

# Examining the conceptual metaphor in the Holy Quran with the focus on the word "Yad"

Ms. Zahra Asadi

PhD student , Department of Arabic Language and Literature , Islamic  
Azad University , Qom , Iran  
zahra.asadi@gmail.com

Dr. Mohammad Reza Yousefi (Responsible writer)

Assistant Professor, Department of Arabic Language and Literature,  
Islamic Azad University , Qom , Iran  
Savabegyousefi@gmail.com

## معالجة الاستعارة الدلالية في القرآن الكريم في كلمة (يد)

سيدة زهرا اسدي

طالبة دكتوراه قسم اللغة العربية وآدابها، جامعة آزاد الإسلامية قم، إيران

الدكتور محمد رضا يوسف (الكاتب المسؤول)

أستاذ مساعد، قسم اللغة العربية وآدابها، جامعة آزاد الإسلامية قم، إيران

## **Abstract:-**

Holy Qur'an contains many metaphors, including conceptual metaphors, which due to the traditional approach to metaphors, the rhetorical aspect of some of them has been investigated, and the metaphors of others have not been explored. Today, metaphor, as a cognitive model of language and the basis of an intellectual system, can express the Qur'an's attitude about the universe from its origin to its destination, so the use of cognitive semantics and conceptual metaphor is necessary to explain the metaphor of some words in the Qur'an. Among the body parts, "hand" plays an important role in the body's work and activities, for this reason, there are many metaphors related to it. Many things that are done by hand are understood metaphorically. The present article investigated and analyzed the conceptual metaphor in the word "yad" in the Quran with a descriptive-analytical method, and the conceptual metaphor of this word was extracted as the source domain by referring to the structural meaning of the metaphorical words, and the names of the mappings were categorized based on the concepts of the destination domain with The use of lexical and interpretive sources was investigated. This article reached the conclusion that a conceptual metaphor is used in the word "Iodine" and this word with its derivatives in various meanings; It has been used as power, forgiveness, generosity, mastery, placement and the like.

**Key words:** Holy Quran , conceptual metaphor , multi-meaning , yad .

## **المختص:-**

يحتوي القرآن الكريم على العديد من الاستعارات، بما في ذلك الاستعارة الدلالية، والتي تمت معالجة الجانب البلاغي لبعضها من وجهة نظر المنهج التقليدي، وأهمّل البعض الآخر منها. اليوم، يمكن للمجاز، كنموذج معرفي للغة وأساس نظام فكري، أن يعبر عن نظرة القرآن إلى الكون من البداية وحتى النهاية، لذلك تظهر ضرورة استخدام الدلالات المعرفية والاستعارة الدلالية لتوضيح الاستعارة في بعض مفردات القرآن. من بين أعضاء الجسد، تلعب "اليد" دوراً محورياً في أداء الجسد ونشاطاته، ولهذا السبب استعاراتها كثيرة، كما يمكن فهم العديد من نشاطات اليد بالتعبير المجازي. بحث هذه المقالة الاستعارة الدلالية في كلمة "يد"، في القرآن بطريقة وصفية تحليلية، فتم استخراج الاستعارة الدلالية لهذه الكلمة من نقطة البداية من خلال الاستناد إلى المعنى البنيوي للكلمات المجازية، وتم تصنيف مخطط الأسماء وفق مفاهيم نقطة النهاية، مع الاستعانة بالمصادر المعجمية والتفسيرية. توصل هذا المقال إلى نتيجة مفادها: استعملت مفردة "يد" في استعارات دلالية، كما استعملت في مشتقاتها ذات المعاني المختلفة؛ كالقوة، والمغفرة، والكرم، والسيطرة، والوضع، وغيرها.

**الكلمات المفتاحية:** القرآن الكريم، الاستعارة الدلالية، تعدد المعاني، اليد .

## INTRODUCTION

THE HOLY QURAN CONTAINS GUIDANCE PROGRAMS FOR THE HUMAN JOURNEY TOWARDS THE FINAL DESTINATION. METAPHOR IS ONE OF THE TOOLS THAT THE HOLY QURAN USES TO EXPRESS TRANSCENDENTAL CONCEPTS BY USING MATERIAL WORDS. MANY ISLAMIC SCHOLARS RESEARCHED IN THIS FIELD AND CONSIDERED THE EXPRESSION OF THESE CONCEPTS TO BE A TYPE OF METAPHOR. METAPHOR IN THE CONTEMPORARY PERIOD IS THE FORMULATION OF A CONCEPTUAL STRUCTURE FROM THE ORIGIN TO THE DESTINATION AND IT GOES BACK TO HOW TO UNDERSTAND THE WORLD (LIKAF, 2014: 205). ONE CAN SEE THE METAPHORS OF THE HOLY QURAN ACCORDING TO THE NEW THEORY OF METAPHOR BASED ON THE WAY OF LOOKING AT THE WORLD AND HUMAN BEINGS AND THEIR RELATIONSHIP WITH GOD, AND BY USING THEM, TO SOME EXTENT, THE SECRETS OF THE CONCEPTUALIZATION OF THIS DIVINE BOOK CAN BE ACHIEVED. QURANIC RESEARCH HAS SHOWN THAT CONCEPTUAL METAPHOR IN THE LANGUAGE OF THE QURAN IS A SUITABLE WAY TO REPRESENT THE UNDERSTANDING OF ABSTRACT RELIGIOUS CONCEPTS. THIS RESEARCH WITH THE TITLE "INVESTIGATION OF CONCEPTUAL METAPHOR IN THE HOLY QUR'AN FOCUSING ON THE WORD "YAD" EXPLORES THE WORD "YAD" AND PRESENTS ITS ABSTRACT MEANINGS TO THE AUDIENCE, AND SO FAR NO THESIS OR ARTICLE HAS BEEN WRITTEN ABOUT THIS.

ABOUT THE CONCEPTUAL METAPHOR OF THE ARTICLES AND THESES, SOME OF WHICH ARE: THESIS "EXAMINATION OF THE CONCEPTUAL METAPHOR "LIGHT" IN THE QUR'AN: A COGNITIVE APPROACH" (2013) BY FATEMEH RAZIANI. THE RESULTS OF THIS THESIS SHOW THAT LIGHT, AS AN OBJECTIVE REALITY, CONCEPTUALIZES ABSTRACT CONCEPTS SUCH AS GOD, THE QUR'AN, FAITH, GUIDANCE, THE RIGHT PATH, TRUE REPENTANCE, WARNING, THE FULFILLMENT OF GOD'S PROMISE, ETC., AND CREATES METAPHORICAL MAPPINGS. DISSERTATION "CONCEPTUAL METAPHORS OF PARADISE IN THE HOLY QURAN" (2015) BY RAZIA ROSTAMI SHIRINABADI. THE RESULTS OF THIS THESIS SHOW THAT IN THE HOLY QUR'AN, THE SOURCE FIELD OF "PLACE" IS MOSTLY USED TO EXPRESS THE CONCEPT OF HEAVEN FROM THE OUTSIDE, AND THE SOURCE FIELD OF "LUXURIOUS AND ARISTOCRATIC LIFE" IS USED TO EXPRESS THE CONCEPT OF HEAVEN FROM THE INSIDE. DISSERTATION "CONCEPTUAL METAPHOR IN THE HOLY QURAN (A CASE STUDY OF VERSES RELATED TO THE AFTERLIFE)" (1400) BY ZAINAB

FAIZI. THE RESULTS OF THIS RESEARCH SHOW THAT THE NAMES OF THE AFTERLIFE IN THE HOLY QURAN AND THE IDENTIFICATION OF SYSTEMATIC CORRESPONDENCES BETWEEN THE DOMAIN OF "AFTERLIFE" AS THE DOMAIN OF "DESTINATION" AND THE DOMAINS OF ORIGIN.

