A historical, linguistic and semantic analysis of the term /?irhaab/ 'terrorism' in Arabic

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Abstract: *The present study aims at investigating the historical, linguistic and semantic origin of the term /?irhaab/ 'terrorism' in Arabic discourse. It addresses the following questions: A) What is the linguistic and historical origin of the word? B) What is the linguistic context of the term in Arabic discourse? C) Does the term undergo a semantic change? D) What type of change does it undergo? E) What are the collocations to the term? F) What is the frequency of the term? G) Has the frequency of the term increased over time? The study is both qualitative and quantitative. On the one hand, it is concerned with explaining the historical and linguistic origin of the word /?irhaab/ 'terrorism' in Arabic discourse aiming at revealing how it is used in the language. On the other hand, it focuses on the frequency of occurrence of the term in the language in the past and in the present. Results of the linguistic analysis show that this word is a noun that has an internal structure consisting of a root and an affix. The root consists of three consonants, namely, /rhb/ and the affix is an infix that has two vowels. Results of the historical analysis reveal the non-occurrence of the word /?irhaab/ 'terrorism' in well-established dictionaries. This finding demonstrates that this term in its present form is a modern one that does not exist in pre-Islamic and Islamic data. As for the term /?irhaab/ 'terrorism', dictionaries illustrate that this new term has been approved in the seventies by the Arabic Language Academy with the meaning of fear. Results also indicate that the denotative meaning of the root /rhb/ and its derivative forms does not undergo any semantic change. Moreover, these words carry no negative connotations on their own. However, in modern Arabic, the verb /yarhab/ has developed new semantic meanings. In addition, the words /?irhaab/ 'terrorism' and /?irhaaby/ 'terrorist' have come into focus. There appear also definitions for terms such as international terrorism, terroristic act, and terroristic ruling. Therefore, the words /yarhab/, /?irhaab/, and /?irhaaby/ have got negative connotations. Finally, the frequency analysis shows that the root /rhb/ and its derivatives are non-frequent in both pre-Islamic and Islamic data. This infrequency contrasts with the high frequency of the term /?irhaab/ 'terrorism' and / ?irhaaby/ 'terrorist' which are found in modern Arabic discourse.*
Key words*: Arabic language; Terrorism;Historical analysis; Semantic analysis; Linguistic analysis*

I.   Introduction

In recent years, scholars from different disciplines have become increasingly interested in investigating terrorism (Staun, 2009) due to the extension in the use of the term (Heradsveit and Pugh, 2003). This interest has led to a large number of studies conducted by political, social science, social-constructivist, and post-structuralist researchers. These studies have focused on the political and legal connotations of the term in order to understand its causes and control its incidence (Fattah &Fierke, 2009). They also provide typologies of terrorism that aim at differentiating 'international terrorism' from 'domestic terrorism' or 'native terrorism'. However, it has been observed that these studies have paid no considerable attention to the historical and linguistic root of the term nor to the various meanings attributed to it from ancient times to the present (Fine, 2010). Moreover, in Arabic discourse the term has received insufficient attention. Therefore, the present study is concerned with investigating the historical and linguistic origin of the term /?irhaab/ 'terrorism' in Arabic discourse. It will also trace the semantic development of the term through time. Moreover, it will attempt to explain the context in which the term exists, the connotations of the term, and its frequency in Arabic.

II.   Literature Review

2.1 Definition of the term

The term terror is a controversial term that has attracted the attention of philosophers and scholars for long (Teichman, 1989). It has no unified agreed upon definition in English discourse (Kapitan, 2003). Rather, it has various academic, official and popular definitions (Herbst, 2003). These definitions vary in different ways because of the difficulty of defining the term and because of the disagreement about the possibility of justifying it. Yet, these definitions share certain common features of the term. First, they all view terrorism as an intended political violence directed against civilians. Second, they semantically reflect negative connotations of the term in contemporary discourse. Third, they have an implicit reference to the speaker's identity (Kapitan, 2007). The

following three definitions by Schmid and Jongman (1988), Netanyahu as cited in Beinin (2003), and Hoffman (2006) demonstrate these features.

