



Linguistic Research in the Holy Quran.
Vol. 9, No. 2, 2020
Research Paper

Directional Metaphors of the Word “Qurb” (Nearness to Allah) in the Holy Quran

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Abstract

Metaphor, as a part of humans’ verbal communication, is naturally used in the language of religion. Directional metaphors are formed based on the main directions as the original domain and are related to the concepts that indicate the direction and spatial location. Directional metaphors allocate spatial meanings to concepts and thus convey meaning based on humans’ sensory and cultural experiences. The present article employs a descriptive-analytical method to investigate the linguistic aspects of the directional metaphor of the word “qurb” (nearness to Allah) in the Quran, and makes this metaphysical concept understandable in the human mind through referring to its empirical and physical backgrounds. Spatial or local directions, as well as geometric illustrations, create a new understanding for humans. Although the Quran has used several words and phrases to convey the meaning in the application of the directional metaphors, the present study examines the directional metaphors of the word “qurb” (nearness to Allah). In the end, it is concluded that the directional metaphors used for this word are behind and in front, up and down, center and margin, as well as inside and outside.

Keywords: Holy Quran, Directional metaphors, Word “Qurb, Nearness.

1. Statement of the problem

The use of metaphor is not restricted to rhetorical poetry and literature, and its scope is not limited to literary figures of speech. On the contrary, metaphor is a part of humans’ verbal communication. Metaphor is extensively used in conversations and this use of metaphor is getting more apparent by examining its cognitive semantics.

Directional metaphors are defined as a type of conceptual metaphors. Lakoff and Johnson (1980) introduced conceptual metaphors and studied metaphors as an important topic in cognitive semantics. They listed the conceptual

metaphors in three categories according to the characteristics of their original domain: structural metaphors, directional metaphors, and ontological metaphors (Afrashi, 2016, p. 72).

Conceptual metaphors are mental structures that do not have a linguistic representation. Instead, they appear in culture, art, customs, and symbols (Kövecses, 2010, p. 63). Contemporary theory of metaphor emphasizes that many abstract concepts have a metaphorical structure, and in many cases, these metaphors may not be represented at the language level. In any case, metaphors dominate the concepts and are a bridge to the understanding of abstract concepts



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<http://dx.doi.org/10.22108/nrgs.2021.127510.1628>

in their cognitive sense. This theory also claims that metaphors are universal and the reason for this universal commonality is the common physical experiences of all human beings (Kurd Zaferan Lu Cambozia, Hajian, 2010, Vol. 9, P. 117).

When Arabs want to use meaning, they are very careful to choose the correct word (Ibn Jenni Al-Musali, n.d, vol. 3, p. 104).

"Qurb" in its conventional application has brought real meaning to the mind and has been a spatial and temporal phenomenon. However, in the Quranic system, in addition to these sensory cases, mental cases have been added to Quran and its semantic scope has been expanded, and finally this word, along with the name "Allah", reveals a new meaning (nearness to Allah). The word "qurb" and its derivatives have been used 96 times in 92 verses of the Quran (Abdolbaqi, 1985, P. 540). The word "qurb" in its sensory and physical sense has been used for spatial nearness (5 verses)¹ and temporal nearness (24 verses)². It has also been used in its non-sensory and non-religious sense in cases such as relative and kinship relationship (22 verses)³, humans' intellectual and practical relatives, such as the relatives of a king who are considered important by the king (2 verses)⁴, the conceptual nearness of one category with other categories (nearness through observance) (8 verses)⁵, as well as the

prohibition of action in repetitive expressions such as "La taqrabu / La taqraba / La taqrahona"(9 verses)⁶. In this research, the directional metaphor of the word "qurb" (nearness to Allah) in the language of the Quran is studied in the context of the cognitive approach of contemporary metaphor theory. The main research question considers what the directional metaphors that can be deduced from the word "qurb" in the Quran are and how Quran can adapt the supernatural and metaphysical concepts to the everyday directional experiences of the humans' lives. Another question is whether directional metaphors for expressing abstract and super material concepts of "Qurb" have an effective presence and have a positive function in the process of recognizing this category. This research has answered the proposed questions.

In reviewing the research background, it should be acknowledged that the study of metaphor with the approach of Lakoff and Johnson (1980) in The Holy Quran is a recent issue and provides the way for more extensive research. In the field of studying metaphorical concepts and especially directional metaphors in the Quran and based on the theory of conceptual metaphors, the following researches can be mentioned:

The study of metaphor has been started from the time of Avida (2006) who answered this question in three different English translations that whether the use of metaphor has been included in these translations or not. The article entitled "Directional Metaphors of the Quran with a Cognitive Approach" by Alieh Kurd Zaferan Lu Cambozia and Khadijeh Hajian (2010) examined the directional metaphors in the Quran and provided the Quranic examples for each of the titles. These examples included directional letters and particles in the verses or phrases that form the concept of direction. The article entitled "Directional Metaphors of the Quran with a Cognitive Approach" by Azita Afrashi and Fatemeh Yeganeh provides the Quranic examples based on each of the particles of directional metaphors and is more accurate

¹ . 12:60, 9: 28, 13: 31, 50: 41, 51: 27: "and he laid it before them saying, 'Will you not eat?'"

² . 7:185, 21:1, 54:1, 4:77, 4:77, 11:64, 11:81, 63:10, 14:44, 42:17, 61:13, 33:63, 48:18, 48:27, 59:15, 70:7, 78:40, 21:109, 72:25, 9:42, 17:51, 21:97, 2:214.

³ . 6:152, 4:7, 90:15, 26:214, 4:135, 2:215, 2:180, 4:33, 59:7, 35:18, 30:38, 24:22, 17:26, 16:90, 8:41, 9:113, 5:106, 4:36, 4:8, 42:23, 2:177, 2:83:"And when We took compact with the Children of Israel: 'You shall not serve any save God; and to be good to parents, and the near kinsman, and to orphans, and to the needy; and speak good to men, and perform the prayer, and pay the alms.' Then you turned away, all but a few of you, swerving aside."

