

A Conceptual Paper on the Process of Understanding the Concept of *HUBB* (LOVE) in the Qur'an

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ABSTRACT

The Qur'an is a linguistic miracle that was revealed in the Arabic language to mankind. However, not everyone can fully understand this divine revelation as Arabic is not everyone's mother tongue. Therefore, to facilitate non-native Arabic speakers to understand the Qur'an, many efforts have been made, including in studying the concepts that are present in the Qur'an, through for example, the Izutsu's approach (IA) (to investigate the semantic structure of the Qur'an) and the Conceptual Metaphor Theory (CMT) (to investigate the figurative language). While these two approaches have been helpful in assisting individuals to understand the Qur'an, studies that investigate the connection between the two approaches are still lacking. In addition previous research that used either one of the approaches sometimes lack dependency on the exegesis (*tafsirs*) of the Qur'an; as a result, such studies become less comprehensive. Thus, this conceptual paper proposes how the combination of these two approaches can be used to achieve a better understanding of the concepts stated in the Qur'an. The concept of حُب *HUBB* (LOVE) is used to achieve this aim.

Keywords: Concepts; Conceptual Metaphors; *HUBB* (LOVE); Izutsu's approach; Qur'an

INTRODUCTION

LOVE, KNOWLEDGE, POWER, and TIME are concepts; although they cannot be sensed, they can be understood. Concept is a linguo-philosophical unit that defines and groups a given word every possible meaning and their development (Abdikalyk et al., 2016). It is abstract in nature and can only be measured through its manifestations (Salehuddin, 2018). Concepts can be studied linguistically, psychologically, philosophically, or epistemologically (Abd al-Karim, 2015/2017).

LOVE, as mentioned before is one of these concepts. It is a complex concept that comprises a lot of instances within it. According to Pinich (2023), one such instance is the concept of ROMANTIC LOVE which comprises of AFFECTION, INTIMACY, and INTEREST. Sometimes, these instances are further complemented by other related concepts, such as INTIMACY, which is related to RESPECT, KINDNESS, and FRIENDSHIP.

The concept of LOVE should be understood and practiced by all Muslims. The Prophet Muhammad (peace be upon him, *pbuh*) has mentioned in his hadith narrated by Anas ibn Malik (Riyad as-Salihin, Book 1, Hadith 187) on how one should treat their fellow Muslims.

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(1) لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

Lā yu'minu ahadu-kum hattā yuhibba li-akhī-hi mā yuhibbu li-nafsi-hi

‘No one of you truly believes until he loves for his brother what he loves for himself.’ (Bukhari and Muslim); (Translation from dorar.net.)

In order to practice love correctly, Muslims should refer back to the Qur’an and sunnah. The Prophet *pbuh* has mentioned, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet." (Malik). Hence, this paper focuses on the concept of LOVE that is mentioned in the Qur’an.

The Qur’an is revealed in Arabic - a language that is regarded as a foreign language in many parts of the world, including Malaysia. As a result, most people have to rely on the translations of the Qur’an to understand its messages. Besides translation, there are other ways in helping non-native Arabic speakers understand the Qur’an. One of the efforts is by highlighting the concepts in the Qur’an, which can be done through linguistic analysis and with the aid of Qur’anic exegesis.

This paper presents how concepts can be understood in two different ways. The first is by analysing the semantic relations between the terms in the same semantic field (Abd Al-Karim, 2015/2017; Abdikalyk et al., 2016; Izutsu, 1964). For example, Izutsu (1964) has created an approach in studying the concepts in the Qur’an. He demonstrated the concept of IMAN (BELIEF) via the semantic relations between the words *Allah*, *Islam*, شُكْرُ *shukr* (thankfulness), كُفْرُ *kufur* (ingratitude), etc. (Izutsu, 1964). The second is by analysing the metaphors that are commonly used to express concepts (Salehuddin, 2018). For example, expressions like “Your claims are *undefensible*.” and “I *demolished* his argument.” are metaphorical in nature. Although the words are commonly used to describe “wars”, they are also used to describe the extent of arguments through the conceptual metaphor ARGUMENT IS WAR. Both approaches have been used to study the Qur’anic concepts, and they are further elaborated later in this article.

However, there is yet an attempt to combine the two approaches in studying a Qur’anic concept. Combining them both in the study of Qur’anic concepts will be beneficial, since according to Abdul-Raof (2023), there are two important factors that need to be taken into account when dealing with the interpretation of a sentence. They are firstly, the meanings of the lexical items in the sentence, and secondly, the construction of the sentence, which includes its style and rhetoric. This can also be applied to the study of concepts since the concepts should not be studied in isolation; rather, concepts should be studied by analysing the contexts surrounding the concepts.

One of the objectives in studying metaphors, according to Salehuddin (2018) is to study culture, since metaphors and the manifestation of a conceptual metaphors from a particular language reflects the culture of the language user. The concept of KNOWLEDGE, according to Salehuddin, is usually linked to the universal metaphor THE MIND IS THE BODY; however, the manifestation of the metaphors is different between languages. For the Indo-European languages, its manifestation is in the form of seeing, for example, the phrase “I *see* what you mean” (Sweetser, 1990); however, for the Australian languages, its manifestation is usually in the form of hearing, as shown below (Evans & Wilkins, 1998, p. 35).

(2) *irita-la takata kulintja wiya*

LONG.AGO DOCTOR HEAR/KNOW NEG

‘In the old days, we didn’t know about doctors’

Izutsu's objective in studying concepts from its semantic relations is to eventually arrive and understand the *weltanschauung* (world view) of the language users that comprises of how they think, speak, conceptualise, and interpret the world around them. In a sense, Izutsu's reasoning behind his approach is similar to other studies on metaphors. Combining Izutsu's approach with the Conceptual Metaphor Theory may provide a better understanding of concepts.

However, it is important to note that the objectives mentioned in the two approaches must be changed to suit the purpose of the study, which is to understand the message of the Qur'an so that the readers could adhere to its teachings. It is also important to refer to the Qur'anic exegesis so that the verses are not misinterpreted. Qur'anic exegesis can also provide linguistic insights of the Qur'anic verses, since it "shares a pragmatist semantic paradigm with linguistics..." (Mårtensson, 2002, p. 1).