Schmid and Jongman (1988, p.1), for example, provide an extended and detailed definition for the term, its purpose, and victims. In their definition, they view terrorism as an indirect method of combat in which a group of victims sharing specific characteristics is selected as an '*instrumental target of violence*' and is put under a '*state of chronic of fear (terror)*'. In this sense, the purpose of terrorism is to influence public opinion, to achieve political demands and/or to 'immobilize the target of terror to produce disorientation and/or compliance'.

Similarly, Netanyahu defines the term as 'the deliberate and systematic murder, maiming, and menacing of the innocent to inspire fear for political ends' (Beinin, 2003, p.12). Hoffman (2006) also defines it in his universal definition as an activity directed by protagonists purposefully to create a climate of fear among people in order to influence them and in order to achieve specific ends.

In Arabic, there also appears a lot of controversy and disagreement about the meaning of the term terrorism. However, the best and most accurate definition of the term is the one provided by the Islamic world league (2002), which holds that terrorism is the aggression practiced by individuals, groups, or countries upon man's own religion, blood, opinion, money and/or honor. In this sense, it includes all types of frightening, harming, threatening and illegal murdering in addition to every act of violence or threatening that is intended as a criminal act by individuals or by groups aiming at causing fear among people or terrorizing them by hurting them.

1.2 Studies on terrorism

Although studies on terrorism are various, most of these studies are political rather than linguistic. They deal with the political aspects of terrorism. Moreover, the few linguistic studies conducted on terrorism apply a critical discourse analysis perspective that focuses on media discourse about terrorism. Previous studies on terrorism include Tsfati and Weimann (2002), Lindquist (2003), Shughart (2006), Anderson and Sloan (2009), Zelin (2011), Marsden (2013), and Chukwu, Okeke and Chinedu-Oko (2014).

Tsfati and Weimann (2002) studied the use of the internet by modern terrorist organizationsthrough examining specific sites that they considered to be founded by terrorist movements. Results of the study showed similarities and differences between terrorists' rhetoric online and in the conventional media. The similarities were in the way terrorists try to legitimatize their actions and in the way they presented their organizations as legal. Moreover, their arguments tended to be the same whether online or in the mass media. Differences, on the other hand, were exemplified in the way violence was handled. In the mass media, it was overt while it was hidden online by ignoring or denying it. Tsfati and Weimann also claimed that these sites argued that they emphasize issues such as freedom of expression, that they contain extensive information and background, which is not possible in conventional media, and that they mobilize people into actions.

Lindquist (2003) studied the meaning of words related to political violence in Arabic and Hebrew press to reveal the way these terminologies are used in journalistic discourse. He discussed and defined the words jihad, martyrdom, and terrorism in dictionaries and in the press. Results of the study showed that journalists' use of these terms is intended to manipulate readers and that Israeli and Arab press give indirect definitions of terrorism. The press also focus on what it calls legal in contrast to illegal violence in the propaganda against the 'enemy'. Finally, the study provided a chronological development of these terms showing that they reflect changes in attitudes.

Shughart (2006) studied the modern history of terrorism from the end of the Second World War to the beginning of the twenty first century. He noticed that this history comprised three waves, namely 'terrorism in the service of national liberation and ethnic separatism, left-wing terrorism, and Islamist terrorism' (p. 7). He then explained the causes of terrorism based on a constitutional economic perspective. Finally, he argued that the main root of terrorism was the artificial geopolitical borders set by the First World War, which caused the groupings of non- homogeneous people under political states.

Anderson and Sloan (2009) studied the widespread and diversified topic of terrorism. They provide a chronology for the term in which they list terror in different parts of the world. However, they did not deal with the root of the word, the way it originates, and the way it changes its meaning through time.

In a textual analysis study, Zelin (2011) investigated the use of the terms terror, terrorist and terrorism in Jihadis' discourse. He relied on the etymology, pragmatics, and semantics of classical Islamic traditions.