⁴ . 7:114, 26:42: "He said, 'Yes indeed; and you shall then be among the near-stationed.'"

⁵ . 2:237, 3:67, 4:11, 18:81, 5:8, 22:13, 18:24, 5:82: "and thou wilt surely find the nearest of them in love to the believers are those who say 'We are Christians.'"

⁶ . 2:187, 7:19, 4:43, 6:151, 6:152, 17:32, 17:34, 2:35, 2:222: "and do not approach them till they are clean."

compared to similar research studies. The article "Study of directional metaphors of the word Hivah in the Quran, based on the theory of conceptual metaphors" by Hossein Zakai, Moradbaqerzadeh, and Leila Ardabili (2019), has tried to show the effectiveness of new metaphorical theories in analyzing the language of the Quran. For this purpose, a receivable directional metaphor of the word Hiva in the Quran has been identified and presented. The article "Pointing to the distance as a tool of prestige in the Quran and the way translators deal with it" is the work of Hassan Meghayasi and Mehdi Moghadasinia (2014), in which they examine verses with the help of conceptual and cognitive metaphors in which pronouns and adjectives are used as a means to maintain prestige and this issue is explained based on a directional metaphor. In this regard, the attitude of translators to this category has been evaluated. Also, Hejazi (2016) in the article "Conceptual metaphors of the verse of light" concluded that Quranic metaphors are not limited to a specific language, society, and time but are transcendental and superhuman. Hosseini and Ghaemi (2017) in the article "Conceptual metaphors of mercy in the Holy Quran" have presented complex concepts of unseen affairs and abstractions in simple human language. One of the highlights of the present study is the focus on the dimensions of the use of directional metaphors of the word "Qurb", which will be examined in the context of the new metaphorical perspective. Due to the wide range of analyzes and examples in the Quran, this study feels a need for more in-depth research. Also, the article "Separation or connection between human and God, the semantics of "Qurb" in the Holy Quran" (2020) has been published by the authors of the present study. In this article, the nominal and current forms of derivatives (proximity) in the Quran are examined by constructivist semantics, and the semantic components of the relationship between God and human are analyzed. The results of the article have been compared with the view of the pre-Islamic Arabs in the category of Qurb to God. Although the above article and the present research both deal with the issue of

Qurb and the introduction of verses in both articles has been inevitable, it should be acknowledged that the present research has been presented in the cognitive semantics framework and the discussion of directional metaphors. Practically, the content and the results presented are different from each other. The distinction of the present study is the focus on the dimensions of the use of directional metaphors of the word "qurb", which can be examined for diversity and plurality.

2. Theoretical Concepts

A. Directional Metaphors:

The word metaphor is derived from the Greek word *metaphora* and includes a specific group of linguistic processes in which aspects of one object are attributed to another one and the second object is spoken of as if it were the first object (Hawkes, 2001, p. 11).

Literally, "metaphor" means to borrow something (Hemyari, 1999, vol.7, p. 484), and in rhetoric, it means the use of a word in its non-real meaning for the sake of interest, connection, and similarity that exists between the real meaning and the virtual meaning. However, in this case, it must have a counterpart that prevents the will of the true meaning (Hashemi, 2009, vol. 2, p.139).

Lakoff and Johnson have studied metaphor from a cognitive point of view and believe that metaphor forms the structure of our perceptions and findings. Cognitively, metaphor causes one experimental domain called the original domain to be adapted to another domain called the destination domain. This is referred to as "mapping". In this way, it is possible to think about the destination domain with the experience gained from the original domain to reason about it, and finally to act on it. In this view, metaphor is an integral part of human perception, and people use metaphor to transfer a system of thought from one element to another (Lakoff, 1993, p. 1980).

Directional metaphors are accompanied by concepts that indicate directions and spatial positions such as up and down, inside and outside, behind and in front, depth and surface, as well as center and margin. Directional

metaphors are also called schema metaphors (Kövecses, 2010, p. 40).

For example, in the expressions "he raised his head from happiness" or "he lowered his head from shame", raise and lower are metaphors of happiness and shame, respectively. This usage can be seen in the language of the Quran and the word "Qurb". These phrases have used metaphorical applications in explaining super material concepts in their physical and credit functions in the Quran and in the text of the verses that refer to the relationship between human and God and they have formed metaphysical issues in the human mind based on the category of sensorium that exists in the essence of metaphors.

B. Qurb:

The first semantic aspect of "qurb" is the pelvis because the pelvis is close to the flank and the plural form of the word "qurb", "aqrab" also denotes the flank (Azodi, 2008, vol. 3, p. 1041; Ibn Seyyedah, 1387 BC, vol. 2, p. 399; Hosseini Zabidi, n.d, vol. 12, p. 306).

The second aspect of this meaning in the view of lexicographers is the movement of animals at night to reach the water. They are about a day and a night away from reaching the water so they hurry to reach the water sooner (Ibn Seyyedah, 1387 BC, vol. 6, p. 389; Hosseini Zabidi, n.d, vol. 12, p. 306; Ibn Manzour, 1414 BC, vol. 1, p. 667).

"Qurban" is essentially the action noun of "qurb yaqrabu" (Mohammad Ibn Mokarram, 1414 BC, vol. 1, p.665; Qorashi, 1992, vol. 5, p. 296), meaning nearness, and it is any good deed by which a person gets closer to God (Qorashi, 1992, vol. 5, p. 296).

Therefore, "qurban" and the like is a means of approaching God (Ibn Duraid, n.d, vol. 1, p. 623).

It is stated in the hadith that "the prayer is the sacrifice of every pious person (Koleini, 1986, vol. 3, p. 265).

This is because with prayer, we get closer to God (Mohammad Ibn Mokarram, 1414 BC, vol. 1, p. 664-665; Ibn Duraid, n.d, vol. 1, p. 624; Toreihi, 1996, vol. 2, p. 142).

"Qurba" has three semantic aspects: nearness and closeness (Ibn Fares, 1983, vol.2 p.