Therefore, this conceptual paper outlines how the process of investigating the manifestation of concepts that are present in the Qur'an can be conducted using semantic structures and metaphors since they are the tools that can be used in understanding abstract concepts. Hence, this paper aims to demonstrate how the concept of LOVE that is highlighted in the Qur'an can be comprehended via its manifestations. This aim can be achieved, first, by elaborating on the theories and approaches that have been used to understand other concepts that appear in the Qur'an. Once this is done, the stages that can be adopted to understand the concept of LOVE are suggested.

USING SEMANTIC STRUCTURE TO STUDY QUR'ANIC CONCEPTS

Toshihiko Izutsu is a Japanese philosopher who studied Islamic thought, ranging from Islamic philosophy and theology, Islamic mysticism, and Qur'anic studies (Solihu, 2009). Izutsu (1964) introduced his approach to understand the Qur'anic *weltanschauung* (worldview) in *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung* by using semantic analysis (henceforth known as Izutsu's approach, IA). This was done by analysing the most important keywords and the contexts they are present in the Qur'an. Izutsu (1964) uses four steps to conduct the analysis. He starts with identifying the keywords related to the concept and then chooses one focus-word to act as the central point to the keywords (which also acts as the concept studied). Izutsu then determines the basic and contextual meanings of the keywords, and ends the four steps by constructing a word-field (a set of lexicalised concepts that have a paradigmatic relation to one another (Murphy & Koskela, 2010)). Figure 1 demonstrates the end result of Izutsu's analysis (Izutsu 2002, pp. 24, 26).

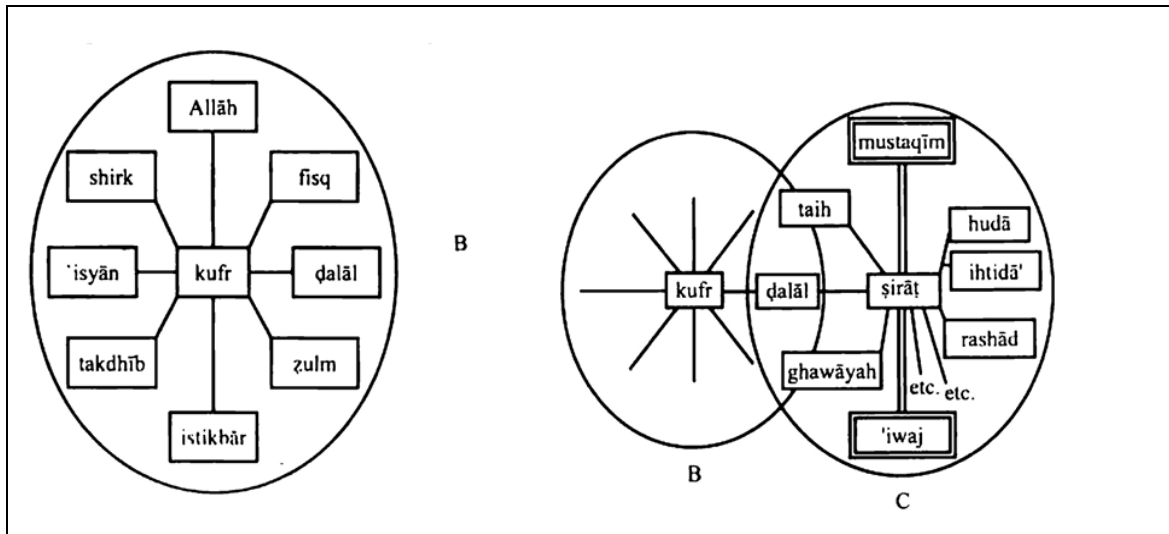


FIGURE 1. word-fields of كُفْر KUFUR (b) and صِرَاط SIRAT (c) that is created by Izutsu (2002)

As shown in Figure 1, word-field B on the left has كُفْر ‘Kufur’ (disbelief) as the focus-word (therefore serving as the concept being studied). Surrounding كُفْر ‘Kufur’ are the key-words الله ‘Allah’, فِئْسَق ‘fiṣq’ (going out of obedience), ضَلَال ‘dalāl’ (going astray), ظُلْم ‘zūlm’ (evil), اسْتِخْبَار ‘istikhbār’ (to act haughtily), تَكْذِيب ‘takdhīb’ (giving the lie to the revealed words) and عِصْيَان ‘isyān’ (disobedience). According to Izutsu, the negative elements of كُفْر ‘kufur’ (disbelief) such as اِيْمَان ‘Īmān’ (belief) and اِسْلَام ‘Islām’ (literally “the giving over of one’s self to God”) can be included in the word-field but for the purposes of demonstration, they are excluded from the diagram. He then added another word-field – ‘word-field C’ with the concept of SIRAT صِرَاط (Way) as the focus-word to demonstrate the complexity of using word-fields when a key-word (in this case ضَلَال ‘dalāl’ (going astray)) also belongs to different word-fields.

In his subsequent publication entitled *Ethico-religious Concepts in the Qur’an* (1966), Izutsu introduced seven strategies to determine the contextual meanings of the keyword once they are identified. The seven strategies are outlined and further explained as follows:

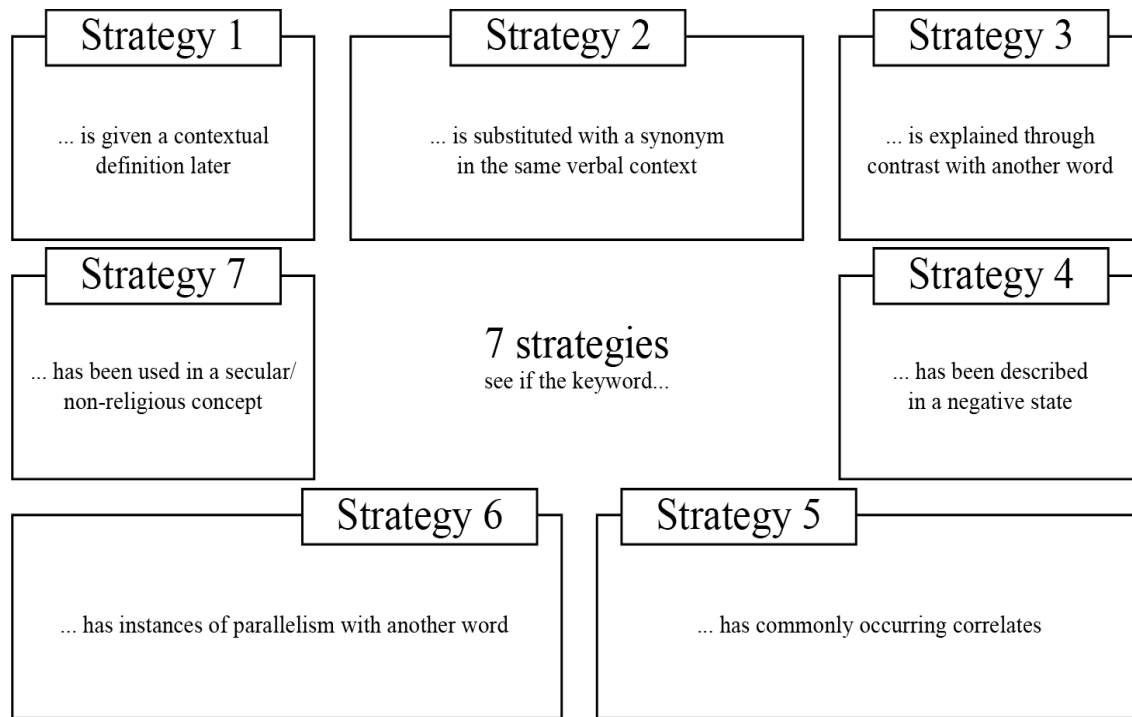


FIGURE 2. A visual representation of the summary of Izutsu’s seven strategies in determining the contextual meanings (Izutsu, 1966, p 37-41)

STRATEGY 1:

- (3) لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ...
Laysa al-birra an tuwallū wujūhakum qibala al-mashriqi wa-al-maghribi wa-lā kinna al-birra...

‘Righteousness is not in turning your faces towards the east or the west. Rather, the righteous’ (al-Baqarah 2:177); (All translations of the Qur’an will be from *The Clear Qur’an* (Khattab, 2015) unless stated otherwise)

Izutsu uses بَرٍّ ‘birr’ (righteousness) as the example here, in which بَرٍّ ‘birr’ (righteousness) is introduced at the beginning of the verse and is then given a contextual definition later in the verse. In some cases, the contextual definition can occur in the succeeding verses.

STRATEGY 2:

- (4) وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٥٠﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ...
Wa mā ’arsalnā fī qaryatīn min nabīyyīn ’illā ’akhadhnā bi-al-ba’sā’i wa-al-ḍarrā’i la’allahum yaḍḍarra’ūn. Thumma baddalnā makāna al-sayyi’ati al-hasanata...

‘Whenever We sent a prophet to a society, We afflicted its ‘disbelieving’ people with suffering and adversity, so perhaps they would be humbled. Then We changed their adversity to prosperity...’ (al-ʿAʿrāf 7:94-95)

Izutsu has highlighted that the two terms *بَأْسَاء* ‘*ba’sā*’ (distress) and *ضَرَّآء* ‘*darrā*’ (adversity) are substituted with *سَيِّئَة* ‘*sayyi’ah*’ (evil) in the subsequent verse; he states that the change had little to no impact to the meaning. However, it is important to note Izutsu did not refer to Qur’anic exegesis when giving his explanation.

STRATEGY 3:

In order to demonstrate the contrast between similar words, Izutsu has shown examples of two common similar terms that generally do not share the same antonyms. The terms are *خَيْر* ‘*khayr*’ and *حَسَنَة* ‘*hasanah*’, and according to Izutsu, they both generally mean good. However, these two terms have different antonyms which are *شَر* ‘*sharr*’ and *سَيِّئَة* ‘*sayyi’ah*’ respectively.

STRATEGY 4:

- (5) *إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُوا وَسَجَدُوا يُحْمَدُ رَبَّهُمْ وَهُمْ لَا يَسْتَكْبِرُونَ*
Inna-mā yu’minu bi-’āyātina alladhīna ‘idhā dhukkirū bi-hā kharrū sujjadan wa-sabbahū bi-ḥamdi rabbihim wa-hum lā yastakbirūn
‘The only true believers in Our revelation are those who—when it is recited to them fall into prostration and glorify the praises of their Lord and are not too proud.’ (al-Sajdah 32: 15)

Izutsu uses the term *اسْتَكْبَرَ* ‘*istakbara*’ (to act haughtily) to explain this strategy. The verse above describes the characteristics of a believer, and it ends in *وَهُمْ لَا يَسْتَكْبِرُونَ* ‘*wa-hum lā yastakbirūn*’ (and are not too proud). This suggests that *اسْتَكْبَرَ* ‘*istakbara*’ (to act haughtily) could be described as the opposite of what has been mentioned in verse 32:15, that is, *to not fall into prostration, and to not glorify the praises of their Lord*.

STRATEGY 5:

- (6) *وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ*
Wa man aẓlamu mimmani iftarā ʿala Allāhi al-kadhība wa-huwa yudʿā ʿila al ʿislāmi wa-Allāhu lā yahdī al-qawma al-ẓālimīn
‘Who does more wrong than the one who fabricates lies about Allah when invited to submit to Him? For Allah does not guide the wrongdoing people.’ (al-Sāf 61:7)

Izutsu highlights that the verb *اَفْتَرَى* 'iftara' (to invent) correlates a lot with the object *كَذِبَ* 'kadhib' (lie), and in some instances, these two terms are accompanied by the term *ظَلَمَ* 'zulm' (evil) or any of its derivatives. Because of this occurrence, he states that these three terms form a semantic field

STRATEGY 6:

- (7) *... وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ*
... wa man lam yahkum bi-mā 'anzala Allāhu fa-'ulā'ika humu al-kāfirūn
'...And those who do not judge by what Allah has revealed are truly the disbelievers' (al-Ma'idah 5: 44)
- (8) *... وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ*
... wa man lam yahkum bi-mā 'anzala Allāhu fa-'ulā'ika humu al-zālimūn
'...And those who do not judge by what Allah has revealed are truly the wrongdoers'. (al-Ma'idah 5: 45)
- (9) *... وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ*
... wa man lam yahkum bi-mā 'anzala Allāhu fa-'ulā'ika humu al-fāsiqūn
'...And those who do not judge by what Allah has revealed are truly the rebellious'. (al-Ma'idah 5: 47)

Izutsu mentions the three verses from al-Ma'idah have the element of parallelism, in which the verses end with the same phrases barring the final word, which are *كَافِرُونَ* 'kāfirūn' (disbeliever), *ظَالِمُونَ* 'zālimūn' (wrongdoer), and *فَاسِقُونَ* 'fāsiqūn' (grave sinner). Izutsu further adds that these three terms are semantically put on the same level with one another and occupies in the same semantic field.

