

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 Arabic language to mankind. Ideally, everyone should understand the message of the Qur'an, specifically for Muslims. However, not all Muslims can fully understand this divine revelation because Arabic language is not their mother tongue. Therefore, to facilitate non-native Arabs to understand the Qur'an, a lot of efforts have been taken, including translating Qur'anic Arabic to the target language. However, relying solely on the translation of the Qur'an to understand the words of The Creator appears to be inadequate since the manifestation of concepts has often been found to be lost in translation. Hence efforts have been made to understand the Qur'anic concepts, such as the Izutsu's approach (IA) and the Conceptual Metaphor theory (CMT). However, there is a lack of studies that show the connection between the two despite having the same objectives, which is understanding concepts. In addition, previous research using either one of the approaches, sometimes lack dependency on the exegesis (*tafsirs*) of the Qur'an, making it less comprehensive. Thus, this conceptual paper proposes to unite the existing approaches in understanding the Qur'anic concepts to achieve a comprehensive approach in understanding the concepts mentioned in the Qur'an. This paper demonstrates the stages that can be taken in understanding the concept of حُبُّ *HUBB* (LOVE) through its manifestations in the Qur'an.

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

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INTRODUCTION

Concept is a linguo-philosophical unit that defines and groups a given word's 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). LOVE, KNOWLEDGE, POWER, and TIME are examples of concepts. Concepts can be studied linguistically, psychologically, philosophically, or epistemologically (Abd al-Karim, 2015/2017).

There are two ways to understand concepts. 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). The concept of IMAN (BELIEF), for example, is built upon the semantic relationships between the words *Allah*, *Islam*, شُكْرُ *shukr* (thankfulness), كُفْرُ *kufir* (ingratitude), etc. (Izutsu, 1964). The second is by analysing the metaphors that are commonly used to express concepts (Salehuddin, 2018). Expressions like "Your claims are *indefensible*." and "I *demolished* his argument.", for example, are metaphorical in nature. While the two expressions do not have the lexical item *argument* in them, it can be understood that they both carry the concept of argument through the words *indefensible* and *demolished*.

The concept of LOVE should be possessed and understood by all Muslims particularly, as well as all of mankind. This is because the Qur'an is revealed for all of humanity regardless of their religion as stated in al-Zumar 39:41: "Surely We have revealed to you the Book O Prophet with the truth for humanity." (The Clear Quran). 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):

(1) لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى 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.)

According to Al-Uthaymeen (n.d./2016), the hadith means "...what you love for yourself such that you are happy with what makes them happy; and whatever displeases them borders [sic] you. You interact with them the way you love that they interact with you; and this aspect is extensive".

The Prophet *pbuh* has been reported to say, "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." (Muwatta, Book 46, Hadith 1626). Love should be practiced not just all Muslims but all of humanity, and how this should be done is clearly highlighted in the Qur'an and Hadith. This paper however, focuses on the concept of LOVE that is mentioned in the Qur'an.

The Qur'an is revealed in Arabic. Arabic is a foreign language for most parts of the world, including Malaysia, and as a result of this, most people have to rely on the translations of the Qur'an to understand its messages. However, relying on translations alone to understand the Qur'an is not sufficient enough in aiding the readers to understand the Qur'an due to the fact that

mistranslations occur due to misconception, misreference, homonymy confusion, and inflection confusion. (Al-Badrany, 2023). In addition, sufficient explanations are sometimes not given to some concepts.

An example of mistranslation that has caused misunderstanding is as follows:

(2) ... فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ ...

Fa-‘izū-hunna wa-hjurū-hunna fī al-madāji‘i wa-ḍribū-hunna

‘... admonish them and banish them to beds apart, and scourge them’ (al-Nisā’ 4:34).
Translation from The Meaning of the Glorious Koran (Pickthall, n.d.).