81). Nearness in lineage and kinship (Ibn Seyyedah, 1387 BC, vol. 6, p. 388) and the third is that the title of some readers has been "qurba" (Hosseini Zabidi, n.d, vol. 12, p. 308). Therefore, the word "qurb" is used in the sense of anti-dimension and distance (Farahidi, 1989, vol. 5, p. 153; Jouhary, 1987, vol. 1, p. 199; Ibn Ibad, 1993, vol. 5, p. 404; Azodi, 2008, vol. 3, p. 1041; Ragheb Isfahani, 1991, p. 663; Mostafavi, 1981, vol. 9, p. 226). Therefore, the word "qurb" in the Quran in its physical and sensory and credit applications sense refers to spatial or temporal nearness and has been used in its abstract applications such as kinship nearness and observance nearness. This word in its trustful and spiritual dimension can be analyzed and presented in two ways with semantic development in the Holy Quran:

God's evolutionary nearness to human in its general sense refers to God's nearness to all beings, including human, and its components include God's scientific and custodial encirclement. God's evolutionary Qurb to human in its general sense refers to God's nearness to all beings, including human, and its components include God's scientific and custodial encirclement in a way that causes acceptance of the problem and speed in the obedience of the servants. It can be seen in the verses that say: "And when My servants question thee concerning Me, I am near to answer the call of the caller when he calls to Me; so let them respond to Me, and let them believe in Me."(2:186)⁷ and "(And We are nearer him than you, but you do not see Us)"(56:85)⁸ and "We indeed created man, and We know what his soul whispers within him, and We are nearer to him than the jugular vein."(50:16).⁹ God's scientific and custodial encirclement causes His circumambieny on everything from the material particles of the universe to the whole universe,

⁷ «وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ».

⁸ «وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ لَكِن لَّا تُبْصِرُونَ».

⁹ «وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ».

حَبْلِ الْوَرِيدِ».

including man, as well as on every immaterial matter such as human's imagination and inner intentions. Therefore, any ignorance and unknowing of the various dimensions of human existence and his needs are excluded from God. In the verse (Al-Baqarah: 186)¹⁰, he says that God is the owner of human and he is close to him in his power (Ibn Masada Majashi, 1411 AH, vol.2, p. 552).

The word "Qarrib" is a weight for a similar adjective and indicates the meaning of qurb approval (Safi, 1418 AH, vol. 2, p. 376). Because a similar adjective indicates the proof of occurrence and realization of an adjective and its permanence. This attribute of closeness in the relationship between man and God is outside the empirical sense and physical distance and it is explained in cases such as knowledge and infinite encirclement of God (Ref: Tabatabai, 1417 AH, vol. 2, p. 45; Mostafavi, 2001, vol. 2, p. 398). Other commentators also view the concept of Qurb as a metaphor. They used the companion word "obedience" instead of explaining the Qurb adjective, which is one of the results and effects of Qurb, and defined Qurb in this word (Ibn Abbas, n.d, p. 32; Tabarsi, 1993, vol. 2, p. 215).

Also in the verse (Qaf: 16)¹¹, God is introduced as the closest thing to man so that the ultimate knowledge, domination, and his power are announced to human beings. Because human can only explore what is close to him and search for it and be curious about it or dominate it.

The second type of "qurb" mentioned in the Quran is qurb with dignity. It can be seen in the verses that say: "It is not your wealth nor your children that shall bring you nigh in nearness to Us, except for him who believes, and does righteousness; those -- there awaits them the double recompense for that they did, and they shall be in the lofty chambers in

security."(34:37)¹² and "Belongs not sincere religion to God? And those who take protectors, apart from Him -- 'We only serve them that they may bring us nigh in nearness to God' -- surely God shall judge between them touching that whereon they are at variance. Surely God guides not him who is a liar, unthankful."(39:3)¹³ and "We called to him from the right side Of the Mount, and We brought him near in communion"(19:52)¹⁴ and "No indeed; do thou not obey him, and bow thyself, and draw nigh."(96:19)¹⁵ which refers to the spiritual status of man. Qurb with dignity is a complementary and gradual process in realizing the spiritual talent of human beings in reaching perfection and is achieved by adopting and resorting to items such as faith, righteous deeds, and sincere worship of the deity. This Qurb is achieved through the hierarchically and the growth and development of human spiritual capacity. This Qurb is achieved through the hierarchy and the growth and development of human spiritual capacity.

To make these metaphysical concepts understandable, the Quran also uses a word that implies nearness in terms of its sensory and empirical basis and is one of the dimensions of directional metaphors. In addition, this word has been used in other applications of directional metaphor and has been effective in conveying sensory or metaphysical meanings.

3. Directional Metaphors in the Holy Quran

In directional metaphors, general conceptual systems are organized according to other concepts. Directional metaphors are not conventional or arbitrary, but they are formed based on humans' physical and cultural

١٢. «وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ».

١٣. «أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ».

١٤. «وَ نَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا».

١٥. «كَأَلَّا لَا تَطْعَمُهُ وَاسْجُدْ وَاقْتَرِبْ».

١٠. «وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ».

١١. «وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعَلَمُ مَا تُوَسَّوْسُ بِهِ نَفْسُهُ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ».

experiences. Metaphors relate concepts in a way by giving them a spatial form in reciprocal directions. The task of these kinds of metaphors is, above all, to establish coherence in our conceptual system (Lakoff, 1993, p. 99). Directional metaphors make the concepts understandable through mental imagery. In the following, directional metaphors in the Quran will be examined by providing examples of the word "qurb".

3-1. Behind and Front

In the directional metaphors of "behind and front", the subject in mind evokes a concept or phenomenon in front or behind. For example, when I look back, nostalgia pervades me, or when I think of tomorrow, I see the light of hope. In these examples, looking to the past and thinking about tomorrow is a metaphor that evokes the concept of time in the form of place (back or front) in the mind.

