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Conceptual Metaphors of “Harb” Verses in the Framework of the Charteris-Black Metaphor Critical Analysis Approach in order to Model Pure Life

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ABSTRACT

SUBJECT AND OBJECTIVES: Many scholars have researched “War” in the Holy Qur’an and Islam, and there is much disagreement about it. Since the Holy Qur’an is a divine book and contains valuable messages for human beings, with the help of conceptual metaphors, we can understand some of the Qur’anic conceptualizations to some extent. The present study is an attempt to study the conceptual metaphors of “Harb” in the sample bodies of the verses of the Holy Quran and its purpose is finding and understanding the conceptual metaphors of Harb in the Qur’an, their clarification and classification and then description, interpretation and explanation them. The question of this research is what kind of conceptual metaphors the Qur’an has used to objectify the abstract concept of War and how can they be explained?

METHOD AND FINDING: The research is in the framework of the Charteris-Black metaphor critical analysis approach which is a qualitative research method. Therefore, with the help of the third version of the “Jami Tafasir Nour Software”, a sample body of 11 verses consisting of 9 keywords is extracted from the root of Harb. Then their conceptual metaphors were examined. Based on the findings of this study, two conceptual metaphors have been extracted in the source domain of travel and fire, from which the conceptual keys of “war is travel” and “war is fire”.

CONCLUSION: Therefore, according to the above findings and research on the conceptual metaphors of “Selm”, it is clear that the approach of the Qur’an is peace-oriented.

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Introduction

Undoubtedly, war has been one of the greatest problems of human societies throughout history. It seems that due to human scientific progress and the desire for extravagance of modern man, war has not been a fixed routine and the understanding of its concept has gradually become more complex.

On the other hand, war is a socio-political issue with which the whole world, including Islamic societies in the present age, is deeply involved; While the propaganda of the biased and enemies of Islam in pretending to be the violent and warlike face of Islam can be considered and followed.

On the other hand, some people have equated the meanings of the concepts of war and jihad and, by confusing these two concepts, have provided

incorrect interpretations; Whereas, according to blocking “a potential expression is prevented from occurring because another expression with the same meaning and function already exists”. (*Aronoff and Fudeman, 2001: 235*)

Therefore, the existence of two different words with the same meaning is unnecessary. Also, *Karami MirAziziet al (2016)* in an article on the “Semantics of the Word” Jihad “in the Holy Quran”, believe that contrary to the general approach that the word jihad is conceptualized instead of war, the term often means power and software-like warfare; That is, trying with theoretical concepts such as promise, sermon, guidance, etc.

Therefore, a correct understanding of the concept of war in the body of the Holy Quran is very helpful in order to model Pure Life.

Although many definitions of war have been proposed so far, these definitions have not been able to properly express this concept; because this abstract concept includes many conceptual domains that can not be understood only by dealing with its lexical meanings.

On the other hand, since many concepts are not expressed directly in the Qur'an, they can not be achieved only by literal meanings and objective concepts, and because conceptual metaphor is a way to understand abstract concepts from objective concepts, so abstract concepts and ideas embedded in it can be achieved through metaphorical understanding.

On the other hand, since “the Qur'an has a complex metaphorical structure and through them affects the minds of believers”, (*Ghaemini, 2010: 169*) so trying to understand the conceptual metaphors of war in

the Qur'an is not only wise but also by increasing social and political awareness of the concept of war, it is changed or reformed in society. The main question of this article is what kind of conceptual metaphors the Qur'an has used to objectify the abstract concept of war and how they can be explained.

The subject of the present study is the study of the conceptual metaphors of Harb in the Holy Quran in the framework of the critical analysis approach of the Charteris-Black metaphor (2004) in order to model pure life. In fact, this research is related to two different scientific fields; That is, the field of religion and the field of critical discourse metaphor analysis with a cognitive-body approach that is related to cognitive linguistics.

