terror, Horror, Denotative and Connotative Meaning.

استراتيجيات الخطاب القرآني لإدراك الإرهاب و الإرعاب وأستعمالهما: دراسة سياقية

لغوية مع الإشارة إلى تأثيرات الترجمة

إسماعيل حسين البجاري

قسم اللغة الانكليزية/ كلية التربية للعلوم الانسانية/جامعة الموصل

محمد حمزة كنعان

قسم اللغة الانكليزية/ كلية التربية/ جامعة الحمدانية

الخلاصة

تبحث هذه الورقة البحثية في الاستراتيجيات اللغوية والسياقية المرتبطة بفهم واستخدام التعبيرين المتضادين "الإرهاب" و"الإرعاب" فيما يتعلق بمعانيهما المعجمية والإيحائية في خطاب القرآن المجيد والحديث الشريف. ولهذا الغرض، تم اختيار عدد من الآيات القرآنية وبعض الأحاديث التي تحتوي على المصطلحين، وتم تحليل هذه العينات في ضوء الإطار النظري لمنهج سياقي - لغوي أستخدم كمنظور تحليلي لهذه الدراسة يستند في معظمه على نظرية عالم اللغة السياقي جيفير شيرين (1999)، نظرية التكيف اللغوي (LAT). ومن خلال هذا المنهج، تم وضع فرضية تنص على أن فهم واستخدام هذين المصطلحين في الخطاب الديني في القرآن والحديث يرتبط سياقيا باستراتيجيات لغوية وسياقية عديدة كامنّة ذات دلالات معجمية وإيحائية مختلفة تتبلور من خلال التأثيرات والانطباعات الإدراكية الايجابية منها والسلبية على المتلقين للخطاب. وفي هذا السياق، يحاجي البحث بأن هذا الخطاب الديني يركز على عملية التكيف، القائمة على اتخاذ الاختيار والتفاوض الديناميكي الحيوي والتكيف اللغوي للمتغيرات الفيزيائية والاجتماعية والذهنية المتعلقة بسياق الموقف. ومن خلال هذا المنظور، يمكن تفسير وفهم هذا الخطاب من خلال استنباط وتكوين المعنى المستمد من نقاط التركيز الأربعة وهي: السياق والبناء الهيكلي والديناميكية والأهمية. وكشفت نتائج التحليل أن هذين المصطلحان يستخدمان بهدف تحقيق استراتيجيات سياقية وأيديولوجية تركز في نوعها ومدلولاتها الخطابية على المعاني المعجمية والإيحائية المتضادة لهذين المصطلحين. لقد توصل البث إلى نتيجة مفادها أن هذين المصطلحين يفهمان ويستخدمان بفعالية ويقصد على أنهما تعبيرين متضادين في معانيهما اللفظية والإيحائية، وعلى أساس هذا الفهم والإدراك يتم استخدامهما لغرض الوصول الى استراتيجيات سياقية محددة تجعل من النص الديني أداة وظيفية تضعها اللغة بيد المتحدثين والمتلقين لغرض تحقيق غاياتهم التواصلية بشكل أكثر ملائمة. وأخيرا، يأمل الباحثان بأن نتائج البحث فيما يتعلق بالمصطلحين اللغويين المتضادين "الإرهاب" و "الإرعاب" يمكن أن تكون ذو تأثير على قضايا ومجالات الترجمة، وخصوصا في العالم العربي.

الكلمات الدالة:- ارهاب، رعب، المعنى الاصلي والمضاف ، استراتيجيات براغماتية لغوية

1. Introduction

The issue of the so-called "terror/terrorism" has filled the world, and become a common speech in all languages with different cultures. Although all people show a kind of agreement on the denotative meaning of the word, they are radically different with regard to connotative meaning to the extent that it becomes impossible to reach a common connotation, or even one agreeable definition of the word at both national and international levels. As a consequence, dozens of definitions, often conflicting and confusing, have appeared among the people of the world; the number reached more than (109) definitions (cf. Schmid, 1988: 21). This huge number of definitions of the word has, in fact, led to a global terminological chaos that confused intellectuals, translators,

media and anyone connected to this issue. Politically, this chaos has been exploited badly by the powerful parties that have come to define their own meanings and visions for this word that are naturally consistent with their interests, beliefs and expansionist ideologies(cf. Laqueur, 1999;Stern, 2004; Beverly, 2006; Abdel-Moety, 2015;Wikipedia, amongst others). For details about discourse, power and ideology, see van Dijk (1985, 1995); Faiclough (1989,1992, 1995); Allen (2000); Scollon (2002).

In this respect, have contributed much, to the prosperity and wide spread of this chaos. By doing so, Arab translators and interpreters, with few exceptions, can be described as either fully unaware of the linguistic heritage and principles of their Arabic language, or they are rather careless about such linguistic heritage and principles with an intention to follow and imitate blindly the western fashion in this regard (see section 8, for details)

In Arabic, the term " إرهاب " and all its derivations do not refer to the phenomenon of "terror/terrorism", in its current conceptualization and use, neither denotatively nor connotatively, since all meanings given by this term, as it is used in the Glorious Quran and all other sources of Arabic, are related to meanings that are too far from issues, like violence, unkindness, war, fighting, unfairness, etc., that are usually criticized and condemned for their bad, aggressive and inhumane nature. Rather, all uses and meanings of this term and its derivations such as "إرهاب" (terror), "الإرهاب" (terrorism), "رهب" (feared with respect and glorification),"أرهب"(terrorizing with a sense of astonishment and exclamation)," راهب " (a monk),"الرهبنة/رهبانية"(monkery), etc., given in the discourse of Quran and Hadithare denotatively concerned with meanings related to pleasant, virtual and well-mannered ideas, values, acts, or behaviour, and connotatively with discursal communicative strategies based on religious, political, social and cultural ideology of Islam as a divine religion of tolerance, peace and humanity. For instance, strategies related to reformulation and remedial matters are the most observable ones in such discourse (cf. Falbo & Upeplau, 1980; AL-Bajjari, 2001, and Kan'an, 2018; also see section 10, for full categorization of these strategies).

In this respect, the term "إرهاب" (terror), in Arabic, is the semantic equivalent of the English term "terror/terrorism". Rather, the Arabic exact equivalent for this English term is, denotatively as well as connotatively, the term "إرهاب" (horror), but never "إرهاب" (terror). This argument is, the major concern of this paper, that is going to be supported with rigid authentic evidence from the religious discourse of Quran and Hadith (see section (8). For details about the difference between these two terms, see AL-Haqeel (2001); AL-Leweehiq (1998 & 2007), amongst others.

Denotatively, the term is defined in the literature, as a state of great, intense or overwhelming fear, a very strong feeling of fear, a very frightening or terrifying aspect, violence or the threat of violence used as a weapon of intimidation or coercion, and the like (cf. Cayne et al, 1992: 1021; Hornby, 2005:892; Walter et al, 2005:1339, amongst many other's). More recently, Beinin (2003:12) defines it as "the deliberate and systematic murder, maiming, and menacing of the innocent to inspire fear for political ends". Dozens of similar definitions can be found in the literature, yet they mostly have the same denotation given above. See also Farwell (2014), Fernandez (2015), Abdel-Moety (2015) and Skillicorn (2015), for more details.