According to Lakoff and Johnson (Lakoff, 1993, p. 99) directional contradictions exist physically and objectively in nature. However, some of them work differently in different cultures. For example, in the Quranic culture, the "past time" is in front of us and is expressed by the metaphor "in front" and in another culture, it is behind us, as said in the verses: "And We sent, following in their footsteps, Jesus son of Mary, confirming the Torah before him and We gave to him the Gospel, wherein is guidance and light, and confirming the Torah before it, as a guidance and an admonition unto the godfearing."(5:46).¹⁶ The above phrase is a metaphor for irony and the purpose of bringing this interpretation was to understand that Jesus Ibn Maryam (AS) followed the same path as the prophets before him and that phrase was through the call to monotheism and submission to God Almighty (Tabatabai, 1417 AH, vol. 5, p. 555) In the following verses, the word "Khalf" means behind: "So today We shall deliver thee with thy body, that thou may be a sign to those after thee. Surely many men are heedless of Our

signs."(10:92)¹⁷. In this verse, the body of Pharaoh is introduced as a sign and an example for the people after him, who enter this world.

In the application of nearness in the context of directional metaphors, it should be said that from the verses that are reminiscent of directional metaphors of behind and in front, the following can be mentioned: "And We said, 'Adam, dwell thou, and thy wife, in the Garden, and eat thereof easefully where you desire; but draw not nigh this tree, lest you be evildoers"(2:35)¹⁸ meaning that the assumed tree in the heaven was in front of them, but they were forbidden from approaching to eat. Therefore, approaching the tree has been warned, and turning one's back to the tree and not eating it has been considered observance to God's command (Alusi, 1415 AH, vol. 1, p. 236). This concept and the image it forms in the mind is compatible with the intrinsic meaning of the word "qurb", which implies nearness. Moreover, the image that is formed in the mind is a human being and a tree whose experience has been possible for human beings. With this visual background, the Quran also refers to approaching and moving forward or turning back and moving backward in abstract applications. For example, God often refers to the Day of Judgement (resurrection) and approaching its occurrence. In these verses, which use different derivatives of the word "qurb" according to the verse, the time of the Day of Judgment (resurrection) is a fact ahead and what has happened in the past is behind. God warns humans with the use of the directional metaphor of the resurrection ahead. For example, he says: "and nigh has drawn the true promise, and behold, the eyes of the unbelievers staring: 'Alas for us! We were heedless of this; 'nay, we were

¹⁷ . «فَالْيَوْمَ نُنَجِّبِكَ بِيَدِنَا لِنَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لِعَافِلُونَ».

¹⁸ . «وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ».

¹⁶ . «وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ».

evildoers”(21:97)¹⁹. In this verse, the promise of the divine truth, which is the occurrence of resurrection (Tabarsi, 1993, vol. 7, p. 102), is like a forthcoming phenomenon that human gets closer and closer to it during his life and behind him, there are actions that he brings to the Day of Judgment. Therefore, this neglect of the phenomenon ahead and regret in the deeds behind are hard and disappointing for the disbelievers. This verse is one of the best examples in explaining directional metaphors back and forth. Furthermore, the verse: “The Hour has drawn nigh: the moon is split”(54:1)²⁰ refers to the nearness of the Day of Judgment. The word "Qurb" in the following verses refers to the imminence of an event or phenomenon, but it has been used to create a sense of warning.

In the verse: “And listen thou for the day when the caller shall call from a near place”(50:41)²¹. Warning of the Day of Judgment refers to the fact that this call surrounds the creatures as if it was issued from a place very close to each of them (Tabatabai, 1417 AH, vol. 18, p. 361). This truth is waiting for the man to reach it and face it.

Also the verse “O my people, this is the She-camel of God, to be a sign for you. Leave her that she may eat in God’s earth, and touch her not with evil, lest you be seized by a nigh chastisement”(11:64)²² refers to the nearness of the torment ahead and mentions that the divine torment is for Thamud tribe. The nearness of the torment means that if the camel of Hazrat Saleh is harmed by you, such a torment will fall on you that there will be no opportunity for compensation (Zamakhshari, 1986, vol. 2, p. 408). In this verse, the torment is immediately placed in front of disobeying God’s command about the camel. Also, the verses that refer to the

time of death and its nearness in the Quran, in fact, consider death as a phenomenon ahead and life as a category behind which will reach the point of death in the horizontal path of life. For example, in the verse “And warn mankind of the day when the chastisement comes on them, And those who did evil shall say, ‘Our Lord, defer us to a near term, and we will answer Thy call, and follow the Messengers, but did you not swear aforetime there should be no removing for you?’”(14:44)²³, the oppressors say that God grant us a short period and increase our life a little until we compensate for the past (Tabatabai, 1417 AH, vol. 12, p. 82). The resurrection is assumed as a phenomenon that is preceded by the occurrence of death in a linear path in front of the human, and the nearness of both is certain, because the human is constantly moving along this linear path and has no escape from facing death and resurrection after that, and this obligation is a warning to human and his deeds.

The human mind also has the idea that in warfare, each side of the conflict is waiting for victory or defeat after the war. In this way, the victorious side of the war is waiting for a forthcoming phenomenon which is victory in the war. God says in the Quran:

“And other things you love, help from God and a nigh victory. Give thou good tidings to the believers!”(61:13)²⁴. According to the interpretations, the human soul typically tends to be in a hurry and therefore encourages him to hurry in jihad and faith to achieve near victory (Andalusi, 1420 AH, vol. 10, p. 168). According to the verse, jihad and divine victory are located along a line that leads man on a path forward to imminent victory or helps in hard times and difficulties that promises to Muslims:

“Or did you suppose you should enter Paradise without there had come upon you the like of those who passed away before you? They were afflicted by misery and hardship and were

19. «وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرَ الَّذِينَ كَفَرُوا أَيُّبَ لَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ»

20. «وَ اقْتَرَبَتِ السَّاعَةُ».

21. «وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ».

22. «وَ يَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَ لَا تَمْسُوهَا

بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ»

23. «وَ أَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى

أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتِكَ وَ تَتَّبِعِ الرَّسُولَ أَوْ لَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُمْ مِّنْ زَوَالٍ».