Critical discourse analysis is one level higher than discourse

analysis. In traditional discourse analysis, the motivation of language users is not necessarily considered and it is considered neutral, but in critical discourse analysis there is a conscious purpose behind each discourse action. (*Charteris-Black, 2004: 30*)

In other words, if we consider discourse analysis as a level of description, critical discourse analysis brings it to the level of interpretation and explanation; at the same time, since no text is neutral, it is directional and purposeful. Thus, by analyzing critical discourse, one can achieve the motives and ideas behind the text. Thus, critical discourse analysis helps us to increase our social and political awareness to change or modify by using appropriate linguistic tools.

In this research, a qualitative research method based on the Charteris-Black perspective has

been used, which includes three stages of describing, interpreting and explaining conceptual metaphors. For this purpose, at first by using the third version of “Jami Tafasir Nour software”, the keywords of Harb are searched throughout the Qur'an and the number of verses containing them is determined. Then their conceptual metaphors are described, interpreted and explained.

Since the translation of the Qur'an is not a reliable source for the study of conceptual metaphors, the Qur'anic translations were not used in this research and the Arabic text of the Qur'an was evaluated.

In the following, the theoretical and methodological framework explained and the research question answered.

Theoretical Foundations and Research Background

For the first time in 1980 Lakoff and Jonson introduced conceptual metaphor in linguistic studies. They believe that metaphor is not just a stylistic feature of literary language and is used in everyday life:

Metaphor is pervasive in everyday life, not just in language but in thought and action. (Lakoff and Jonson, 1980: 4)

Therefore, conceptual metaphor is different from literary metaphor and thinking and mind have a metaphorical nature.

Lakoff and Johnson consider the conceptual system of man as hidden in his subconscious mind and “communication is based on the same conceptual system that we use in thinking and acting, language is an important source of evidence for what that system is like”. (*Ibid*)

Therefore, our conceptual systems are not normally understandable and they can be understood with the help of language.

Conceptual metaphors have two domains of source and target. *Lakoff (1993)* uses target domain formulation as the source domain. For example, in the conceptual metaphor of “marriage is journey”, “marriage” is target domain and “journey” is source domain. The domains of marriage and journey are very similar; For example, the similarities between spouses and companions, life problems and barriers to journey, common goals of spouses and common travel destinations are among the similarities between marriage and journey.

In conceptual metaphor, a mapping is transferred from source domain with a more objective and experiential concept

to the target domain with a more abstract concept. Relying on linguistic evidence, Lakoff and Johnson divided linguistic metaphors into three main categories: structural metaphors, oriental metaphors, and ontological metaphors. (*Lakoff and Johnson, 1980*)

It is clear that humans have not experienced the same living conditions for a long time, they have always been in two situations of war and peace.

Many scholars have studied war and peace and their conceptualization from the perspective of the Qur'an and Islam. This is while from the point of view of Quran and Islam, some believe in peace, some in war and some in other positions:

- *Soltani Birami (2009)* has studied the verses related to war and peace in the Qur'an and

believes that the Islamic State's treatment of the government and non-Muslim groups after their invitation to Islam and their rejection by them is a dignified peace. He believes that according to the verses of the Qur'an, war is an exceptional thing and as long as the causes and factors of war are not affected, peace and coexistence are established.

- *Nizamloo (2011)* by examining and analyzing two important views in the political-legal field of Islamic governments with followers of other religions and Infidels believes that the initial state is peace and peaceful coexistence and war is a temporary state.