THE SPHERES OF COURT, JOURNEY, RACE, FARM, HOME, AND BETTER AS SPHERES OF "ORIGIN" ARE OBJECTIVE CONCEPTS USED TO CLARIFY THE CONCEPT OF THE HEREAFTER. THE ARTICLE "CONCEPTUAL METAPHOR OF THE VERSE OF LIGHT IN THE QUR'AN" (2015) BY BEHJAT AL-SADAT HIJAZI. THE RESULTS OF THIS ARTICLE SHOWED THAT THE MULTIPLICITY OF EQUIVALENTS OF LIGHT AND THE NATURE OF THE ARRANGEMENT OF THE WORDS "MASHKOWA", "MISBAH", "BOTTLE" AND THE LIKE IN THIS VERSE, CLEARLY SHOW THE INDESCRIBABILITY OF THE ESSENCE OF EXCELLENCE. THE ARTICLE "CONCEPTUALIZATION OF THE WORD "LESAN" IN THE QUR'AN IN THE LIGHT OF METAPHORICAL THEORY" (2016) BY FATEMEH HABIBI, FETHIYE FATAHIZADEH AND FARIDAH HAQBIN. THE FINDINGS OF THIS RESEARCH SHOW THAT SIX CONCEPTUAL METAPHORS WERE FOUND IN THE VERSES IN QUESTION, IN WHICH VERSES, FROM THE LANGUAGE AND ACTIONS ATTRIBUTED TO IT; SUCH AS HITTING, RECEIVING (RECEIVING), CLOSING AND OPENING, TESTIFYING AND TWISTING WERE USED TO CONCEPTUALIZE CONCEPTS SUCH AS ENMITY, TAUNTING, MOCKERY AND ELOQUENCE IN SPEECH AND THE LIKE, BUT THE INTENDED RESEARCH AND STUDY OF CONCEPTUAL METAPHOR IN THE WORD "YAD" IS NEW AND HAS NOT BEEN DEALT WITH YET, AND THE VOID OF THIS WORK IS WELL FELT. THIS RESEARCH, RELYING ON LIBRARY SOURCES AND IN A DESCRIPTIVE-ANALYTICAL WAY, FOCUSING ON THE VERSES CONTAINING THE WORD "YAD" OR ITS RELATED MEANINGS, EXAMINES THE CONCEPTUAL METAPHOR IN IT. THE QUESTION RAISED HERE IS HOW TO EXPRESS THE RELATIONSHIPS IN THE MEANING OF THE WORD "IODINE" WITH A CONCEPTUAL METAPHOR. IT SEEMS THAT THE WORD "YAD" IS USED IN THE HOLY QUR'AN IN THE METAPHORICAL CONCEPTS OF GOD'S POWER AND CONQUEST, MASTERY, FORGIVENESS AND STINGINESS, COMMITMENT, CHOICE, PLACING AND COUNTING, AND CONFIRMATION. THE PURPOSE OF WRITING THIS RESEARCH IS TO DISCOVER THE PLACE OF THE CONCEPTUAL METAPHOR OF THE WORD "YAD" IN THE UNDERSTANDING OF THE HOLY QURAN.

### TERMINOLOGY OF METAPHOR

"METAPHOR" MEANS TO BORROW IN A VIRTUAL SENSE, WHICH WE FIND THE REAL MEANING WITH THE HELP OF ANALOGY BASED ON SIMILARITY. IT IS DIVIDED INTO THREE TYPES: "EXPLICIT", "IRONIC" AND "IMAGINARY". IN THE

FIRST TYPE, THE SIMILE COMPLETELY REPLACES THE SIMILE, MAKING THE SENTENCE UNNECESSARY, AND IN THE SECOND TYPE, ONE OF THE SIMILES IS USED ALONGSIDE IT, AND THE NECESSARY USE OF THE SIMILE IS ALSO CALLED "IMAGINARY METAPHOR" (HASHMI, BITA) 319-315

### CONCEPTUAL METAPHOR

AFTER A LONG TIME WHEN METAPHOR WAS CONSIDERED AS A RHETORICAL ELEMENT IN TRADITIONAL RHETORIC, CONTEMPORARY THEORISTS TRIED TO DEVELOP ITS CONCEPT. METAPHOR HAS BEEN EXPRESSED AS AN IMPORTANT TOPIC IN COGNITIVE SEMANTICS SINCE THE 1980S. IN THAT METAPHOR WAS NOT LIMITED TO LITERARY ARRAYS; RATHER, ITS MAIN AXIS WAS THE CONNECTION BETWEEN MIND AND LANGUAGE, AND THE CONCEPTUAL METAPHOR SHOWED WELL THE IMPORTANT ASPECTS OF THIS CONNECTION (AFRASHI, 2015: 6). CONCEPTUAL METAPHOR IS BASED ON THREE WORKS "METAPHORS WE LIVE WITH" (LIKAF AND JOHNSON, 1980), "CONTEMPORARY THEORY OF METAPHOR" (LIKAF, 1993) AND "PHYSICAL PHILOSOPHY" (LIKAF AND JOHNSON, 1999). CONCEPTUAL METAPHOR AS A THEORY (CONTEMPORARY) AND (CONCEPTUAL) EXAMINES THE RELATIONSHIP BETWEEN METAPHORS AND HUMAN COGNITION (ROMANOVICH, 2011: 25). CONCEPTUAL METAPHORS ARE EXPLORED IN THE MIND AND ALL OF THEM ARE NOT ONLY REFLECTED IN LANGUAGE; BUT ALSO EXIST IN CUSTOMS, SYMBOLS, CULTURE AND ART; BECAUSE THE CONCEPTUAL SYSTEM IS SIGNIFICANTLY METAPHORICAL (DANIYAN, 2005: 14). THESE METAPHORS ACT AS A TOOL TO ESTABLISH A RELATIONSHIP BETWEEN TWO DIFFERENT THOUGHTS IN THE MIND, HOWEVER, LINGUISTS DO NOT SEEK TO DISCOVER HOW METAPHORS WORK IN THE MIND THROUGH THEIR REFLECTION IN LANGUAGE. THEY CONSIDER THE PATTERNS IN THE CONCEPTUAL STRUCTURE OF METAPHORICAL WORDS AND EXPRESSIONS AS EVIDENCE FOR THE EXISTENCE OF HIDDEN CONCEPTUAL METAPHORS IN THE MIND. THESE HIDDEN METAPHORS IN THE MIND ARE CALLED CONCEPTUAL METAPHORS (IBID: 15).

IN COGNITIVE LINGUISTICS, METAPHOR IS NOT CONSIDERED AS A SECONDARY FORM OF LANGUAGE AND IS NOT RELATED TO THE MEANINGS OF WORDS; RATHER, IT IS RELATED TO THE WAY OF CONCEPTUALIZATION, AND METAPHOR IS THE MAIN FORM OF LANGUAGE THAT CANNOT BE SEPARATED FROM EVERYDAY LANGUAGE (DAVARI ARDAKANI ET AL., 2011: 9). LIKOFF AND JOHNSON REACHED THESE RESULTS IN THE THEORY OF CONCEPTUAL METAPHOR: WE KNOW THE WORLD THROUGH EXPERIENCE

AND THE FIRST MEANS OF KNOWING IS OUR SENSORY-MOTOR SYSTEM. IT IS MAN WHO CLASSIFIES THE SURROUNDING WORLD AND THE NEXT TOOL FOR CLASSIFYING THE WORLD IS LANGUAGE. WITH THE HELP OF LANGUAGE AND IN A METAPHORICAL WAY, THE WORLD CAN BE CLASSIFIED TO EXPRESS ABSTRACT CONCEPTS (NILIPOUR, 2014: 46).