Connotatively, the term has been employed and used as a political strategy, in the first place, and associated with the widespread criminal acts or phenomena of aggression,

violence or offences. In the present time, the term becomes the most controversial and debatable because of the various, connotations connected intentionally to it. The variety and multiplicity of connotations given in this regard are virtually motivated by the type of interest and goal, be cultural, social, political, financial, etc, that the user of the term is concerned with. Therefore, the term connotatively becomes so elastic and too much comprehensive in such a way that it becomes too hard, and even impossible, for schoolrs , to find one common reliable connotation for the term. Linguistically, this has its own bad reflections on the field of translation, and translators or interpreters, in particular.

As for the Arab translators and interpreters, these reflections or consequences have become even worse, since they seem to be unaware of the clarity, subtlety and accuracy of the denotation and connotation of the Arabic term "إرهاب" (terror: fear mostly with respect, admiration, astonishment, etc, or constant fear from death, closed or high places, etc.) and its derivations, in addition to some other related terms like "إرعاب" (horror), "ترويب" (horrifying with a shock), "هلع" (panicking with shaking), "ذعر" (a sudden strong fear with anxiety), "خوف" (fear), etc. (Muajam ArabiArabi (n.d.), from the net). All these terms are, semantically, characterized in Arabic as co-hyponyms of the super ordinate term "خوف" (fear), yet they are connotatively (or pragmatically) distinguished from each other with reference to the context of occurrence, viz. each one has its own specific context of occurrence that requires a specific connotative meaning.

These hyponyms can be arranged into a scale of intensity degrees of fear starting from the bottom with the neutral (or least) degree of fear "إرهاب" (this is the general sense of fear with respect), next "خوف", third, "هلع", fourth, "ذعر", fifth, "فزع", sixth, "ترويب", and finally, "إرعاب" which is the top of the scale presented here, viz. the most intensive degree of fear, accompanied sometimes by violence. From another perspective of their connotations, they can also be classified into three groups of terms according to the sender-receiver direction of the performance of the fear act, i.e., agent-theme orientation of the act of fear. In this sense, the first group contains terms like "إرعاب", "ترويب" that are fundamentally restricted to the sender-direction performance (i.e. agent orientation); the action of fear and violence involved is specifically carried over from the agent towards the theme or patient. The second group includes the terms "إرهاب", "خوف" and "فزع" that can be described as being neutral in the sense that the actions involved are fulfilled either directions; sender-receiver or receiver-sender; the agent and the theme roles are normally exchangeable in terms of the action involved, i.e. a theme can be an agent and an agent can be a theme according to the direction of the action performed. The third group which consists of "هلع" and "ذعر" is normally realized with the receiver-sender direction of the action done; that is, only the theme role is realized here.

Therefore, one of the major aims of this paper is to prove that all the bad deeds and horrible actions that are totally condemned and refused by all of us, Muslims and non-Muslims, and included in the current well-known definitions of the so-called "terror/terrorism", is not "إرهاب" (terror), but "إرعاب" (horror), and hence, to refute the most historical, linguistic and cultural mistake committed by those Arab translators and interpreters who have used wrongly the term "إرهاب" instead of the term "إرعاب", in their attempt to render such unpleasant horrifying deeds and actions from Arabic into English or the other way around. This is the essential claim, given here, that will be verified and reinforced by means of a linguistic pragmatically-based analysis used against a religious

discourse taken from some Qur'anic relevant verses and the profit's Hadith. In such authentic reliable discourse, the terms "إرهاب", and "إرعاب" are denotatively and connotatively distinguished in an accurate manner, and contextually used with certain intended communicative strategies triggered by the Islamic ideology that represents the most acceptable, desirable and convincing ideology of mankind. More technically, the distinction between these two terms or expressions is to be realized in terms of the theoretical principles of LAT; according to the differences in adaptability: contextual correlates of adaptability, structural objects of adaptability, the dynamics of adaptability, and the salience of adaptation process (see section 8, for more details).

2. The Problem of the Study

The haphazard use of the term "إرهاب", instead of the most appropriate use of the term "إرعاب", by Arab translators is presented here as part of the problem of the present work. The other part of the problem is concerned with the attempt of many international powerful players to confine the different meanings and definitions of the phenomenon of "terror/terrorism", found in the literature, under a single term. Such an attempt, that is mostly motivated by some subjective interests, is viewed here as a mere generalization that contradicts linguistically, terminologically, as well as, contextually with the disciplined accurate definitions and meanings of vocabularies and words in language; a case that has dangerous direct consequences on translation which, in turn, has caused many global serious problems and crises reflected directly in politics, economy and media all over the world; notably, in the Arabic world.

3. The Research Hypotheses

This paper is based on two research hypotheses: First, the realization and use of the terms "إرهاب"(terror) and "إرعاب"(horror) in the Qur'anic and Hadith discourse indicate various underlying linguistic, pragmatic and ideological strategies with different denotations and connotations revealed from the positive and negative conceptualized impacts on people addressed; second, with reference to the cultural, social and cognitive variables of the context of situation used in the relevant Qur'anic discourse, the term "إرعاب" is; notably, the most accurate or appropriate expression for the violent horrifying phenomenon of the so-called "terror/terrorism".

4. The Objectives of the Study

The most striking objectives carried out in this research work are, first, to discuss the realization and use of the linguistic dichotomy "إرهاب" (terror) and "إرعاب" (horror), with specific reference to their denotations and connotations as they are used in the Qur'anic and Hadith communicative. Second, to identify and explain the discursive pragmatic and ideological strategies underlying the use of this dichotomy in the religious discourse of the Glorious Quran and Hadith. Third, to discuss the theoretical arguments and results of the pragmalinguistic account of the dichotomy, presented here, with reference to the translation effects or impacts.

5. The Significance of the Study

This research work attempts to approach the terms "إرهاب" (terror) and "إرعاب"(horror) with specific reference to their denotations and connotations in the Qur'anic and Hadith discourse through some theoretical principles adopted from LAT; a research topic that has not been investigated in the literature so far. From the perspective of LAT, the use of these two terms in this religious discourse, conceived as a process of verbal communication, has revealed that this use is determined and governed by linguistic

choices that are motivated by some intended pragmatic and ideological strategies. Therefore, due to the cognitive, social and cultural perspectives of LAT employed here, it becomes possible for readers; particularly, those working in the field of translation, to differentiate quite obviously between these two terms, in terms of their distinct denotations and connotations, and also, in terms of the different discursal, pragmatic and ideological strategies underlying their use. This may add further evidence for the significance of the present work.

6. The Model Adopted: Jef Verschueren's LAT

This study follows Verschueren's (1999) LAT model of pragmatics as a perspective. For Verschueren pragmatics is an umbrella term for a wide range of phenomena. For her all linguistics resources and levels have pragmatics implication form sound level to the level of ideology.

7. Data Collection

The data collected in this work contains certain Qur'anic verses (or Ayahs) and also some Hadiths (the Prophet's sayings) that specifically make use of the derivations of the expressions "إرهاب" (terror) and "إرعاب" (horror). Numerically, twelve verses are chosen for their reference to the various derivations of the expression "إرهاب"; five verses for their reference to those of "إرعاب"; two Hadiths for the reference to those of "إرهاب", and one for "إرعاب"; and also, two more Hadiths are chosen for their reference to the expression "ترويع" (to shock with horrifying or terrorizing action) which might be a close synonym, as used in many contexts or occasions, of the expression "إرعاب".