- *Taybi and Asadi (2017)* believe that the diplomacy of the Islamic government is in accordance with the principles of their divine thinking such as freedom and dignity of human beings, peace and war are not original in themselves and they are according to the principles and rules of the Islamic government. They point out in the end that Islamic diplomacy is always peaceful except in dealing with arrogant-colonial regimes and when it is attacked.
- *Riahi and Ziaei Feyzabadi (2019)* consider maintaining and creating peace and tranquility as one of the important principles in Islam, which is one of the important goals of the Holy Prophet after the formation of the Islamic government. They believe that the God is the source of peace and He calls human beings to peace and if human beings create peace according to the view of Islam, it will preserve lasting peace in the world, and human beings will achieve perfection and nearness to God, which is the ultimate goal of human beings, by enjoying the resulting peace.
- *Majlisi and Zeinalipour (2019)* say that there are many verses in the Qur'an that are in virtue and encouragement of the duty of jihad, and these verses create in the mind that according to Islam, the principle in

relations with non-Muslims is based on war and jihad. They believe that the permanent mission of Islam is international and universal peace. These two scholars believe that the acceptance of peace and peaceful coexistence has no contradiction with issues such as the rejection of the infidels' province, the cultural struggle against them, and the need for military and defense readiness against their attacks. They believe that peace is a universal ideal and not an absolute concept, and that peace can be defined differently from a religious and cultural point of view. It is noteworthy that these two researchers have

mixed both concepts of war and jihad by confusing them.

- *Sabbaghchi and Pakravan (2021)* study the first verses of Surah At-Tawbah and believe that these verses have not proved any evidence for the beginning of the war, and on the contrary, they prove the strict standards for allowing a defensive war.
- *Siddiq (2021)* stated that many radical movements have turned to the Qur'an and hadith to justify or rationalize their violent actions, have consumed verses from the Qur'an, and have stolen the Bible in their favor. He believes that war verses in the Qur'an have been misinterpreted by radical

groups in order to achieve their political interests. He has made this argument using a hermeneutic approach and discourse analysis.

- Also, *Mirsepasi (2021)* in her PhD Thesis has examined the conceptual metaphors of war and peace in the Holy Quran in the framework of the Charteris-Black metaphor critical analysis approach.

Since the study of the conceptual metaphors of war and peace in the Holy Qur'an can reject the claim of the biased and enemies of Islam in pretending to be the violent and warlike face of Islam, and since these conceptual metaphors have not been studied in the Qur'an so far, this research needed to be done.

In this study, using the theoretical framework of

Lakoff and Johnson, we have studied the conceptual metaphors of Harb in the Qur'an based on the Charteris-Black approach. We try to study the conceptual metaphors of Harb to help us better understanding of this concept in the Qur'an in order to model a pure life.

Therefore, according to the above findings, The Qur'an has a peace-oriented approach which can be used to model a pure life.

Research Method

Revealing the underlying thoughts, attitudes and beliefs contained in the verses of the Qur'an is somewhat achievable with the help of critical analysis of the conceptual metaphors of the Qur'an. In this research, a qualitative research method based on the Charteris-Black perspective has been used, which includes three stages of describing, interpreting and explaining conceptual metaphors.

Charteris-Black points out that metaphors may refer to many linguistic, cognitive, or pragmatic features to varying degrees. Has stated criteria for recognizing metaphor. Reification, personification and Depersonification. (*Charteris-Black, 2004: 21*) Hence, his criteria have been used to identify the conceptual metaphors of Harb in the Qur'an.

With the help of the third version of "Jami Tafasir Nour software", a sample body of 127 verses was extracted from 54 keywords from the root of "selm" and sample body of 11 verses was extracted from 9 keywords from the root of war.

For this purpose, by using the third version of Jami Tafasir Nour software, a body consisting of 9 keywords with a common root of Harb in the Qur'an has been extracted. These words exist in 9 suras and 11 verses and they are repeated 11 times in the Qur'an.

In this study, 37 conceptual metaphors of "selm" were extracted in source domain of journey, conflict, religion, building, light and body parts, among which source domains of conflict and light were the least productivity and source domain of journey with 72% of total resonance was the most productivity area; so, the conceptual key "peace is journey" is inferred. In the target domain of "war", two conceptual metaphors have been extracted from source domain of journey and fire and the conceptual keys "war is journey" and "war is fire" are inferred.