Results of the study showed that the understanding and use of these terms in Jihadis' discourse is different from that of the western one. Jihadis' use of them is political rather than religious. Moreover, results indicated that Jihadis' main basis for these terms is based on misunderstanding of Qur'anic verses namely Sûrah Al-Anfâl.

In a critical discourse analysis study, Chukwu, Okeke and Chinedu-Oko (2014) examined the phenomenon of terrorism with reference to Nigeria. They investigated the relationship between language, communication use and terrorism. Results of the study indicated that terrorism is an act based on lack of trust and that the misuse of language is responsible for the existence of violence and terrorism. It is through language that violence can be justified or condemned. Therefore, the study emphasized the need for paying great attention to language use and communication tools rather than depending on military force.

This review of literature shows that most of these previous studies discuss the term politically. No linguistic or historical approach has been conducted. Moreover, with the exception of Lindquist (2003), the term has not been examined in Arabic. Therefore, the present study aims at investigating the historical, linguistic and semantic origin of the term terrorism in Arabic discourse, which has not received adequate attention.

III. The present study

The present study is concerned with examining the term /?irhaab/ 'terrorism' in Arabic discourse. It applies a historical, linguistic, and semantic approach that aims to address the following questions:
   A. What is the linguistic and historical origin of the word?
   B. What is the linguistic context of the term in Arabic discourse?
   C. Does the term undergo a semantic change?
   D. What type of change does it undergo?
   E. What are the collocations to the term?
   F. What is the frequency of the term in the data analyzed?
   G. Has the frequency of the word increased over time?

3.1 The data

The data investigated in the present study comprise three types of Arabic texts: Pre-islamic texts, which are represented by pre-Islamic poetry; Islamic texts, which are exemplified in the Qur'an; and modern standard Arabic texts that are included in the King Abdulaziz City for Science and Technology Arabic Corpus (KACSTAC). The pre Islamic texts consist of 883 poems written by 49 poets before the appearance of Islam. These poems are considered representative of this period since they include the linguistic terms and concepts used in this age to describe different aspects of life in this period (Dhayef, 1960).The total number of words in these poems is 25991 words. The poems include the great seven odes known as Al Mu'alqat written by Labid, Tarafahibn al Abd, al HarithibnHillizah, AmribnKalthum, AntaraibnShaddad al Absi, and Imru al Qays. The Qur'an includes 3o Parts, 114 Sûrahs. The total number of the words in the Qur'an is 77439 words. The Qur'an is the most representative of the Islamic period. It the sacred book for Muslims that includes all the concepts, orders and deeds that Muslims believe in. The data in KACSTAC consist of 869,800 texts. The total number of words in these texts is 732,780,509 words. The total number of unrepeated words is 7,464,396 words. This corpus includes all types of texts published in manuscripts, newspapers, books, magazines, periodicals, formal publications, news broadcasting, internet, curricula in addition to theses and dissertations. The corpus is selected as representative of Arabic data because of its widespread nature and good language.

In order to analyze the pre-Islamic data, the poems were first transcribed using the International Phonetic Alphabet (IPA) conventions then they were translated into English. However, in dealing with Al Mu'alqat, the translation used is that of Arberry (1957) and Jones (2011). In analyzing the Qur'an, on the other hand, the transcription is not possible so Arabic script is used and the translation of the meanings of the Qur'an used is that provided by King Fahd Complex for the Printing of the Holy Qur'an 'the Noble Qur'an: English translation of the meanings and commentary'.

3.2 Framework of analysis

The study conducts four types of analyses. The first one is a morphological analysis that examines the internal structure of the word /?irhaab/ 'terrorism' aiming at identifying the rules involved in its formation and interpretation. The second type of analysis is a historical one that traces the etymological basis of the word in Arabic. This analysis depends mainly on well-established Arabic dictionaries such as Lisan Al-Arab, Taj al Arous, and Mu'jmMaqayyis al-lugha. The third type of analysis is a semantic one that focuses on analyzing the denotative and connotative meaning of the word. This analysis will focus on the context in which the word is used in the data analyzed. Finally, the fourth type of analysis is a corpus analysis that aims at discovering the

frequency of occurrence of the term in the present day Arabic discourse compared to its frequency in pre-Islamic and Islamic texts. The corpus analysis uses the automatic analysis of texts known as King Abdulaziz City for Science and Technology Arabic Corpus (KACSTAC).

