

# Synonyms for Fear (خوف Khawf) in the Noble Quran and Its Relation to Its Eloquence

(Translated)

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Synonymy (ترادف taraaduf) among Arabic words is considered one of the aspects of its eloquence. It is defined as different words that indicate the same meaning or similar meanings. Linguistically, as stated in Lisan al-Arab, (ردف: تبع، وكل شيء تبع شيئاً فهو ردفه، وإذا تتابع شيء خلف شيء فهو الترادف، وفي حديث بدر يقول تعالى: ﴿إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ (ردف) (Radf): to follow, and everything that follows something is its Radf.” If something follows something else, it is taraaduf. In the matter of the Battle of Badr, Allah (swt) says, ﴿إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ **“When you sought help from your Lord, He answered you, "Indeed, I will reinforce you with a thousand angels, following one another”** [TMQ Surah Al-Anfal: 9], meaning: following one another (مردفين muradifien), that is, they come in groups after groups.” It has also been said that different words indicating the same meaning are called synonymy (ترادف taraaduf) because they follow one another, and continue to indicate the same meaning.

Linguists have differed on the existence of synonymy in the Arabic language in general and in the Noble Quran in particular.

One group has asserted its existence, attributing it to several reasons, including the variations in Arabic dialects among the Arab tribes, where multiple words are used to denote the same meaning. An example of this is found in the hadith narrated by Al-Bukhari in his Sahih on the authority of Abu Hurairah (ra), who said: The Messenger of Allah (saw) said, «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِأَبْنٍ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكَ، وَقَالَتِ الْآخَرَى: إِنَّمَا ذَهَبَ بِابْنِكَ، فَتَحَاكَمَتَا إِلَى دَاوُدَ، فَقَضَىٰ بِهِ لِلْكُبْرَى، فَخَرَجْنَا عَلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرْتَاهُ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشَقُّهُ بَيْنَهُمَا، فَقَالَتِ «**There were two women with their two sons. A wolf came and took the son of one of them. The other woman said, 'It took your son,' and the first woman said, 'It took your son.'** So they took their case to David, who ruled in favor of the older woman. They went to Solomon, son of David, and told him what had happened. He said, 'Bring me a knife so I can cut it in two between them.' The younger woman said, 'Do not do that, may Allah have mercy on you," he said. "He is her son," so he ruled in favor of the younger sister.”

Abu Hurayrah said, (والله إن سمعتُ بالسِّكِّينِ إلاَّ يومئذٍ، وما كنا نقولُ إلاَّ المُدْيَةَ) “By Allah, I had never heard of a sikeen (سكين knife) before that day. We only ever called it mudyā (مدية a blade).” The words sikeen and mudyā were synonymous and used in different dialects.

They also believe that one of the reasons for the existence of synonymy (ترادف taraaduf) is that the Arabs used adjectives for objects, which then became dominant over time and became their names. For example, the sword has many synonyms, including al-muhannad (مهند) referring to Hind (الهند India) and al-husam (الحسام) meaning that which cuts (يبحس) through blood or the enemy. Another example is the lion, which has dozens of names that were originally adjectives for it, such as al-layth (الليث) meaning fierce, strong, and courageous, and ghadanfar (غضنفر) meaning sturdy and large. These were originally adjectives and descriptions of the sword and the lion, and then the Arabs came to use them as nouns for them.

Another group argues that true synonymy does not exist in the Arabic language, especially in the Noble Quran. Each word used to denote a specific meaning carries a subtle nuance, either adding to, or differing from other words, that convey the same meaning.