Research Findings

For this purpose, by using the third version of "Jami Tafasir Nour software", a body consisting of 9 keywords with a common root of Harb in the Qur'an has been extracted. These words exist in 9 suras and 11 verses and they are repeated 11 times in the Qur'an.

Key Words	Sura	Verse	Total
Almehraba	2	2	2
Almehrabe	2	2	2
Alharbe	1	1	1
Alharbo	1	1	1
Beharbe	1	1	1
Haraba	1	1	1
Lelharbe	1	1	1
Mahariba	1	1	1
Yoharebouna	1	1	1

Table 1: Key Words of “Harb” in Verses

Describing and classifying metaphors requires determining the source domains of metaphor. For this reason, the above verses have been carefully studied, then analyzed whether the keywords are used metaphorically or not, if inconsistencies and semantic crashes that are characteristic of metaphors are found, they

are classified in source domains and registered in the table.

After describing the metaphors, we will interpret the metaphors. Interpretation requires the establishment of a relationship between metaphors and the pragmatic and cognitive factors that determine metaphors; It also involves recognizing conceptual metaphors.

Finally, we explain the metaphors, identify the social factors that motivate the audience and identify the rhetorical motives and ideas behind the verses.

Conceptual keys, conceptual metaphors, and metaphors organize the conceptual level hierarchically:

Conceptual metaphors and conceptual keys are abstract inferences from the linguistic evidence provided by particular metaphors. (Charteris-Black, 2004: 244)

He considers the purpose of inferring conceptual metaphors to identify the patterns governing the internal relations between metaphors that confirm their meaning. He believes:

Interrelating conceptual metaphors through the identification of conceptual keys can assist in accounting for coherence

in particular discourses. Identification and description of these conceptual levels enhances our understanding of their role in ideology and contributes to theory building because it provides a point of access into the thoughts that underlie language use. (Ibid: 244)

He refers to the advantages of placing individual metaphors of different domains of language in a hierarchical system and he considers its first advantage to be saving in description; He believes that if we can explain more metaphors by referring to fewer conceptual metaphors, and if we can explain more conceptual metaphors by referring to fewer conceptual keys, we will achieve a more

economic model for describing metaphors. Also believes that placing each of the metaphors of the various domains of language use in a hierarchical system helps us to understand the similarities between the domains in the methods of conceptualizing experience. (*Charteris-Black, 2004: 245*)

Therefore, considering the above advantages a hierarchical cognitive pattern of Harb metaphors is drawn.

It is noteworthy that the research method of this research is qualitative, it is statistically very simple and the work of counting metaphors is done manually.

Analysis of Conceptual Metaphors of “Harb” in the Verses of the Holy Quran

The third version of “Jami Tafasir Nour software” with 496 titles of books, translations, interpretation and Qur'anic

dictionaries in 2192 volumes and the possibility of simple and advanced search of roots, words and phrases in all or part of the content components, quickly and Carefulness helps the researcher. Therefore, with the help of the software, a sample consisting of 9 keywords of Harb in the Qur'an, which are in 11 verses, has been extracted.

In this stage, in order to study the conceptual metaphors of Harb, the verses have been studied. If semantic crash is found, according to linguistic, cognitive and pragmatic criteria, their metaphorical and conceptual domain is determined and after interpretation, their conceptual metaphor is inferred and explained.

- **Analysis No. 1**

“If you do not do so, then be prepared to face war declared by God and His messenger! If

*you repent, you may
retain your principal.
Do not wrong [others]
and you will not be
wronged". (Qur'an, 2: 279)*

In this verse, the semantic crash that characterizes metaphor is not found; So, there is no conceptual metaphor in this verse.

It points out that Harb is indefinite and it conveys the greatness of that war or its type: If he calls this war both a war with God and a war with the Messenger, it is because usury is opposition to God, which has legislated its sanctity to be haram, and it is opposition to the Messenger of God, peace be upon him, who has preached God's command. (Tabatabai, 1997, V. 2: 648)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that

usury is a war against the God and the Messenger of the God, so war is allowed.