At this point, it is worth mentioning that the expressions "إرهاب" and "إرعاب" are not used orthographically, neither in the glorious Qur'an, nor in Hadith. Rather, what is there are just various derivations related to these two terms. In this regard, Qur'anic discourse contains derivational terms like; "رهب" (fear with feeling of safety), "أرهب" (terrorizing with a sense of astonishment and exclamation), "راهب" (a monk), "رهبانية" (monkery), etc., that are related to the term "إرهاب", and only two derivations for the term "إرعاب"; these are, "الرعب" and "رعبا" (horror). In the Hadith discourse, it is observed that there are two derivations for the term "إرهاب"; they are "رهبية" (fear with feeling of safety) and "رهابا" (feared with glorification and unquestioning obedience), while for the term "إرعاب", there is only one; "رعب" (horror or revulsion); with some references to the synonym "ترويع" (to horrify with a shock). See Faris (1981) and AL-Qasheri (1999), for more details.

As for the translation matters related to the rendering of the underlined Qur'anic verses, from Arabic into English, the study has considered the translation done in the iQuran Lite (2018; from the net), with some modifications; specifically, those related to the rendering of the terms "إرهاب" and "إرعاب" which have been rendered denotatively as well as connotatively in a wrong way in this reference source (see verses no. 14, 16 and 17 in section 9.1.2, below). Regarding the Hadith scripts chosen in this study, the translation task is totally fulfilled by the researchers.

8. Data Analysis

In this section, the data collected from Quran and Hadith discourse is analyzed and discussed according to Jef Verschueren's (1999) LAT, with particular stress or emphasis on the different communicative strategies revealed as a result of the realization and use of the linguistic dichotomy "إرهاب" vs. "إرعاب"; and, of course, with some reference to the translation impacts, insofar as the findings of the data analysis are concerned.

The technique of the analytical procedure followed here can be summarized as follows; first, the chosen data is given with some essential keywords related to the linguistic as well as pragmatic (LAT) correlates, and second, the results of the first part of the technique are discussed in some detail with a considerable focus on the pragmatic communicative strategies and their types realized via the use of these two terms in the Qur'anic and Hadith discourse.

8.1 Qur'anic Discourse Analysis

In this section, there are two subsections for the analysis of data; each one is assigned for one part of the linguistic dichotomy under discussion. Therefore, subsection (8.1.1) is assigned for the Qur'anic verses that contain the expression "إرهاب", while subsection (8.1.2) is for the verses that contain the expression "إرعاب".

8.1.1 The Term "إرهاب" in the Qur'anic Discourse

1. Almighty Allah said:

[سورة البقرة: 40] (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفَ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ) (O children of Israel! Call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be *afraid*.)

- Linguistic Correlates:

a. **The derived form:** فَارْهَبُونَ (be afraid)

b. **Denotative Meaning:** fear with respect and glorification

c. **Connotative Meaning:** to worship Allah : to have or show a strong feeling of respect and admiration for Allah.

- Pragmatic (LAT) Correlates:

I. Locus : Context and Structure:

a. Context:

1. **Utterer:** Almighty Allah

2. **Interpreter:** people of Israel; notably, doctors of law and monks.

3. **Channel:** religious discourse

4. **Physical World:** Medina (Jewish tribes in Medina).

5. **Social World:** a divine motivational and/or guiding message.

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience.

b. **Structure:** the expression is linguistically organized at a clause level.

II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of motivation and guidance.

III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

2. Almighty Allah said:

(... وَأَضْمَمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ...) [سورة القصص : 32]

(... and draw your hand to yourself to ward off *fear*...)

- Linguistic Correlates:

a. **The derived form:** الرهب (fear)

b. **Denotative Meaning:** fear with feeling of safety

c. **Connotative Meaning:** whenever a believer fears, s/he must trust Allah and surrender to His order and will. This is the only outlet to ward off all kinds of fear.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
 2. **Interpreter:**the Prophet Musa/Moses.
 3. **Channel:**religious discourse
 4. **Physical World:** Egypt (the old land of the tyrant Pharaoh)
 5. **Social World:** a divine persuasive and supportive message.
 6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience.
- d. Structure:** the expression is linguistically organized at a clause level.

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of persuasion and support.

III. Status: Salience:The linguistic choice is made with a high degree of consciousness.

3. Almighty Allah said:

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ [سورة الأعراف:154]

(And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who *fear* for the sake of their Lord.)

- **Linguistic Correlates:**

- a. **The derived form:** يَرْهَبُونَ (fear of Allah)
- b. **Denotative Meaning:** fear with respect and glorification
- c. **Connotative Meaning:** Allah-fearing people who worship Him faithfully with freewill surrender to His will and instructions, are promised to be straightforward, righteous and at the mercy of their Lord, Allah.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** Prophet Mohammad (PBUH) and Muslims (and through them, all people)
3. **Channel:**religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Mecca).
5. **Social World:** a divine righteousness and mercy promising message for Allah-fearing people.
6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of promising.

III. Status: Salience:The linguistic choice is made with a high degree of consciousness.

4. Almighty Allah said:

[سورة النحل: 51] **فَارْهَبُونِ** (فَارْهَبُونِ)

(And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be **afraid**.)

- **Linguistic Correlates:**

a. **The derived form:** فَارْهَبُونِ (be afraid)

b. **Denotative Meaning:** fear with respect and glorification

c. **Connotative Meaning:** worshipping Allah alone :fear of Allah that leads to the belief or doctrine that there is no other gods, but Allah that deserves to be worshipped alone.

- **Pragmatic (LAT) Correlates:**

I. **Locus : Context and Structure**

a. **Context:**

1. **Utterer:** Almighty Allah

2. **Interpreter:** some Arab tribes who, as disbelievers, followed the Magianism in taking two gods for worshipping; one for light and one for darkness.

3. **Channel:** religious discourse

4. **Physical World:** areas in the Arabian Desert in the neighbourhood of the Persian Empire.

5. **Social World:** a divine warning message for people who have no doctrine of monotheism.

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience.

b. **Structure:** the expression is linguistically organized at a clause level.

II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of remedial warning.

III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

5. Almighty Allah said:

[سورة الحشر: 13] **لَأَنْتُمْ أَشَدُّ رَهَبَةً** فِي صُدُورِهِمْ مِّنَ اللَّهِذِكِ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ

(You are certainly greater in being **feared** in their hearts than Allah; that is because they are a people who do not understand.)

- **Linguistic Correlates:**

a. **The derived form:** رَهَبَةً (fear/ awe)

b. **Denotative Meaning:** fear with great respect mixed with reverence, awe or surprise.

c. **Connotative Meaning:** Great fear with respect, veneration, awe, etc., must be of Allah, and not never of people, or other creatures, who are not, but His servants.