Therefore, synonymy is defined as different words that denote the same meaning, or very similar meanings, as both cases occur in the language. For example, Ibn Taymiyyah believes that synonymy can occur in the language, but it is rare. In the Quran, however, it is almost nonexistent. Each word considered synonymous actually conveys a meaning that no other word can express with the same precision and eloquence. This is considered one aspect of the Quran's linguistic miracle, demonstrating its precision and eloquence in its formulation and expression. In his book, "An Introduction to the Principles of Tafsir ( مقدمة في ) (فإنَّ الترادف في اللغة قليل، وأما في ألفاظ القرآن فإمَّا نادر وإمَّا معدوم، وَقَلَّ أَنْ يُعبر عن لفظ (أصول التفسير) "Synonymy in the language is rare, and in the words of the Quran, it is either rare or nonexistent. It is uncommon for a single word to be expressed by another word that conveys its entire meaning. Instead, it is usually only an approximation of its meaning. This is one of the reasons for the miraculous nature of the Quran."

In general, adopting synonyms between words helps and facilitates the study of the language and familiarity with some of its aspects, especially for school and university students, beginners, and non-Arabs who want to learn Arabic. It helps the student to realize the breadth of the language and the abundance of its words, and it helps to increase his linguistic stock. Moreover, studying synonymous words and studying the subtle differences between them enriches the student's intellect and develops his perception and understanding of texts, especially the Noble Quran, where he realizes something or an aspect, even if it is small, of the eloquence of the language, the eloquence of the Qur'an, and its miraculous nature.

The Noble Quran, in general, contains many synonyms ( مترادفات mutaraadafaat), each word referring to a specific meaning that no other word can convey, even if the meaning is similar. In this article, we will examine the word khawf (خوف fear) and its synonyms in the Noble Quran.

Fear, in its essence, is an innate emotion that Allah (swt) instilled in the human soul. It is natural for humans to experience fear. They share some fears and differ in others. A person may experience fear without any real cause, such as being merely imagined or a state of mind, fearing what is neither feared nor dreaded. Like all other emotions, fear can be controlled by a person's thoughts and beliefs. They can strive to direct it and not be swayed by it. The Quran cultivates this in the believer, guiding them to control their sadness, joy, love, hate, anger, and other emotions. This is done to elevate them to the high station that Allah (swt) has ordained for them. For example, the Quran forbids Muslims from fearing Satan and his allies, and commands them to fear Allah Almighty. This confirms that a person can control their fear and prevent it from overpowering them, through their beliefs and understanding. Allah (swt) says in Surah Al Imran, ﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ﴾ **"That is only Satan who frightens you of his allies. So do not fear them, but fear Me, if you are truly believers"** [TMQ Surah Aali Imran:175]. This noble verse commands fear of Allah (swt) and forbids fear of the allies of Shaytan, as a consequence and outcome of Iman, as a set of beliefs that are affirmed by Iman within the Muslim soul.

For a believer, fear must be governed by guiding principles. Therefore, the Noble Quran reminds the believer of Allah (swt) and His Attributes, of the Day of Judgment and its terrors and Hellfire, and makes the oppression and tyranny of people seem insignificant in his eyes. Even if they were to unite to harm him, they could not do so except by Allah's Permission. Allah (swt) says in Surah Yunus, ﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ **"And if Allah should touch you with harm, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful"** [TMQ Surah Yunus:107].

At-Tirmidhi narrates on the authority of Abdullah ibn Abbas (ra) with the authority of the Messenger of Allah (saw) who said, «يا غلام إني أعلمك كلمات، احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاستجب لئلا يفتنوك بشيء، وإذا استعنت فاستعن بالله، واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك، ولو

«O young man, I will teach you some matters: Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the entire Ummah were to gather together to benefit you in any way, they could not benefit you except with what Allah has already decreed for you. And if the people were to gather together to harm you in any way, they could not harm you except with what Allah has already decreed against you. The pens have been lifted, and the pages have dried.»

The Noble Quran also eases many of the fears of this world for the believer, and it also forbids him from many of them. For example, it forbids him from fearing for his livelihood or fearing death, for these are by the command of Allah (swt). It also forbids him from letting fear of tyrants and enemies, and the terror they inflict on people through killing, imprisonment, and torture, become a cause for cowardice. All of this is so that the believer's fear of his Lord and His punishment becomes greater than his fear of anything else.