According to Qorchi (2017) who conducted the study on the English mistranslation of ‘*daraba*’ in verse 4:34. *ضَرَبَ* ‘*Daraba*’ in the Qur’an has a lot of meanings, most of them are used figuratively.

Depending on the verse, its meaning ranges from *travel, strike, beat, give examples, seal, explain, separate* etc. and the way to differentiate the meanings is to look at the context of the verse. Her findings show that most translations use the meaning *hit* as the meaning for ‘*daraba*’ in 4:34; which is not consistent with the context of the entire verse (i.e., beating wives is a huge jump from the first two steps ie *عِظُوهُنَّ* ‘*izū-hunna*’ (advising them) and *وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ* ‘*wa-hjurū-hunna fī al-madāji‘i*’ (and separate them from the beds), considering the beginning of the verse starts of with “Men are caretakers” according to the translation provided by the Clear Quran (Khattab, 2015):

“Men stand caretakers of women since Allah has made some of them excel the others, and because they have spent of their wealth., So, the righteous women are obedient, guarding in absence with the protection given by Allah. As for women whose disobedience you fear, convince them, and leave them apart in beds, and beat them. Then, if they obey you, do not seek a way against them. Surely, Allah is the Highest, the Greatest.”

Qorchi (2017) also added that beating wives goes against what the Prophet *pbuh* has commanded in both his Hadith and in his final sermon, and also against the fact he was sent to fix the *Jahiliyyah* behaviour of mistreating women. In conclusion, mistranslation of a word with multiple meanings in Arabic can cause the readers to misunderstand what the Qur’an has commanded.

The following is an example of sufficient explanations are sometimes not given to some concepts (translation of the Qur’an will be from The Clear Qur’an (Khattab, 2015) unless stated otherwise, this point onwards):

(3) ... وَيُقِيمُونَ الصَّلَاةَ ...

Wa-yuqīmūna al-ṣalāta

‘...establish prayer...’ (al-Baqarah 2:3)

According to Abdelhamid (2019), يُقِيمُونَ ‘*yuqīmūna*’ carries a metaphorical concept of PRAYER IS A BUILDING. It is the present tense of the verb أَقَامَ ‘*aqama*’ which means ‘*to build*’. He suggests that the combination of ‘*prayer*’ and ‘*to build*’ is metaphorical, and states “that prayer is not only a physical performance, but a structure one persists in building at five intervals a day” (p. 69) A non-arabic speaker may not know the justification behind the choice of word يُقِيمُونَ ‘*yuqīmūna*’ in the verse if they do not rely on Qur’anic exegesis (exegesis: an explanation or critical interpretation of a text (Merriam-Webster, n.d.)). This is because, some concepts are manifested as metaphors; the translations of these expressions may not always reflect the metaphorical nature of the verse.

Mistranslations and insufficient information provided by the translation often result in readers, who are non-Arabic speakers, misunderstanding the verses and missing the subtle messages that are mentioned in the Qur’an. The same could be said to the concept of LOVE in the Qur’an. The misunderstandings of the concept have led to domestic violence, where some use verse 4:34 as their justification to ill-treat their wives (Hamid, 2015), and some use a verse in the Qur’an to justify their acceptance of lesbian, gay, bisexual, and transgender (LGBT) lifestyle. According to Sukmanila (2019), some people justify Islam accepts LGBT because there are no Qur’anic verses that explicitly states LGBT is forbidden and misattributing al-’Isra’ 17:84: ‘*Everyone acts in their own way*’. As a result, Islam can be misunderstood by everyone.

While the ideal is for all Muslims to understand and possess love while adhering to the Qur’anic teachings, unfortunately due to the nature of translations, misconceptions of the concept of LOVE are bound to happen. 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

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 their context 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. Izutsu then determines the basic and contextual meanings of the keywords, and he 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 using his approach, taken from Izutsu (2002, pg 24, 26).