- **Pragmatic (LAT) Correlates:**

I. **Locus : Context and Structure**

a. **Context:**

1. **Utterer:** Almighty Allah

2. **Interpreter:** the believers who were the companions of the Prophet Mohammad (PBUH)

3. **Channel:**religious discourse
 4. **Physical World:** in Medina (where the Jewish tribe 'Banu AL-NaDeer' lived with the Muslim society).
 5. **Social World:** a divine informative or expressive message.
 6. **Mental World:**processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
- b. **Structure:** the expression is linguistically organized at a clause level
- II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of informing and criticizing.
- III. **Status: Salience:**The linguistic choice is made with a high degree of consciousness.

6. Almighty Allah said:

[قالَ الْفَوْأُ فَلَمَّا الْفَوْأُ سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْتَبَهُمْ...] [سورة الأعراف : 116]

(He said: Cast. So when they cast, they deceived the people's eyes and *frightened them*....)

- **Linguistic Correlates:**
 - a. **The derived form:** اسْتَرْتَبَهُمْ (frightened them)
 - b. **Denotative Meaning:**a sudden feeling of fear, scare or worry caused by a very astonishing or surprising action.
- **Connotative Meaning:**magic or witchcraft tricks, and all ruses of imagination, though they may frighten and bring astonishment, they are still man-made and artificial, and at the end, they are inevitably defeated by the right and fair power of Allah.
- **Pragmatic (LAT) Correlates:**
 - I. **Locus : Context and Structure**
 - a. **Context:**
 1. **Utterer:** Almighty Allah
 2. **Interpreter:**the Prophet Mohammad (PBUH) and all his Muslim followers (and through them, all human beings)
 3. **Channel:**religious discourse
 4. **Physical World:** revealed in the Arabian Desert (in Mecca).
 5. **Social World:** a divine informative or expressive message.
 6. **Mental World:**processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
 - b. **Structure:** the expression is linguistically organized at a clause level
 - II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of informing and expressing.
 - III. **Status: Salience:**The linguistic choice is made with a high degree of consciousness.

7. Almighty Allah said:

[...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا...] [سورة الأنبياء : 90]

(...Surely they used to hasten, one with another in deeds of goodness and to call upon Us, hoping and *fearing*.....)

- **Linguistic Correlates:**

- a. **The derived form:** رَهَبًا (fearing/ fearfully)
- b. **Denotative Meaning:** fear with respect and glorification pushing believers to have commitment to do goodness in a hasty manner.
- c. **Connotative Meaning:** doing goodness in a hasty generous way as motivated by fear of Allah with deep respect and great glorification is a typical image of believers.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** the Prophet Mohammad (PBUH) and all his Muslim followers (and through them, all human beings)
3. **Channel:** religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Mecca).
5. **Social World:** a divine motivational or persuasive message (to do goodness)
6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of assertion and persuasion.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

8. Almighty Allah said:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مَنفُورَةً وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِيبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ.... [سورة الأنفال : 60] .

(And prepare against them what force you can and horses tied at the frontier, to *frighten* thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them.....)

- **Linguistic Correlates:**

a. The derived form: تُرْهِيبُونَ (to frighten)

b. Denotative Meaning: to frighten the enemy of Allah as well as yours

c. Connotative Meaning: to frighten or scare the enemy of Allah, and yours, as believers, is a wise, defensive, alarming technique to protect religion, people and rights from any intended attempt of aggression; it can be a deterrence weapon used to deter tyrants, disbelievers, and oppressors from doing any future aggressive deeds by threatening bad results if they do them.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** the Prophet Mohammad (PBUH) and his Muslim nation
3. **Channel:** religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Medina).
5. **Social World:** a divine motivational and instructive message (for protection and safety).

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
- b. **Structure:** the expression is linguistically organized at a clause level
- II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of protection and deterrence power.
- III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

9. **Almighty Allah said:**

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهَيْانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ....) [التوبة: 31] .

(They have taken their doctors of law and *their monks* for lords besides Allah.....)

- **Linguistic Correlates:**

- a. **The derived form:** رهبانهم (their monks)
- b. **Denotative Meaning:** monks / Christian religious men
- c. **Connotative Meaning:** monkery, monks, faithful believers, or religious men must not be, by all means, taken or treated as lords or gods besides Allah; this is forbidden for rational people, and believers, in particular, because the is only one unique god Who is Allah.

- **Pragmatic (LAT) Correlates:**

I. **Locus : Context and Structure**

a. **Context:**

1. **Utterer:** Almighty Allah
 2. **Interpreter:** the Prophet Mohammad (PBUH) and his Islamic nation (and all other nations in the world)
 3. **Channel:** religious discourse
 4. **Physical World:** revealed in the Arabian Desert (in Medina).
 5. **Social World:** a divine instructive as well as warning message (not to do like other nations which have gone astray in this regard).
 6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
- b. **Structure:** the expression is linguistically organized at a clause level
- II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of reformulated instruction as well as remedial warning.

III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

10. **Almighty Allah said:**

(.... إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْيَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيُصَدِّونَ عَنْ سَبِيلِ اللَّهِ....) [التوبة : 34] .

(....most surely many of the doctors of law and *the monks* eat away the property of men falsely, and turn (them) from Allah's way.....)

- **Linguistic Correlates:**

- a. **The derived form:** الرهبان (the monks)
- b. **Denotative Meaning:** monks / Christian religious men
- c. **Connotative Meaning:** beware and do not trust blindly monks, priests, or religious men, since most of them are involved in corruption, and illegal or

immoral deeds; leading their followers to a wrong path, instead of Allah's way of the eternal pleasure.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** the Prophet Mohammad (PBUH) and his Islamic nation (and all other nations in the world; particularly, the Christian one)
3. **Channel:** religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Medina).
5. **Social World:** a divine educational, instructive as well as warning message.
6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of education, instruction as well as warning.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

11. Almighty Allah said:

..... **ورهبانية** ابتدعوها ما كتبناه عليهم إنا ابتغاء رضوان الله فما رعوها حق رعايتها....[الحديد 27] ..
(....and (as for) **monkery**, they innovated it-We did not prescribe it to them-only to seek Allah's pleasure, but they did not observe it with its due observance

- **Linguistic Correlates:**

a. The derived form: رهبانية(monkery)

b. Denotative Meaning: monkery exercised by Christian religious men who do not marry and usually live together in a monastery.

c. Connotative Meaning: inventing something in religion that is not revealed or said by Allah (or His messengers), monkery is a striking example, as an attempt to prove and approach Allah' pleasure, can be meaningless, and even harmful, if people in charge do not work or behave according to its real principles instructed by Allah(or the messengers)

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** the Prophet Mohammad (PBUH) and his Islamic nation (and all other nations in the world; particularly, the Christian one)
3. **Channel:** religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Medina).
5. **Social World:** a divine educational, criticizing as well as warning message.
6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of informing, criticizing and warning.

III. Status: Saliency: The linguistic choice is made with a high degree of consciousness.

12. Almighty Allah said:

(.... ذلك بأن منهم قسيسين و **رهباناً** و أنهم لا يستكبرون) [المائدة: 82]

(....this is because there are priests and **monks** among them and because they do not behave proudly)

- **Linguistic Correlates:**

a. **The derived form:** رهباناً (monks)

b. **Denotative Meaning:** monks / Christian religious men

- **Connotative Meaning:** religious men who are really faithful believers, like priests or monks, are found as much more closest, in their passion and friendship, to believers, due to their deep knowledge of the right principles and truthful message revealed by Allah to the Prophet Mohammad and his Muslim followers.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. **Context:**

1. **Utterer:** Almighty Allah

2. **Interpreter:** the Prophet Mohammad (PBUH) and all Muslims (and through them, all human beings)

3. **Channel:** religious discourse

4. **Physical World:** revealed in the Arabian Desert (in Medina).