- **Analysis No. 2**

"The penalty for those who wage war on God and His messenger, and spread havoc through the land, is to be slaughtered or crucified, or have their hands and feet cut off on opposite sides, or to be banished from the land. That will mean their disgrace in this world, while they will have serious torment in the Hereafter". (Qur'an, 5: 33)

In this verse the semantic crash that characterizes metaphor is not found, too. So, there is no conceptual metaphor in this verse.

This verse, in fact, completes the discussion about murder in the previous verses,

punishing the aggressors who shoot at Muslims and threaten to kill and even kill and plunder their property. The punishment for those who fight with God and the Prophet and commit corruption on earth is that one of Four punishments should be applied to them: “First” that they should be killed, “Second” that they should be hanged, “Third” that their hands and feet should be cut in the opposite direction (right hand with left foot), and “Fourth” that they should be hanged. The land on which they live should be exiled. (*Makarem Shirazi et al, 1995, Vol. 4: 359*)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that committing corruption on earth is a war against the God and the Messenger of the God, so war is allowed.

- **Analysis No. 3**

“Should you encounter them in war, then use them to frighten off anyone who comes in their rear, so that they may (all) learn a lesson”.
(*Qur'an, 5: 57*)

Also in this verse, the semantic crash that is characteristic of metaphor was not found. So, there is no conceptual metaphor in this verse.

About dealing with this group of breakers and unbelievers and stubborn is said: If you find them on the battlefield and they take up arms and stand in front of you, smash them so that the crowds behind them learn a lesson and disperse. (*Makarem Shirazi et al, 1995, Vol. 7: 217*)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that breaking the covenant, being

unbelieving and Stubbornness is a war against the God and the Messenger of the God, so war is allowed.

- **Analysis No. 4**

“Those who adopt a mosque for [working] mischief and disbelief, as well as disunion among believers and as an outpost for anyone who has already warred on God and His messenger, will swear: ‘We only wanted to be kind’ God witnesses what sort of liars they are”. (Qur'an, 9: 107)

In this verse the semantic crash that characterizes metaphor is not found, too. So, there is no conceptual metaphor in this verse.

This verse compares some of the hypocrites who built the mosque of Zarar with the

believers who built the mosque of Quba. A group of Bani Amr ibn Awf built the Quba Mosque and asked the Messenger of God to pray there; The Messenger of God opened the mosque and prayed there; Then some jealous hypocrites of Bani Ghanem ibn Awf built another mosque next to Quba Mosque to have a base for a plot against the Muslims; so they dispersed the believers from the Quba Mosque, where they formed, waiting for Abi Amer, a monk who had promised to come to them with an army from Rome, and expel the Messenger of God from Medina. (*Tabatabai, 1997, V. 9: 530-531*)

After building the mosque, these people came to the Messenger of God and asked him to open the mosque with prayers; He said: I am going to the battle of Tabuk now and I will come after my return, God

willing; But when he returned from the war, the above verse was revealed about the mosque and Abu Amer, the monk, and some who had lied, and it became clear that the construction of the mosque was not for the good of the believers and to serve the religion; In fact, they thought of harm and corruption; Therefore, God announced to the Holy Prophet and his companions not to go to that mosque. (*Boroujerdi, 1987, V. 3: 168-169*)

Therefore, the main approach of the Qur'an is peace-oriented, and the God in this verse emphasizes that war is allowed when some people are against the God and the Messenger of the God.