IV. Analysis of the data and discussion of the results

4.1 The linguisticorigin of the word

What is the linguistic and historical origin of the word?

Results of the linguistic analysis of the word /?irhaab/ 'terrorism'show thatit is a noun that has an internal structure consisting of a root and an affix. Theroot consists of three consonants, namely, /rhb/ and theaffix is a special type of infix that has two vowels. These two vowelsare inserted into the root in a manner that intersperses the vowels among the consonants. The following tree structure illustrates this internal structure of the word:

Affix

?i r haa b

Root
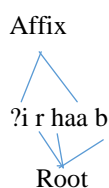
This process of affixation is common in the Arabic language. It is concerned mainly with identifying the structure of a word by adding some elements or by making an internal change to express a new meaning and/or to mark a grammatical contrast (O'Grady, Archibald, Aronof, & Rees-Miller, 2010).In this process, the root consists only of consonants, which are called'RADICALS'(Beesley, 1999). These consonants are typically three but sometimes two or four. The affix, on the other hand, is in the form of infix that consists of one, two or three vowels.

In the pre-Islamic data analyzed, the linguistic form /?irhaab/ 'terrorism'is not found yetthe root /rhb/ existed with different affixes resulting in different linguistic forms and different grammatical categories. These derivational forms include the singular noun /raahib/ 'hermit or monk', the plural noun /ruhbaan/ 'hermits or monks', the noun /rahb/ 'fear', the noun /marhu:batin/ 'fearsome'and the verb /yarhab/'fear'. These derivatives are found in the poems of Al-Aswad Al-Nahshally, Al-Nabighah Al-Zubyani,andImr'u Al Qais.

The analysis of the Qur'an also shows that the word /?irhaab/ does not exist and that the linguistic forms found are similar to those in the pre-Islamic data.There are fourderivatives from the root /rhb/ in the Qur'an, namely the verb /yarhab/ 'fear', the noun/rahb/ 'fear', the plural noun /ruhbaan/ 'hermits or monks', and the singular noun /rahbaaniyyatan/ 'monasticism'. The examination of these four derivatives illustrates that the first three are used in the pre-Islamic data while the fourth one, i., e.,/rahbaaniyyatan/ 'monasticism' appears only in the Qur'an. These linguistic forms occur in the following places in the Qur'an: Sûrah Al-Aʿrâf. Part 9. Âyah 154, Sûrah Al-Baqarah. Part 1. Âyah 40, Sûrah An-Nahl. Part 14. Âyah 51,Sûrah Al-Anfâl. Part 10. Âyah 60, Sûrah Al-Aʿrâf. Part 9. Âyah 116, Sûrah Al-Qasas. Part 20. Âyah 32, Sûrah Al-Hashr. Part 28. Âyah 13,Sûrah Al-Anbiyâ'. Part 1. Âyah 90, Sûrah At-Taubah. Part 10. Âyah 34, Sûrah Al-Mâ'idah. Part 6. Âyah 82, Sûrah At-Taubah. Part 10. Âyah 31, Sûrah Al-Hadîd. Part 27. Âyah 27.

4.2 The historical origin of the word

As for the historical analysis, results have shown that Lisan Al-Arab, Taj al Arous, and Mu'jmMaqayyis al-lugha have no reference to the modern word /?irhaab/ 'terrorism'. Yet, we can trace it back etymologically to the word /rahiba/ or /rahaba/ discussed in Part 1, chapter 'R' in Lisan Al Arab. According to IbnManzour (1883), the word rahiba, yarhab, ruhbann means be afraid (part 1, p. 420). The noun from it is rahb, ar-rahb, ar-rahbby, and ar-rahboot. The two verbs /?arhaba/ and /?istrahaba/ mean 'frighten'. Likewise, in Taj al Arous, Al Zubaydi (1965, p. 544) mentions that the word rahiba means fear. In Maqayyis al-lugha, IbnFaris (1979, p. 447) states that /rahibtu ?a ʃ-ʃaya?/ means 'I feared something'.

