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A Linguistic Study of the Conceptual Metaphor of 'Society is Human' in the Holy Quran

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Abstract

This study aims to consider the conceptual metaphors of 'society is human' in the Holy Quran. The corpus of the current study includes all the Quranic verses about 'society' and 'human'. Lakoff's (1980) conceptual metaphor theory is used to analyze the corpus. The results show that there are twenty-six mappings for the "society is human" metaphor in the Holy Quran. Moreover, the study confirms that society and human lifespans are similar according to the Holy Quran. Therefore, just as God depicts the birth and beginning of man, He also depicts the birth and beginning of societies. That is, society and human are conceptualized in the same pattern in the Holy Quran. In addition to a single human being and a society, God has considered such a birth for a generation. This study shows that all regulations that are true for human beings in various fields, including economics, culture, etc., will also be true for society. The present research attempts to investigate and analyze the conceptual metaphor of the Quran regarding humans and society using the linguistic approach, especially Lakoff's cognitive ideas. Accordingly, the study tries to cover the issue of the mappings related to the conceptual metaphor "society is human" in the Quran.

Keywords: Conceptual Metaphors, Linguistics, Quran, Lakoff.

1. Introduction

Studies in the field of metaphor can certainly be divided into two sections. One is before the publication of the book entitled *Metaphor, What We Live*, by Lakoff & Johnson (1980), and the other is after the publication of this book. Before the publication of the book mentioned, the metaphor was considered a figure of speech in poetry, but after the publication of the book, the metaphor was

interpreted as an integral feature of human language and mind. According to Lakoff, the word "love" in English resembles a journey. He believes that the mentioned sentence, a kind of metaphor in English, implies two separate domains: the source domain and the target domain.

In the metaphor "love is travel", travel is the source domain, and love is the target domain. In other words, Lakoff believes we must use the



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concrete domain of travel and conceptualize it to understand the abstract concept of love in English. Therefore, to understand the concept, we regard the abstract domain as the target domain and use the concrete domain, which is the original domain.

Based on Lakoff's cognitive point of view, a review of the studies on metaphor shows that most of his research has focused on presenting mappings of some metaphors in different languages, whether it is the common language or the literary language. Lakoff (1993) defines a conceptual metaphor as the mapping between domains in the conceptual system (mapping from the source domain to the target domain). Therefore, when it is said that "love is spring", the metaphor is formed in the semantic domain of love (conceptual domain of source) and spring (conceptual domain of target), and it is transformed from the source domain to the target domain. However, Lakoff believes that if a metaphor passes through a particular cultural filter, it becomes a specific metaphor; otherwise, it is a generic metaphor.

Similarly, if we consider the metaphor "society is man", then human is the source domain, and society is the target domain. In other words, according to Lakoff, we use the concrete domain of humans and conceptualize it to understand the concept of society in this metaphor.

Following the publication of Lakoff's ideas, his cognitive approach to language and metaphor was employed in a variety of linguistic contexts. In addition to the linguists and psychologists whose field is related to most Lakoff research, experts in other fields, including medical sciences, sociology, culture and media, discourse, art, and other fields, use the Lakoff approach metaphor. For example, specialists tried to treat patients in medical sciences by analyzing the linguistic interaction between patients and physicians.

The linguistic context in religious texts is one of the linguistic contexts that can be analyzed using the cognitive ideas of Lakoff (1980, 1993). The present research attempts to investigate and analyze the conceptual metaphor of the Quran regarding humans and

society using the linguistic approach, especially Lakoff's cognitive ideas. Regarding the purpose, this study seeks to answer the following research question:

1. What are the mappings related to the conceptual metaphor "society is human" in the Quran?

2. Theoretical Considerations and Literature Review

According to Lakoff's cognitive point of view, a review of the studies on metaphor shows that most of his research has focused on presenting mappings of some metaphors in different languages, whether it is the common language or the literary language. Most of this research is focused on presenting mappings of a language and relating them to topics such as society, culture, mind, and, in some cases, embodiment.

Lakoff (1993) defines a conceptual metaphor as the mapping between domains in the conceptual system (mapping from the source domain to the target domain). Therefore, when it is said that "love is spring", the metaphor is formed in the semantic domain of love (conceptual domain of source) and spring (conceptual domain of target), and it is transformed from the source domain to the target domain. However, Lakoff believes that if a metaphor passes through a particular cultural filter, it becomes a specific metaphor; otherwise, it is a generic metaphor.

The source domain describes the target domain using a mapping. One of the issues related to conceptual metaphor and mapping is the concept of directionality. Gibbs believes that metaphorical mapping does not necessarily include the movement from the source concepts to the target concepts, and in some cases, this movement is in reverse (Gibbs, 2017, p. 18).