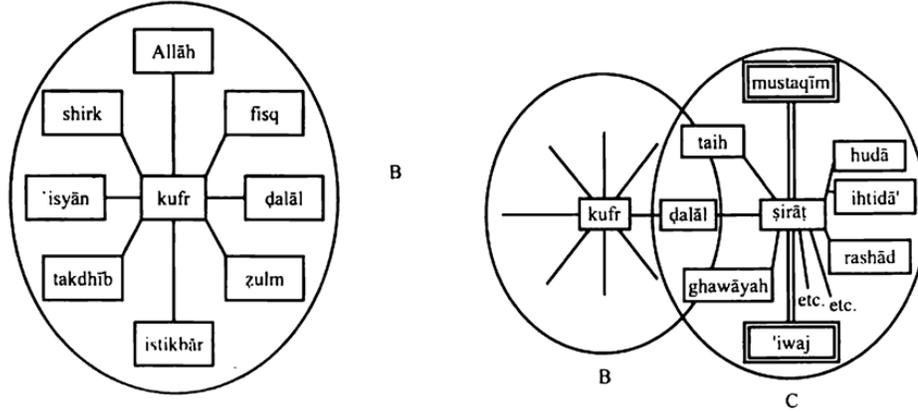


FIGURE 1. Word-fields of كُفْر KUFRA (B) and صِرَاط SIRAT (C) that is created by Izutsu

As shown in Figure 1, word-field B on the left has كُفْر ‘Kufri’ (disbelief) as the focus-word (therefore serving as the concept being studied). Surrounding كُفْر ‘Kufri’ are the key-words اللّٰه ‘Allah’, فسق ‘fisq’ (going out of disobedience), ضَلَال ‘dalāl’ (going astray), ظلم ‘zūlm’ (evil), استكبار ‘istikbār’ (to act haughtily), تكذيب ‘takdhīb’ (giving the lie to the revealed words) and عَصْيَان ‘isyān’ (disobedience). According to Izutsu, the negative elements of كُفْر ‘kufri’ (disbelief) such as اِيْمَان ‘Imān’ (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 has introduced seven strategies to determine the contextual meanings of the keyword once they are identified. The seven strategies are outlined as follows:

1. See if the keyword is later explained within the same verse or in the next verse;
2. See if the keyword is substituted with a synonym in the same verbal context;
3. See if the keyword is explained through contrast. (Izutsu gives خَيْر ‘khayr’ and حَسَنَةٌ ‘hasanah’ as examples of words that carry the meaning of goodness but they have different antonyms, i.e., شَرّ ‘sharr’ and سَيِّئَةٌ ‘sayyi’ah’ respectively);

4. See if the key-word has been described in its negative state; (Izutsu gives the key-word *استَكْبَر* ‘*istakbara*’ (to act haughtily) following the word *لَا* ‘*lā*’ (not). The words preceding the phrase describes those who are not arrogant. The following verse demonstrates a clear example:

(4) *إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ 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)

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). So, *استَكْبَر* ‘*istakbara*’ (to act haughtily) could be described as the opposite of what has been mentioned in verse 32:15.)

5. See if the keyword has commonly occurring correlates (Izutsu notes the noun *كَذِب* ‘*kadhib*’ (a lie) usually appears alongside the verb *افْتَر* ‘*iftara*’ (to forge) and noun *ظَالِم* ‘*ẓālim*’ (wrong-doer));
6. See if the keyword has instances of parallelism (Izutsu gives an example from al-‘Ankabūt 29: 47 & 49 where the two verses end in *كَافِر* ‘*kāfir*’ (disbeliever) and *ظَالِم* ‘*ẓālim*’ (wrong-doer) and the construction of the end of the verses are the same);
7. See if the keyword has been used in non-religious concept (Izutsu gives the term ‘*kāfirūn*’ in al-Shu‘arā’ 26:19 where *كَافِرُونَ* ‘*kāfirūn*’ means ungrateful, rather than the usual *disbeliever* meaning because the verse is retelling the Pharaoh’s words towards Prophet Musa *pbuh*)

Izutsu then demonstrated the use of the strategies on the concept of *كُفْر* KUFR. He started the study of the inner structure of the concept of *كُفْر* KUFR 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.