STRATEGY 7:

- (10) *قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعَلَتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾*
Qāla 'alam nurabbika fī-nā walīdan wa-labitha fīnā min 'umrika sinīn. Wa-fa'alta fa'altaka allatī fa'alta wa-anta mina al-kāfirīn.
'Pharaoh protested, "Did we not raise you among us as a child, and you stayed several years of your life in our care? Then you did what you did, being utterly ungrateful!' (al-Shu'ara' 26: 18-19)

Izutsu's final strategy is to find the 'secular' or non-religious usage of the term in the Qur'an. The example given is كَافِرٌ 'kāfir' which usually means *disbeliever*. However, , كَافِرٌ 'kāfir' in the above verse means *ungrateful* since the verse is a retelling of what the Pharaoh had said to Musa *pbuh*. Izutsu adds that finding the secular usage can help construct the inner structure of كَافِرٌ 'kāfir'.

Izutsu then demonstrates the use of the strategies on the concept of كُفْرٌ KUFUR. He starts the study of the inner structure of the concept of كُفْرٌ KUFUR by using strategy 7 which is looking at its non-religious usage, *ungrateful*, as mentioned above. He then finds the verses that are related to ungrateful nature of man, which includes his forgetful nature during the time of ease.

(11) لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا ۗ فَسَوْفَ يَعْلَمُونَ

Li-yakfurū bi-mā 'ātaynāhum wa-li-yatamatta'ū fa-sawfa ya'lamūna

'So let them be ungrateful for all We have given them, and let them enjoy themselves for now! For they will soon know.' (al-'Ankabūt 29:66)

Using strategy 1 (i.e., the keyword being given a contextual definition later), Izutsu states that the majority of the usage of كُفْرٌ 'kufir' in the Qur'an means disbelief in Allah and the refusal of accepting one of the tenets of Islam and Iman. Using the same strategy, he also finds that كُفْرٌ 'kufir' can be equated with شِرْكٌ 'shirk' (polytheism).

(12) ... ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Thumma alladhīna kafarū bi-rabbihim ya'dilūna

'...Yet the disbelievers set up equals to their Lord 'in worship'.' (al-'An'ām 6:1)

Employing strategy 3 (i.e., explanation through contrast), Izutsu mentions that the concept of إِيْمَانٌ IMAN consists of the concept اهْتِدَاءٌ/هُدَى 'IHTIDĀ'/HUDĀ (rightly guided). Since إِيْمَانٌ IMAN is the opposite of كُفْرٌ KUFUR, he then deduces that ضَلَالَةٌ/ضَلَالٌ DALĀL/DALĀLAH (going astray) is one of the concepts of كُفْرٌ KUFUR since ضَلَالَةٌ/ضَلَالٌ ḌALAL/ḌALALAH is also the opposite of اهْتِدَاءٌ/هُدَى IHTIDĀ'/HUDĀ.

(13) أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ...

'ulā'ika alladhīna shtarawū al-dalālata bi-al-hudā...

'They are the ones who trade guidance for misguidance....' (al-Baqarah 2:170)

Izutsu then shows a number of correlates that appear in the verses alongside *kufr* (strategy 5). The first is the metaphorical descriptions of the heart of a disbeliever. Their hearts are likened to stone (14), being veiled (15), being sealed (16), having locks (17), and being covered with rust (18). As a result of having the above, *kufr* is further described as being deaf, dumb, and blind towards any call towards *iman* (19).

(14) فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً ..

Fa-bi-ma naqdihim mithaqahum lacannahum wa-jacalna qulubahum qasiyatan...

‘But for breaking their covenant We condemned them and hardened their hearts...’

(al-Ra^cd 5:13)

(15) وَإِذَا قُرَأَتْ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بَاطِنًا خَيْرًا حِجَابًا مَسْتُورًا

Wa-’idhā qara’ta al-qur’āna ja’alnā baynaka wa-bayna alladhīna lā yu’minūna bi-al-’ākhirati hijāban mastūran

‘When you ‘O Prophet’ recite the Quran, We put a hidden barrier between you and those who do not believe in the Hereafter.’ (al-’Isrā’ 17:45)

(16) خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ ...

Khatama Allāhu ‘alā qulūbihim...

‘Allah has sealed their hearts...’ (al-Baqarah 2:7)

(17) ... أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

...’Am ‘alā qulūbin ‘aqfāluhā

‘... Or are there locks upon their hearts?’ (Muḥammad 47:24)

(18) ... زَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

... Rāna ‘alā qulūbihim mā kānū yaksibūna

‘In fact, their hearts have been stained by all ‘the evil’ they used to commit!’ (al-Muṭaffifin 83:14)

(19) صُمُّ بِكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ

Ṣummun bukmun ‘umyun fa-hum lā yarji’ūna

‘They are ‘wilfully’ deaf, dumb, and blind, so they will never return ‘to the Right Path’’

(al-Baqarah 2:18)

Another set of correlates he found are the attitudes of the disbeliever: اسْتَكْبَرَ 'istakbara' (to be haughty) (20), اسْتَهْزَأَ 'istahza'a' (to mock, in this case, mock at revelation) (21), and جَدَلَ 'jadala' (to twist something tight and firm, in this case, vain arguing about God and revelation) (22).

(20) قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

Qāla alladhīna stakbarū 'innā bi-lladhī 'āmantum bi-hī kāfirūna
'The arrogant said, "We surely reject what you believe in."' (al-'A'rāf 7:76)

(21) ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا

Dhālika jazā'uhum jahannamu bi-mā kafarū wa-ttakhadhū 'āyātī wa-rusulī huzuwan

'That is their reward: Hell, for their disbelief and mockery of My signs and messengers.'
(al-Kahf 18:106)

(22) مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا ...

Mā yujādilu fī 'āyātī Allahi 'illā alladhīna kafarū...