5. **Social World:** a divine educational, informative and declarative or assertive message.

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of saliency or consciousness.

b. **Structure:** the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of education, informing and assertion.

III. Status: Saliency: The linguistic choice is made with a high degree of consciousness.

8.1.2 The Term "إرعب" in the Qur'anic Discourse

13. Almighty Allah said:

(..... لو اطلعت عليهم لوليت منهم مفرارا و لم لئنت منهم **رعياً**) [سورة الكهف: 18]

(....if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with **horror** because of them.)

- **Linguistic Correlates:**

a. **The derived form:** رعياً (horror/awe)

b. **Denotative Meaning:** horror, awe or revulsion

- **Connotative Meaning:** when the divine ability or the miracles of Allah, the great creator, that certainly exceeds the physical, mental, conceptual capabilities of human beings, come to be realized, it will be undoubtedly very horrifying for

- those beings who have no choice in this case except fleeing and running away. In this context, a divine miracle is used as a tactic or strategy for protection.
- **Pragmatic (LAT) Correlates:**
 - I. **Locus : Context and Structure**
 - a. **Context:**
 1. **Utterer:** Almighty Allah
 2. **Interpreter:** the Prophet Mohammad (PBUH) and all Muslims (and through them, all humanity)
 3. **Channel:** religious discourse
 4. **Physical World:** revealed in the Arabian Desert (in Mecca).
 5. **Social World:** a divine informative, expressive and protection message.
 6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
 - b. **Structure:** the expression is linguistically organized at a clause level
 - II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of informing and protection.
 - III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

14. Almighty Allah said:

[12:الأنفال:12] (...I will cast **horror** into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them)*

- **Linguistic Correlates:**
 - a. **The derived form:** الرعب (horror)
 - b. **Denotative Meaning:** horror/ very frightening and shocking state of fear
- **Connotative Meaning:** once horror given by Allah and cast into the hearts of His enemies like, disbelievers, tyrants, oppressors, evildoers, etc., all matters and difficulties are to be ended and settled down to the interest of the party of Allah and His worshipers and truthful believers; divine horror is a means of victory.
- **Pragmatic (LAT) Correlates:**
 - I. **Locus : Context and Structure**
 - a. **Context:**
 1. **Utterer:** Almighty Allah
 2. **Interpreter:** the Prophet Mohammad (PBUH) and his Muslim warriors in the battle of Badr.
 3. **Channel:** religious discourse
 4. **Physical World:** revealed in the Arabian Desert (in Medina).
 5. **Social World:** a divine motivational, enthusiastic and power-given message.
 6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

*In verses no. (14, 16 and 17), and Hadith no. (20), the term "رعب" is rendered into "terror" in the source. This is inaccurate denotatively and connotatively according to the view adopted here. Therefore, this term is translated here as "horror", rather than "terror".

- b. **Structure:** the expression is linguistically organized at a clause level
- II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of motivation, enthusiasm and power-giving.
- III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

15. Almighty Allah said:

(...and He cast **horror** into their hearts; some you killed and you took captive another part.)

- **Linguistic Correlates:**
 - a. **The derived form:** الرُّعب (horror)
 - b. **Denotative Meaning:** horror/ very frightening and shocking state of fear
 - **Connotative Meaning:** again, in this context, the power and effect of horror cast by Almighty Allah into the hearts and spirits of His enemies are so decisive and even fatal, and hence, they are the main reason behind their defeat, destruction and death.
- **Pragmatic (LAT) Correlates:**
 - I. **Locus : Context and Structure**
 - a. **Context:**
 - 1. **Utterer:** Almighty Allah
 - 7. **Interpreter:** the Prophet Mohammad (PBUH) and his Muslim warriors in the battle of Badr.
 - 2. **Channel:** religious discourse
 - 3. **Physical World:** revealed in the Arabian Desert (in Medina).
 - 4. **Social World:** a divine motivational, enthusiastic, power-given message.
 - 5. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
 - b. **Structure:** the expression is linguistically organized at a clause level
 - II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of enthusiasm, destruction and power-giving.
 - III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

16. Almighty Allah said:

(سنلقي في قلوب الذين كفروا **الرعب** بما أشركوا بالله ما لم ينزل به سلطانا.....) [آل عمران: 151]
(We will cast **horror** into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority....)*

- **Linguistic Correlates:**
 - a. **The derived form:** الرُّعب (horror)
 - b. **Denotative Meaning:** horror/ very frightening and shocking state of fear
 - **Connotative Meaning:** horror cast by Allah into the hearts of disbelievers can be an unbearably severe kind of torture and punishment that they have ever seen

before, as a result of their disobedience of His instructions and orders; horror as a means of punishment.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** the Prophet Mohammad (PBUH) and all Muslims (and through them, all humanity)
3. **Channel:** religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Medina).
5. **Social World:** a divine informative, warning, threatening and power-given message.

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of warning, threatening and power-giving.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

17. Almighty Allah said:

[..... فأتاهم الله من حيث لم يحتسبوا و قذف في قلوبهم الرعب.....](الحشر: 2)

(.... but Allah came to them whence they did not expect, and cast horror into their hearts....)*

- **Linguistic Correlates:**

a. The derived form: الرُّعب (horror)

b. Denotative Meaning: horror/ very frightening and shocking state of fear

c. Connotative Meaning: horror suddenly cast by Allah into the hearts of disbelievers, tyrants, evil-doers and all His enemies, is the reason of their inevitable fatal defeat and loss.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. Context:

1. **Utterer:** Almighty Allah
2. **Interpreter:** the Prophet Mohammad (PBUH) and all Muslims (and through them, all human beings)
3. **Channel:** religious discourse
4. **Physical World:** revealed in the Arabian Desert (in Medina).
5. **Social World:** a divine informative, expressive, warning and power-given message.

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of informing, warning and power-giving.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

8.2 Hadith Discourse Analysis

Likewise, this section is also divided into two subsections of the data analysis; thus, subsection (8.2.1) is assigned for the Hadiths where derivations of the word "إرهاب" are found, while subsection (8.2.2) is for Hadiths that contain the derivations of the word "إرعاب".

8.2.1 The Term "إرهاب" in the Hadith Discourse

Regarding the discourse of Hadiths, it is quite noticeable that the derivations of the word "إرهاب" have not been used widely; there are only two derivations of the word mentioned in two Hadiths of prayer; these are: "رهبة" (fear with respect and glorification) and "رهاباً" (very fearful with glorification and unquestioning obedience) (cf. AL-Lewehiq, 2007).

18. The Prophet Mohammad (PBUH) said:

« ... وألجأت ظهري إليك رغبة ورهبة إليك... » [مختصر صحيح البخاري: 2074]
(...I sheltered my back under Your care with full willingness and *fear* of You.....)