Society

Society is a small or large group of humans who have established invisible bonds through different customs, traditions, ideas, beliefs, and cultures and have settled in a specific temporal and spatial context (Najafi, 1992). Two Arabic words, "jamei¹" and "mojtamai²" (both meaning society), which are common in Persian

and Modern Standard Arabic, respectively, have never been used in the Holy Quran. According to Mesbah Yazdi, other words have been used to convey the meaning of “a group of humans” in the Holy Quran; these words can be shown as followings in order of the frequency of their usage in the Quran: “Q’om³” (383 times), “Nas⁴” (240 times), “Ummah⁵” (64 times), “qari’e⁶” (56 times) and “Anas⁷” (5 times). Mesbah Yazdi, regarding the examination of each of the above words, states that the Holy Quran does not subject the assigning of these words to a group of humans on the realization of one or some common factors; however, sharing a unique attitude is enough to use “Q’om⁸” or an “Ummah⁹” or ... for them (Mesbah Yazdi, 2012).

Mirzayii Niya et al. (2018) argue that society consists of three parts: the first part consists of small and large groups, the second part consists of different customs, traditions, systems, ideas and beliefs, and cultures, the third part consists of settlement in a temporal and spatial context. Each of the following words, including “Q’om”, “Ummah”, and “qari’e”, represents the first, second, and third parts of society, respectively.

Accordingly, in this study, only the following three words in the Holy Quran, including “Q’om”, “Ummah” and “qari’e”, have been assumed to represent the word “jame’e (meaning society)¹⁰”, and other similar words, including “nas”, and “anas”, are ignored. “Ummah” literally means a group of people who are similar in religion, belief, time, place, etc., and “Q’om” means a group of people, which is used in the Holy Quran for both men and women, and “qari’e” is rooted in “qari” and means gathering, and since the village was the center of people’s gathering, this name was applied to it (Al-Raghib al-Isfahani, 1992).

3. Linguistic Corpus

The linguistic corpus of this study comprises all

the verses in the Holy Quran related to humans and society with a focus on “Ummah”, “Q’om”, and “qari’e”.

Method of the Linguistic Corpus Analysis

After extracting verses related to humans and society from the Holy Quran, a conceptual metaphor of these two words is collected. Then, the related mapping to that conceptual metaphor is reported using the theoretical view of Lakoff (1980).

4. Results

Investigation of the verses related to the two words “jame’e (meaning society)” and “fard¹¹ (meaning individual)” shows that there are 26 conceptual mappings in the Holy Quran that can be related to the “society is human” metaphor. In the following section, examples of each mapping will be presented:

1. Birth: Birth and entering the world are characteristics of every person. In verse 14 of Surah Al-Mu’minun¹², God describes the creation of humans in the mother’s womb, and after explaining the stages of embryo formation, describes the breathing of the soul in the fetus and the formation of a human, which is the last stage of creation of human, using the following phrase: “then we developed out of it another creature. So blessed be Allah, the best to create¹³”

He states that after completing the physical stages of fetal development, we emerge as another creature. Regarding societies and groups of people, the Holy Quran uses similar expressions to explain the creation of societies. In verse 11 of Surah Al-Anbiya, “How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples¹⁴?”

God stated that, after we destroyed cities, we created other populations and communities. In this verse, God describes the birth and beginning of societies, just as he describes the birth and beginning of humans that occurred by

قوم ³	امت ⁹
ناس ⁴	اجامعه ¹⁰
امت ⁵	فرد ¹¹
قریه ⁶	مؤمنون ¹²
اناس ⁷	«ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ» ¹³
قوم ⁸	«وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ» ¹⁴

the direct will of God. In addition to a human and society, God describes such birth for a generation, like in the following phrases, such as "Then We raised after them another generation¹⁵" and "Then We raised after them other generations¹⁶."

Regarding the Holy Quran's description, the creation of a generation is similar to the creation of a new nation. In some cases, the Holy Quran mentions the creation of a nation, and in other cases, it mentions the creation of a generation as a nation.

Another important point regarding the creation of human beings in the Holy Quran is the way that the Quran uses the verb "create¹⁷" regarding human beings. In various verses, God has explained the creation of different stages of human development using the verb "create". In verse 98 of Surah An'am, "It is He Who hath produced you from a single person¹⁸". God states that a human being is created from a single person. The single person refers to the true humanity that does not perish with death and will be addressed by God in the Hereafter (Zarsazan, 2019).