- **Analysis No. 5-9**

- *“Has news of the litigants ever reached you, when they climbed*

over the wall into the sanctuary?” (Qur'an, 38: 2)

- *“Her Lord accepted her in a handsome manner and caused her to grow like a lovely plant and told Zachariah to take care of her. Every time Zachariah entered the shrine to [see] her, he found she had already been supplied with food. He said:” Mary, how can this be meant for you?” She said:” It comes from God, for God provides for anyone He wishes without any reckoning”. (Qur'an, 3: 37)*

- *“He came forth to his folk from the sanctuary and revealed to them how they should glorify [God] both morning and evening”. (Qur'an, 19: 11)*

- *“The angels called him while he was standing*

*praying in the shrine:"
God gives you news of
John, who will confirm
word from God, masterful
yet circumspect, and a
prophet [chosen] from
among honorable people".*

(Qur'an, 3: 39)

- *"They worked away for
him just as he wished on
shrines and images, bowls
as big as troughs and
built-in cauldrons:" Give
thanks, O House of David!"
Yet few of My servants
are grateful". (Qur'an,
34: 13)*

In these verses the semantic crash that characterizes metaphor is not found, too. So, there is no conceptual metaphor in this verse.

Of the 11 key words Harb in the Holy Quran, 5 are related to mehrab including Ahmehraba 2 times, Almehrabe 2 times and Ahmaharib the plural of

mehrab is repeated once in the Holy Qur'an, which seems to be very meaningful.

The literal meaning of maharib means "place of worship" or "palaces and large buildings" that are built for the purpose of the temple, and also sometimes refers to the top of the house, or the top of the mosque and the temple. Also, it is the place of the Imam of the congregation, which is a new interpretation and meaning that has been taken from the root of Harb meaning war. (*Makarem Shirazi et al, 1995, Vol. 18: 38-39*)

In the "Tafsir Nemooneh", the reason for naming the temples as mehrab is considered to be that "the place of battle and war with the devil and havae nafse"- Man's inner war with himself- or Harb means "clothes that are taken from the enemy on the battlefield; because man in the temple

must avoid worldly thoughts and the scattering of the mind”. (*Makarem Shirazi et al, 1995, Vol. 18: 39*)

Also, *Kaviani and Panahi (2018)* by stating the anthropological foundations of psychology from the perspective of the Qur'an point out that man has an enemy called the *havae nafse* and an enemy called the devil; Therefore, the main approach of the Qur'an is peace-oriented, and according to the verses of the Holy Quran, about half of the application of war is war with the devil and the *havae nafse*.

➤ **Analysis No. 10**

“Whenever you encounter the ones who disbelieve [during war], seize them by their necks until once you have subdued them, then tie them up as prisoners, either in order to release them

later on or also to ask for ransom, until war lays down her burdens. Thus, shall you do-; yet if God so wished, He might defend Himself from them-in order that some of you may be tested by means of one another. The ones who have been killed in God's way will never find their actions have been in vain”. (*Qur'an, 47: 4*)

There is a conceptual metaphor when it is said war lays down her burdens. Burdens means heavy load. These heavy loads are an metonymy to the kinds of “weapons” and “problems” that the warriors carry, and face, and this is their burden until the war is over. (*Makarem Shirazi et al, 1995, Vol. 21: 401*)

Also, heavy war loads are weapons carried by warriors,

and means to end the war.
(*Tabatabai, 1997, V. 18: 341*)

According to the Charteris-Black criteria for recognizing conceptual metaphor, in terms of linguistic criteria, it is personification; because here the putting of heavy loads, which is referred to the living thing in other tissues, for example the man puts heavy loads on the ground, is referred to Harb which is non-living.

Cognitively, the understanding of the abstract concept of Harb is based on the experienced situation; It means that we have traveled in life and carried heavy loads with us and placed them on the ground; so, we have organized Harb based on travel, that is, to better understand Harb. Thus the source domain of journey has been used to convey the concept of target domain Harb.

Also, in terms of pragmatics this verse is the conclusion of the previous three verses that describe the believer and the infidel. When the believers are the people of truth, and God gives them those rewards, and the disbelievers are the people of falsehood, and God neutralizes and misleads their deeds, then the believers should fight and capture them so that the truth which is the goal of the believers may be revived and the earth may be cleansed of the false filth which is the path of the disbelievers. (*Tabatabai, 1997, V. 18: 340*)

Only give up when you have broken the ability to confront the enemy, and let the fire of war be extinguished. (*Makarem Shirazi et al, 1995, Vol. 21: 401*)

In this verse, “war is journey” is a conceptual metaphor that according to Lakoff and Johnson's theoretical framework

is a structural conceptual metaphor; based on which one concept is understood based on another concept.