CONCEPTUAL METAPHORS ARE ROOTED IN THE CORRELATION OF HUMAN EXPERIENCES AND ARE OF TWO TYPES: EXPERIENTIAL SIMULTANEITY AND EXPERIENTIAL SIMILARITY. WHEN TWO EXPERIENCES BELONGING TO TWO DIFFERENT FIELDS HAPPEN TOGETHER REPEATEDLY, THE HUMAN MIND ESTABLISHES A CORRESPONDENCE BETWEEN THE TWO MENTIONED EXPERIENCES, AND THIS CORRESPONDENCE BECOMES THE BASIS FOR THE EMERGENCE OF METAPHORICAL CORRESPONDENCES THAT ARE HIGHER THAN REAL EXPERIENCE (LIKAF AND JOHNSON, 2003 AD: 156). FOR EXAMPLE, IN THE VERSE (NAY! MOST SURELY THE RECORD OF THE RIGHTEOUS SHALL BE IN THE ILIYIN ) (MUTAFFIN/18)

(مطففين/١٨) ﴿كَلَّا إِنَّ كِتَابَ الْإِنسَانِ لَفِي عِلْيَيْنٍ﴾

METAPHOR IS USED AS A HIGH DIRECTION IN THE CONCEPTUAL STRUCTURE OF THE SPIRITUAL VALUE OF GOOD DEEDS. WHAT IS IMPORTANT HERE IS THAT THE CONNECTION AND CORRELATION IN METAPHORS ARE ROOTED IN THE RELATIONSHIPS OF EXPERIENCE, NOT BASED ON SIMILARITY. THE SIMILARITY OF EXPERIENCE, WHICH IS THE BASIS OF SOME METAPHORS, IS BASED ON OUR MENTAL CONCEPTS OF SOME EXPERIENCES THAT WE FEEL. THIS OPINION IS AGAINST THE TRADITIONAL THEORIES OF METAPHOR, AND ACCORDING TO THAT, METAPHOR IS CREATED BASED ON INHERENT SIMILARITIES, WITHOUT THE INTERVENTION OF MAN AND HIS PERCEPTIONS BETWEEN THE INHERENT CHARACTERISTICS OF THINGS (IBID.: 151-152).

OR IN THE VERSE (AND ESTABLISH PRAYER. INDEED, PRAYER PROHIBITS IMMORALITY AND WRONGDOING(ANKABUT/45) ﴿إِنَّ (عَنْكَبُوتَ/٤٥)﴾: PRAYER IS COMPARED TO A PERSON WHO INVITES EVERYONE TO GOOD THINGS AND PREVENTS THEM FROM DOING BAD THINGS. THIS IS DUE TO THE SPECIFICATIONS, CHARACTERISTICS AND BIOLOGICAL ACTIONS OF A HUMAN BEING, WHICH IS A GUIDE FOR OTHER HUMAN BEINGS.

LIKOFF AND JOHNSON EXAMINE CONCEPTUAL METAPHOR IN THREE TYPES: DIRECTIONAL METAPHOR, EXISTENTIAL OR ONTOLOGICAL METAPHOR, STRUCTURAL METAPHOR (LIKOFF AND JOHNSON, 2014:28). IN

DIRECTIONAL METAPHOR, A CONCEPT IS UNDERSTOOD WITH PHYSICAL DIRECTION; THAT IS, TO UNDERSTAND SOMETHING ABSTRACT, WE GIVE IT A SPATIAL DIRECTION. DIRECTIONAL METAPHORS DO NOT HAVE MUCH CONCEPTUAL STRUCTURE; BUT THEY ARE NOT RANDOM AND THEY DIFFER ACCORDING TO THE COMMON ENVIRONMENTAL CULTURES. AS AN EXAMPLE, TIME IS CONSIDERED HORIZONTAL IN ENGLISH AND VERTICAL IN CHINESE (KOVCHESH, 2010: 41). LIKAF ALSO CALLS THIS METAPHOR "PLANS". IN FACT, SPATIAL AND TEMPORAL RELATIONSHIP SHAPES HUMAN MENTALITIES. HE THINKS IN ABSTRACTIONS ACCORDING TO THE PHYSICS OF HIS BODY AND SPATIAL RELATIONSHIPS. FOR EXAMPLE, IT IS SAID: HIS SOCIAL STATUS IS HIGH (YUSFIRAD, GULFAM, 1381: 61). EXISTENTIAL METAPHORS OR ONTOLOGY IS TO GIVE AN EXISTENTIAL NATURE TO THE ABSTRACT CONCEPTS OF THE TARGET AREA SO THAT THEY CAN BE BETTER UNDERSTOOD IN THE FORM OF TANGIBLE THINGS, AND IN THIS WAY WE CAN REFER TO THEM OR EVEN MEASURE THEM (KOVCHESH, 2010: 34). STRUCTURAL METAPHORS ARE TO UNDERSTAND AND UNDERSTAND AN UNCERTAIN SITUATION OR CONCEPT WITH A SPECIFIC SITUATION AND CONCEPT. IN THIS METAPHOR, THE REAL STRUCTURE IS TRANSFERRED FROM THE DOMAIN OF ORIGIN TO THE STRUCTURE OF THE ABSTRACT CONCEPT. STRUCTURAL METAPHOR HAS BEEN STUDIED THE MOST (KOOCHESH, 2010: 45).

THE BASIC CONCEPT IN THE CONCEPTUAL METAPHOR IS "MAPPING". THE MEANING OF "MAPPING" IS A GROUP OF CORRESPONDENCES BETWEEN THE TWO SIDES OF THE METAPHOR, WHICH CAUSES THE EMERGENCE OF A MAPPING BETWEEN TWO AREAS OF THE METAPHOR (AFRASHI, 2017: 11). FOR EXAMPLE, IN THE NAME MAPPING [LOVE IS A JOURNEY], THERE IS A STRUCTURAL CORRESPONDENCE BETWEEN THE DOMAIN OF LOVE AND THE DOMAIN OF TRAVEL. THESE CORRESPONDENCES ENABLE US TO THINK AND TALK ABOUT LOVE WITH THE HELP OF OUR KNOWLEDGE ABOUT TRAVEL (LIKAF, 2014: 205). EACH CONCEPTUAL METAPHOR HAS AN ORIGIN DOMAIN, A DESTINATION DOMAIN AND A MAPPING OF ORIGIN TO DESTINATION. AS AN EXAMPLE, IN THE PHRASE "PEOPLE CALL THE LEADER OF THEIR CARAVAN, THEY CALL OUT TO EACH OTHER", THE AREA OF ORIGIN IS "CARAVAN", THE AREA OF DESTINATION IS "NATION" AND THE RELATIONSHIP BETWEEN THE TWO IS MAPPED (YEGANE AND AFRASHI, 2015: 193).