Regarding the stages of human creation, in the following phrase, "then we developed out of it another creature. So blessed be Allah, the best to create¹⁹", God uses the word "insha (meaning create)" to describe the breathing of the soul into the body and the creation of the spiritual transformation in humans. In verse 78 of Surah Al-Mu'minun, "It is He Who has created for you (the faculties of) hearing, sight, feeling, and understanding²⁰", God has used the verb "create" to describe the creation of (the faculties of) hearing, sight, feeling, and understanding. All three of the mentioned abilities refer to parts of the human senses.

- Hearing²¹ is one of the human senses that is concerned with the Auditory, and ears²² are means for hearing (Mirza Babaei, 2018).

- Sight²³ refers to the power of sight and vision, and eyes are the means for seeing (Bakhshi et al., 2020). For example, in verse 42 of Surah Maryam, "Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?²⁴", God describes the idols as a thing that is incapable of hearing and seeing. In other words, according to the Holy Quran, hearing and sight are part of the senses that idols are incapable of.

- heart²⁵ is the source of human reasoning and is a blessing that distinguishes humans from animals (Tabatabai, 1995).

In verse 35 of Surah Al-Waqi'ah, "We have created (their Companions) of special creation²⁶", God uses the word "Insha (meaning create)" to describe the creation of the heavenly companions in the Hereafter. In verse 35 of Surah Al-Waqi'ah, "and creating you (again) in (forms) that ye know not", God uses the word "Insha" to refer to the creation of a human being in the Hereafter.

There is one common aspect in all of the above verses that God has described the creation of human beings using the verb "Insha (meaning create)": all of the mentioned verses refer to the abstract and spiritual aspect of human beings.

In some verses, God uses the word "Insha (meaning create)" to describe the physical creation of a human being. In the phrase "It is He Who hath created you from the earth²⁷", God states that He created a human being from the earth. This phrase refers to the creation of a human being before breathing the soul into it. Or in the other phrase, "He raised you from the posterity of other people²⁸", God states that He created one group of humans from the children of another group of humans.

Therefore, based on the Holy Quran, we can conclude that society is like a human being, and

¹⁵ «ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ»

¹⁶ «ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ»

¹⁷ انشاء

¹⁸ «هُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ...»

¹⁹ «ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ»

²⁰ «وَهُوَ الَّذِي أَنشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ...»

²¹ سمع

²² أُذُن

²³ بصر

²⁴ «إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا»

²⁵ فؤاد

²⁶ «إِنَّا أَنشَأْنَاهُنَّ إِنِشَاءً»

²⁷ «هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ»

²⁸ «أَنشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ»

the verb “Insha (meaning create)” is used to describe the creation of nations and groups. This shows that there are two components, including spiritual and physical, regarding the creation of the nation. For example, the people of a society, land, houses, physical capital, etc., are the physical part of a group and society. The dominant ideology in society, the political, economic, judicial system, culture, thought, etc., are spiritual parts of society. Accordingly, when God speaks of the creation of a new society, he may refer to the abstract and spiritual aspect of that society or the physical aspect of that society.

2. Inheritance: Both society and human beings die and inherit from each other. Inheriting from others is one of the characteristics of every human. In verse 176 of Surah An-Nisa', "he takes her inheritance"²⁹, God explains the laws on how people take the inheritance from each other. God considers taking inheritance from each other as a characteristic of humans, societies, and groups. In verse 28 of Surah Dukhan, "we made other people inherit (those things)"³⁰, God states that after the drowning of the Pharaohs, other people inherit their property and wealth.

3. Being an oppressor (unjust): Societies and humans can oppress each other. Being an oppressor is one of the human qualities, and humans occasionally display this trait. In various conditions, man can engage in various forms of oppression. In verse 35 of Surah Al-Kahf, "and he is unjust to his soul", God explicitly mentions that human is an oppressor (unjust). God also views being an oppressor (unjust) to be a feature of groups in several verses. The following phrases refer to the oppression and unjustness of the groups and societies, and the consequences of their oppression. "And to how many populations did I give respite, which was given to wrong-doing?"³¹ "When He chastises communities in the midst of their wrong"³² "How many

populations have We destroyed, which were given to wrong-doing?"³³ "How many were the populations We utterly destroyed because of their iniquities"³⁴ "Allah guides not those who do wrong."³⁵

4. Being wicked (transgressor): Societies and humans can be wicked. Being wicked in the Holy Quran means to rebel against the obedience and order of God (Fattahizadeh & Nazari, 2012), and it is one of the qualities that a human being can exhibit. In verse 18 of Surah Sajdah, "Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they"³⁶, God compares the believers and wicked humans. In addition, in verse 6 of Surah Al-Hujurat, "O ye who believe! If a wicked person comes to you with any news"³⁷, God subjects accepting the news from a wicked man to investigating that news. God has also considered transgression as one of the characteristics of a group of people. He has described different groups of people with the phrase "wicked transgressors people"³⁸ in several verses.