The Noble Quran also makes fear of trials, through which believers are tested in their faith in Allah, His power, His might, and His plan, and which require patience, perseverance, and reliance on Allah (swt). Allah (swt) says in Surah Al-Baqarah, ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ﴾ **“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient”** [TMQ Surah Al-Baqarah :155]. Fear is an inevitable part of human nature. It is an innate feeling. However, Islam requires the believer not to let this fear prevent him from obedience or lead him to disobedience. The noble Seerah of the Prophet (saw) and the biographies of his Companions (ra) recount situations where fear arose, but it did not hinder the Companions (ra) from acts of heroism and honor that please Allah (swt). For example, in the Battle of the Trench, when Al-Madinah was besieged, and the siege was tightened upon it by the Confederate (Al-Ahzab) tribes.

The Noble Quran describes the situation in Surah Al-Ahzab, ﴿إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ﴾ **“When they came upon you from above you and from below you, and when eyes shifted [in fear] and hearts reached the throats, and you entertained suspicions about Allah”** [TMQ Surah Al-Ahzab: 10].

In the Tafsir of At-Tabari, it says, ﴿وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ وقوله: أي شخصت، وقوله: ﴿وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ (قوله: ﴿وَأِذْ زَاغَتِ الْأَبْصَارُ﴾ أي شخصت، وقوله: ﴿وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ أي نبت القلوب عن أماكنها من الرعب والخوف والفرع فبلغت إلى الحناجر) **“His Saying: “And when eyes shifted”** means they stared, and His Saying: **“And hearts reached the throats”** means the hearts were displaced from their places due to terror, fear, and panic, so they reached the throats.” However, the Companions (ra) under the leadership of the Messenger of Allah (saw) remained steadfast in this event, and they showed courage and heroism in the face of the prevailing atmosphere of fear.

Islam instills courage and the rejection of cowardice in its followers. The Messenger of Allah (saw) used to seek refuge from several things, including cowardice. Al-Bukhari narrated in his Sahih on the authority of Sa`d ibn Abi Waqqas (ra), ﴿كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هَوْلَاءَ﴾ **“The Prophet, may Allah bless him and grant him peace, used to teach us these words as one learns to write: ‘O Allah, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from being returned to the most decrepit stage of life, and I seek refuge in You from the trials of this world and the torment of the grave.’”**

Abu Dawud narrated on the authority of Abu Hurairah (ra) on the authority of the Messenger of Allah (saw) who said, «شَرُّ مَا فِي رَجُلٍ شَحٌّ هَالِعٌ وَجِبْنٌ خَالِعٌ» **“The worst traits in a man are excessive miserliness and debilitating cowardice.”**

As for the believer's fear of his Lord, its ultimate goal is piety. There is no good in fearing Allah (swt) if it does not lead to piety. The word for piety (تقوى taqwa), as mentioned in Lisan

(من وقى، ووقى الشيء أي حفظه وصانه وحماه مما يؤذيه، يقول تعالى: ﴿هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ﴾، جاء في al-Arab تفسير الطبري: (الله أهل أن يتقى عباده عقابه على معصيتهم إياه، فيجتنبوا معاصيه، ويسارعوا إلى طاعته، ﴿وَأَهْلُ الْمَغْفِرَةِ﴾ أي هو comes from the root “waqiya,” meaning to protect, preserve, and safeguard something from harm.” Allah (swt) says, **“He is worthy of being feared and worthy of forgiveness.”** In the Tafsir of al-Tabari, it states, “Allah is worthy of His servants fearing His punishment for disobeying Him, so they avoid His sins and hasten to obey Him. **“And worthy of forgiveness”** means He is worthy of forgiving their sins if they do so, and He will not punish them for them if they repent.”