'None disputes the signs of Allah except the disbelievers...' (Ghāfir 40:4)

Izutsu then identified the synonyms and related the concepts of كُفْرٌ KUFR using the same strategies. According to Izutsu (1966), "the picture [of the concept of كُفْرٌ KUFR] will not be complete, however, unless we consider analytically the other key-words that surround this major concept" (p. 156) The synonyms are فسق 'fisq', فجر 'fajr', ظلم 'zūlm', اعتداء 'i'tidā', and اسراف 'israf'. The detailed distinctions, however, will not be discussed in this article.

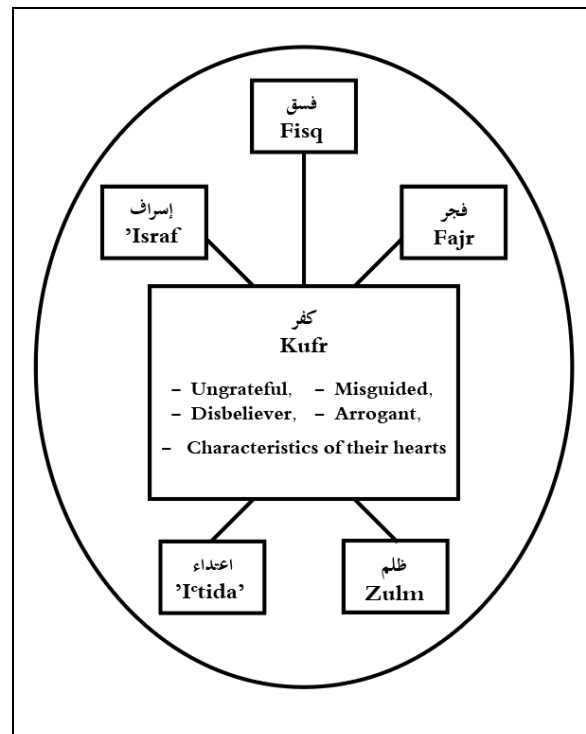


FIGURE 3. is a visual interpretation of Izutsu's word-field of the concept of كُفْر KUFUR

Izutsu's Approach to Semantic Analysis (IA) is widely accepted and many concepts in the Qur'an have been studied using this approach, such as الأخرّة 'al-ākhirah' (the hereafter) (El-Masri, 2020), شُكْر 'shukr' (gratitude) (Lumbard, 2020), trust (Eggen, 2011), jihad (Chisti, 2015), and ethics in sexual communication (Alimin et al., 2022). However, his approach, like any other approaches, has received many criticisms ranging from his approach in Islamic studies to his methodology. From a linguistic perspective, Izutsu has been found to have not referred to the hadith and/or Qur'anic exegesis in obtaining further clarification on the concepts studied despite the aim of his approach is to understand the Qur'anic worldview (Solihu, 2009; Darmawan et al., 2020). This poses a problem for non-Arabic speakers as Izutsu (1966) has mentioned that the Qur'anic translations are used for guidance only. In addition to this, according to El-Masri (2020), Izutsu has not studied the derivatives of the root words; instead, he only focuses on one form of word (for example, looking at the lexical item مَعْرُوف 'ma'arūf' instead of looking at all the derivatives from its root word عَرَفَ 'arafa'). In addition, Izutsu has not studied metaphorical expressions in the Qur'an despite them being one of the manifestations of concepts.

Abd al-Karim (2015/2017) also has a similar approach to Izutsu's in analysing Qur'anic concepts because he (the former) believes that "concepts are clarified through the study of words' lexical meanings" (p.13), which includes studying the relationships between individual terms in a single semantic field. Abd al-Karim uses a two-step approach to analyse Qur'anic concepts. He starts with (1) identifying the root and the derivations of the word being studied, which includes its synonyms, antonyms, and related terms, since, according to him, it is an important aspect in building a semantic field. This is then followed by (2) examining how the words are used from the

Qur’anic perspective using Qur’anic exegesis and Qur’anic dictionaries. Among the concepts studied by Abd al-Karim is *MA’RIFAH* مَعْرِفَةٌ (i.e., to know something that was preceded by ignorance; translation is from Abd al-Karim, 2015/2017). Abd al-Karim determines that there are 41 words related to the concept, which includes synonyms such as إِدْرَاكٌ ‘*idrāk*’ (catching up with something else, catches up with the idea) and دِرَايَةٌ ‘*dirāyah*’ (to know); antonyms such as نَكْرَةٌ ‘*nakirah*’ (to be ignorant of), and كُفْرٌ ‘*kufir*’ (to conceal); and related terms such as صِدْقٌ ‘*sidq*’ (truth), كَلَامٌ ‘*kalām*’ (speech) and عَقْلٌ ‘*aql*’ (reason).

USING CMT TO STUDY QUR’ANIC CONCEPTS

Lakoff and Johnson (1980) have introduced the Conceptual Metaphor Theory in which they suggest that metaphors are constantly present in our daily lives and it is not just a rhetorical device in literature (Kövecses 2017). According to Kövecses (2017): “A conceptual metaphor is understanding one domain of experience (that is typically abstract) in terms of another (that is typically concrete)” (p.13). Figure 3 illustrates the nature of conceptual metaphor and its relationship with metaphorical expressions:

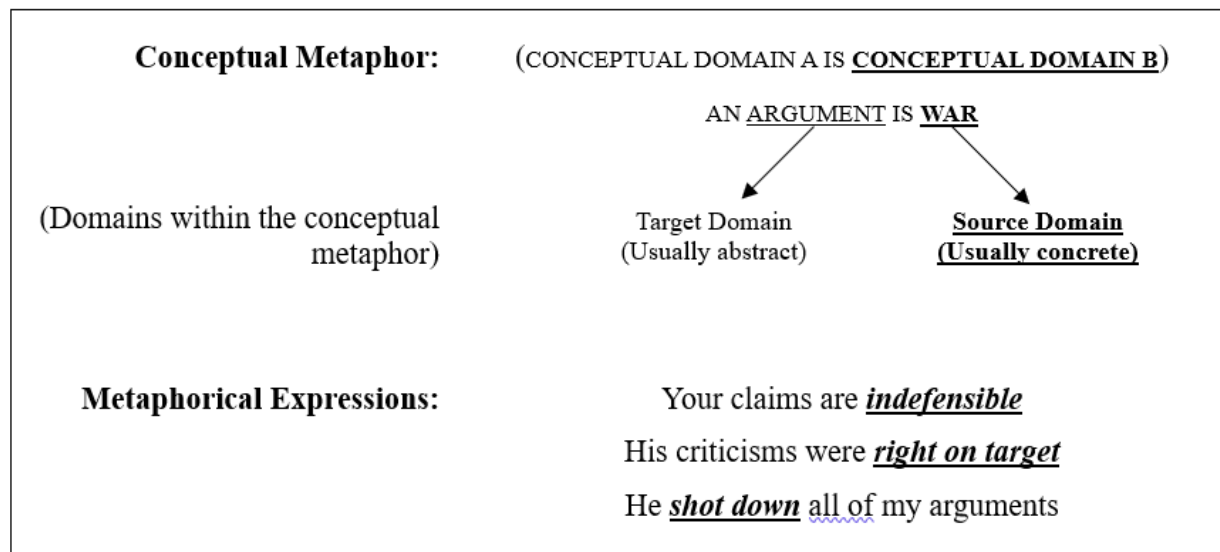


FIGURE 4. A visualisation of important concepts in CMT (Kövecses, 2010)