5. Being extravagant: Societies and human beings can be extravagant. In its broadest sense, extravagance refers to any excessive action in anything (Makarem Shirazi et al., 2008). In Surah Taha, verse 127, "And thus do We recompense him who transgresses beyond bounds"³⁹, God considers extravagance and wastefulness as an individual characteristic. In verse 81 of Surah A'raf, "ye are a people transgressing beyond bounds"⁴⁰, God considers extravagance and wastefulness as a characteristic of a group of people.

6. Being an unbeliever: Societies and human beings can be unbelievers. The word unbeliever means denial, ingratitude, and disbelief in God (Gharakhani et al., 2017) and has been considered in the Holy Quran as a human characteristic. For example, in verse 217 of

²⁹ «هُوَ يَرِثُهَا»

³⁰ «أَوْرَثْنَاهَا قَوْمًا آخَرِينَ»

³¹ «وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ»

³² «إِذَا أَخَذَ الْفُرَى وَهِيَ ظَالِمَةٌ»

³³ «فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ»

³⁴ «وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً»

³⁵ «وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ»

³⁶ «أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ»

³⁷ «يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ»

³⁸ «قَوْمًا فَاسِقِينَ»

³⁹ «وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ»

⁴⁰ «أَنْتُمْ قَوْمٌ مُسْرِفُونَ»

Surah Al-Baqarah, "he is unbeliever"⁴¹, God considers the unbeliever as an adjective of a person, and in the same way, in verse 93 of Surah A'raf, "but how shall I lament over a people who refuse to believe"⁴², considers being unbeliever as the characteristics of a group of people.

7. Idolatry: Communities and human beings can become idolaters. Idolatry is a characteristic of human beings that emerges in different ways at different times. In verse 74 of Surah An'am, Ibrahim said: "Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."⁴³" and blame the Azar for worshiping idols. The Holy Quran also mentions the worship of idols as the behavior of a group of people. In verse 138 of Surah A'raf, "came upon a people devoted entirely to some idols they had"⁴⁴, God states that the followers of Prophet Moses saw a group of people who worshiped their idols. In the mentioned verse, the word "Akuf"⁴⁵ means accepting something entirely with complete obedience (Tabatabai, 1995).

8. Ridicule: Societies and human beings may ridicule each other. The word "clowning"⁴⁶ apply to a person that does something contrary to his or her nature, so that every person that is witness to his or her action realizes that he or she is doing something irrational, and the word "mockery"⁴⁷ means to make fun of the person or ridicule person—ridiculing others as one of the human's characteristics is condemned by Quran. However, sometimes, it is considered permissible to mock a person who has mocked you as an act of punishment and retribution (Tabatabai, 1995). In verse 38 of Surah Hod, God states that "Every time that the chiefs of his people passed by him, they threw ridicule on

him"⁴⁸. In verse 11 of Surah Al-Hujurat, "O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others"⁴⁹, God attributes the mockery trait to the group of people and women and considers it a shameful act and forbids it.

9. Being a witness. Societies and human beings can be witnesses to each other. The word Martyr (witness)⁵⁰ means being witness and present, and its antonym is "being absent" (Karamozan et al., 2014). In the Holy Quran, being a witness to the actions of others is considered one of the characteristics of a human being. Besides, it is regarded as one of the duties of individuals. "And from each people shall We draw a witness"⁵¹ "One day We shall raise from all Peoples a witness"⁵² "four witnesses"⁵³. Being a witness to the actions of others is considered a factor of human behavior. Besides, in the Holy Quran, it is considered a characteristic of a society. Societal behavior, as well as individual behavior, should be based on logical and clear standards. It must follow those standards. In verse 143 of Surah Baqarah, "Thus, have We made of you an ummah justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves"⁵⁴, God declares that the Prophet's ummah is witness to other nations and the extremes of other nations should be evaluated against the Prophet's ummah which follows a moderate path. Also, God declares that the Prophet is a witness to the actions of the people within the ummah, and every person within the ummah should be evaluated against him. In verse "How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true"⁵⁵, it is shown that a

⁴¹ «وَهُوَ كَافِرٌ»

⁴² «فَكَيْفَ آسَى عَلَى قَوْمٍ كَافِرِينَ»

⁴³ «وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَرَزَّ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ

فِي ضَلَالٍ مُبِينٍ»

⁴⁴ «فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ»

⁴⁵ عكوف

⁴⁶ سخریه

⁴⁷ سخرت منه

⁴⁸ «وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ»

⁴⁹ «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ»

⁵⁰ شهيد

⁵¹ «وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا»

⁵² «وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا»

⁵³ «بِأَرْبَعَةِ شُهَدَاءَ»

⁵⁴ «وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ

الرَّسُولُ عَلَيْكُمْ شَهِيدًا ...»