24. «وَ أُخْرَى تَحِبُّونَهَا نُصْرٌ مِّنَ اللَّهِ وَ فَتْحٌ قَرِيبٌ وَ بَشِّرِ الْمُؤْمِنِينَ».

so convulsed, that the Messenger and those who believed with him said, ‘When comes God’s help?’ Ah, but surely God’s help is nigh.”(2:214)²⁵. In this verse, he points out that to be victorious and successful and to achieve the blessings of Paradise, they must deal with difficulties and make a sacrifice. As if God's help will be after enduring hardships and problems. Therefore, we can say that in the Quran, categories such as the occurrence of resurrection, death, and divine punishment, as well as the promise of victory and divine victory are temporal categories that are forthcoming according to humans’ mental experience. The events that took place before them include actions that they take towards that conventional category and time. The different derivatives of the word “qurb” in the Holy Quran will carry the role of this metaphor in the mind of the audience.

In the verses that refer to sacrifice before God, the word “qurb” is used for offering the sacrifice to God. It is as if when a person presents a gift to someone, he gives it to that person and puts it in front of him. As God uses this concept in the story of Prophet Ibrahim (PBUH) and his encounter with the angels who have met him in the form of humans and guests:

“and he laid it before them saying, ‘Will you not eat?’”(51:27)²⁶ God, with this mental background that exists in the human’s behavioral experience, has associated the offering of the sacrifice with bringing forward and offering. This meaning in the offering to the gods has existed since the history of mankind. This ritual and religious tradition dates back to the time of Prophet Adam (PBUH) and includes various types in its historical course. In fact, sacrifice is the expanded form of offering and bringing forward. Because in sacrifice, a gift is offered and brought forward to someone. Examples of this meaning have been used in the

²⁵. «أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْمِ الْبِائِسَاءِ وَالضَّرَّاءِ وَ زُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَ الَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ».

²⁶. «فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ».

Old Testament. (book of Leviticus:1:2-3; Numbers 31:50)

The meaning of offering and bringing forward has been used in the same sense in the history of Semitic languages (Gesenius, 1939, p. 898; Klein, 1987, p. 591; Olmo Lete & Sanmartin, 2003, p. 708; Jastrow, 1903, vol. 2, pp. 1410-1411; Brun, 2002, pp. 612-614; Payne-Smith, 1903, vol. 2, p. 517; Costaz, 2002, p. 329; Hoftijzer & Jongeling, 1995, p. 1031; Drower & Macuch, 1998, pp. 409, 415; Beeston, 1982, p. 106; Biella, 1982, p. 466.). In the Quran, offering a sacrifice means bringing forward and offering it to God with the mental image that God is in front of him. God says in Surah Maidah: “And recite thou to them the story of the two sons of Adam truthfully, when they offered a sacrifice, and it was accepted of one of them, and not accepted of the other. ‘I will surely slay thee,’ said one. ‘God accepts only of the godfearing,’ said the other.”(5:27)²⁷ Sacrifice (the name of the tool and not in the literal sense) is a tool for Qurb (Ibn Duraid, n.d, vol. 1, p. 623). In this story, Prophet Adam’s sons offered a sacrifice to God, and one of these sacrifices was admitted and the offer was accepted. The first image that the verse brings to mind is the offering of a sacrifice to achieve Qurb of God, which has maintained its place in the historical meaning of this issue. Thus, the word “qurb” in this verse had a directional metaphorical application, although its audience was not a physical and spatial phenomenon, yet with the help of mental mapping, the human was able to imagine this offering in his mind for a metaphysical category.

3-2. Up and Down

The second category of directional metaphors refers to metaphors that indicate up and down directions. For example, in everyday usage, phrases such as "raise your head and do not be embarrassed" or "he lowered his head down because he was sad" are used. These directional metaphors, which have been harmonized with body language, have placed concepts such as

²⁷. «وَ اتْلُ عَلَيْهِمْ نَبَأَ إِبْنَىٰ ءَادَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَ لَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ لَأَفْتِنَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ».

pride and embarrassment at up and down directions. Such directional metaphors are also mentioned in the Quran. Exemplary opinion in the verse "It is We Who have sent down the Remembrance"(15:9)²⁸, refers to the Quran which is revealed from above and descends on human. Or in the verse "To Him, good words go up, and the righteous deed, He uplifts it" (35:10)²⁹, a good word is like a pure phenomenon that moves towards its place which is pure and above. Or in the verse "and He made the word of the unbelievers the lowest, and God's word is the uppermost"(9:40)³⁰, infidelity is a lowly word and the word "Allah" is a high-ranking word. In this verse, the metaphors above and below have a special meaning for the audience. There are many similar cases in the Quran, but the purpose of the research is to use this meaning for the word "qurb". "Qurb", which depicts a sense of nearness and anti-distance, has been used beautifully in the directional metaphors of up and down. The beauty of these applications is in their abstract structures. Using directional metaphors, the Quran has been able to make various mental subjects comprehensible to human beings. For example, in the Quran in the verse "It is not your wealth nor your children that shall bring you nigh in nearness to Us, except for him who believes, and does righteousness; those there awaits them the double recompense for that they did, and they shall be in the lofty chambers in security."(34:37)³¹, the use of the word (zulfa) means closeness in the infinitive form, and means dignity in infinitive noun form and the interpreters have also referred to the same theme (Duaas, 1425 AH, vol. 3, p. 71, 1422; Baghawi, 1420 AH, vol. 3, p. 682; Ibn Jawzi, 1422 AH, vol. 3, p. 501; Beizawi, 1418 AH, vol. 4, p. 249). The verse refers to man's closeness to God in a way that is used in the sense of increasing

good reward, degree and otherworld status that in the visual schemas of the human mind, this increase means that the movement is upward. The verse acknowledges that God is up above as a source and human has tried to approach that axis in a vertical direction and go upwards with the increase of property and children. However, it is warned that it is faith and good deeds that lead to the exaltation of the human and his approach to that central source. Therefore, in completing this concept, we can refer to this verse: "**Belongs not sincere religion to God? And those who take protectors, apart from Him. 'We only serve them that they may bring us nigh in nearness to God' -- surely God shall judge between them touching whereon they are at variance. Surely God guides not him who is a liar, unthankful.**" (39:3)³². According to Quranic reports, the notions of spiritual qurb were mixed with polytheism and mediated by idols or angels before the revelation of the Quran, and underwent a semantic change in the age of revelation.