### THE WORD "YAD"

FOR THE WORD "YAD" WHOSE PLURAL IS "AIDY", SEVERAL MEANINGS HAVE BEEN MENTIONED, AMONG WHICH WE CAN REFER TO "HAND, POWER,

BLESSING, RULING THE GOVERNMENT AND BEING DOMINANT" (MAKARAM SHIRAZI, 1353: 4 /450). THE LEXICOGRAPHERS ALSO GAVE SEVERAL MEANINGS FOR THIS WORD BESIDES THE MEANING OF "HAND". WHAT IS IMPORTANT HERE IS THAT THIS WORD DOES NOT HAVE MULTIPLE MEANINGS; BUT ITS MAIN MEANING IS "HAND" AND ITS OTHER MEANINGS ARE METAPHORS. THIS WORD IS USED ONE HUNDRED AND FIFTEEN TIMES IN THE HOLY QURAN.

### THE LITERAL MEANING OF THE WORD "YAD"

IS ONE OF THE MEANINGS OF THE WORD "YAD" IN THE HOLY QURAN IS "HAND" AND THIS MEANING IS THE ORIGINAL AND LITERAL MEANING OF THE SAID WORD: (SO WOE TO THEM WHO WRITE THE BOOK WITH THEIR HANDS AND THEN SAY, 'THIS IS FROM ALLAH,' THAT THEY MAY SELL IT FOR A PALTRY GAIN. SO WOE TO THEM FOR WHAT THEIR HANDS HAVE WRITTEN, AND WOE TO THEM FOR WHAT THEY EARN) (BAQARAH/ 79) (قَوْلُ الَّذِينَ يَكْتُبُونَ) (الْكِتَابَ بِأَيْدِيهِمْ قَوْلًا وَهَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ تَمَتًّا قَلِيلًا قَوْلُ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا الْكَاتِبُونَ) (بقره/ ٧٩) (يَكْتُبُونَ)

### CONCEPTUAL METAPHOR IN THE WORD "YAD"

THE WORD "YAD" AND THE WORKS ATTRIBUTED TO IT; LIKE WRITING, TAKING AND LETTING GO ARE USED TO CONCEPTUALIZE CONCEPTS SUCH AS FORGIVENESS, STINGINESS, GENEROSITY, POWER, MASTERY, AND THE LIKE. AMONG THE EVIDENCES OF CONCEPTUAL METAPHOR IS THE EXISTENCE OF SEVERAL MEANINGS FOR THE WORD. IN THIS SECTION, THE MULTIPLE MEANINGS OF THE MENTIONED WORD ARE DISCUSSED.

### FORGIVENESS AND STINGINESS

IN SOME OF THE METAPHORS THAT ARE RELATED TO THE HAND, THE WORKS DONE BY THE HAND ARE THE METAPHORICAL CENTER AND ARE ADAPTED AS THE STARTING POINT FOR THE ABSTRACT AFFAIRS OF THE DESTINATION. IN THIS REGARD, IT CAN BE SAID THAT A HAND SHOULD BE OPENED FOR FORGIVENESS AND ALMSGIVING, BUT IN CASE OF NON-FORGIVENESS, A HAND WILL NOT BE OPENED. IN THE QURAN, CLOSING AND OPENING THE HAND IS USED AS A METAPHOR FOR BEING STINGY OR GIVING. IN LINE WITH THIS IRONIC MEANING, IT IS STATED AS FOLLOWS: "EXTENDING THE HAND IN A WEALTHY PERSON MEANS GIVING WEALTH AND BENEVOLENCE, AND IN A RULER, IT REFERS TO THE POWER TO MANAGE THE AFFAIRS OF THE COUNTRY WITHOUT DISTURBING HIS WORK, AND IN AN EXECUTIVE AND OFFICIAL, TORTURE, BEATING AND TYING IS A CRIMINAL" (Tabatabaei, 1420 AH: 7/394).



IT IS STATED IN THE HOLY QURAN: AND THE ANGELS EXTEND THEIR HANDS [SAYING]: 'GIVE UP YOUR SOULS! TODAY YOU SHALL BE REQUIRED WITH A HUMILIATING PUNISHMENT BECAUSE OF WHAT YOU USED TO ATTRIBUTE TO ALLAH UNTRULY (AL-AN' AM/93)

وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تُلَوِّحُونَ عَلَى اللَّهِ  
(ال-عمران ٩٣/)(غَيْرَ الْحَقِّ)

THE MENTIONED VERSE IS ABOUT THE HARSHNESS AND THREAT OF THE ANGELS OF THE SOUL AND IT REFERS TO THE PUNISHMENT OF THE HEREAFTER. "EXTENDING THE HAND" OF THE ANGELS MEANS THE BEGINNING OF THE TORMENT OF THE SINNERS (Tabrasi, 1375: 4/519). AND (THEY HAVE FORGOTTEN ALLAH, SO HE HAS FORGOTTEN THEM. THE HYPOCRITES ARE INDEED THE TRANSGRESSORS.) (AT-TUBA/67)

(توبه ٦٧) (وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ)

THE ABOVE VERSE REFERS TO REFRAINING FROM SPENDING PROPERTY IN THE WAY OF OBEYING AND PLEASING GOD; ALTHOUGH SOME OF THEM ALSO STATED REFRAINING FROM JIHAD IN THE WAY OF GOD IN ITS INTERPRETATION (ZAMAKHSHRI, 1430: 2/288). " THEY HAVE FORGOTTEN ALLAH " (وَيَقْبِضُونَ أَيْدِيَهُمْ) IS AN ALLUSION TO PREVENTING AND BEING STINGY FROM SPENDING IN THE WAY OF GOD. AND (DO NOT KEEP YOUR HAND CHAINED TO YOUR NECK, NOR OPEN IT ALTOGETHER, OR YOU WILL SIT BLAMEWORTHY AND REGRETFUL.) (AL-ISRA': 29); (وَلَا تَجْعَلْ يَدَكَ مَغْلُولًا إِلَىٰ عُنُقِكَ ) (اسراء/٢٩) (وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلاُوِمًا مُحْسُورًا

" يَخْلَعُ مَغْلُولًا إِلَىٰ عُنُقِكَ" ) IS AN ALLUSION TO STINGINESS AND NOT SPENDING. }

(YOU WHEN A PEOPLE SET OUT TO EXTEND THEIR HANDS AGAINST YOU, BUT HE WITHHELD THEIR HANDS FROM YOU, AND BE WARY OF ALLAH, AND IN ALLAH LET ALL THE FAITHFUL PUT THEIR TRUST.) (MA'IDAH/11); (إِنَّهُمْ قَوْمٌ أَنِ) (بِإِسْطُوا) (لَيْكُم أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (مائده/١١)

GOD STATES IN THE ABOVE VERSE THAT THE EXISTENCE OF THE MESSENGER OF GOD IS A BLESSING FOR ALL BELIEVERS AND VIOLATING HIM IS VIOLATING EVERY MUSLIM. GOD PREVENTED THE INFIDELS FROM THEIR EVIL INTENTIONS TOWARDS THE MESSENGER OF GOD (TABARSI, 263/3: 1375). "BASIT YAD" MEANS ENCROACHMENT AND ENCROACHMENT, AND "KAF YAD" MEANS REMOVING EVIL AND SHORTENING THE HAND AND HINDRANCE

(AND WITHHELD MEN'S HANDS FROM YOU, SO THAT IT MAY BE A SIGN FOR THE FAITHFUL, AND THAT HE MAY GUIDE YOU TO A STRAIGHT PATH.) (FATH/20) (وَكَفَّ أَيْدِي النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا)

REFERS TO THE CONQUEST OF KHYBER BY THE PROPHET, AT THAT TIME SOME TRIBES THOUGHT OF LOOTING THEIR PROPERTY AND FAMILIES IN THE ABSENCE OF MUSLIMS, GOD PUT FEAR AND TERROR IN THEIR HEARTS SO THAT THEY WOULD NOT THINK OF THIS. TO GIVE UP (ZAMAKHSHARI, 1430 AH: 4/341). "KAF AIDI" MEANS TO STOP THE ENCROACHMENT AND REACH OUT OF THE ENEMIES AND HINDER THEM.