As shown in Figure 3, Kövecses (2010) has given the conceptual metaphor AN ARGUMENT IS WAR as an example. The conceptual metaphor consists of two conceptual domains. The first conceptual domain, WAR, is the source domain, and the second conceptual domain, ARGUMENT, is the target domain. The source domain (usually concrete) is used to understand the target domain (usually abstract). Since metaphorical expressions are words and expressions that are related to the source domain, expressions like *indefensible*, *right on target*, and *shot down*—although they are those that come from the WAR domain – can be used to express ARGUMENT. Hence, the conceptual metaphor AN ARGUMENT IS WAR is identified.

It is speculated that one of the functions of metaphors used in the Qur'an is to help human beings understand ideas or concepts that have no equivalence in the physical world and socio-cultural world (Bala, 2014). There are many studies that have used CMT to study the metaphors in the Qur'an. Among them are themes related to promotion of peace in the Qur'an (Abdelhamid, 2019), the concepts of REWARD, HUMILITY, HYPOCRISY, and ARROGANCE (Al-Ajmi, 2019), metaphors of light and darkness (Berrada, 2006), LIGHT as a source domain (Elamin & Alhazmi, 2021), LIFE IS WATER (Al-Khaldi, 2015), metaphorical illustration applied for hellfire in the Qur'an (Mehfooz et al, 2020), conceptual metaphors of حَرْب *HARB* (WAR) (Mirsepasi et al., 2021), death metaphor themes (Sardaraz & Ali, 2019), and ARGUMENT IS WAR (Sardaraz & Ali 2020). CMT has also been used to study metaphors and their translations such as the translation of orientational metaphors (Ahmad, 2022), the translation of emotional metaphors (Hammood & Khalid, 2019), the translation of قُوَّة *quwwah* (strength) and ضَعْف *daf* (weakness) (Mohamed, 2021), and the translation of the metaphors in Surah Āl-Imrān (Al-Shiekh, 2021).

Due to the Western propaganda that the Qur'an encourages violence against non-Muslims and biases against women (for example, Islamic State (IS) is the product of the Qur'anic teachings), Abdelhamid (2019) examines the metaphors that have the theme of promoting the formation of inner, domestic, and social peace in the Qur'an. He has used three steps to achieve this aim: "(1) collecting potentially metaphorical utterances, (2) identifying and categorizing these conceptual metaphors,... (3) contextualisation" (p. 45).

In order to collect the potential metaphorical utterances, Abdelhamid collected verses that contain direct and indirect teachings. For the direct teachings, he collected the verses that are initiated with a call upon the believers, '*yā ayyuha alladhīna āmanū*', and verses that have negative examples that the listener can obtain (an example he gave is the verse that warns those who break Allah's covenant). For the indirect teachings, the verses include historical accounts of past people (because believers are supposed to take the moral lessons from them) and the condemnation of evil and its consequences in this life and the hereafter (because it disturbs the social peace).

To identify and categorise the conceptual metaphors, Abdelhamid adapted Charteris-Black's (2004) three-step process of Conceptual Metaphor Analysis (CMA): identifying, interpreting, and explaining metaphors. In conducting the identification stage, he has used Metaphor Identification Procedure Vrije Universiteit (MIPVU) (Steen et al., 2010) to determine whether the chosen verse is metaphorical or not. However, he does not explain how the data was retrieved before undergoing MIPVU. The following are the steps used in conducting metaphor identification using a modified MIPVU, as cited from Abdelhamid (2019, p. 30):

1. Divide the text into lexical units
2. Mark the lexical unit as Metaphor-Related Words (MRW) if its contextual use may be explained via cross-domain mapping as different from its basic meaning
3. Mark a lexical unit (MRW, Direct) when mapping is instigated through analogy or similarity
4. Mark a lexical unit as (MRW, Implicit) in case of pronominal substitution, or ellipsis of certain lexical items as a form of co-ordination
5. Mark metaphor signals as (MFlag)
6. Use the same process from 2-5 on coined words

In conducting the interpreting stage, Abdelhamid has used Arabic dictionaries, Qur'anic exegesis, and parsing references. As for the explaining stage, Abdelhamid explains the metaphors based on CMT and the categorisation of metaphors (structural, ontological, and orientational), while taking note of culture and metonymy whenever necessary.

(23) ... وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ...

Wa-aqimi al-ṣalāh 'Inna al-ṣalāta tanhā 'ani al-faḥshā'i wa-al-munkar...

'...and establish prayer. Indeed, genuine prayer should deter one from indecency and wickedness ...' (al-ʿAnkabūt 29:45)

According to Abdelhamid (2019), *tanhā* 'تَنْهَى' carries the metaphorical concept of PRAYER IS A MENTOR. The author deems this word to be metaphorical because it is a transitive verb with a missing object, and *الصَّلَاةُ* 'al-ṣalāh' (prayer) is the verb's subject. He adds that the act of deterring someone could be conceptualised as a mentor who guides believers, and discourages them from doing evil. In short, PRAYER IS A MENTOR is a conceptual metaphor that is present in the Qur'an, and forms as a proof that the Qur'an promotes peace.