In explaining this conceptual metaphor in verse 4 of Surah Muhammad, loads are evaluated positively; because in this verse, after explaining the etiquette of war with infidels, by mentioning the word “burden” in the conceptual field of travel, he convinces people that war is temporary and after victory on the battlefield, the war ends and then it is a means

of testing humans. It is known and reminded that if God willed, He could have taken revenge on the infidels.

Therefore, the main approach of the Qur'an is peace-oriented, and according to the verses of the Holy Quran war is temporary.

After examining and finding 1 conceptual metaphor in source domain of journey, its conceptual key was deduced and its hierarchical structure was drawn.

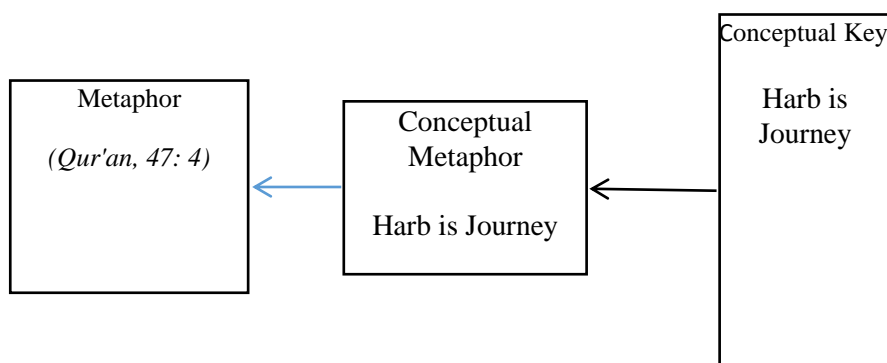


Figure 1: Hierarchical Cognitive Pattern of “Harb” Based on the Conceptual Metaphors of Journey

- **Analysis No. 11**

“The Jews say: God's hand is shackled. May their own hands be shackled and themselves cursed because of what they have said! Rather both His hands are outstretched; He dispenses [things] just as He wishes. Anything sent down to you from your Lord increases many of them in arrogance and disbelief. We have tossed hostility and hatred between them until Resurrection Day. Every time they kindle a fire for war, God snuffs it out. They rush around the earth creating havoc. God does not love those who create havoc”. (Qur'an, 5: 64)

There is a conceptual metaphor when it is said they lit the fire

of war. According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, they lit the fire of war is reification; because “lighting the fire”, which in other contexts refers to something objective and, for example, we lit a fire to heat food, referring to “war” which is abstract and has created semantic crash.

Cognitively, the understanding of the abstract concept of Harb is based on the experienced situation; It means that we have lit firewood in our lives; so, we have organized Harb on the basis of fire, that is, to better understand Harb. Then source domain of fire has been used to convey the meaning of target domain of war.

Also, in terms of pragmatic criteria the Jews were at the height of their power and ruled over an important part of the

world at that time and with the advent of Islam, their power diminished, and eventually the Prophet's struggle against the Jews of Bani al-Nadhir, Bani Qurayzah, and the Jews of Khyber weakened them completely, and so they began to ridicule and mention Infidel words. (*Makarem Shirazi et al, 1995, Vol. 4: 449*)

In this verse, “war is fire” is a conceptual metaphor that according to Lakoff and Johnson's theoretical framework is a structural conceptual metaphor; based on which one concept is understood based on another concept.

In explaining this conceptual metaphor in verse 64 of Surah Ma'idah it is clear that if the

disbelievers start a fire of war for the Muslims, the God will extinguish that fire.

Therefore, the main approach of the Qur'an is peace-oriented and according to the verses of the Holy Quran If the infidels start a war against the Muslims, God will extinguish the fire of that war and bring their sedition back to themselves.