(في قوله تعالى: ﴿قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا﴾ تأويله: إني أعوذ بالله، Lisan al-Arab also states, “Regarding the Saying of Allah (swt) Who said: **“She said, ‘Indeed, I seek refuge in the Most Merciful from you, if you should be pious,’** its Tafsir is, “I seek refuge in Allah from you, for if you are truly pious, you will heed my seeking refuge in Allah from you.”

Piety is the fear of Allah (swt) that compels one to act to avoid what one fears and dreads. It is the fear that drives the believer to adhere to Allah's commands and abstain from His prohibitions. Therefore, the noble companion Ali ibn Abi Talib (ra) defined piety as, (الخوف من الجليل والعمل بالتنزيل والرضا بالقليل والاستعداد ليوم الرحيل) “Fear of the Majestic, acting in accordance with the revelation, being content with little, and preparing for the Day of Departure.” Thus, piety is fear, hope, and action.

Talq ibn Habib (rh) said, “When trials occur, extinguish them with piety.” They asked, “What is piety?” He replied, “It is to act in obedience to Allah, guided by His light, hoping for His mercy. Piety is also to refrain from disobeying Allah, guided by His light, fearing His punishment.”

Many verses in the Noble Quran link piety and knowledge. Allah (swt) says in several places in Surah Al-Baqarah,

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“And fear Allah and know that Allah is with the pious”** [TMQ Surah Al-Baqarah:194]

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ **“And fear Allah and know that Allah is severe in punishment.”** [TMQ Surah Al-Baqarah:196]

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾ **“And fear Allah and know that you will be gathered to Him.”** [TMQ Surah Al-Baqarah:203]

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ﴾ **“And fear Allah and know that you will meet Him. And give good tidings to the believers.”** [TMQ Surah Al-Baqarah:223]

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ **“And fear Allah and know that Allah is All-Knowing of everything.”** [TMQ Surah Al-Baqarah:231]

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ **“And fear Allah and know that Allah is All-Seeing of what you do”** [TMQ Surah Al-Baqarah:233]

The Noble Quran teaches and acquaints the believer with many matters, such as the state of the believer and the state of the Hereafter, so that this knowledge and understanding may motivate piety, either through encouragement or warning.

As for the synonyms for the word khawf (خوف fear) in the Noble Quran, they are numerous, including:

1- Khashya: The word khashya (خشية fear) in Arabic, as stated in Lisan al-Arab, means, (الخشية: الخوف، وخشى الرجل يخشى خشية: خاف، وقوله عز وجل: ﴿فَخَشِيْنَا أَن يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا﴾ قال الفراء: (فخشينا: فعلنا، وقال الزجاج: فخشينا من كلام الخضر: كرهننا. وفي حديث خالد: أنه لما أخذ الراية يوم مؤتة دافع الناس وخاشى بهم، أي: Khashiyah: fear. The man feared (khashiya yakhshi khashiyah): he was afraid. And His Almighty saying: **“So we feared that he would overburden them with transgression and disbelief”** [TMQ Surah Al-Kahf: 80]. Al-Farra’ said: “We feared: we

knew.” Az-Zajaj said, “We feared the words of Al-Khidr: we disliked them.” And in the hadith of Khalid: when he took the banner on the day of Mu’tah, he defended the people and feared for them, meaning: he spared them and was vigilant, so he withdrew.”

Therefore, khashya is a fear coupled with caution and vigilance against the occurrence of harm or injury. One fears its occurrence and is wary of it. Allah (swt) says in Surah An-Nisaa, ﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾ **“And let those who would fear Allah who, if they left behind them weak offspring, would be afraid for them. So let them fear Allah and speak words of appropriate guidance”** [TMQ Surah An-Nisaa: 9]. This verse combines reverence, fear, and piety. Let him who has weak offspring, fearing for their vulnerability, be fearful and cautious. Let his fear and reverence for Allah compel him to speak the right and sound words, particularly concerning the subject of the noble verse, which is the division of inheritance.