### ABILITY AND POWER

ANOTHER MEANING OF THE WORD "YED" IN THE HOLY QUR'AN IS HAVING ABILITY AND POWER. THIS MEANING IS STATED IN THIS VERSE: ( INDEED THOSE WHO SWEAR ALLEGIANCE TO YOU, SWEAR ALLEGIANCE ONLY TO ALLAH: THE HAND OF ALLAH IS ABOVE THEIR HANDS.) (FATH/10) (فَتَح/١٠) (إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ)

THE WORD "ALLEGIANCE" IS A CONTRACT IN WHICH THE PLEDGER MAKES HIMSELF OBEDIENT TO THE PLEDGEE. WHEN IT IS SAID: "HE PLEDGED ALLEGIANCE TO THE SULTAN" THAT THIS ALLEGIANCE INCLUDES GIVING OBEDIENCE. THIS WORD IS TAKEN FROM THE ARTICLE "SALE", BECAUSE IT WAS THE CUSTOM OF THE ARABS THAT THEY WOULD SHAKE EACH OTHER'S HANDS TO FINALIZE THE TRANSACTION AND BY DOING SO, THEY WOULD SHOW THE TRANSFER. BECAUSE THE RESULT OF THE TRANSFER, WHICH IS POSSESSION, IS MORE RELATED TO THE HAND, SO THEY GO HAND IN HAND. FOR THIS REASON, TOUCHING ANOTHER'S HAND AT THE TIME OF OBEDIENCE WAS CALLED "PLEDGE" AND "ALLEGIANCE" AND ITS TRUE MEANING WAS THAT THE PLEDGER WOULD GIVE HIS HAND TO THE PLEDGEE AND SAY TO THE PLEDGEE: MY HAND IS FOR YOU, YOU CAN DO WHATEVER YOU WANT WITH IT. DO SO HE SAID: ( INDEED THOSE WHO SWEAR ALLEGIANCE TO YOU, SWEAR ALLEGIANCE ONLY TO ) (إِنَّ الَّذِينَ يُبَايِعُونَكَ) AND IN FACT HE WANTS TO CONSIDER THE PROPHET'S PLEDGE OF ALLEGIANCE AS THE PLEDGE OF ALLEGIANCE TO GOD, WITH THE ASSUMPTION THAT THIS IS THE SAME. WHATEVER OBEDIENCE THEY DO TO THE PROPHET, THEY ARE ACTUALLY OBEYING GOD; BECAUSE OBEDIENCE TO THE PROPHET IS OBEDIENCE TO GOD. THESE CASES HAVE BEEN EMPHASIZED IN )YADDO ALLAH IS ABOVE THEIR HANDS( (TABARSI, 1375: 367). IN THE MENTIONED METAPHOR, THE HAND OF MAN IS THE SOURCE AREA AND THE HAND OF GOD IS THE AREA OF DESTINATION, AND THE

ABILITY AND POWER THAT IS FELT IN THE HAND OF MAN IS MAPPED TO THE HAND OF GOD AND MAKES THE POWER AND ABILITY OF GOD UNDERSTANDABLE TO HUMAN MINDS. THIS CONCEPT IS ALSO MENTIONED IN THE INTERPRETATION OF THESE VERSES: (WE HAVE BUILT THE HEAVEN WITH MIGHT, AND INDEED IT IS WE WHO ARE ITS EXPANDERS ) ﴿وَالسَّمَاءَ بَنَيْنَاهَا﴾ (AL-DHARIYAT /47) ﴿يَا أَيُّهَا الْمَوْسِعُونَ﴾

GOD SAYS IN THE ABOVE VERSE THAT HE CREATED THE SKY WITH A POWER THAT CANNOT BE DESCRIBED OR MEASURED BY ANY SCALE. GOD HAS A VASTNESS IN POWER THAT NOTHING CAN TURN INTO INCAPACITY. ﴿﴾ (IN ALLAH'S HAND IS ALL GRACE, WHICH HE GRANTS TO WHOMEVER HE WISHES AND ALLAH IS DISPENSER OF A MIGHTY GRACE.) (AL-HADID: 29); (ال-عمران/٢٩) ﴿وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ الْعَظِيمُ﴾

THE MEANING OF "GOD'S GRACE" HERE IS GOD'S MESSENGER; THAT IS, THEY HAVE NO POWER OVER PROPHETHOOD AND ARE NOT ABLE TO TAKE IT BACK FROM THE PERSON WHOM GOD HAS ASSIGNED TO BE A PROPHET (TABARSI, 1375: 367). THIS MEANING AND CONTENT IS ALSO MENTIONED IN OTHER VERSES: (SAY, 'INDEED ALL GRACE IS IN ALLAH'S HAND; HE GRANTS IT TO WHOMEVER HE WISHES, AND ALLAH IS ALL-BOUNTEOUS, ALL-KNOWING (ALE-OMRAN/73)

(ال-عمران/٧٣) ﴿قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

( ALL CHOICE IS IN YOUR HAND. INDEED YOU HAVE POWER OVER ALL THINGS.) (ALE-OMRAN/26)

(ال-عمران/٢٦) ﴿بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"BAYDEKA AL-KHAIRU" REFERS TO THE FACT THAT ALL GOOD DEEDS ARE IN THE HANDS OF GOD, AND HE HAS BESTOWED AND FORGIVEN THEM TO HIS SAINTS AND DEPRIVED HIS ENEMIES OF THEM (TABARSI, 1375: 1/167). CONSIDERING THAT THE HUMAN HAND IS A SIGN OF PHYSICAL STRENGTH AND POWER, TO SHOW THE STRENGTH AND POWER OF THE HAND AND ARM, IT IS AN ALLUSION TO POWER AND DOMINANCE. GOD HAS USED THIS TANGIBLE EXPERIENCE TO UNDERSTAND HIS POWER AND ABILITY. IN THE VERSES OF THE QUR'AN, WHEREVER HE INTENDED TO EXPRESS GOD'S POWER AND CONTROL IN A MATTER, HE USED THE EXPRESSION OF GOD'S HAND. THE WORD "YAD" IS USED IN THE HOLY QURAN TO MEAN "POWER" FOR OTHER THAN GOD: (AND REMEMBER OUR SERVANTS, ABRAHAM, ISAAC AND JACOB, MEN OF STRENGTH AND INSIGHT) (SAD /45) ﴿وَاتَّكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ وَلِي الْأَيْدِي وَالْأَبْصَارُ﴾

IT IS SAID THAT ABRAHAM, ISAAC AND JACOB HAD HANDS AND EYES, TO UNDERSTAND THIS MATTER, IT IS IRONIC THAT THEY WERE STRONG IN OBEYING GOD AND DOING GOOD TO THE PEOPLE AND THEIR VISION IN DISCERNING AND ACTING ON THE TRUTH. (BE PATIENT OVER WHAT THEY SAY, AND REMEMBER OUR SERVANT, DAVID, [THE MAN] OF STRENGTH. INDEED HE WAS A PENITENT [SOUL]. ) (إِصْبِرْ عَلَىٰ مَقُولُوْنَ وَاتَّكِرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ . ) (SAD/17) (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