Sardaraz and Ali (2019) also had a similar approach to Abdelhamid. They suggest a model that can give a "comprehensive interpretation of metaphors in religious language" (p. 221) with special reference to death metaphors in the Qur'an using the following steps:

1. Collecting Qur'anic verses on the basis of thematic analysis (Attride-Stirling, 2001) by using key-words and phrases related to death;
2. Identifying metaphors using MIPVU (Steen et al., 2010) and Arabic dictionaries;
3. Abstracting conceptual metaphor themes based on CMT (Lakoff & Johnson, 1980a, 1980b);
4. Categorising conceptual metaphor themes on the basis of source domains (Kövecses, 2002); and
5. Analysing conceptual metaphor themes; through Lexical Concept Cognitive Model Theory (LCCM) in order to determine the functions of linguistic and conceptual knowledge in metaphor interpretation;

One example of a conceptual metaphor they extracted from verse 36:52 is RESURRECTION FROM DEATH IS AWAKENING. For the purpose of demonstration, only steps 1-4 are taken into consideration since LCCM is not relevant to the current study.

(24) ... مَنْ بَعَثْنَا مِنْ مَرْقَدِنَا ...

...Man ba'athanā min marqadinā...

'...Who has raised us up from our place of rest?...' (Yasin 36:52)

One of the key-words related to death that Sardaraz and Ali have determined is *بَعَثَ* 'ba'atha' (raise/resurrection). After using MIPVU to determine if the verse is metaphorical, they identified the lexical item *مَرْقَدِنَا* 'marqadina' (our beds) as being metaphorically used. This is

because there is a clash between the target domains RESURRECTION FROM DEATH and the source domains AWAKENING. Hence, they concluded that the verse does not mean the act of awakening from the bed, but instead, the act of being resurrected from the graves.

A COMPREHENSIVE APPROACH IN QUR'ANIC CONCEPT STUDIES

From the brief discussion of the two frameworks, namely IA and CMT on Qur'anic concept studied, it is apparent that conducting research that combines the two in studying a concept in the Qur'an is possible. Combining the two frameworks is important because as mentioned earlier, there are two ways in understanding concepts; first, by understanding the semantic relationships, and second, by understanding the metaphors used. In other words, concepts require the understanding of the literal and figurative language used.

Hence, this article aims to demonstrate how the concept of حُبُّ HUBB (LOVE) can be studied through its manifestations in the Qur'an. As mentioned earlier, Qur'anic concepts can be manifested in different forms using different lexical item, both literally and figuratively (Izutsu, 1966). This paper proposes the use of both Izutsu's approach and CMT to accommodate both literal and figurative manifestations of the concept of حُبُّ HUBB (LOVE). They, however, will be modified according to the needs of this paper. A verse segment from the Qur'an is selected to demonstrate the process of identifying first, the literal lexical items for the concept of حُبُّ HUBB (LOVE), and second, the figurative lexical items of the concept of حُبُّ HUBB (LOVE).

To identify the literal lexical items for the concept of حُبُّ HUBB (LOVE), Izutsu's approach to semantic analysis can be used. To do this, the root word for حُبُّ 'hubb', its derivatives, and their basic meanings must first be identified to ensure the rules of the Arabic language are followed, following Abd Al-Karim (2015 & 2017). Once this is done, the synonyms, antonyms, and related words, as well as their root words, their derivatives, and their basic meanings must also be identified; this will then be checked by inter-raters who are experts in the Arabic language. Once all the lexical items related to حُبُّ 'hubb' are identified, the verses that contain the lexical items can then be searched in the Quranic Corpus website (<http://corpus.quran.com/>) in order to identify the collocations related to it. Finally, the contextual analysis will be conducted using Izutsu's seven strategies and referring to exegesis.

To identify the figurative lexical items of the concept of حُبُّ HUBB (LOVE), all lexical items related to relationships (relationship with God, relationship with other people, and relationship with the surrounding environment) that are mentioned in the Qur'an must be identified first on the basis of thematic analysis (Ryan & Bernard, 2003); this, again, will then have to be checked by experts, as inter-raters. Only then, the verses containing the lexical items on human relationship can be identified by searching in the Quranic Corpus website. Then, using MIPVU, the lexical items in the verses must be individually analysed in order to determine whether the verse is metaphorical in nature or not. The verses that are metaphorical will then be referred to exegesis for further explanations. The Qur'anic exegesis is used in the identification of both the literal and

figurative lexical items to ensure that the Qur'anic message is preserved and to avoid misconceptions due to the researchers' own biases and misunderstandings.

From there, both the literal and figurative lexical items that are identified and explained can then be constructed into the semantic field of the concept of حُبُّ HUBB (LOVE) in the Qur'an.

Figure 5 is the flow chart of the steps proposed to comprehensively study the concept of حُبُّ HUBB (LOVE) in the Qur'an.