In addition to this historical form of the word, the dictionaries provide other related forms with different meanings. IbnFaris (1979) says that the verb /rahiba/ refers to precision, that the noun /ar-rahab/ means the emaciated camel, and that the noun at-tarahub means worship.IbnManzour (1883) states that the nouns /raahib/, /ruhbaan/, and /rahbaaniyya/ mean hermit or monk (singular), hermits or monks (plural), and monasticism, respectively. He also says that the noun/ruhb/ means sleeve and the noun /ar-rehaab/ means xiphisternum'(423).

As for the term /?irhaab/ 'terrorism', dictionaries indicated that it has been approved as a new term in the seventies by the Arabic Language Academy with the meaning of fear. Consequently, the doer of the action of /?irhaab/ terrorism has been called /?irhaabiy/ 'terrorist'. The Arabic Language Academy states that the term /?irhaabiy/ 'terrorist' refers to the one who uses violence to achieve political means. However, the terminological definition of the term is controversial. The best and most accurate definition of the term is the one provided by the Islamic world league (2002), which holds that terrorism is the aggression practiced by individuals, groups, or countries upon man's own religion, blood, opinion, money and/or honor. In this sense, it includes all types of frightening, harming, threatening and illegal murdering in addition to every act of violence or threatening intended as a criminal act by individuals or by groups aiming at causing fear among people or terrorizing them by hurting them.

4.3 The analysis of the context
What is the linguistic context of the term in Arabic discourse?

Context refers to the linguistic environment in which a word occurs (Dash, 2008). It is very important to know the context since it is only through it that one can understand and disambiguate the meaning of words. Moreover, a word can have various meanings but when used in a text, itcan denote only one meaning. In the present study, the linguistic and historical analysis shows that the root /rhb/ has many derivatives with various meanings. However, the analysis of the data selected indicates that out of all these various meanings only one meaningis identified in each text according to the context of use. In the pre-Islamic data, the singular noun /raahib/ and its plural form /ruhbaan/ are used by the poets in the context of describing the light and/or the beauty of the beloved. These two formsare associated with words such as lighten, light, and Psalms. In this sense, they mean hermit(s) or monk(s). For example, in one of the Mu'llaqat, the pre-Islamic poet, Imr'u Al Qais used the noun /raahibin/, which is derived from the root /rhb/ with the meaning hermit or monk.

> tuDiy? ?aDH-DHalaambil-εishaa? K?anahaa
> manaaratumamsaa<u>raahibin</u>mutabatilin
> At eventide, she lightens the black shadows, as if she were
> The lamp kindled in the night of <u>a monk</u> at his devotions. (Arberry, 1957, p. 63).

In another example, Al- Aswad Al-Nahshally used the same word to describe the light. Thus, the context includes the words /sanaahu/ 'its light'and /maSaabiyHu/ ' lamps'.
> yuDiy?usanaahu ?aw maSaabiyHuraahibin
> ?ahaan ?as-sulayTufiy ?adh-dhubali ?al-mufattaliy
> Its light giving illumination, or like the lamps of a hermit
> who has been generous with oil on the twisted wicks. (Jones, 2011, p. 367).

Likewise, the plural noun /ruhbaan/ is found in the following verse from one of the Mu'allqat with the meaning'hermits or monks'. The context of use includes the word /maSaaHifi/ 'Psalms', which is associated with hermits or monks.
> ?atatHidʒadʒunbaεdiyεalaiyhafa?aSbaHat
> kaXaTzaboorinfiymaSaaHifiruhbaan
> Time has removed the marks of the campsite and left it
> Like scripts in the Psalms of monks

The context of the word /ruhbaan/ in the Islamic data, on the other hand shows that it appears with words such as rabbis, Christians, priests, and Jewsreferring to monks. The following examples from the Qur'an illustrate this meaning:

"يأيها الذين امنوا ان كثيرا من الأحبار *والرهبان* ليأكلون أموال الناس بالباطل ويصدون عن سبيل الله"

O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) *monks* who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allah's religion of Islamic Monotheism).
(Sûrah At-Taubah. Part 10. Âyah 34)

"ذلك بأن منهم قسيسين ورهبانا وأنهم لا يستكبرون"

That is because amongst them are priests and *monks*, and they are not proud.
(Sûrah Al-Mâ'idah. Part 6. Âyah 82)

"اتخذوا أحبارهم ورهبانهم أربابا من دون الله"

They (Jews and Christians) took their rabbis and *monks*to be their lords besides Allâh
(Sûrah At-Taubah. Part 10. Âyah 31)

The verb /yarhab/'fear'is associated with death in pre-Islamic data. For example, in thefollowing verse, the pre-Islamic poet Al Nabigha Al-Zubyaniwishes the king eternity, which is impossible and says that deathis always feared.

wanaHnunurdʒiy ?al-KHulda ?in faazaqidHuna
wanarhabuqadHa ?al-mawta ?in dʒaa?aqaamiran
We desire him deathlessness,
but we fear the victory of death.

The words /rahab/ 'fear'and /marhubatin/ 'fearsome'are also used in contexts that illustrate their meaning. For example, in the following verse, the word /marhubatin/ 'fearsome' is used with the words 'dusty, difficult, and enemy', which refer to feelings of fear and dreariness that are normally associated with death.

faɛalawtumurtaqibanɛalamarhubatin
Haradʒun ?ila ?aɛlamihinaqataamuha
And I have ascended a vantage point on some <u>fearsome</u> place, the dusty [way] from which provides a difficult [path] down to the boundary marks of the enemy. (Jones, 2011, P. 481).

The context of this natural fear is also found in the Qur'an in which the singular masculine noun /rahb/ 'fear' is used to express the feeling that the prophet Moses, peace be uponhim, suffered from the snake as shown in the following Âyah.

"اسلك يدك في جيبك تخرج بيضاء من غير سوء واضمم اليك جناحك من *الرهب*فذاناك برهانان من ربك الى فرعون وملأه انهم كانوا قوما فاسقين"

Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the *fear* (which you suffered from the snake, and also your hand will return to its original state). These are two Burhâns (signs, miracles, evidences, proofs) from your Lord to Fir'aun (pharaoh) and his chiefs. Verily, they are the people who are Fâsiqûn (rebellious, disobedient to Allâh).
(Sûrah Al-Qasas. Part 20. Âyah 32)

However, the analysis of the context of occurrence for the masculinenoun /rahab/, the feminine noun /rahbatan/, and the verb /yarhab/'fear'in the Qur'an as a whole shows that it is different from that found in the Pre-Islamic data. In the Qur'an, the meaning of fear is always associated with the words Allah, Lord, and/or hope. Thus, it is a special type of fear, awe and reverence. In other words, the fear mentioned in the Qur'an is the fear of God (Allah). The following examples from the Qur'an illustrate this meaning:

"لأنتم أشد *رهبة* في صدورهم من الله ذلك بأنهم قوم لا يفقهون"
Verily, you (believers in the Oneness of Allâh – Islamic Monotheism), are more *fearful* in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and power of Allâh).
(Sûrah Al-Hashr. Part 28. Âyah 13)

"انهم كانوا يسارعون في الخيرات ويدعوننا رغبا و*رهبا*وكانوا لنا خاشعين"
Verily, they used to hasten on to good deeds, and they used to call on Us with hope and *fear*, and used to humble themselves before Us.
(Sûrah Al-Anbiyâ'. Part 1. Âyah 90)

"ولما سكت عن موسى الغضب أخذ الألواح وفي نسختها هدى ورحمة للذين هم لربهم *يرهبون*"
And when the anger of Musa (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who *fear* their Lord.
(Sûrah Al-A'râf. Part 9. Âyah 154)