IN THE ABOVE VERSE, THE WORD "Eid" MEANS POWER. HAZRAT DAWOOD WAS A STRONG MAN IN GLORIFYING AND WORSHIPING GOD. HE USED TO GLORIFY GOD IN SUCH A WAY THAT THE MOUNTAINS AND THE BIRDS ALSO JOINED HIM, JUST AS HE WAS A STRONG MAN IN KINGSHIP, KNOWLEDGE AND WAR. (MAKE WAR ON THEM SO THAT ALLAH MAY PUNISH THEM BY YOUR HANDS AND HUMILIATE THEM, AND HELP YOU AGAINST THEM, AND HEAL THE HEARTS OF A FAITHFUL FOLK, ) (فَاتِلْ وَهَمَّجْ دَبَّهْمَ اللَّهِ يَدَيْكُم وَيُخْزِهِمْ ) (AT-TAWBA /14) (وَيُصْرِكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ)

IN THIS VERSE, GOD EMPHASIZES THAT THE BELIEVERS MUST FIGHT WITH THE DISBELIEVERS AND PROMISES THEM THAT HE WILL PUNISH THEIR ENEMIES BY KILLING THEM AND SUBJECT THEM TO THE HUMILIATION AND HUMILIATION OF CAPTIVITY, AND THE BELIEVERS HE WINS OVER THEM (TABARSI, 1375: 2/520). THEREFORE, IT CAN BE SAID THAT GOD IS REFERRING TO THE PUNISHMENT OF THE DISBELIEVERS AT THE HANDS OF THE BELIEVERS IN THIS VERSE. THAT IS, WITH THEIR POWER.

### TAKE OVER

OBEYING, PUNISHING AND ENSLAVING ARE SOME OF THE LESS TANGIBLE CONCEPTS THAT ARE CONCEPTUALIZED AND CONCRETE WITH THE HELP OF THE MORE OBJECTIVE CONCEPT OF "TAKING BY THE HAND" OF MENTAL ORGANIZATION. (WHAT WE HAVE GIVEN YOU AND REMEMBER THAT WHICH IS IN IT SO THAT YOU MAY BE GODWARY. ) (BAQARAH/63)

(البقرة/٦٣) (خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاتَّكِرُوا مَا فِيهِ)

THIS VERSE IS ADDRESSED TO THE CHILDREN OF ISRAEL, AND GOD IS TALKING ABOUT THE COVENANT HE MADE WITH THEM TO FOLLOW THE TORAH BROUGHT BY HAZRAT MOSES, WHICH CONTAINED RELIGIOUS INSTRUCTIONS, HALAL AND HARAM. HE ASKS THEM TO FOLLOW ITS RULES AND OBEY IT (MIBDI, 1371: 1/216). IN THE ABOVE VERSE, "OBEYING" IS INTERPRETED AS "HOLDING HANDS". IN THE FOLLOWING VERSES, "PUNISHING" IS CONCEPTUALIZED WITH THE ABSTRACT CONCEPT OF "TAKING:"

(وَقَدْ خَنَّاهُمْ يَمًا  
ARAF/96) كَانُوا يَكْسِبُونَ

"AGHT" IN THIS VERSE MEANS "TAKING" AND IS USED IN THE SENSE OF "PUNISHMENT". THE REASON FOR THIS CONCEPTUALIZATION IS THAT IN ORDER TO PUNISH A PERSON, THEY FIRST TAKE HIM AND REMOVE ANY ESCAPE POWER FROM HIM; AFTER THAT, THEY PUNISH HIM AND PUNISH HIM FOR HIS ACTIONS (MAKARAM SHIRAZI, 267/6: 1353). IT IS THE SAME IN THESE VERSES: ( SUCH IS THE SEIZING OF YOUR LORD WHEN HE SEIZES THE TOWNSHIPS THAT ARE WRONGDOING. INDEED HIS SEIZING IS PAINFUL AND SEVERE ) (وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ)

(HUD /102)

THE ABOVE VERSE REFERS TO THE DESTRUCTION AND TORMENT OF THE PAST NATIONS, AND IT IS STATED IN IT THAT THE LORD'S PUNISHMENT FOR THE PEOPLE OF THE CITIES WHO BECOME OPPRESSORS IS PAINFUL. GOD GIVES A RESPITE TO THE OPPRESSOR SO THAT HE DOES NOT LEAVE HIS COMMAND WHEN HE HAS TAKEN HIM (MIBDI, 1371: 440/4). THIS VERSE IS ALSO IN THE SAME DIRECTION:

( AND DO NOT CAUSE HER ANY HARM, FOR THEN YOU SHALL BE SEIZED BY A PROMPT PUNISHMENT.) (HUD /64)

(ہود/۶۴) ﴿وَلَا تَمْسُوْهُا بِسُوْفٍ اَوْ خَدَّكُمْ عَذَابٌ قَرِيْبٌ﴾

IN THE FOLLOWING VERSES, THE CONCEPT OF "CAPTIVITY" IS  
CONCEPTUALIZED AS "TAKING:"

(O PROPHET! SAY TO THE CAPTIVES WHO ARE IN YOUR HANDS, 'IF ALLAH FINDS ANY GOOD IN YOUR HEARTS) (ANFAL /70) (يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي (انفال/ ٧٠) يُدَبِّكُم مِّنَ الْأَسْرَىٰ)

THE ABOVE VERSE IS ADDRESSED TO THE MESSENGER OF GOD, AND IN IT, GOD TOLD HIM AND THE BELIEVERS THAT IF THE CAPTIVES BELIEVE, THEY SHOULD TREAT THEM WELL, THAT GOD FORGIVES SINS (TABARSI, 267/1: 1375).

( WHEREVER YOU FIND THEM, CAPTURE THEM AND BESIEGE THEM, AND LIE IN WAIT FOR THEM AT EVERY AMBUSH.) (AT-TAWBA/5) وَحِذُّوْهُمْ وَأَحْصِرُوْهُمْ (التوبة/٥) وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ

"TAKING CAPTIVE" AND "BEING A CAPTIVE IN THE HAND" ALLUDE TO A PERSON'S COMPLETE CONTROL OVER HIS CAPTIVE: BECAUSE A CAPTIVE IS

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LIKE SOMETHING IN THE HAND OF A PERSON WHO TURNS HIM IN ANY DIRECTION HE WANTS (TABATABAYI, 1420 AH: 9/181).

### WRITING AND KEEPING

"WRITING" IS ONE OF THE THINGS THAT ARE DONE BY HAND. "WRITING" IS USED METAPHORICALLY IN VARIOUS MEANINGS: (HAS WRITTEN FAITH INTO THEIR HEARTS) ﴿ال- عمران/٢﴾ وَلَئِكَ كَتَبَ فِي قُلُوبِهِمُ (AL-MUJADILA /22) ﴿الإيمان﴾

"OLEK" REFERS TO PEOPLE WHO, BECAUSE OF THEIR BELIEF IN GOD AND THE DAY OF JUDGMENT, DO NOT CHOOSE FRIENDSHIP WITH THE ENEMIES OF GOD - EVEN IF IT IS THEIR FATHER, SON OR BROTHER. "WRITING" MEANS INDESTRUCTIBLE PROOF, AND THE PRONOUN IN "KITAB" RETURNS TO GOD, AND THIS PRONOUN MEANS PROOF AND EVIDENCE (TABARSI, 1375: 9/383). THIS VERSE REFERS TO THE FACT THAT THESE PEOPLE ARE TRUE BELIEVERS AND THE PROOF THAT IS CREATED BY WRITING IS MAPPED FROM THE AREA OF ORIGIN TO THE AREA OF DESTINATION.