- Linguistic Correlates:

- a. **The derived form:** رهبة (fear)
- b. **Denotative Meaning:** fear with great respect and glorification.
- c. **Connotative Meaning:** worshipping Allah is proved by having a strong feeling of fear mixed with great respect and admiration for Him.

- Pragmatic (LAT) Correlates:

I. Locus : Context and Structure

a. Context:

1. **Utterer:** the Prophet Mohammad (PBUH)
2. **Interpreter:** Almighty Allah
3. **Channel:** religious discourse
4. **Physical World:** said in the Arabian Desert (in Mecca or Medina).
5. **Social World:** a prayer, appealing, or requesting message with high politeness.
6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. Structure: the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of a worship prayer and request.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

19. The Prophet Mohammad (PBUH) said:

« رب اجعلني لك شكارا، لك ذكرا، لك رهاباً..... » [في المسند والترمذي من حديث ابن عباس]
(.....My Lord make me thankful to You, memorizing You, *very fearful* of You.....)

- Linguistic Correlates:

- a. **The derived form:** رهاباً (very fearful)
- b. **Denotative Meaning:** fearful with a strong feeling of respect mixed with awe.

- c. **Connotative Meaning:** a sincere prayer to be very fearful of Allah and to have or show a strong feeling of respect, awe and admiration for Him, is the target worship of Allah in Islam.
- **Pragmatic (LAT) Correlates:**
- I. **Locus : Context and Structure**
- a. **Context:**
1. **Utterer:** the Prophet Mohammad (PBUH)
 2. **Interpreter:** Almighty Allah
 3. **Channel:** religious discourse
 4. **Physical World:** said in the Arabian Desert (in Mecca or Medina).
 5. **Social World:** a prayer, appealing, or requesting message with high politeness.
 6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
- b. **Structure:** the expression is linguistically organized at a clause level
- IV. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating a pragmatic strategy of a worship prayer and request.
- II. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

8.2.2 The Term "إرعاب" and its synonym "ترويع" in the Hadith Discourse

20. The Prophet Mohammad (PBUH) said:

* «أعطيت خمسا لم يعطهن أحد من الأنبياء قبلي: نصرت بالرعب مسيرة شهر....» [عن جابر بن عبد الله في الصحيحين]

(I have been given five that have not been given to any one of the prophets coming before me: I have been supported with *horror* a month distance.....)

«بعثت بجوامع الكلم ونصرت بالرعب» [مختصر صحيح البخاري: 1279]

(I have been sent with full faculty of speech and supported with *horror*.....)

- **Linguistic Correlates:**
- a. **The derived form:** الرعب (horror)
- b. **Denotative Meaning:** horror/ very frightening and shocking state of fear
- c. **Connotative Meaning:** horror and awe given by Allah, as a special divine support, to His messenger Mohammad (PBUH) contributed much to the destruction of the morale, confidence, or psychological status of the disbelievers, and all other enemies, and eventually led to their military defeat in most battles they did against Islam.
- **Pragmatic (LAT) Correlates:**
- I. **Locus : Context and Structure**
- a. **Context:**
1. **Utterer:** the Prophet Mohammad (PBUH)
 2. **Interpreter:** people of Islam (and through them, all human beings)
 3. **Channel:** religious discourse
 4. **Physical World:** said in the Arabian Desert (in Mecca or Medina).
 5. **Social World:** a thanking, informative, warning and power-given message.
 6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
- b. **Structure:** the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of thanking, informing, warning and power.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

21. The Prophet Mohammad (PBUH) said:

« لا ترعوا المسلم، فإن روعة المسلم ظلم عظيم» [رواهما ليزار والطبراني]

(Do not **horrify** the Muslim, because **horrifying** the Muslim is great oppression.)

- **Linguistic Correlates:**

a. **The derived form:** ترعوا روعة / (to horrify / horrifying)

b. **Denotative Meaning:** to horrify with a sudden shock / the state of being horrified with a sudden shock.

c. **Connotative Meaning:** horrifying Muslims is totally forbidden and treated as one of the biggest sins and great oppression in the religion of Islam.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. **Context:**

1. **Utterer:** the Prophet Mohammad (PBUH)

2. **Interpreter:** people of Islam (and through them, all human beings)

3. **Channel:** religious discourse

4. **Physical World:** said in the Arabian Desert (in Mecca or Medina).

5. **Social World:** an instructive, ordering, and warning message.

6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.

b. **Structure:** the expression is linguistically organized at a clause level

II. Processes: Dynamics: the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of instruction, ordering, and warning.

III. Status: Salience: The linguistic choice is made with a high degree of consciousness.

22. The Prophet Mohammad (PBUH) said:

«لا يحل لمسلم أن يروع مسلماً» [رواه أبو داود]

(A Muslim has no right to **horrify** another Muslim.)

- **Linguistic Correlates:**

a. **The derived form:** يروع (to horrify)

b. **Denotative Meaning:** to horrify with a sudden shock

c. **Connotative Meaning:** horrifying a Muslim by another Muslim is never permissible according to the divine doctrine of Islam.

- **Pragmatic (LAT) Correlates:**

I. Locus : Context and Structure

a. **Context:**

1. **Utterer:** the Prophet Mohammad (PBUH)

2. **Interpreter:** people of Islam

3. **Channel:** religious discourse

4. **Physical World:** said in the Arabian Desert (in Mecca or Medina).

5. **Social World:** an instructive, and warning message.
6. **Mental World:** processes of meaning and function or strategy is dynamically adapted to the context and structure with high level of salience or consciousness.
 - b. **Structure:** the expression is linguistically organized at a clause level
- II. **Processes: Dynamics:** the meaning of the chosen linguistic expression is dynamically processed, and hence generating pragmatic strategies of instruction and warning.
- III. **Status: Salience:** The linguistic choice is made with a high degree of consciousness.

9. Results & Discussion

Regarding the data analyzed so far, collected from the religious discourse of Quran and Hadith, insofar as the linguistic dichotomy "إرهاب" vs. "إرعاب" is concerned, there are certain results or findings, raised with reference to the application of the pragmalinguistic model adopted here, that need to be discussed in some details. In this respect, much attention will be focused on the results that are related to the Qur'anic (and Hadith) discourse strategies that have been approached in the course of this analysis, along their categorizations and types.

As the general theorization of LAT built on the view that language use, conceived as a process of choice making, is based on the three properties of language; variability, negotiability and adaptability, the religious discourse considered here has been examined with reference to the communicative importance of these properties. Variability, in this type of discourse, is specifically concerned with the variable options related to the linguistic expressions "إرهاب" and "إرعاب"; notably, to their various linguistic derivations, that are available for language users to make their choices according to the intended communicative message or strategy. The religious discourse variability, counted here, reflects a wide and different diversity of these two expressions in denotations, connotations, and pragmatic communicative strategies, due to the linguistic choice making involved. In this sense, making the linguistic choice of the term "إرهاب" as illustrated in the Qur'anic verses analyzed in section (8.1.1), refers to specific denotative and connotative meanings, as well as, certain pragmatic strategies that match the contextual intentions of the language users, and hence, help the achievement of the communicative goals required. On the contrary, the linguistic choice making of the term "إرعاب", as in section (8.1.2), indicates a different set of such meanings and strategies that matches and serves certain communicative goals that are different from those realized via the choice making of the term "إرهاب". Similarly, the religious discourse of Hadiths, investigated in sections (8.2.1 & 8.2.2), shows the same result, with reference to the different diversity of these two expressions in terms of their denotations, connotations, and pragmatic communicative strategies, due to the making process underlying the linguistic choice made by the utterer. This result goes in harmony with the view of LAT that language users, in the dynamic process of making linguistic choices, keep evaluating and weighing up the different principles and strategies to be certain that the chosen ones can help to achieve the communicative goals or messages.