Khashya is also a fear coupled with reverence for the One who is feared. Allah Almighty says in Surah Fatir, ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾ **“Only those of His servants who possess knowledge truly fear Allah. Indeed, Allah is Almighty, All-Forgiving”** [TMQ Surah Fatir 28].

Ibn Kathir says in his commentary, (إنما يخشاه حق خشيته العلماء العارفون به، لأنه كلما كانت المعرفة للعظيم، القدير العليم، الموصوف بصفات الكمال، المنعوت بالأسماء الحسنى، كلما كانت المعرفة به أتم والعلم به أكمل، وكانت الخشية له (Only those who truly fear Him are the scholars who know Him, for the more complete their knowledge of the All-Powerful, the All-Knowing, the One described with attributes of perfection and the Most Beautiful Names, the greater and more complete their knowledge of Him becomes, and consequently, the greater and more profound their reverence for Him.)

Thus, khashya is a fear accompanied by caution and vigilance, and coupled with knowing the Power and Greatness of the One to be feared. The Noble Quran commands believers to fear Allah (swt) and abandon the fear of those lesser than Him, for He is the Great One, the One worthy of being feared. Allah (swt) says in Surah At-Tawbah, ﴿أَتَخْشَوْنَهُمْ﴾ **“Do you fear them? But Allah is more worthy of your fear, if you are believers”** [TMQ Surah At-Tawbah: 13].

And He (swt) says in Surah Al-Baqarah, ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ **“So do not fear them, but fear Me”** [TMQ Surah Al-Baqarah: 150].

And He (swt) says in Surah Al Imran, ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ **“Those to whom people said, ‘Indeed, the people have gathered against you, so fear them.’ But it only increased them in Iman, and they said, ‘Sufficient for us is Allah, and He is the best Disposer of affairs’”** [TMQ Surah Aali Imran: 173]. The believers’ glorification of Allah (swt) and His Power, may He be glorified, surpasses the power of the enemy and his equipment and supplies in their souls. Therefore, the fear of the enemy did not occur in their hearts, but rather their Iman in Allah the Greatest, Whose power overcomes all power, increased.

2- Rahbah (رهبة terrified): Ibn al-Qayyim says in his book Madarij al-Salikin (مدارج السالكين) that, (وأما الرهبة فهي الإمعان في الهرب من المكروه، وهي ضد الرغبة التي هي سفر القلب في طلب المرغوب فيه) **“As for rahbah, it is the intense desire to flee from what is disliked, and it is the opposite of desire, which is the heart’s journey in pursuit of what is desired.”** Desire for something is inclination towards it, striving to obtain it, and drawing near to it. Fear of something, however, is the fear of it, turning away from it, and distancing oneself from it, after being rebuked and condemned.

Allah (swt) says, ﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ **“And they call upon Us in hope and fear (rahban).”** [TMQ Surah Al-Anbiyya’: 90]. Ibn Kathir says in his commentary, (ويعني بقوله "رَغَبًا": أنهم كانوا يعبدونه رغبة منهم فيما يرجون منه من رحمته وفضله، ويعني بقوله "وَرَهَبًا" أي رهبة منهم من عذابه وعقابه، بتركهم "By 'hope' He means that they worshipped Him out of desire for what they

hoped from Him of His mercy and favor. By 'Rahban' He means their fear of His punishment and retribution for abandoning His worship and committing disobedience to Him."

And in His Almighty's Saying in Surah Al-Anfal, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ﴾ **"And prepare against them whatever you are able of power and of steeds of war to strike fear in the enemy of Allah and your enemy"** [TMQ Surah Al-Anfal: 60]. Striking fear (إرهاب irhaab) in the enemy means terrifying them.

It has been said that awe differs from fear in that it is a prolonged state within the individual. Therefore, a chronic, pathological fear of something is called phobia (رهاب), and in contemporary thought, the act of striking fear in the masses over a long period is called terrorism (إرهاب irhaab). Thus, awe is a prolonged fear, accompanied by withdrawal and aversion, and is the opposite of desire.