⁵⁵ «كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ

حَقٌّ»

nation is a witness to the Prophet. In general, according to the Holy Quran, both a person and a society can be a witness to other people or societies.

10. Instruction (preaching⁵⁶). Instruction (preaching) can be given to a group or society, so society can make mistakes just like a person. The word sermon means to stop and forbid someone from doing something with intimidation; its other meaning is to admonish a person to do a good deed to soften his or her heart to accept the admonition (Tabatabai, 1995). Preaching is one of the characteristics of human beings, and it is used to warn people and make them aware of the consequences of their actions. In Surah Luqman, verse 13, "Behold, Luqman said to his son by way of instruction⁵⁷", God shows one of the examples of the compassionate behaviors between father and son. Preaching is a result of the awareness of the person or society about the consequences of certain behavior and the negligence or inattention of the wrongdoer to the consequences of their activity. Also, in the Holy Quran, it has been considered as the behavior of a group of people. In Surah Al-A'raf, verse 164, "When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?⁵⁸", God introduces the preaching as a quality of people's behavior that a group of people or society can do. In other words, according to the Holy Quran, group preaching can arise when society engages in systematically and collectively performing some sort of conduct while being unaware of the consequences of such action.

11. Enjoining what is good and forbidding what is evil: Societies and human beings can enjoy what is good and forbid what is evil. Good⁵⁹ means any act that is that reason or sharia certifies the goodness of that act. And evil is something that is rejected by common sense, and it is against truth and sharia (Akbari

Rad & Malekzadeh, 2019). In Surah Luqman, verse 17: "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong⁶⁰", Luqman instructs his son to enjoin what is just and forbid what is wrong. In other words, enjoining others to do good deeds and forbidding them from doing bad deeds is considered the duty of Lughman's son. In Surah Al-Imran verse 104 and 110, "Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong *** Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong⁶¹", God considers enjoining good and forbidding wrong as a behavior of group and society and introduces desirable society as a society that includes a group of people to enjoy the good and forbids the bad. In other words, according to the Holy Quran, enjoining the good and forbidding the evil is both individual and group behavior, and it is one of the characteristics of an ideal society.

12. Being economical (thrifty, frugal): Societies and human beings can be economical. Eghtesad⁶² means to follow the ghasd⁶³ which means middle. Therefore, being economical means following a moderate path in actions and avoiding excessive behavior (Tabatabai, 1995). God has considered being moderate as one of the characteristics of individuals in verse 32 of Surah Fatir, "and some who follow a middle course⁶⁴". According to this verse, the frugal person is placed between a group that has wronged itself and a group that does good deeds. This means that such a person neither moves towards injustice in his actions nor is he so intense and quick in doing good that he is a leader for others. According to the Holy Quran, being economical is also one of the characteristics of societies: "There is from among them a party on the middle course⁶⁵." It means that a group or society can pursue a moderate approach toward issues like a

⁵⁶ موعظه

⁵⁷ «وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ»

⁵⁸ «وَإِذْ قَالَتْ أُمَةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ...»

⁵⁹ معروف

⁶⁰ «يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ»

⁶¹ «وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ *** كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ»

⁶² اقتصاد

⁶³ قصد

⁶⁴ «وَمِنْهُمْ مُقْتَصِدٌ»

⁶⁵ «مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ»

moderate human being.

13. Pursuing beauty: Societies and human beings seek beauty. Allurement (ornament) is a beautiful and lovable thing that is attached to something else and gives it beauty and makes it desirable and plausible, and the seeker of allurement peruses it with the hope of achieving it (Tabatabai, 1995). One factor that motivates a person to do a certain action is that the action appears to them to be pleasing and beautiful. For instance, in verse 8 of Surah Fater⁶⁶, God considers this point. According to this verse, the appearance of beauty in the eyes of a human causes him or her to consider that action good and act towards it. God considers this to be one of the characteristics of human beings. When Pharaoh resists Moses and does not accept his claim of prophethood, God states in verse 37 of Surah Ghafir, "the evil of his deeds was made alluring, in Pharaoh's eyes", that the reason is that his action appears beautiful to him. Or in verse 212 of Surah Al-Baqarah⁶⁷, the reason for the disbelievers' interest in the life of this world is that it appears beautiful in their eyes. Also, in verse 33 of Surah Al-Ra'd⁶⁸, the deceit of the disbelievers appears beautiful in their eyes, or in verse 12 of Surah Yunus⁶⁹, the actions of the extravagant appear beautiful in their eyes. God also considers these characteristics as an effective factor in the behavior of a group of people in verse 108 of Surah An'am:

14. Siblinghood: Societies and human beings can be like brothers and sisters to one another. Within a family, the children are siblings together. In verse 11 of Surah Al-Qasas, "And she said to the sister of (Moses), "Follow him", God mentions the sister of Prophet Moses with the word "ukhtah"⁷⁰, God considers the same relationship for other nations and groups. In verse 38 of Sura Araf, "He will say: "Enter ye in the company of the peoples who passed away before you - men and

genie, - into the Fire, every time a new person enters, it curses its sister-people (that went before)"⁷¹, God describes nations and groups that enter Hell dumped as sisters. In this perspective, nations and human beings are the same and have the same controller. Since the controller of nations that entered Hell is Satan, God describes those nations as sisters to one another.