"يابني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأوفوا بعهدي أوف بعهدكم وايي *فارهبون*"
O children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My obligations to) your covenant (with Me), and *fear* none but Me.
(Sûrah Al-Baqarah. Part 1. Âyah 40)

Finally, the analysis of the context also shows the existence of the noun /rahbaaniyyatan/ 'monasticism'in the Qur'an. This word comes in the context of talking about Christians following Jesus peace be upon him. This meaning is found in the following example:

"وجعلنا في قلوب الذين اتبعوه رأفة ورحمة ورهبانيّة ابتدعوها"

And We ordained in the hearts of those who followed him compassion and mercy. But the *monasticism* which they invented for themselves, We did not prescribe for them.

(Sûrah Al-Hadîd. Part 27. Âyah 27)

4.4 The semantic development of the term

Does the term undergo a semantic change?

What type of change does it undergo?

The semantic change of a word is directly related to its denotative and connotative meaning/s. The first one refers to 'the basic essential components of meaning that are conveyed by the literal use of the word' (Yule, 1985, p. 100). It refers to the dictionary definition and can be described in terms of semantic properties and features (Fromkin, Rodman, Collin and Pillar, 1990). This type of meaning can be called conceptual, literal, intellectual, objective, or cognitive meaning (Hidayatullah, 2008). The second one is the associative meaning or the meaning that a word acquires through usage. It is simply the implicit meaning or the meaning evoked by feelings, attitudes or opinions. It is the 'communicative value an expression has by virtue of what it *refers to*, over and above its purely conceptual content' (Leech, 1983, p. 12). Therefore, it is subjective and changeable.

In the data analyzed, it has been observed that the denotative meaning of the root /rhb/ and its derivative forms does not undergo any semantic change. The exact meaning of the words derived from /rhb/ in the dictionaries include fearsome, hermit/s, monk/s, monasticism, sleeve, xiphisternum and fear. Moreover, words such as /raahib/ 'hermit/ monk', /ruhbaan/ 'hermits/ monks', and /rahbaniyatan/ 'monasticism' are used with positive meanings. They occur with words such as light, lamps, Psalms, Jews, and Christians. Therefore, these words carry no negative connotations. As for the verb /yarhab/ 'fear', the analysis shows that this verb is used in two different ways in the data under examination: a) to refer to the natural feelings such as the fearing of death or the fearing of snakes; b) to refer to the awe and reverence that one has for His Creator. In this sense, it cannot be considered as having a negative connotation because in the first usage fear is considered a naturalphenomenon that all humans have and in the second usage, it is considered positive since it indicates one's faith.

In modern Arabic, these derivatives occurring in the data analyzed are no longer in use except the verb /yarhab/, which has developed new semantic meanings. In modern dictionaries, the verb /yarhab/ means to frighten and terrorize others by threatening them (Omar, 2008, p. 948). Moreover, the dictionary includes new derivatives such as /?irhaab/ 'terrorism' and /?irhaaby/ 'terrorist', which have come into focus in the seventies. According to Omar (2008), /?irhaab/ is a singular noun that means acts of violence carried out by an organization or by individuals. These acts threaten the security of the State in order to achieve political or personal means or to overthrow the government. The word /?irhaaby/ is an adjective that describes the one who practice violence and terrorism to achieve political or personal means (p. 949). In addition, the dictionary includes definitions for terms such as international terrorism, terroristic act, and terroristic ruling. In this sense, the words /yarhab/, /?irhaab/, and /?rhaaby/ are said to have negative connotations. Moreover, the use of these words is noticed to be always occurring with words such as 'kill, murder, slaughter, blood, victims, and war', which all indicate negative meanings.

4. 5the frequency analysis

What is the frequency of the term in the data analyzed?