(IF ALLAH HAD NOT ORDAINED BANISHMENT FOR THEM, HE WOULD HAVE SURELY PUNISHED THEM IN THIS WORLD, AND IN THE HEREAFTER, THERE IS THE PUNISHMENT OF THE FIRE FOR THEM.) (HASHR /3) ﴿الحشر/٣﴾ وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَالَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

"JALA" MEANS "LEAVING THE HOMELAND" AND "WRITING JALA AGAINST THE JEWS" MEANS TO DRIVE THEM AWAY. THEIR WORLDLY PUNISHMENT MEANS DESTRUCTION, KILLING AND CAPTURE (TABATABAYI, 1420 AH: 202/19). "KITAB" IN THIS VERSE MEANS "JUDGED."

(DO THEY POSSESS [ACCESS TO] THE UNSEEN, SO THAT THEY WRITE IT DOWN) (AL-QALAM/47) ﴿ال- عمران/٤٧﴾ أَلَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (AL-QALAM/47)

IT CAN BE SEEN FROM THE APPEARANCE OF THE VERSE THAT THE MEANING OF "UNSEEN" IS THE UNSEEN WORLD THAT ALL THINGS ARE REVEALED WITH A LIMITED MEASUREMENT AND COME TO THE SURFACE (TABATABAYI, 1420 AH: 387/19). THEREFORE, THE MEANING OF "WRITING" IS THE SAME AS MEASURING AND JUDGING, AND THE MEANING OF "THE UNSEEN BEING NEAR THEM" IS THEIR MASTERY OVER THE UNSEEN AND THAT THE WORLD OF THE UNSEEN IS THEIR PROPERTY. "BOOK" IS ALSO USED IN THE MEANING OF "KEEPING" AND THESE VERSES INCLUDE THE METAPHOR OF "KEEPING, WRITING:"

(YES WE DO) AND OUR MESSENGERS (APPOINTED ANGELS IN CHARGE OF MANKIND) ARE BY THEM, TO RECORD) (ZUKHRUF/80) ﴿يَدۡلٰى وُرُسُلَنَا لَتَنۡبَهُمۡ﴾ (الزخرف/٨٠) ﴿يَكْتُبُونَ﴾

IN THE ABOVE VERSE, IT IS MENTIONED THAT GOD HEARS THEIR WHISPERS AND HIS MESSENGERS ARE ENTRUSTED TO THEM TO WRITE DOWN THEIR DEEDS. THE MESSENGERS WRITE DOWN AND PRESERVE THEIR WORKS. "YAKTBUN" IN THE MENTIONED VERSE MEANS "KEEPING AND MAINTAINING." (SO WRITE US DOWN AMONG THE WITNESSES) (AL-MA'IDA/83) ﴿فَاَكْتُبْنَا مَعَ الشَّٰهِدِينَ﴾ (المائدة/٨٣)

IN THE ABOVE VERSE, IT IS SAID THAT WE WILL BE WITH THOSE WHO WILL BE WITNESSES AGAINST OTHER NATIONS ON THE DAY OF JUDGMENT. THAT IS, PUT THE UMMAH OF THE MESSENGER OF GOD. "EKTABNA" MEANS "WRITE DOWN AND CALCULATE". ALL THESE CONCEPTS ARE RELATED TO WRITING AND ARE METAPHORICAL AND RELATED TO THE EXPERIENCE OF WRITING. USUALLY, MAINTAINING, MAINTAINING OR JUDGING IS SPECIFIED BY WRITING LAWS AND REGULATIONS, OR IT IS PROVED AND RULED (TABARSI, 1375: 2/117).

### TO RULE AND TO RULE SOMETIMES

"KETOB: WROTE" MEANS "TO RULE AND TO RULE". IN FACT, THE FIELD OF ORIGIN IS "WRITING" AND THE FIELD OF DESTINATION IS "RULING AND RULING:" (O MY PEOPLE, ENTER THE HOLY LAND WHICH ALLAH HAS ORDAINED FOR YOU,) ( MA'IDA/21 ) (SAY, 'NOTHING WILL BEFALL US EXCEPT WHAT ALLAH HAS ORDAINED FOR US.) (ARAF/156) (FOR THE PRAYER IS INDEED A TIMED PRESCRIPTION FOR THE FAITHFUL.) (NISA /103)

﴿يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾ (مائدة/٢١)؛ و ﴿وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ﴾ (الأعراف/١٥٦)؛ و ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ (التوبة/٥١)؛ ﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا﴾ (النساء/١٠٣)؛

REGARDING THE MEANING OF "BOOK" IN THE ABOVE VERSES, IT IS STATED THAT THIS WORD IS DERIVED FROM "KITABAT" WHICH MEANS "TO WRITE" AND IN SOME CASES IT MEANS "TO JUDGE AND TO HAVE A DECREE"; BECAUSE ONE OF THE WORKS OF WRITING IS RULING AND FIXING SOMETHING (MAKARAM SHIRAZI, 256/5: 1353). "WRITING" IS AN ALLUSION TO "BEING OBLIGATORY AND MAKING OBLIGATORY". IT IS STATED IN THE HONORABLE VERSE:

(O YOU WHO HAVE FAITH! PRESCRIBED FOR YOU IS FASTING AS IT WAS PRESCRIBED FOR THOSE WHO WERE BEFORE YOU, SO THAT YOU MAY BE



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﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ (BAQARAH/183). (GODWARY) مِنْ قَبْلِكُمْ لَكُمْ بُنْيَانٌ﴾ (البقرة/١٨٣)؛

IN THE ABOVE VERSE, THERE IS AN OBLIGATORY "PRAYER" WITH A TIME, WHICH IS WRITTEN FOR THE BELIEVERS.

### ADHERENCE AND COMMITMENT

ARE EXPRESSED IN SOME VERSES AS ADHERENCE TO THE LORD AND STEADFASTNESS IN THE BELIEF OF GRASPING WITH THE HAND AND WITH THE VERBS "EATSAM" AND "TAMASAK" AND THIS IS ONE OF THE METAPHORICAL MEANINGS, THE METAPHORICAL CENTER OF WHICH IS THE WORK DONE WITH THE HAND. IS. THE MEANING OF "HOLDING" AND "CLINGING" TO RELIGION OR GOD IS NOT TO HOLD OR HOLD HANDS; RATHER, THIS MATTER IS MAPPED FROM THE FIELD OF ORIGIN, ADHERENCE TO BELIEFS AND FAITH AND ACTION ACCORDING TO THOSE BELIEFS.

(HOLD FAST TO ALLAH AND DEDICATE THEIR RELIGION [EXCLUSIVELY] TO ALLAH. THOSE ARE WITH THE FAITHFUL,) ((NISA /146) ﴿وَاعْتَصِمُوا بِاللهِ وَآخِذُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا سَائِرَ النَّاسِ﴾ (النساء/١٤٦)؛

IN THE ABOVE VERSE, IT IS MENTIONED THAT THE BELIEVERS SOUGHT AVERSION FROM FALSE GODS AND PURIFIED THEIR RELIGION FOR THE LORD.