15. The result of action: Societies and human beings will face the consequences of their deeds. If a person conducts a good deed, sooner or later, he will see the outcome of that deed, and if he does a nasty deed, he will suffer from it. God mentions this point in verse 286 of Surah Al-Baqarah: "On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns"⁷². In verse 134 of Surah Al-Baqarah, "That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do"⁷³, this rule has been set by God for a nation. In other words, at the societal level, each society will witness the outcome of its collective action, both good and bad.

16. Worship: Societies and human beings conduct worship. Individual worship, including vigil, prostration, standing, and other acts of worship, is among the personal characteristics of believers. In verse 9 of Surah Zumar, the Holy Quran describes the believers with the following characteristics: "Is one who worships devoutly during the hour of the night prostrating himself or standing"⁷⁴. In the mentioned phrase, the word qanat⁷⁵ means to worship with humility, and the word ana'⁷⁶ is the plural of the word anni⁷⁷, meaning time (Tabatabai, 1995, AD). In verse 113 of Surah Al-Imran, "Not all of them are alike: Of the People of the Book are a portion that stands (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration"⁷⁸, God

^{٦٦} «أَفَمَنْ زَيْنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا»

^{٦٧} «زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا»

^{٦٨} «زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ»

^{٦٩} «زَيْنَ لِلْمُتَسْرِفِينَ مَا كَانُوا يَعْمَلُونَ»

^{٧٠} أُخْتُهُ

^{٧١} «قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ

كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا»

^{٧٢} «لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ»

^{٧٣} «تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ»

^{٧٤} «أَمَّنْ هُوَ قَانَتْ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَانِمًا»

^{٧٥} قَانَتْ

^{٧٦} إِنَا

^{٧٧} إِنِّي

^{٧٨} «الَّذِينَ سِوَاهُ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَانِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ

وَهُمْ يَسْجُدُونَ»

introduces the mentioned characteristics as the characteristics of a group of People of the Book. In other words, the tendency to worship can also be a characteristic of some societies, as it is a characteristic of some human beings.

17. Passing away: Societies and human beings can communicate. The word *khalat*⁷⁹ means to pass away. *Khala*⁸⁰ means a kind of passing away that leaves that position behind for the future generation (Bahrampour, 2012). In the Holy Quran, God considers the sending of prophets and replacing them with the next prophets as a fixed process. In verse 144 of Surah Al-Imran, "Muhammad is no more than a messenger: Many were the messengers that passed away before him⁸¹", God refers to this process using the following phrase, "passed away before him⁸²". God uses the same phrase for different nations and groups. In verse 30 of Surah Ra'd, "Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away⁸³", God says that the new nations continuously take the place of the old ones.

18. Record of actions: Societies and human beings have a record of action. Every human is held accountable for the deeds he has done after he passes away. The Holy Quran refers to this issue in various verses. For example, in verse 14 of Surah Al-Isra, (It will be said to him:) "Read your (own) record: Sufficient is thy soul this day to make out an account against thee⁸⁴", God states that every human being has his own record of deeds, and he must be held accountable for his individual needs. In verse 25 of Surah Jathiya, God says: "And thou wilt see every sect bowing the knee: Every sect will be called to its Record: This Day shall ye be recompensed for all that ye did! ⁸⁵". Every nation be called to its record. The verse demonstrates that, just as each human individual has his or her own record of deeds, each nation has its own record of deeds. In other words, just as each person is responsible for his

or her own activities, he or she is also responsible for the collective actions and behaviors of his or her society.

19. Term: Societies and human beings have an appointed deadline. The word *ajal*⁸⁶ means the appointed term of everything, and in the Holy Quran, *ajal* means the term of each phenomenon. Besides, the end of term has been used to describe death, liability, and some other things (Ashnavar, 2013). In Surah Al-Munafiqun, verse 11, "But to no soul will Allah grant respite when the time appointed (for it) has come⁸⁷", God states that everyone has a term, and when that appointed term arrives, and the signs of death appear, no one can escape his or her fate and his or her death will not be delayed. In the view of the Holy Quran, societies, like human beings, have a deadline at which time that society will perish. In verses 43 and 44 of Surah Mu'minun, "Neither can a people anticipate its term, nor delay it *** so We made them follow each other (in punishment)⁸⁸", God expresses that when a society's term expires, it will be unable to save itself and will be destroyed.