The dynamic negotiation property, involved in the religious discourse investigated here, is governed by certain highly flexible principles and strategies that present various different communicative functions or goals. In this respect, the different varieties of the

Qur'anic and Hadith pragmatic strategies realized in the use of the linguistic dichotomy "إرهاب" vs. "إرعاب" are based on highly flexible principles responsible, in the first place, for the effects, efforts and attention given by both the utterers and interpreters, in order to match the most interested communicative goals or messages.

Apart from the spirit of the salience status argument, explained in LAT, that the linguistic choices motivated by the functioning process of a discourse are made with different degrees of consciousness; due to the communicative goals required, highly motivated choices are supposed to be made with a high degree of consciousness, while those that are communicatively less motivated are made with a lower degree of consciousness, all linguistic choices made in the religious discourse, investigated here, are dynamically made, according to our interpretation and viewpoint, with a high degree of consciousness or awareness. This is because of the distinguishing type and ideological nature of the religious discourse which always has special communicative goals and strategies that require a considerable deal of seriousness, attention, emphasis and dynamism in the course of their production and interpretation. Nonetheless, the 22 texts, analyzed so far, have proved that a religious discourse is a special means of language use that is rich of linguistic adaptation. In this regard, it has, as a communicative device provided by language for users to achieve their communicative targets, offered various communicative pragmatic effects and strategies that are communicatively rooted in an underlying process of mutual recognition. Due to its adaptability-making richness, the religious discourse, extracted from the Glorious Quran and Hadith as chosen samples for the data analysis, has involved various contextual correlates of adaptability, related, specifically, to those of the physical, social and mental worlds.

As the religious discourse with reference to the realization and use of the terms "إرهاب" and "إرعاب" is analyzed in this study from the perspective that this discourse is based on the adaptability dynamics; the dynamic generation of meaning, and the ways in which communicative strategies are used in the making and negotiating of choices of production and interpretation, a various number of pragmatic communicative strategies are counted in the Qur'anic as well as Hadith discourse considered here. In this section, an attempt is made to classify these strategies into two major categories: reformulation strategies (RIMs) and remedial strategies (RMs), according to the communicative functions they fulfil in the discourse given. In fact, this categorization is primarily based on the denotations and connotations of the terms "إرهاب" and "إرعاب", which in turn, form the communicative functions of the Qur'anic verses and Hadith utterances that are strategic in nature. The former category, RIMs, are principally used for guiding and instructing functions, whereas the latter, RMs, used for remedial purposes. RIMs, including strategies such as informing, motivating, promising, etc., indicate that the religious discourse of Glorious Quran and Hadith a global communicative message that is to teach or educate human beings and guide them to the most right path. RMs, on the other hand, including strategies like warning, threatening, protecting, etc., provide believers; particularly, Muslims, with the effective, but defensive, tactics or ways necessary to defend themselves, their people, religion, properties and countries against any aggression that they may face in their life. In the following table, a summary showing the occurrence of RIMs and RMs, with their classes, in the Qur'anic and Hadith discourse, with reference to the linguistic dichotomy "إرهاب" vs. "إرعاب", is given.

Table of the Qur'anic and Hadith Discourse Strategies

Text No	RIMs	RMs	Discourse Type	Linguistic Dichotomy
1.	motivation & guidance		Qur'anic	إرهاب (terror)
2.	persuasion & support		Qur'anic	إرهاب (terror)
3.	promising		Qur'anic	إرهاب (terror)
4.		warning	Qur'anic	إرهاب (terror)
5.	informing	criticizing	Qur'anic	إرهاب (terror)
6.	informing & expressing		Qur'anic	إرهاب (terror)
7.	assertion & persuasion		Qur'anic	إرهاب (terror)
8.	protection & power		Qur'anic	إرهاب (terror)
9.	instruction	warning	Qur'anic	إرهاب (terror)
10.	education & instruction	warning	Qur'anic	إرهاب (terror)
11.	informing	criticizing & warning	Qur'anic	إرهاب (terror)
12.	Education, informing & assertion		Qur'anic	إرهاب (terror)
13.	informing	protection	Qur'anic	إرهاب (horror)
14.	Motivation & enthusiasm	power	Qur'anic	إرهاب (horror)
15.	enthusiasm	destruction & power	Qur'anic	إرهاب (horror)
16.		warning, threatening & power	Qur'anic	إرهاب (horror)
17.	informing	warning & power	Qur'anic	إرهاب (horror)
18.	prayer request		Hadith	إرهاب (terror)
19.	prayer request		Hadith	إرهاب (terror)
20.	thanking informing	warning & power	Hadith	إرهاب (horror)
21.	instruction	ordering & warning	Hadith	إرهاب (horrifying)
22.	instruction	warning	Hadith	إرهاب (horrifying)

As the table above shows, RIMs along with its classes have recorded a high rate of occurrence in the Qur'anic and Hadith discourse that is based on the denotations and connotations of the expression "إرهاب" (terror), while RMs with its classes have got a high rate of occurrence in the Qur'anic and Hadith discourse that is based on the denotations and connotations of the expression "إرهاب" (horror). This means that RIMs that are mostly related to functions of teaching, educating, guiding, etc., that are logically conceptualized with peace, stability and safety orientation, are linguistically and contextually generated by the realization and use of the denotations and connotations of the expression "إرهاب", whereas, RMs with its classes, shown above, that are logically interpreted with reference to denotations and connotations related to war, violence, fear, etc., are linguistically and contextually generated by the realization and use of the expression "إرهاب". It is from this pragmalinguistic perspective, the present work claims to be the first study that deals, at the discourse level, with the distinction between these two expressions that have been so long confusing with reference to the phenomenon of what is globally known as "terror/terrorism". Therefore, as one of the striking findings approached here, it becomes now more plausible and objective to draw a clear-cut boundary between these two expressions, in terms of the pragmatic strategies that their different denotations and connotations generate in the production and interpretation of a particular discourse.