3- Faza' (الفرع panic): The meaning of faza' in Lisan al-Arab: (الفرع: الفزع والذعر من الشيء، وأفرعه: أخافه وروعاه، وفزع عنه: كشف عنه الخوف، وقوله تعالى: ﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ وعدى فزع بعن لأنه في معنى كشف الفزع، وفزع إلى القوم: استغاثهم، وفزع إليه: لجأ إليه، وفي حديث الكسوف: "فافزعوا إلى الصلاة" أي الجنوا إليها واستعينوا بها على دفع الأمر الحادث، والفزع أيضاً: الإغاثة، قال رسول الله صلى الله عليه وسلم: «إنكم لتكثرون عند الفزع وتقلون عند الطمع» أي تكثرون عند الإغاثة، وقد يكون التقدير أيضاً عند فزع الناس إليكم لتغيثوهم. وأفرعته لما فزع أي أعتته لما استغاث، ففي الحديث: «أنه فزع أهل المدينة ليلاً، فركب النبي صلى الله عليه وسلم فرساً لأبي طلحة عرياً، فلما رجع قال: «لن تراعوا، إني وجدته بحراً» ومعنى قوله فزع أهل المدينة أي استصرخوا وظنوا أن عدواً أحاط بهم، فلما قال لهم النبي صلى الله عليه وسلم: «لن تراعوا، سكن ما بهم من الفزع» "Faza': fear and terror of something, and to panic someone: to frighten and terrify them, and also to be relieved of fear: to have their fear removed from them, and the Almighty's saying: **"And no intercession will benefit with Him except for one whom He permits. Until, when the fear is removed from their hearts, they will say, "What did your Lord say?" They will say, "The truth." And He is the Most High, the Grand"** [TMQ Surah Saba': 23]. And the verb "to be removed" is used with "from" because it means to remove the panic, and to seek help from a people: to call upon them for aid, and to seek refuge with him, and in the hadith about the eclipse: **"So seek refuge in prayer,"** meaning take refuge in it and seek its help to repel the happening matter, and panic also means: relief, the Messenger of Allah (saw) said, **"You are numerous in times of fear and few in times of greed,"** meaning you are numerous when providing aid. It could also be interpreted as meaning you are numerous when people turn to you for help. "I relieved him when he was terrified" means I came to his aid when he cried for help. In a hadith, it is narrated that the people of Al-Madinah were terrified one night, so the Prophet (saw) rode Abu Talha's horse bareback. When he returned, he said, **"Do not be afraid; I found it to be a sea."** The meaning of "the people of Medina were terrified" is that they cried for help, thinking an enemy had surrounded them. When the Prophet (saw) told them, **"Do not be afraid,"** their fear subsided."

So, faza' means khawf coupled with a plea for help and a search for refuge and safety. It has also been said that "faza' is a sudden and intense fear that shakes the soul, while khawf can be due to the anticipation of something bad happening. The Day of Resurrection is called the Day of the Great Faza', when people will rise from their graves and be resurrected, finding themselves in the horrors of the Day of Resurrection. They will be seized by faza'—a sudden and intense fear that shakes their souls, causing them to scatter like moths. The scattered ones wish they could be helped or find refuge from what they are in, except for those whom Allah has exempted from that, so they will find help and refuge. Allah (swt) says in Surat Al-Anbiyya', ﴿لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾ **"They will not be grieved by the Great Panic, and the angels will receive them, saying, 'This is your Day which you were promised'"** [TMQ Surah Al-Anbiya: 103].

4- Wajal (الفرع والخوف): The meaning of wajal in classical Arabic is, (الفرع والخوف) "panic and fear." Linguists have said that wajal is a disturbance of the heart resulting from fear. The Noble Quran attributes wajal to the heart in most of its verses. Allah (swt) says in Surah Al-Anfal, ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ **"The believers are only those who, when Allah is mentioned, their hearts tremble with**

trepidation (wajilat), and when His verses are recited to them, it increases them in faith; and upon their Lord they rely” [TMQ Surah Al-Anfal: 2]. Although fear originates in the soul and the heart, when the language wants to focus on the state of the heart in fear, it says, (وجل قلبه) “His heart trembled,” meaning he was afraid and agitated.