As stated in the previous sections, every society, like a human being, consists of spiritual and physical parts. The death of a society may mean the physical death of components of society, including the members of the society, or the destruction of property, etc. This only happens in special cases where God's wrath comes to society; however, even in this situation, according to the Holy Quran, some people will survive. Also, naturally, the term of all human beings in society will not end simultaneously. Therefore, it seems more reasonable to investigate the term (period) considering the spiritual part of each group. The spiritual part includes dominant thought, systems, political, economic, and cultural identities. So, it can be concluded that the death of a society at a specific time means the death of the thought and identity that those people

⁷⁹ خلت

⁸⁰ خلا

⁸¹ «وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ»

⁸² «قَدْ خَلَتْ مِنْ قَبْلِهِ»

⁸³ «كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ»

⁸⁴ «أَفْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا»

⁸⁵ «وَتَرَىٰ كُلَّ أُمَّةٍ جَائِيَةٍ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ

تَعْمَلُونَ»

⁸⁶ اجل

⁸⁷ «لَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا»

⁸⁸ «مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلُهَا وَمَا يَسْتَأْخِرُونَ ... فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا

وَجَعَلْنَاهُمْ أَحَادِيثَ»

collectively represented. Therefore, society as a group will die with the collapse of its system, culture, and identity. There are some examples of such events in societies currently. For example, when a country collapses and divides into two or more countries, practically, the former country will be removed from the world's political map, and the two newly established countries that have new identities will replace it. In this sense, a society is born with a new spiritual factor.

20. Reassurance and abundant sustenance: Raghd⁸⁹ means prosperous, pleasant, and pure (good) life. The etminan⁹⁰ word means calmness and tranquility (Tabatabai, 1995, e). God introduces peace of mind and a prosperous life with sustenance as two qualities that every human being can enjoy. In verse 35 of Surah Al-Baqarah, "and eat of the bountiful things therein⁹¹", God states to Adam and Eve to eat lots of food. Also, in verse 27 of Surah Al-Fajr, (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction⁹²", God mentions the soul of human that is rested with the remembrance of God. God also regards this as characteristic of society. In verse 112 of Surah An-Nahl: "a city enjoying security and quiet, abundantly supplied with sustenance from every place⁹³", God describes a secure society, that its people live in peace and security, and as a result, people have access to abundant sustenance.

21. Impossibility to return to the world after death: The impossibility of returning to the world after death is another aspect for every human being during his or her life on earth. In verse 99 of Surah Al-Mu'minun, (In Falsehood will they be) "Until, when death comes to one of them, he says: O my Lord! Send me back (to life)⁹⁴", God says that when a person dies, and he or she will enter limbo. He asks God to return him or her to the world, which is impossible. God also emphasizes the impossibility of

returning to the world for society after society has perished. In verse 95 of Surah Al-Anbiya, "But there is a ban on any population which We have destroyed: that they shall not return⁹⁵", God says that it is impossible for a society or population that has perished to return to the world.

22. Being intoxicated: The word batar⁹⁶ means negligence and foolery, which are characteristics of a human being. Besides, it is a result of abusing and not standing up for grace and consuming it in a bad way (Tabatabai, 1995, c). God considers intoxication because of grace as a common characteristic of both human beings and societies. In verse 47 of Surah Anfal, "And be not like those who started from their homes insolently", God considers intoxication because of having graces as one of the characteristics of individuals and forbids it. In verse 58 of Surah Qasas, "And how many populations We destroyed, which exulted in their life (of ease and plenty)!⁹⁷", God has mentioned the intoxication and the rebellion because of having plenty of graces as the characteristics of perished and damned societies.

23. Disobeying (defying) the command of God: The verb atat⁹⁸ means refusing to obey and is close to the word haughty⁹⁹ (Tabatabai, 1995). In verse 21 of Surah Al-Furqan, "and mighty is the insolence of their impiety¹⁰⁰", God describes refusing to obey him as one of the characteristics of people who did not hope to meet their God. In verse 8 of Sura Talaq, "How many populations that insolently opposed the Command of their Lord and of His messengers, did We not then call to account, - to severe account? - and We imposed on them an exemplary Punishment¹⁰¹", God mentions disobeying him as one of the society's qualities and explain that when a society disobeys him, he will punish them.