After examining and finding 1 conceptual metaphor in source domain of fire, its conceptual key was deduced and its hierarchical structure was drawn.

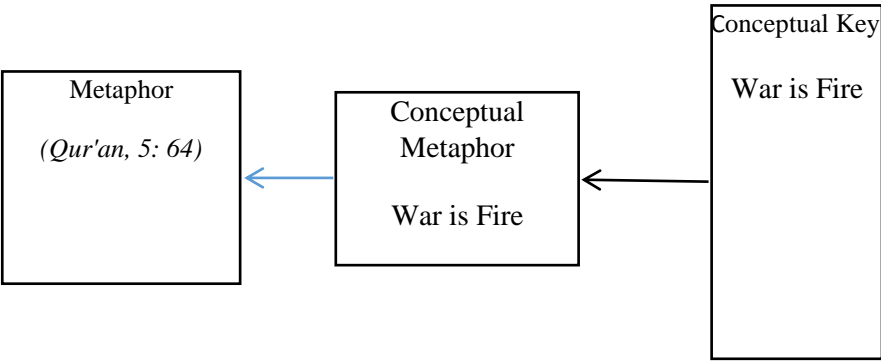


Figure 2: Hierarchical Cognitive Pattern of “Harb” Based on the Conceptual Metaphors of Fire

From the above verses, two and after examining the conceptual metaphors were conceptual metaphors of war, found in the two source its conceptual keys were also domains of journey and fire deduced.

Source Domain	No.	Conceptual Metaphor	Conceptual Key
Journey	1	War is Journey	War is Journey
Fire	1	War is Fire	War is Fire
-	2	-	Total

Table 2: Conceptual Metaphors and Conceptual Keys of “Harb” according to Source Domains

Conclusion

Despite the many researches that have been done on war so far, none of them are conceptual metaphors in terms of conceptual metaphor and critical analysis, and they do not help much in understanding the concept of war in the Qur'an. Since conceptual metaphor has a very important persuasive role and the Qur'an has a metaphorical nature, so the study of conceptual metaphors of war can help a lot to better understand this concept. In this study, source domain of journey is 50% and source domain of fire is 50% of the total range of conceptual metaphors of "war".

In both source domain of journey and target domain of war in the conceptual key of war is journey it is assumed that we are trying to achieve a predetermined goal, while the

journey may have ups and downs and in directions that we have not seen before.

In verse 4 of Surah Muhammad, "load" is evaluated positively; because in this verse, after stating the etiquette of war against infidels, by mentioning the word "load" in the conceptual field of journey, he convinces people that war is temporary and after victory on the battlefield, the war ends. At the same time, The God considers war as a means of testing human beings against each other and reminds that if God willed, He could have taken revenge on the infidels.

In verse 64 of Surah Ma'idah, considering the behavior and arrogance of the Jews mentioned at the beginning of the verse, the war started, then by mentioning the word "Fire" in the conceptual field of fire, The God convinces people that war

with Muslims is a punishment in God will extinguish this fire and bring their sedition back to themselves.

There are 11 keywords “Harb” in the Holy Qur'an that 9 were not conceptual metaphors, of which three of them with God and His Messenger, which addressed usurers, aggressors and hypocrites, and 1 was about dealing with traitors and stubborn unbelievers. The other 5 cases are related to mehrab, altar, and it seems that about half of the uses of war can be considered as war with the devil and havae nafse- Man's inner war with himself.

Despite the efforts of anti-Islamists in pretending to be the violent and war-oriented face of Islam, according to the results of this study, not only the intentional claim is rejected and the peace-oriented nature of Islam is determined, but also

by emphasizing the temporary nature of war in the Holy Qur'an, the peace-oriented of Islam is emphasized and only war is allowed it in certain cases. It is hoped that this research will be an opening in order to understand the conceptual metaphors of war in the Holy Quran and to better understand the concept.

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