10. Conclusion

As the title and content of this research work indicate, this study has investigated the pragmatic communicative strategies associated with the realization and use of the linguistic dichotomy "terror" vs. "horror", with reference to their diversified denotations and connotations revealed in the religious discourse of the Glorious Quran and Hadith. The Qur'anic verses and Hadith utterances, chosen for the data analysis, have been examined within the theoretical framework of a pragmalinguistic model that is mostly based on the JefVerschueren's (1999) LAT. As a result of the application of this model, it has been proved practically that the realization and use of these two contrasting terms in the religious discourse considered indicate various underlying pragmatic (and linguistic) strategies with different denotations and connotations revealed from the positive and negative conceptualized impacts on people addressed. It has also been proved, with reference to the LAT perspective, that the relevant religious discourse is based on the adaptation process related to choice making, dynamic negotiation, and linguistic adaptation to physical, social and cognitive variables of the context of situation. From this perspective, such a discourse, as a special type of language use, is interpreted and explained in terms of the meaning generation which is dynamically derived from the four focal points assigned by the adaptation process; context, structure, dynamics and salience. Due to such interpretation and explanation, a variety of pragmatic (and ideological) strategies is contextually connected with the realization and use of these two terms in the Qur'anic and Hadith religious discourse. Discoursal Pragmatic strategies approached in such discourse, such as those of guidance, instruction, motivation, warning, threatening, power, etc., are the contextual product of the making process underlying the linguistic choices of the denotations and connotations of these two opposite terms. These strategies, thus, can be used as a more plausible, competent and objective criterion to draw a clear-cut boundary between these two so long controversial and confusing terms.

On the light of the results and conclusions reached in this study, a claim statement can be made here about the global phenomenon of the so-called "terror/terrorism". To that end, the study views that all the bad violent acts and deeds that are totally condemned by all of us, Muslim and non-Muslim people, described under the title "terror/terrorism", should be called "إرهاب" (horror), rather than "إرهاب" (terror). In this direction, most of the denotations, connotations, uses and strategies associated with the description of what is called "terror/terrorism", nowadays, have practically been proved, in the context of the religious discourse of the Glorious Quran and Hadith, to be horror, but not, never be terror. It is hoped that this claim statement based on solid ground of evidence can denounce the fake charge of what is termed "terror/terrorism" with the religion of Islam; the religion that has proved along its history as the religion of mercy, justice, love and peace. Also, the study, by means of this statement, tries to send an invitation to Arab linguists, philosophers, intellectuals, in general, and translators or interpreters, in particular, to take into considerations the results and conclusions presented here, and to correct the thought, terminology, linguistic connotations and use, insofar as the linguistic dichotomy "terror" vs. "horror" is concerned.

CONFLICT OF INTERESTS

There are no conflicts of interest

References

1. Abdel-Moety D. M. (2015). A historical, linguistic and semantic analysis of the term /ʔirhaab/ 'terrorism' in Arabic. IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 20, Issue 11, Ver. IV, PP 16-24 e-ISSN: 2279-0837, p-ISSN: 2279-0845. www.iosrjournals.org
2. AL-Bajjari, I. H. (2011). *An Analytical-Critical View to the Term "Terror"*. A research paper presented in the scientific conference of philosophical and linguistic studies held at the university of Omar AL-Mukhtar, college of Arts (in Tobruk), in Jan. 8-9, 2011 (unpublished paper).
3. AL-Gublan, B. K. (2015). *A Pragmatic Study of a Political Discourse from the Perspective of the Linguistic Adaptation Theory*. International Journal of English Linguistics; Vol. 5, No. 2; 2015 ISSN 1923-869X E-ISSN 1923-8703.
4. AL-Haqeel, B. S. (2001). *Haqeeqat Mawqif AL-Islam min AL-TaTaruf wa L-Irhab. MaTaabi' AL-Hameedi*. (first edition)
5. Allen, G. (2000). *Intertextuality*. London: Routledge.
6. AL-Leweehiq, B. A. (1998). *Mushkilat AL-Gulu fi AL-Deen fi AL-Asir AL-Hader*. (first edition)
7. AL-Leweehiq, B. A. (2007). *AL-Irhab wa L-Gulu Dirasa fi AL-Mustalhaat wa L-Mafaahem*.
8. AL-Qasheri, B. M. (1999). *Saheeh Muslim*. Dar AL-Fikir.
9. Beinin, J. (2003). *Is terrorism a useful term in understanding the Middle East and the Palestinian-Israeli conflict?* Retrieved from <http://muse.jhu.edu/journals/rhr/summary/v085/85.1beinin.html>
10. Beverly, M. E. (2006). *Islam and Violence in the Modern Era*. New York: USA.
11. Cayne, S. B. et al (1992). *New Webster's Dictionary and Thesaurus of the English Language*. Lexicon Publications, Inc. Destruction. New York: Oxford University Press.
12. Fairclough, N. (1989). *Language and power*. Longman
13. Fairclough, N. (1992). *The appropriacy of appropriateness*. In N. Fairclough (Ed.), *Critical language awareness* (pp. 33-56). Longman.
14. Fairclough, N. (1995). *Critical Discourse Analysis*. Boston: Addison Wesley.
15. Falbo, T. and UPeplau, L. A. (1980). *Power and Strategies in Intimate Relationships*. *Journal of Personality and Social Psychology* 34:618-628.
16. Faris, B. Ahmad. (1981). *Mu'jam Maqaes AL-LuGa*. Maktabat AL-Khanji, Cairo (third edition)
17. Farwell, J.P. (2014). *How ISIS Uses Social Media. Politics and Strategy: The Survival Editor's Blog*. Retrieved from <https://www.iiss.org/en/politics>.
18. Hornby, A. S. (2005). *Oxford Advanced Learner's Dictionary*. Oxford. (seven edition).
19. iQuran Lite (2018). Retrieved from <http://www.ttopsoft.com>.

20. Kan'an, M. H. (2018). *An Analytical Study of a Religious Texts: Moses Story with Pharaoh as a Case Study*. College of Basic Education Research Journal, vol. 15, no. 1, pp. 1429-1462.
21. Laqueur, S. (1999). *The New Terrorism: Fanaticism and the Arms of Mass*
22. Mu'jam Arabi Arabi (n.d.). Retrieved from <https://www.bing.com/search>.
23. Schmid, J. et al (1988). *Political terrorism: a new guide to actors, authors, concepts, data bases, theories, and literature*. Amsterdam: North Holland, Transaction Books.
24. Scollon, R. (2002). A political discourse and identity. In M. Toolan (Ed.), *Critical Discourse Analysis: Critical Concepts in Linguistics* (pp. 79-94). London: Routledge.
25. Skillicorn, D. (2015). *Empirical Assessment of AL Qaeda, ISIS, and Taliban Propaganda*. Social Science Research Network. Retrieved from <http://ssrn.com/abstract=2546478>.
26. Stern, J. (2004). *Terror in the Name of God*. Harper Collins Publishers Inc. New York: USA. University Press, London.
27. Van Dijk, A. (1985). *Discourse and communication. New approaches to the analysis of mass media discourse and communication*. Berlin: de Gruyter.
28. Van Dijk, A. (1995). *Discourse analysis as ideology analysis*. Retrieved from <http://www.discourse.org>
29. Verschueren, J. (1981). *The Semantics of Forgotten Routines*. In Coulmas, F. (ed.), pp. 133-153.
30. Verschueren, J. (1987). *Pragmatics as a Theory of Linguistic Adaptation*. First Working Journal of Cambridge Studies 115 Document Drafted for the International Pragmatics Association in Preparation of a Handbook of Pragmatics. Antwerp: International Pragmatics Association.
31. Verschueren, J. (1999). *Understanding Pragmatics*. London: Arnold.
32. Walter et al (2005). *Cambridge Advanced Learner's Dictionary*. Cambridge Univ. Press. (second edition)
33. Wikipedia, the free Encyclopedia : <http://en.Wikipedia.org>.