In this verse, along with the word "Taqrub", the word "zulfa (at the approach of)" has been used. This word is in the sense of dignity to express that the nearness is considered in the verse, which is not physical and spatial but is related to dignity and status. Status is one of the things that in itself has the metaphor of being up above and this verse also refers to this bottom-up relationship (Qurtubi, 1985, vol. 16, p. 233; Maraghi, n.d, vol. 23, p. 143; Mollahowaiash Al-Ghazi, 1382 AH, vol. 3, p. 523; Zamakhshari, 1986, vol. 4, p. 111). Status is one of the things that in its essence carries the metaphor of being high, and in this verse, it also refers to this bottom-up relationship, especially since the phrase (to God) points in a direction towards God and is accompanied by the word (Zulfi) that shows this direction is always with spiritual excellence, which is a rising category in the mental and visual image of man, as it is said that

²⁸. «إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ».

²⁹. «إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ».

³⁰. «وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا».

³¹. « وَ مَا أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ بِآتِي تَقْرِبِكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَ عَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْغُرُفَاتِ ءَامِنُونَ».

³². «أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَ الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ».

a certain king raised a person to the position of a minister.

Moreover, in the verse: “**And some of the Bedouins believe in God and the Last Day, and take what they expend for offerings bringing them near to God, and the prayers of the Messenger. Surely they are an offering for them, and God will admit them into His mercy; God is All-forgiving, All-compassionate.**”(9:99)³³, God points out that some of the pre-Islamic Arabs have used tools such as almsgiving in the way of God to move on the path of Qurb and ascension and approaching God which has been a cause of closeness for them. The word “near” is also very instructive in exaltation because it considers nearness to God as the goal and this movement is assumed to be bottom-up from the human to God. This category is innate and also exists in body language. Although God is everywhere and nowhere can be assumed without the presence of God, human typically raises his hands in prayer and looks up at the sky and talks to God. This means that human considers himself in a low earthly world and wants to speak with a spiritual and high-level being in the immaterial and transcendental world, and therefore, like a servant who is in the presence of the king and asks him for help, he raises his hands. So, wherever there is talk of human's nearness to God, this upward movement is considered and comes to mind, and when he mentions close people in the Quran, he refers to Jesus (PBUH): “When the angels said, ‘Mary, God gives thee good tidings of a Word from Him whose name is Messiah, Jesus, son of Mary; high honored shall he be in this world and the next, near stationed to God.’”(3:45)³⁴. Jesus has been described as Mugharab. The angels and the Prophet Jesus are both in common in not disobeying and in

approaching God and being among the close ones.

In the verses “witnessed by those brought nigh. Surely the pious shall be in bliss, upon couches gazing” (83:21-23)³⁵, God also refers to the position of “Illiyun”, which is high and sublime, and in this position, there is a book that forerunners can see (Tabatabai, 1417 AH, vol. 20, pp. 379-388). In this verse, the forerunners have a high position and in the metaphorical system, it presents this image to the audience that in the path of ascending to God, the forerunners have been closer to the position of nearness to Allah compared to others. In another verse, God refers to this ascending motion with the help of the word “qurb”, and considers moving in this vertical path from bottom to top as a race in which they compete in reaching God.

God says: “Those they call upon are themselves seeking the means to come to their Lord, which of them shall be nearer; they hope for His mercy and fear His chastisement. Surely thy Lord’s chastisement is a thing to beware of.” (17:57)³⁶. According to the verse, the believers are looking for a means by which they can draw nearer to God. In this verse, the ascending movement of human to the position of nearness to Allah is like moving in a vertical and ascending direction upwards in which he uses a tool such as a rope and with its help continues his movement in the direction of approaching upwards. According to the phrase “Which are close”, we can point to the existence of competition in the servants of God and point out that a more appropriate tool is more useful in the direction of closeness to God (Tabatabai, 1417 AH, vol. 13, p. 181). Also the verse “We called to him from the right side Of the Mount, and We brought him near in communion.”(19:52)³⁷ refers to the story of Prophet Moses (PBUH) who whispered to God in the mountains and rose to the position of nearness. The important point

٣٣. «وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَتَوَخَّأُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِيُدِّخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ».

٣٤. «إِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ».

٣٥. «وَمَا أَدْرَاكَ مَا عَلِيُّونَ ۖ كِتَابٌ مَرْقُومٌ ۖ يَشْهَدُهُ الْمُقَرَّبُونَ».

٣٦. «وَأُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا».

٣٧. «وَوَدَّعَيْنَاهُ مِنَ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا».

is that the verb "Nadayna" immediately creates the image in the mind that God calls Prophet Moses from a distance and then brings him to a dignified and honorable nearness (Tusi, n.d, vol. 7, p. 133; Andalusi, 1420 AH, vol. 7, p. 257; Tantawi, n.d, vol. 9, p. 54). This progress in the mind of the audience is a metaphor for the rise of the status and dignity of Prophet Moses (PBUH).