(5) *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, the keyword being explained later in the verse or in the verse after, 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).

(6) ... ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Thumma alladhīna kafarū bi-rabbihim yaʿdilūna

‘...Yet the disbelievers set up equals to their Lord ‘in worship’.’(al-ʿAnʿām 6:1)

Employing strategy 3, 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 KUFR, he then deduces that ضَلَالٌ/ضَلَالَةٌ DALĀL/DALĀLAH (going astray) is one of the concepts of كُفْرٌ KUFR since ضَلَالٌ/ضَلَالَةٌ DALĀL/DALĀLAH is also the opposite of اهْتِدَاءٌ/هُدَى IHTIDĀ’/HUDĀ.

(7) أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَى...

ʿulāʿika 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 كُفْرٌ ‘kufir’. The first of them being the metaphorical descriptions of the heart of a disbeliever. Their hearts are likened to stone (8), being veiled (9), being sealed (10), having locks (11), and being covered with rust (12). As a result of having the above, the كُفْرٌ ‘kufir’ are further described as being deaf, dumb and blind towards any call towards iman (13).

(8) 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-Raʿd 5:13)

(9) وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا

Wa-ʿidhā qaraʿta al-qurʿāna jaʿalnā baynaka wa-bayna alladhīna lā yuʿminūna bi-al-ʿākhirati 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)

(10) خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ...

Khatama Allāhu ‘alā qulūbihim...

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

(11) ... أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

...‘Am ‘alā qulūbin ‘aqfāluhā

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

(12) ... رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

... Rana ‘alā qulūbihim mā kānū yaksibūna

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

(13) صُمُّ بُكْمٌ عُمْيٌ 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) (14), اسْتَهْزَأَ ‘istahza’a’ (to mock, in this case, mock at revelation) (15), and جَدَلَ ‘jadala’ (to twist something tight and firm, in this case, vain arguing about God and revelation) (16).

(14) قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنُمْ بِهِ كَفِرُونَ

Qāla alladhīna stakbarū ‘innā bi-lldhī ‘āmantum bi-hī kāfirūna

‘The arrogant said, “We surely reject what you believe in.”’ (al-‘A‘rāf 7:76)

(15) ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا ءَايَاتِي وَرُسُلِي هُزُؤًا

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)

are used for guidance only. In addition to this, according to El-Masri (2020) Izutsu has not studied the derivatives of the rootwords; instead, he only focuses on one form of word (example, looking at the lexical item *مَعْرُوف* ‘*ma‘rūf*’ instead of looking at all the derivatives from its rootword *عَرَفَ* ‘*arafa*’); in addition, he has not studied metaphorical expressions 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 believed 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. He 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 and antonyms, 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 is *MA’RIFAH*, and he determines there are 41 words related to the concept.

USING CMT TO STUDY QUR’ANIC CONCEPTS

One of the linguistic approaches in understanding metaphors is by using Contextual Metaphor Theory (CMT). 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:

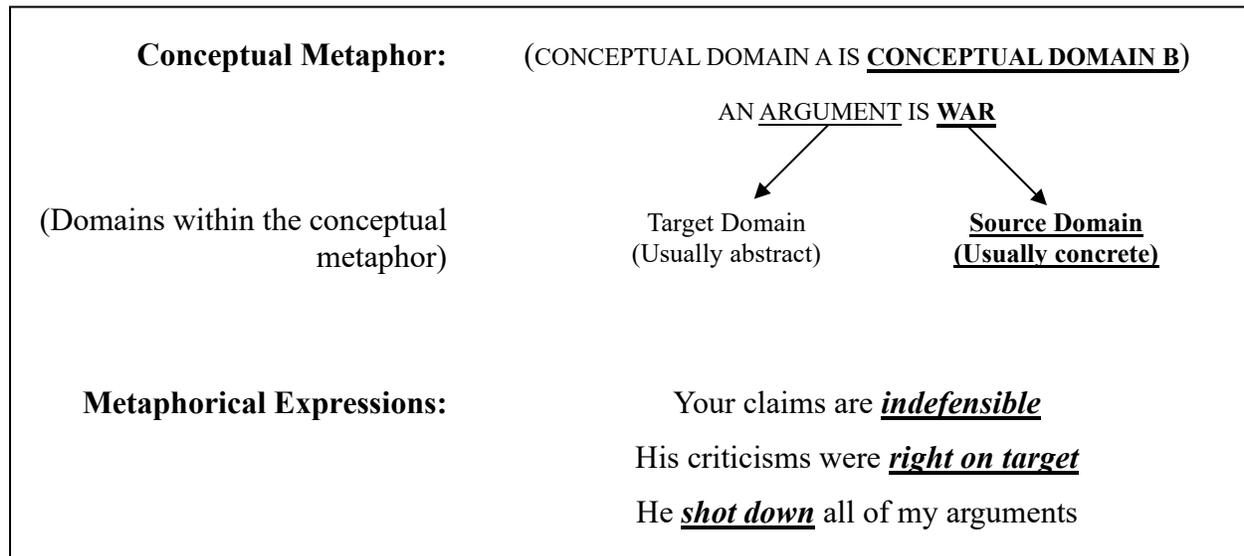


FIGURE 3 – A visualisation of important concepts in CMT (Kövecses, 2010)

As shown in Figure 3, Kövecses (2010) has given the conceptual metaphor AN ARGUMENT IS WAR as an example; it consists of two conceptual domains. The first conceptual domain, WAR, being the source domain, and the second conceptual domain, ARGUMENT, being 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 are 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 حَرْبٌ *HARB* (WAR) (Mirsepasi et al., 2021), death metaphor themes (Sardaraz & Ali, 2019), and ARGUMENT IS WAR (Sardaraz & Ali 2020). CMT is also used to study conceptual metaphors and their translations such as translation of orientational metaphors (Ahmad, 2022), translation of emotional metaphors (Hammood & Khalid, 2019), translation of قُوَّةٌ *quwwah* (strength) and ضَعْفٌ *da'f* (weakness) (Mohamed, 2021) and translation of metaphors in Surah Āl-Imrān (Al-Shiekh, 2021).

Due to the Western allegations that the Qur'an encourages violence against non-Muslims and biases against women, Abdelhamid (2019) has conducted a study to highlight the conceptual metaphors related to the promotion of peace in the Qur'an. He chose to examine metaphors that have the theme of promoting the formation of inner, domestic, and social peace. He uses 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, ‘*ya ayyuha alladhina amanu*’, 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 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 used Metaphor Identification Procedure Vrije Universiteit (MIPVU) (Pragglejaz, 2007) 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. Metaphor signals are marked as (MFlag)
6. Coined words are subjected to the same process from 2-5

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

Example of a conceptual metaphor from Abdelhamid (2019) has been demonstrated in example (2) in this paper.

Sardaraz and Ali (2019) also had a similar approach to Abdelhamid. Their aim for the paper is to 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. The steps are as follows:

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 (Pragglejaz, 2007) 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)
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.

(17) ...مَنْ بَعَثْنَا مِنْ مَرَاقِدِنَا...

...*Man ba^cathanā 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 has determined is بَعَثَ ‘*ba^catha*’ (raise/resurrection). After using MIPVU to determine if the verse is metaphorical, they identified the lexical item مَرَاقِدِنَا ‘*marqadina*’ (our beds) as metaphorically used. This is because there is a clash between the target domains RESURRECTION FROM DEATH and 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 ON 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 there is a dearth of research combining the two in studying a concept in the Qur'an. 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.

