

Mental spaces in Surah Mubarakah Anfal based on Fauconnier's theory

Alireza Ahan kar (Corresponding Author): Ph.D student, Arabic language and literature, Literature and Humanities, Kharazmi, Tehran, Iran.

Email: alirezaahankar@khu.ac.ir

Soudabeh Mozaffari: Associate Professor, Arabic language and literature, Literature and Humanities, Kharazmi, Tehran, Iran.

Introduction

Cognitive linguistics is a type of linguistic science that "emerged in the 1970s and 1980s. This school of linguistics draws on the discussions of cognitive science, which deals with the human mind, and Gestalt psychology, which is based on the perception of the result of the relationship between environmental input and mental processing" (Evans and Green, 2006: 3) and "it examines the relationship between experience, the conceptual system, and the semantic structure encoded by language, and therefore uses language as a methodological tool that enables the study of cognitive phenomena" (Sweitzer, 1990: 4). Fauconnier is one of the researchers who proposed the theory of mental spaces within the framework of cognitive linguistics as one of the conceptual models: "Mental spaces are small structures that are constructed during speaking and thinking with the aim of understanding and reacting appropriately in various situations" (Fauconnier, 2001: 5). He and Turner, another linguist colleague, first proposed the theory of conceptual fusion in 1994, writing the article "Conceptual Projection and Intermediate Spaces." The two later presented this theory in more detail in the article "Networks of Conceptual Fusion" in 1998, as a completed form of Lakoff's theory of mental spaces and conceptual metaphor.

Methodology

The Holy Quran provides a suitable platform for examining the theory of mental spaces, due to the special position of this divine book, which contains extensive themes in comprehensive dimensions within itself. Considering the fact that the verses of the Quran deal with spaces related to a specific topic in a desirable manner, and the linguistic structure of this book is conceptual, comprehensive, and has different angles, Therefore, examining the verses of the Holy Quran within the framework of the theories of conceptual patterns and mental spaces is very valuable. In the translation, interpretation and analysis of the verses, the translation of Ayatollah Makarem Shirazi and his translation of Allama Tabataba'i's Tafsir al-Mizan and also the Tafsir Noor Mohsen Qaraati have been used. The reason for using the aforementioned sources is that their translation and analysis space is close to the theory of mental spaces and its frameworks. Among the surahs that have the ability to

analyze mental spaces and distinguish between conventional mental concepts and real mental concepts is the blessed Surah Al-Anfal.

In the seventy-five verses that exist in Surah Anfal, very important topics are raised: First, it refers to an important part of the financial issues of Islam, including Anfal and spoils, which are an important support for the treasury. Then it includes other topics such as: the qualities and privileges of true believers, the story of the Battle of Badr, which is the first encounter with others and enemies, and the strange and instructive events that occurred in this war. Also, a significant part of the rulings of jihad and the duties of Muslims against the constant attacks of the enemy, the course of the Prophet (PBUH) and the story of that historic night of migration (Laylat al-Mab'it), the condition of the polytheists and their superstitions before Islam, how the Muslims were weak and incapable at the beginning of the work and then strengthened in the light of Islam, the ruling on khums and how it is divided, the necessity of combat, political and social preparation for jihad at any time and place, the superiority of the spiritual forces of Muslims over the enemy despite the apparent shortage of their men, the ruling on prisoners of war and how to treat them, those who emigrated and those who did not emigrate, the struggle and conflict with the hypocrites and the way to recognize them, and finally a series of other constructive moral and social issues are raised in this surah (Makarem Shirazi, 1371, Vol. 7: 77). Surah Anfal was revealed in the second year of the Hijri calendar, after the Muslims' victory in the Battle of Badr (Tabatabai, 1374, Vol. 9:4), and in it, while referring to the Battle of Badr and the events that led to this decisive victory, it mentions God's unseen help (Encyclopedia of the Holy Quran, 1382, Vol. 5:26).

Conclusion

The mental atmosphere in most of the verses of Surah Anfal can be examined. The real mental atmosphere, which is depicted in the opening verses with the Islamic ruling that spoils are the property of God and His Prophet. The mental atmosphere of despair regarding the war with the infidels gives way to the real mental atmosphere of hope and reliance on God. Whatever God sees fit will happen, even if it does not seem to be in the best interests of God's servants. It is clear to God that some believers, in a conventional and unreal world, confess to hearing and confirming divine commands, and they must be receptive to divine commands in a real world, responsible for them, and true followers of the Prophet. They should always keep in mind that the possessions of this world are only a means of testing them. True believers do not claim that the divine verses are superstitions, but rather it is the polytheists who have an absurd claim about the nature of the Quran and are incapable of producing anything like it, and those who are pious are the true owners of the Sacred Mosque. In several verses, God