There are also examples in the Quran for the use of up to down metaphors. For example, human has experienced rain from heaven to earth, and usually, the rain of love, help, and charity has been from the source of these examples and from up to down. For example, God has depicted the expansion of His mercy towards His servants in the form of a directional metaphor and a descending movement from up to down. God says about the nearness of His mercy: "Do not corruption in the land, after it has been set, right; and call on Him fearfully, eagerly -- surely the mercy of God is nigh to the good-doers."(7:56)³⁸. In this verse, God considers His mercy to be close to the virtuous. It is also stated in the commentaries that this verse refers to the category of religious nearness and considers God's mercy to be close to the virtuous. Although the concept of "qurb" in this verse is used in the sense of God's nearness to His servants and does not explicitly refer to nearness to Allah, the nature of this relationship is very similar to God's nearness to humans. This is because understanding the quality of God's nearness to the virtuous, in the central verse, has metaphysical and spiritual effects and is like the quality of God's nearness to the servant. The word "qurb" mentioned in the above verse also indicates nearness through observance and may have brought with it the concept of necessity, that is, according to the verse, the goodness of God's mercy is certain. Commentators state:

Because after forbidding corruption on earth, Quran refers to God in fear and greed and at the end speaks of God's mercy, it seems that the meaning of divine mercy is God's forgiveness, and therefore the virtuous are closer to heaven

³⁸. «إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ».

(Samarqandi, N.D, vol. 1, p. 522). Therefore, the near interpretation of mercy is compassion and blessing for the servant (Zamakhshari, 1986, vol. 2, p. 111), and according to the verse, God's blessing is near, and God's reward is near because God is approaching the resurrection at every moment and is moving away from this world (Razi, 1999, vol. 14, p. 286).

Therefore, according to the above examples, the directional metaphor of up and down has been able to be effective in understanding the meaning of spiritual nearness.

3-3. Center and Margin

Another application of directional metaphors in the sense of "qurb" is center and margin. God has used this metaphor in the Holy Quran in various dimensions. For example, the sun has been introduced as the axis of radiation and other celestial spheres have been mentioned as phenomena that receive their light from it. God has used the word "qurb" to explain the abstract concept which is at the center of a circle in the factual sense of the word, and every action, behavior, and belief that tries to connect itself to that truth, but does not have the necessary features for this connection yet is placed in the margin. They are like the infinite points that can be considered inside the circle and on its circumference but do not conform with the central point, just like the image that is formed of the sun and the celestial spheres in mind.

For example, God says in the Quran: "and that He might also know the hypocrites when it was said of them, 'Come now, fight in the way of God, or repel!' They said, 'If only we knew how to fight, we would follow you.' They that day were nearer to unbelief than to belief, saying with their mouths that which never was in their hearts; and God knows very well the things they hide."(3:167)³⁹. This verse indicates that the actions of the hypocrites are closer to the center of atheism, and are not in the circle of faith. The letter (Lam) means "to" (and the meaning of the

³⁹. «وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمئذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ».

sentence is that they are closer to disbelief today than to faith), of course, their closeness to disbelief was explicit, not internal disbelief and hypocrisy, because it contradicts their action (Tabatabai, 1417 AH, vol. 4, p. 60).

Also in the verse "O believers, be you securers of justice, witnesses for God. Let not detestation for a people move you not to be equitable; be equitable -- that is nearer to god-fearing. And fear God; surely God is aware of the things you do."(5:8)⁴⁰ God expresses the importance of installment and justice and invites the observance of justice. In this verse, piety is like an axis in which justice is at its margins to achieve the status of piety.

The other Quranic uses in this metaphor include the abstract concept of profit, which is used in the verse "God charges you, concerning your children: to the male the like of the portion of two females, and if they be women above two, then for them two-thirds of what he leaves, but if she be one then to her a half; and to his parents to each one of the two the sixth of what he leaves, if he has children; but if he has no children, and his heirs are his parents, a third to his mother, or, if he has brothers, to his mother a sixth, after any bequest he may bequeath, or any debt. Your fathers and your sons - you know not which out of them is nearer in profit to you. So God apportions; surely God is All-knowing, All-wise."(4:11)⁴¹ In this verse, after stating some of the laws of inheritance, the Quran considers the observance of these laws necessary for the realization of the right and gaining further benefit.

⁴⁰. «يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَ أَمَا يَجْرِمُكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ».

⁴¹. «يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ خِطِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَ وَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يُوصِي بِهَا أَوْ دَيْنٍ ءِآبَاؤُكُمْ وَ أَبْنَاؤُكُمْ لَأ تَذُرُونَ أَنَّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا».

Also, God in the verse "And if you divorce them before you have touched them, and you have already appointed for them a marriage-portion, then one-half of what you have appointed, unless it be they make remission, or he makes remission in whose hand is the knot of marriage, yet that you should remit is nearer to god-fearing. Forget not to be bountiful one towards another. Surely God sees the things you do."(2:237)⁴² says that piety is considered as an axis in the margin of which is forgiveness as an effort to reach this axis.

The above-mentioned items are the applications of directional metaphors in the center and margin. The center and the margin, which are of the human sensory experiences in various matters, are used in abstract subjects and raise the audience's understanding of the concept. Undoubtedly, the mental imagery presented in the form of direction creates a higher and more effective understanding of the concept and its role will be deeper, and this is the essence of metaphor.

3-4. Inside and Outside

Inside and outside are of the directional metaphors and the beauty of these metaphors is their use in the word "qurb". God says in the Quran: "and not to slay your children because of poverty; We will provide you and them and that you approach not any indecency outward or inward, and that you slay not the soul God has forbidden, except by right. That then He has charged you with; haply you will understand."(6:151)⁴³ Almighty warns the human in this verse not to enter the circle of prostitution and mentions some examples of it. In the study of the structural semantics of the word "qurb" as well as in the analysis of the companion and successor words for this concept

⁴². «وَ إِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَ قَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِيَّآ أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَ أَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَ لَأ تَسْأُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ».