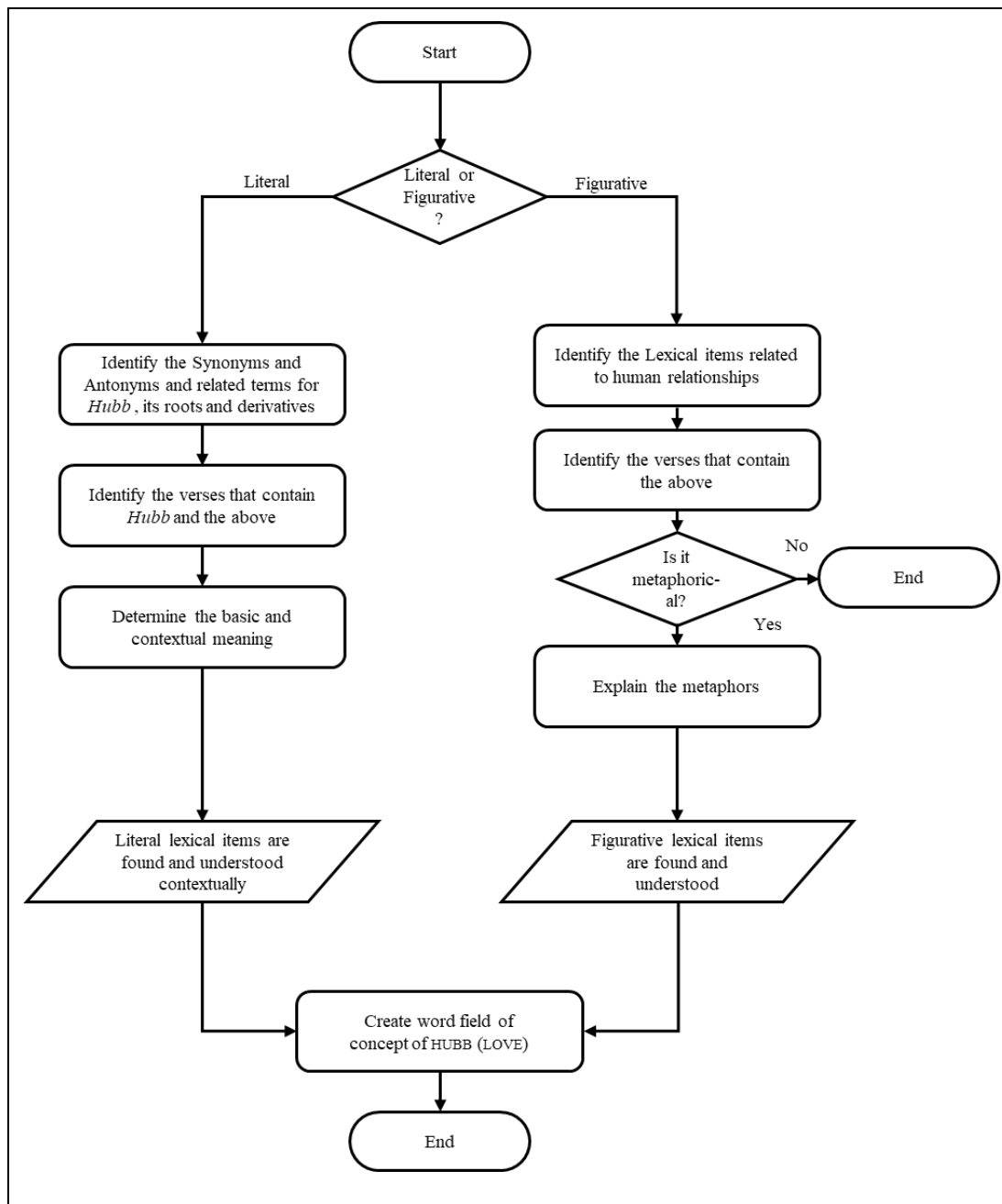


FIGURE 5. The proposed comprehensive steps in identifying the concept of حُبُّ HUBB (LOVE) in the Qur'an

The verse below demonstrates how the literal and figurative lexical items can be identified and explained:

(25) وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْبَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ...

Wa-khfi q̣ la-humā janāha al-dhulli mina al-rahmati...

‘And be humble with them out of mercy.’ (al-‘Isrā’ 17: 23-24)

The verse segment above fulfils the criteria for both literal and figurative lexical items. The lexical item الرِّحْمَةُ ‘*al-rahmah*’ (mercy) is one of the related terms for the word حُبّ ‘*hubb*’ (Chittick, 2014) By deploying IA for the literal perspective, the lexical item الرِّحْمَةُ ‘*al-rahmah*’ is used here in the context of how one should treat their parents when the latter reach old age. Ibnu Kathir’s exegesis (2000) mentions the context is to be humble to one’s own parents and this should be reflected in one’s actions. And for further confirmation, Allah has commanded to honour our parents in the previous verse.

Looking from a figurative perspective, the verse before it has the lexical item related to human relationships, الوَالِدَيْنِ ‘*al-wālidayn*’ which means *both parents*. Because of this, the entire context related to الوَالِدَيْنِ ‘*al-wālidayn*’ should then be analysed in order to determine whether there is a lexical item that is used metaphorically. The lexical item جَنَاحَ ‘*janāha*’ is used in Table 1 to demonstrate how the lexical item can be analysed:

TABLE 1. The analysis of جَنَاحَ ‘*janāha*’ using MIPVU approach

Lexical item	‘ <i>janāha</i> ’
Literal meaning	wing
Contextual meaning	وصيغ التَّعْيِيرِ عَنِ التَّوَاضُّعِ بِصُورِهِ فِي هَيْئَةِ تَذَلُّلِ الطَّائِرِ عِنْدَمَا يَغْتَرِيهِ خَوْفٌ مِنْ طَائِرٍ أَشَدَّ مِنْهُ إِذْ يَخْفِضُ جَنَاحَهُ مُتَذَلِّلًا (Ibn °Ashūr, 2001.) the manner that humility should be expressed towards their parents, like a bird lowering its wings in fear when it meets another stronger bird (translation by author)
Contrast between literal and contextual meaning	Yes

The analysis above suggests that جَنَاحَ ‘*janāha*’ is a figurative lexical item as its basic meaning carries the meaning of *wing*. However, contextually, the lexical item means how one should express humility in front of their parents (Ibn °Ashur, 2001). Hence, this is why the translation of verse (24) does not reflect the meaning of wing; in fact, in certain translations such as *The Holy Qur’an: Text, Translation and Commentary* (Ali, 1989), the wing is directly stated, “And, out of kindness, lower them the wing of humility”. Interestingly, Izutsu (1966) has recognised the usage of جَنَاحَ ‘*janāha*’ in this verse as metaphorical; however, he does not elaborate on this argument further.

A wing is “one of the movable feathered or membranous paired appendages by means of which a bird, bat, or insect is able to fly” (Merriam-Webster). It is an important structure of birds that allow birds to fly high or low. In this case, the verse exhibits the conceptual metaphor HUMILITY IS DOWN, where in this case, the “bird’s wings” are used to represent the child. During the presence of his/her parents, the child needs to lower him/herself like the act of flying to a lower level using the wings.

CONCLUSION

Past studies have been conducted to understand concepts that are directly mentioned the Qur’an. These studies either (1) analyse the literal manifestations of the concepts by looking at their semantic relationships, (2) or analyse the figurative manifestations of the concepts by looking at the conceptual metaphors deployed in the Qur’an. However, to the knowledge of the researchers, a study that examines both the literal and figurative manifestations of the concept simultaneously has yet to be done. Studying both forms of manifestations is important in order to have a comprehensive understanding of the concepts. However, a study on the hadith should be included in order to get the full picture of a concept since, as mentioned earlier, a Muslim should refer to both the Qur’an and Hadith. This, however, is not illustrated in this article. It is hoped that further improvements can be made in the future by those interested in the study of Islamic concepts.

This conceptual paper has illustrated how the concept of حُبُّ HUBB (LOVE) could be understood by analysing its manifestations in the Qur’an. It is expected that this conceptual paper can act as a guide for future studies of Qur’anic concepts, and can help individuals to understand what love truly means in accordance with the Qur’an’s teachings.

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