The current paper proposes how the concept of حُبّ HUBB (LOVE) can be studied through its manifestations in the Qur'an. Qur'anic concepts can be manifested in different forms using different lexical item, both literally and figuratively (Izutsu, 1966), and the concept of حُبّ HUBB is no different, and will be demonstrated in this paper. This paper proposes two approaches to accommodate both literal and figurative manifestations of concept of حُبّ HUBB (LOVE): Izutsu's approach and CMT, and they 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 حُبّ HUBB (LOVE), and second, the figurative lexical items of the concept of حُبّ HUBB (LOVE).

To identify the literal lexical items for the concept of حُبّ HUBB (LOVE), Izutsu's approach in semantic analysis can be used. To do this, the root word for حُبّ '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). When this is done, the synonyms and antonyms, as well as their root words, their derivatives, and their basic meanings must also be identified, which will then be checked by inter-raters (experts in the Arabic language). Once all the lexical items related to حُبّ '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 as well as referring to exegesis.

To identify the figurative lexical items of the concept of حُبّ HUBB (LOVE), all lexical items related to human relationships that are mentioned in the Qur'an must be identified first on the basis of thematic analysis (Ryan & Bernard, 2003), which will then be checked by an inter-rater. Then, the verses containing the lexical items on human relationship are 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 function of referring to Qur'anic exegesis in both the identification of literal and figurative lexical items is 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 حُبّ HUBB (LOVE) in the Qur'an. The figure below is the flow chart of the steps proposed to study the concept of حُبّ HUBB (LOVE) in the Qur'an comprehensively.