5- Jaza’ (جزع anguish): The meaning of jaza’ in classical Arabic is, (الجزع هو الخوف والحزن) “Jaza’ is fear, grief, and lack of patience.” Allah (swt) says in Surah Ibrahim, ﴿قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سِوَاءَ عَلَيْنَا أَجْرُنَا أَمْ صَبْرُنَا مَا لَنَا مِنْ مَحِيصٍ﴾ **“They said, ‘If Allah had guided us, we would have guided you. It is all the same to us whether we are in anguish or patient; there is no escape for us”** [TMQ Surah Ibrahim: 21]. Allah (swt) says in Surah Al-Ma’arij, ﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا﴾ **“Indeed, mankind was created anxious (19) When evil touches him, he is in anguish (20) And when good touches him, he is stingy”** [TMQ Surah Al-Ma’arij: 19-21]. Jaza’ here means lacking patience. Therefore, jaza’ is fear coupled with a lack of patience, and it is mentioned in the Noble Quran to condemn the disbelievers, because a lack of patience and grief over what befalls a Muslim is reprehensible.

6- Ru’b (رعب dread): The meaning of ru’b in classical Arabic, (الرعب هو الخوف والفرع) “Ru’b is fear and panic.” Allah Almighty says in Surah Al Imran, ﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا﴾ **“We will cast dread into the hearts of those who disbelieve for associating with Allah that for which He has not sent down any authority. And their refuge is the Fire, and wretched is the abode of the wrongdoers”** [TMQ Surah Aali Imran: 151]. In the interpretation of Al-Tabari, (سنلقي في قلوب الذين كفر) “We will cast dread into the hearts of those who disbelieve: We will cast into their hearts anguish and panic.” Ru’b is intense fear that fills the soul and controls it. It has been said that it is the most intense fear. In the language, it is said, (رعبت) “I filled (ra’abtu) the basin, and intense fear is called dread because it fills the soul.”

7- Raw’ (روع fright): The meaning of raw’ in the Arabic language, (الروع هو الفرع، راعني الأمر) “Raw’ is fright, the matter frightened me, it frightens me,” and linguists say that fear is a fear mixed with surprise, denial, and astonishment. Allah (swt) says in Surah Hud, ﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ﴾ **“So when the fright had left Abraham and the good news had come to him, he began to plead with Us concerning the people of Lot”** [TMQ Surah Hud: 74]. That is, when the fear that Ibrahim (as) felt in his heart regarding his guests had left him, our master Ibrahim (as) was afraid of his guests and was astonished and denounced their action in refusing the food.

8- Al-Wajf (وجف horrified). It has several meanings, including speed of movement, as in the verse, ﴿فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ **“So you did not mobilize any horse or camel against it”** [TMQ Surah Al-Hashr:6]. It also means fear, as in the verse, ﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ﴾ **“Hearts on that Day will be horrified”** [TMQ Surah Al-Nazi’at: 8], meaning hearts that will be agitated and throb with intense fear.

These are some of the synonyms for fear in the Noble Quran, and this is some of what linguists have said about the meaning of fear and its synonyms.

When returning to the Noble Quran, contemplating its words and synonyms, and consulting Quranic commentaries and the opinions of linguists—as an example of its magnificent eloquence—the Muslim perceives the beauty of the Quran’s expression and the precision of its language, which aids in reflection and understanding. We ask Allah (swt) for knowledge and understanding of our language, Arabic, and our Deen, and that He bless us with an Islamic state that will nurture Islamic disciplines and knowledge, and address the weakness of the Arabic language among the masses of the Ummah, so that it may revive the study of the Qur’an and revitalize its disciplines among the sons and daughters of Muslims. Aameen.