Statistical analysis has shown that the root /rhb/ and its derivatives are non-frequent in both pre-Islamic and Islamic data. The following table illustrates the frequency, which isthe number of times the word has been observed to occur and the relative frequency, which is obtained by dividing the frequency of occurrence (f) by the number of the total words in the data (n):

Typeof Data	Total number of words	Frequency	Relative frequency
Pre-Islamic Data	25991	6	0.0002308491
Islamic Data	77439	11	0. 0001420473

Table 1. Frequency and relative frequency of the root /rhb/ and its derivatives

As shown in the table, the root /rhb/ and its derivatives occuronly six times in pre-Islamic data, which consist of 25991 words. These six words are /ruhbaan/ 'hermits/monks', /marhubatin/ 'fearsome', the noun /rahab/ 'fear', the verb /yarhab/ 'fear', and the noun /raahib/ 'hermit/monk', which occurs twice in the data. In the Islamic data represented by the Qur'an, these words occur eleven times out of the total number of 77439 words. These words include the adjective /rahbatan/ 'fearful', the noun /rahbaaniyatan/ 'monasticism', the noun /rahab/ 'fear'occurring twice, the verb /yarhab/ 'fear 'occurring four times, andthe plural noun /ruhbaan/ 'hermits/monks' occurring three times. The table also demonstrates that the relative frequency of the root and its derivatives is nearly similar in both pre-Islamic and Islamic data. Thesefindingsindicatethe non-prominence of this root and its derivatives in the Arabic language. Words derived from this rootare considered ordinary words similar to those derived from other roots.

Has the frequency of the word increased over time?

The word /?irhaab/ 'terrorism' is not existent in the data analyzed. Therefore, the study focused on the comparison of the number of occurrence of the root /rhb/ and its derivatives in the data analyzed with that of the term /?ihaab/ 'terrorism' in modern Arabic discourse. Results of this comparison show that there are great differences in the frequency of occurrence. In modern Arabic discourse, the word /?irhaab/ 'terrorism' occurs extensively. Its frequency is 2320 in the period from 2000-2010 and 269 in the year 2011 according to King Abdulaziz City for Science and Technology Arabic Corpus (KACSTAC). Moreover, KACSTAC statistical figures demonstrate an increasing relative frequency of the term /?irhaab/ 'terrorism' in modern Arabic discourse.

Conclusion

The present study investigated the linguistic, historical and semantic analysis of the term /?irhaab/ 'terrorism' in Arabic. Results of the linguistic analysis show that this word is a noun that has an internal structure consisting of a root and an affix. The root consists of three consonants, namely, /rhb/ and the affix is an infix that has two vowels. Results of the historical analysis indicates the non-occurrence of the word /?irhaab/ 'terrorism' in well-established dictionaries. This finding demonstrates that this word is a modern word with no historical reference. However, it can be traced back etymologically to the word /rahiba/ or /rahaba/, which means be afraid. As for the term /?irhaab/ 'terrorism', dictionaries illustrate that this new term has been approved in the seventies by the Arabic Language Academy with the meaning of fear. Consequently, the doer of the action of /?irhaab/ 'terrorism' has been called /?irhaabiy/ 'terrorist'. It has been observed that the denotative meaning of the root /rhb/ and its derivative forms does not undergo any semantic change. Moreover, these words carry no negative connotations on their own. However, in modern Arabic, the verb /yarhab/ has developed new semantic meanings. In addition, the words /?irhaab/ 'terrorism' and /?irhaaby/ 'terrorist' have come into focus. There appear also definitions for terms such as international terrorism, terroristic act, and terroristic ruling. Therefore, the words /yarhab/, /?irhaab/, and /?rhaaby/ have got negative connotations. Finally, the frequency analysis shows that the root /rhb/ and its derivatives are non-frequent in both pre-Islamic and Islamic data. This infrequency contrasted with the high frequency of the term /?irhaab/ 'terrorism' and / ?irhaaby/ 'terrorist', which are found in modern Arabic discourse.

5. 1 Suggestions for future research

The present study conducts a linguistic, historical, and semantic analysis of the term /?irhaab? in the Arabic language as exemplified in pre-Islamic and Islamic data. Similar investigations can be applied to different types of Arabic discourse and/or to different historical periods. Moreover, studies can be conducted on the connotations associated with the term terrorism in modern Arabic discourse compared to those associated with the term in English discourse. Studies can also investigate the term from a corpus analysis approach.

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