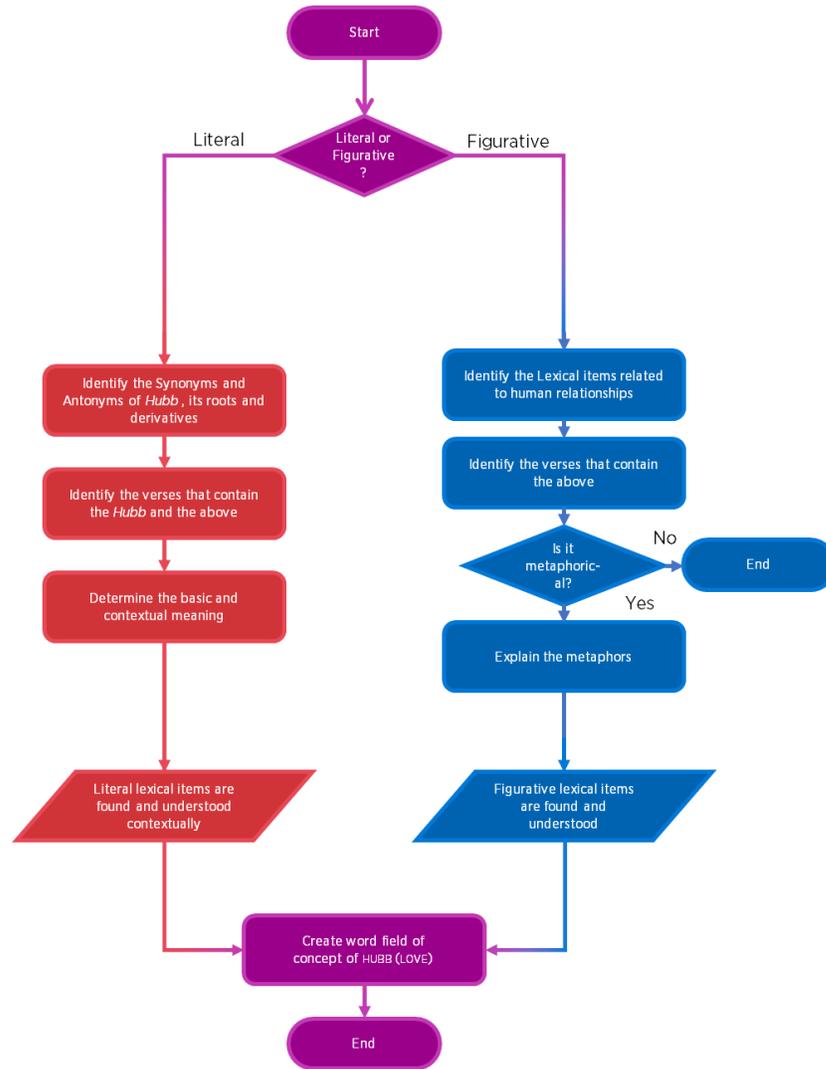


FIGURE 4: The proposed comprehensive steps in identifying the concept of حُبّ HUBB (LOVE) in the Qur'an

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

(18) وَأُخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ...

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

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

The verse segment above fulfils the criteria for both literal and figurative lexical items. The lexical item الرحمة ‘*al-rahmah*’ (mercy) is one of the synonyms for the word حُب ‘*hubb*’ (Chittick, 2014)

By deploying IA for the literal perspective, the lexical item الرحمة ‘*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 (n.d.) 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, الوالدين ‘*al-wālidayn*’ which means *both parents*. Because of this, the entire context related to الوالدين ‘*al-wālidayn*’ should then be analysed in order to determine whether there is a lexical item that is used metaphorically. The lexical item جَنَاح ‘*janāha*’ is used in the following table to demonstrate how the lexical item can be analysed:

Lexical item	‘ <i>janāha</i> ’
Literal meaning	wing
Contextual meaning	وَصِيغَ التَّعْبِيرِ عَنِ التَّوَاضُّعِ بِتَصْوِيرِهِ فِي هَيْئَةِ تَذَلُّلِ الطَّائِرِ عِنْدَمَا يَعْتَرِيهِ خَوْفٌ مِنْ طَائِرٍ أَشَدَّ مِنْهُ إِذْ يُخْفِضُ جَنَاحَهُ مُتَذَلِّلًا (’Ibn °Ashūr, n.d.) 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 جَنَاح ‘*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, n.d.). Hence, this is why the translation of verse (4) does not reflect the meaning of wing; in fact, in certain translations, the wing is directly stated, “*And, out of kindness, lower them the wing of humility*” (The Holy Qur’an: Text, Translation

and Commentary). Interestingly, Izutsu recognises the usage of ‘جَنَاحُ’ *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, n.d.). 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

In conclusion, there are past studies that have been conducted in understanding concepts directly from the Qur’an, since translations are not sufficient enough to fully understand a Qur’anic concept. The study on the concepts in the Qur’an are either: (1) analysing the concept’s literal manifestations by looking at its semantic relationships, (2) or analysing the concept’s figurative manifestations by looking at the conceptual metaphors deployed in the Qur’an. However, there has yet a study that examines at both literal and figurative manifestations of the concept simultaneously, and it is important for both manifestations to be studied in order to have a comprehensive understanding of the concept.

This conceptual paper outlined how the concept of حُبُّ *HUBB* (LOVE) could be understood by analysing its manifestations. It is proposed that both literal and figurative manifestations of the concept of حُبُّ *HUBB* (LOVE) are to be studied simultaneously by combining two approaches. The first approach is Izutsu’s Approach to semantic analysis (IA) that looks at the literal manifestations of the concept including the semantic relationships. The second approach is Conceptual Metaphor Theory (CMT) that looks at the figurative manifestations of concept. From there, a word-field will be constructed that illustrates and explains the literal and figurative manifestations of the concept of حُبُّ *HUBB* (LOVE). It is expected that this conceptual paper will act as a guide for future studies of Qur’anic concepts, as well as helping humankind understand the what love truly means in accordance with the Qur’an’s teachings.

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