(AS FOR THOSE WHO HAVE FAITH IN ALLAH, AND HOLD FAST TO HIM, HE WILL ADMIT THEM TO HIS MERCY AND GRACE,)

﴿فَأَمَّا الَّذِينَ آمَنُوا بِاللهِ وَآخِذُوا بِحَبْلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا سَائِرَ النَّاسِ﴾ ((NISA /175) (النساء/١٧٥)؛

IN THE ABOVE VERSE, IT IS STATED THAT THOSE WHO BELIEVED IN THE ONENESS OF GOD AND CONFIRMED THE MESSENGER OF GOD, CLING TO THE LIGHT THAT WAS REVEALED TO THE MESSENGER, AND GOD WILL ENTER THEM INTO HIS GRACE AND MERCY, WHICH IS HEAVEN AND IS MORE THAN WHAT HE DESERVES. SLOW.

(WHOEVER TAKES RECOURSE IN ALLAH IS CERTAINLY GUIDED TO A STRAIGHT PATH) (ALE-OMRAN/101) ﴿وَمَنْ يَتَّخِذِ اللَّهَ هُدًى لِي صِرَاطٍ مُسْتَقِيمٍ﴾ (آل عمران/١٠١)؛

CLINGING TO GOD'S VERSES AND JOINING THE HANDS OF THE PROPHET IS FASTING TO GOD AND THE PROPHET. FASTING TO GOD AND THE PROPHET IS ACTUALLY FASTING TO GOD. WHOEVER FASTS TO GOD AND CLINGS TO HIS LAP, HAS BEEN GUIDED TO THE STRAIGHT PATH. IN THE



FOLLOWING VERSES, "HOLDING ON" IS USED IN THE METAPHORICAL SENSE OF "HOLDING ON:"

(AND HOLD FAST TO ALLAH. HE IS YOUR MASTER—AN EXCELLENT MASTER AND AN EXCELLENT HELPER.)

(WHOEVER SURRENDERS HIS HEART TO ALLAH AND IS VIRTUOUS, HAS CERTAINLY HELD FAST TO THE FIRMEST HANDLE)

(DID WE GIVE THEM A BOOK BEFORE THIS, SO THAT THEY ARE HOLDING FAST TO IT?)

﴿وَأَعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ﴾ (حج/٧٨)؛ و ﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ﴾  
﴿وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ (لقمان/٢٢)؛ و ﴿أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ﴾  
(الزخرف/٢١)؛

### CHOOSING

IS AMONG THE WORKS AND ACTIONS OF "HAND" WHICH IS BY USING "TAKING", "CHOOSING". IN FACT, "CHOOSING" IS CONCEPTUALIZED AND VISUALIZED AS "TAKING". "TAKING" IS ONE OF THE TASKS THAT, WITH THE HELP OF SEMANTIC EXPANSION, THIS FIELD OF EXPERIENCE HAS SPREAD TO THE LESS TANGIBLE FIELD OF "CHOOSING:"

(WE GAVE MOSES THE BOOK, AND MADE IT A GUIDE FOR THE CHILDREN OF ISRAEL—[SAYING,] 'DO NOT TAKE ANY TRUSTEE BESIDES ME)

(THE FAITHFUL SHOULD NOT TAKE THE FAITHLESS FOR ALLIES INSTEAD OF THE FAITHFUL)

(INDEED THOSE WHO TOOK UP THE CALF)

(HAD THEY BELIEVED IN ALLAH AND THE PROPHET AND WHAT HAS BEEN SENT DOWN TO HIM, THEY WOULD NOT HAVE TAKEN THEM FOR ALLIES. BUT MOST OF THEM ARE TRANSGRESSORS.)

﴿وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَآئِيلَ أَلاَّ يَتَّخِذُوا مِنْ دُونِي وَكِيلًا﴾ (الأسراء/٢)؛ و ﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ﴾ (آل عمران/٢٨)؛ و ﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ﴾  
(الأعراف/١٥٢)؛ و ﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ﴾ وَمَا نَزَّلْنَاهُ مِنْ دُونِ الْكِتَابِ وَلَكِنْ كَثِيرًا مِنْهُمْ فَاسِقُونَ﴾ (المائدة/٨١)؛

### PLACING AND COUNTING

THE ABSTRACT CONCEPT OF "PLACING AND COUNTING" CORRESPONDS TO THE FIELD OF ORIGIN OF WRITING BECAUSE IN MOST CASES, WRITING IS

ONE OF THE MOST IMPORTANT WAYS OF CALCULATION AND BOOK. IN FACT, IN ADDITION TO THE PHYSICAL BASIS, WE CAN ALSO EMPHASIZE THE CULTURAL BASIS OF THIS METAPHOR.

(SO WRITE US AMONG THE WITNESSES.')(THEY SAY, 'OUR LORD, WE BELIEVE; SO WRITE US DOWN AMONG THE WITNESSES.) (آل) ﴿فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ (عمران/٥٣)؛ ﴿وَيَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ (المائدة/٨٣)؛

ACCORDING TO WHAT HAS BEEN STATED, IT CAN BE SAID THAT AMONG THE BODY PARTS, "HAND" PLAYS AN IMPORTANT ROLE IN THE WORKS AND ACTIVITIES OF THE BODY, FOR THIS REASON, THERE ARE MANY METAPHORS RELATED TO IT. MANY THINGS THAT ARE DONE BY HAND ARE UNDERSTOOD METAPHORICALLY. THE FOLLOWING TABLE SUMMARIZES THE METAPHORICAL CONCEPTS OF THE WORD "IODINE":

area of origin	Metaphorical concept
Open hand - closed hand	Forgiveness and stinginess
God's hand	Ability and power
The owner of the hand, to your hand	take over
hand grip	Write and save
hand grip	To rule and to have rules
Clinging to God, taking God's light, taking God's rope	Being loyal and committed
hand grip	choose
hand grip	Place and count

## CONCLUSION

INVESTIGATIONS CARRIED OUT IN THIS ARTICLE INDICATES THAT THE HOLY QUR'AN IN MANY TANGIBLE CASES; HE USED IT LIKE THE HUMAN BODY AND USED METAPHORS FOR IT. AMONG THEM IS THE WORD "YAD" IN WHICH, IN ADDITION TO ITS LITERAL MEANING, WHICH IS "HAND", METAPHORS ARE ALSO USED. IN FACT, THESE METAPHORS CONVEY THE CONCEPTS IN THE DESTINATION FIELD AND THIS IS DUE TO THE NEED TO EXPLAIN THE ABSTRACT CONCEPTS OF THE DESTINATION FIELD BY USING THE DOMAIN RELATED TO THE HAND. THE EMPIRICAL BASIS OF THE CONCEPTUAL METAPHOR IN THE WORD "YAD" IS RELATED TO THE COINCIDENCE BETWEEN THE CONCEPTS OF ORIGIN AND DESTINATION. OPENING HANDS DEPENDS ON STRENGTH AND FORGIVENESS; BECAUSE FORGIVENESS IS DONE WITH AN OPEN HAND. TAKING SOMETHING IN HAND AND BEING RESPONSIBLE FOR IT IS AN EXISTING EMPIRICAL COINCIDENCE;

BECAUSE WHEN WE GET SOMETHING, WE ALSO OWN IT. SELECTION AND CAPTIVITY HAVE AN EMPIRICAL CORRELATION WITH CAPTURE. IT IS TRUE THAT THE OBJECTIVE MEANING OF "YAD" IS ONLY "HAND"; BUT THE MEANINGS SUCH AS FORGIVENESS, POWER, MASTERY, ADHERENCE AND COMMITMENT, CHOOSING, PLACING, COUNTING AND DETERMINING ARE ITS METAPHORICAL FOCUS.

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