reminds us of victory - despite the scarcity of fighters and military equipment - and reminds us that the source of victory and victory over the enemy, which is God, should not be forgotten. God tells the believers to break their covenants and thwart their evil plans in the face of their covenant-breaking enemies, and then reassures the prophet that God and his faithful followers are sufficient for him, and that he does not need any other helpers or surrender to the enemies. The patient and steadfast believers in the divine path will always taste the sweet taste of victory. They are the ones who are as steadfast and steadfast as mountains in the face of a multitude of enemy armies. By properly understanding the mental spaces present in the verses, we realize that some of the companions of the Prophet had behavior that was not derived from true faith, and God depicts for them the real space of true believers. The mental spaces about God's help and provision, which have been neglected by the believers, have been well taken into account in the semantic load of the verses. The unreal and false mental spaces of Satan are presented in the verses to lead the believers astray, and in contrast, the themes of the verses speak of calling the believers to the truth of divine ideals and God's benevolence.

References

The Holy Quran

- _____. *Al-Tebyan in the Interpretation of the Quran*, researched by Ahmad Qusayr Ameli, Beirut: Dar Ahya al-Turaht al-Arabi, no date, {In Arabic}.
- Al-Kawthar website (1401 AH, May 7). *Introduction to Surah al-Anfal*, retrieved from fa.alkawthartv.ir, {In Arabic}.
- _____. (2011). *Cognitive Semantics of the Quran*, Tehran: Islamic Culture and Thought Publications, 2011, {In Persian}.
- Ekhtiar, Mansur (1969). *Semantics*, Tehran: University of Tehran, {In Persian}.
- Fadlallah, Mohammad Hussein (1988). *From the Revelation of the Quran*, Beirut: Dar al-Malak, {In Arabic}.
- Ghaemi-nia, Alireza (2000). *Biology of Text*, Tehran: Publications of the Islamic Culture and Thought Research Institute, {In Persian}.
- Jannet, Little Moore and John R. Taylor (2016). *An Introduction to the Theories of Cognitive Linguistics (with Some Practical Aspects)*, Translators: Parsa Bamshadi and Shadi Ansarian, Qom: Kowashiar Publications, {In Persian}.
- Majlesi, Mohammad Baqir (1403 AH). *Bihar Al-Anwar*, Beirut: Al-Wafa Foundation, {In Arabic}.
- Mostafavi, Seyyed Hassan (1417 AH). *Investigation of the Words of the Holy Quran*, Tehran: Ministry of Culture and Islamic Guidance, {In Arabic}.

- Marefat, Mohammad Hadi (1992). *Teaching the Sciences of the Quran*, Vol. 1, no place, Islamic Propaganda Organization Printing and Publishing Center, {In Persian}.
- Makarem Shirazi, Nasser (1371 AH). *Tafsir Nemune*, Ch. 10, Tehran: Daral al-Kutb al-Islamiyya, {In Persian}.
- Muhanna, Abdullah Ali (1413 AH). *Tahdhib Lisan al-Arab*, Beirut: Daral al-Kutb al-Ilmiiyya, Muhammad Ali Baydoon Publications, {In Arabic}.
- Qaraati, Mohsen (2009). *Tafsir al-Noor*, Qom: Institute for the Path of Truth, {In Persian}.
- Qaramaleki, Ahmad Faramarz (2001). *Methodology of Religious Studies*, Mashhad: Razavi University of Islamic Sciences, {In Persian}.
- Qorashi, Ali Akbar (2008). *Qamus al-Quran*, Tehran: Dar al-Kutb al-Islamiyya, {In Persian}.
- Qomi, Ali ibn Ibrahim (2011). *Tafsir al-Quran*, Qom: Dar al-Kutb, {In Arabic}.
- _____ (2009). *Radial Networks of the Semantics of the Quran*, Mind, No. 38, Summer 2009, {In Persian}.
- Shirafkan, Mohammad Hossein; Ghaemi-Nia, Alireza (2016). "Analysis of the Mental Spaces of Sheytan's Discourse in the Quran", Interdisciplinary Researches on the Holy Quran, Volume 7, No. 2, Fall and Winter 2016, pp. 78-63. {In Persian}.
- Safavi, Kouros (2000). *An Introduction to Semantics*, Vol. 1, Tehran: Islamic Propaganda Organization (Soorah), {In Persian}.
- Safavi, Kouros (2008). *Introduction to Semantics*, Tehran: Soorah Publications, {In Persian}
- Tabatabaei, Seyyed Mohammad Hussein (1988). *Al-Mizan in the Interpretation of the Quran*, translated by Ayatollah Makarem Shirazi, Qom: Allama Tabatabaei Scientific and Cultural Foundation, {In Arabic}.
- Toshihiko, Izutsu (1999). *Ethical-Religious Concepts in the Holy Quran*, Translated by: Fereydoun Badrehi, Tehran: Farzan Rooz Publishing and Research, {In Persian}.