⁴³. «وَ أَوْلَادِكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَ إِيَّاهُمْ وَ لَأ تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ لَأ تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَ صَآكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ».

in the Quran, the word “not to approach” has been replaced by “not to violate”⁴⁴. It is as if God assumed His prohibitions in the Quran as a circle, and approaching prostitution in the above-mentioned verse is like aggression and violation of God's sanctity, and this metaphor is a beautiful illustration of the meaning of the verse in the audience's mind. This category and metaphor are quite understandable, especially in the Arab mind because in the life of the Arab tribes, each tribe had a definite realm, and approaching their realms declared war and conflict. In Semitic languages, the semantic dimensions of “qurb” are dispute, war, and conflict (Gelb, n.d, vol. 13, p. 125; Black, 2000, p. 285; Gesenius, 1939, p. 897; Klein, 1987, p. 591; Jastrow, 1903, vol. 2, p. 1411). For the Hebrew usage of this meaning, examples from the Old Testament are mentioned:

“And God’s angel who went before the camp of Israel, moved, and ran after them; and passed over the pillar of cloud before them, and stood behind them. And between the camp of the Egyptians and the camp of Israel, there was a cloud and darkness for them, and he gave them light in the night, that they did not come near each other through all the night.” (Genesis, 14: 19-20) The meaning of “qurb” in these sentences, as can be deduced from the text, is to approach to attack and dispute. Another example is: “When the wicked, that is my enemies, came closer to me to eat my flesh, they stumbled and fell” (Psalm, 27: 2).

As can be seen, the expansion of the meaning of conflict, attack, and war has led to the use of other meanings, such as warrior, invading army, weapons of war, and campaigning, in the official Syriac and Mandaic as well as Sabai languages. However, what has led to this expansion goes back to the culture and life manner of the Arab tribes.

"Ignorant conflicts have been a clear symbol and characteristic of the conditions prevailing in the life of the Arab tribes, who had a strong desire to fight and a strange talent for conflict. They considered killing to be one of their

traditions and carried out successive campaigns under the pretext of revenge and long-standing grudges because of the disputes between two people, the preservation of tribal privacy and pastures (Hatti, 1987, p.131). During the war, the tribes of both sides sabered the other side in support of their members, and these conflicts sometimes continued for several generations, often in a way that if it did not lead to war and bloodshed, accepting peace was a great disgrace (Shawqi Daif, 2005, p. 71).

According to tribal life, everyone lived within their own tribal territory and had no reason to approach the tribal borders of others, unless it was for conflict, attack or campaigning. So approaching and getting approached was associated with the concept of conflict and fight.

The metaphor of not entering the sanctuary and the circle of divine prohibitions, in the form of the word “qurb”, has brought its concept to the mind of the audience, and this shows that this concept and application was common in the age of revelation. For example, God issues decrees about the hermits in the mosques and considers them as His limits and prohibits from approaching those limits, and this nearness to the limits, for the ignorant Arabs, was completely in the sense of war with God: “...and do not lie with them while you cleave to the mosques. Those are God’s bounds; keep well within them.”(2:187)⁴⁵

In this verse, God says a group approaches the divine limits because of enmity, that is, the meaning of the verse is a representation of the concept of declaring war with God. Evidence of this claim are the verses “...Those are God’s bounds; do not transgress them. Whoever transgresses the bounds of God -- those are the evildoers.”(2:229)⁴⁶ and “...Those are God’s bounds; whoever trespasses the bounds of God has done wrong to himself.”

⁴⁵. «وَلَا تَبَاشِرُوهُمْ وَآنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا».

⁴⁶. «... تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ».

⁴⁴. O believers, forbid not such good things as God has permitted you; and transgress not; God loves not transgressors” (5:87).

(65:1)⁴⁷ which consider the rulings of divorce and prohibit violating those limits. Therefore, the use of the concept of conflict and war from the meaning of "qurb" is a logical issue with a historical purpose. Also, in the verses such as **"And that you approach not the property of the orphan, save in the fairer manner, until he is of age. And fill up the measure and the balance with justice. We charge not any soul save to its capacity. And when you speak, be just, even if it should be to a near kinsman. And fulfil God's covenant. That then He has charged you with; haply you will remember."**(6:152)⁴⁸, in fact, the property of the orphan is likened to a circle belonging to God, approaching the so-called personal use of which is a declaration of war with God. Therefore, the metaphorical use of inside and outside is fully evident in the above verses.

4. Conclusion

The use of metaphor is important due to its metalinguistic nature and its appearance in human thoughts. Up and down, behind and in front, inside and outside, center and margin are directional metaphors in the Quran and their special application for the word "qurb" and its derivatives play an important role in conveying metaphysical or abstract concepts. The sensory experiences that human beings have had in the semantic dimension of "qurb" create the conditions for understanding the metaphysical concepts and make this mental mapping possible. Although "Qurb" is used in its prototype sense in the concept of spatial or temporal closeness, it has been used with semantic development in concepts such as offering, kinship, prestige, and honor. In addition to these meanings, the metaphorical uses of "Qurb" refer to the meanings of a direction which, although in its essence, refers to a metaphysical and meta-sensory meaning, but in its prototype use has been able to bring the

audience's mind closer to the meaning and purpose of the verse. In particular, "Qurb" in the verses that express the relationship of "Qurb" between man and God, has provided deep concepts to the audience with the help of directional metaphors. Also, these concepts have been reflected in the opinions of authorized commentators and have conveyed several interpretations of the "Qurb" to the audience. As in verse (Ghaf: 16) "Qurb" is a metaphor of the will of God and his knowledge of human secrets. In this regard, the role of metaphors is very important and necessary. If the Qur'an did not use various metaphors to understand super-material concepts, it would not have been possible to transfer these types of concepts to the human experiential material mind.

The Quran, while seeking to distinguish between metaphysical concepts and human empirical concepts, and to purify the human mind of similitude and incarnation before God, nevertheless uses metaphors and interprets its meanings according to the basic form promotes and grows with the use of these metaphors. Human, who derives the meaning of "Qurb" from the meaning of closeness, uses the word "Taqarrob" in his relationship with God, and in its applications, a kind of bottom-up promotion is inferred. This metaphor is formed in the primitive human mind in the form of directional metaphors and then develops semantically. Each of the aspects presented in the space that the verse forms can be used in a positive or negative sense. This is while the human mind understands well whether it is positive or negative.

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⁴⁷. «... وَ تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ...».

⁴⁸. «وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَالُكُمْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَا نُؤْ»

كَانَ ذَا قُرْبَىٰ وَيَعْهَدُ اللَّهُ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ».

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