⁸⁹ رغد⁹⁰ اطمينان⁹¹ «كُلَّا مِنْهَا رَغَدًا»⁹² «يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ»⁹³ «قَرْيَةً كَانَتْ آمَنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ»⁹⁴ «حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ»⁹⁵ «وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ»⁹⁶ بطر⁹⁷ «وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا»⁹⁸ عنت⁹⁹ استكبار¹⁰⁰ «عَتَوْا عَتْوًا كَبِيرًا»¹⁰¹ «وَكَايُنْ مِنْ قَرْيَةٍ عَنَتْ عَنْ رَبِّهَا وَرُسُلِهِ فَجَاسْنَاَهَا حِسَابًا

شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا تُكْرًا»

24. Giving respite: Emla¹⁰² means giving respite and delaying (Ghoreishi, 1988). Giving respite to the unjust people is one of the practices (rules) of God. God equally mentions it for both the people of iniquity and unbelievers. In verse 178 of Surah Al-Emran, "Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment¹⁰³", God states that unbelievers should not be pleased because of the respite that is given to them. Because they will grow in their iniquity as a result of this respite, they will have a humiliating punishment. In verse 48 of Surah Al-Hajj, "And to how many populations did I give respite, which were given to wrong-doing? In the end, I punished them. To me is the destination (of all)¹⁰⁴", God also mentions that he may give respite to a wrongdoer society and punish them thereafter.

25. Being stronger than each other: Being superior to each other in strength is one of the characteristics of human beings. In verse 78 of Surah Al-Qasas, "Allah had destroyed, before him, (whole) generations, - which were superior to him in strength and greater in the amount (of riches) they had collected?¹⁰⁵", God says to Qarun that there were people that were superior to him in strength that have now perished. God mentions the same description for some past populations. In verse 13 of Surah Muhammad, "And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? And there was none

to aid them¹⁰⁶", God states to the contemporary society of the Prophet that we perished, the societies there were superior to you in strength and power, and there was none to help them.

The result of piety (virtue of fearing God) is getting rid of problems. If societies and human beings practice piety (fear God), they will see the result. One of the practices (rules) that God mentions in the Holy Quran is the relationship between piety (fearing God) and sustenance. God considers such a relationship and rule for both individuals and societies. In verses 2 and 3 of Surah Talaq, "for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine¹⁰⁷", God states that if any person fears God, he will show him or her a way out of problems and provide him or her with sustenance from something that he or she can't imagine. God also considers the relationship between piety (fearing God) and sustenance for a population and a group of people. In verse 96 of Surah A'raf, "If the people of the towns had but believed and feared Allah, we should indeed have opened out to them (All kinds of) blessings from heaven and earth¹⁰⁸", God considers such a relationship for a population and states that if the people of society fear God, God will open up the blessings of heaven and earth to them.

According to what we have already said, we can compare the concept mappings of the metaphor of "society is human" in the Holy Quran and the corresponding verse to each metaphor using Table 1.

Table 1- Conceptual mapping in the metaphor of "society is human" in the Holy Quran

	Word in Quran	Source	Objective
1	group of people	A human being is born.	Society is born.
2	group of people	Human beings inherit from each other.	Societies inherit from each other.
3	group of people/population	A human being can be cruel.	Society can be cruel.
4	group of people	A human being can be a sinner.	Society can be a sinner.
5	group of people	A human being can be extravagant.	Society can be extravagant.

١٠٢ املاء
 ١٠٣ «وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْتِيهِمْ خَيْرًا لَّأَنفُسِهِمْ إِنَّمَا نُؤْتِيهِمْ لِيُزِدُوا فِيهَا إِنَّمَا وَلَهُمْ عَذَابٌ مُّهِينٌ»
 ١٠٤ «وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ»
 ١٠٥ «أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا»

١٠٦ «وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلُكُنَاهُمْ فَلَا نَاصِرَ لَهُمْ»
 ١٠٧ «وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ»
 ١٠٨ «وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ»

	Word in Quran	Source	Objective
6	group of people	A human being can be an unbeliever.	Society can be an unbeliever.
7	group of people	A human being can be an idol worshiper.	Society can be an idol worshiper.
8	group of people	Human beings can mock each other.	Society can mock each other.
9	group of people/people	Human beings can witness each other's actions.	Society can witness each other's actions.
10	group of people/people	Human beings preach (give instruction) to each other.	Society preaches (gives instruction) to each other.
11	people	Human beings enjoy the good and forbid the evil.	Society enjoys the good and forbids the evil.
12	people	A human being can be thrifty.	Society can be thrifty.
13	people	Human beings seek beauty.	Society seeks beauty.
14	people	Human beings have sisterhood relationships.	Societies have sisterhood relationships.
15	people	Every human being sees the result of his behavior, whether good or bad.	Every society sees the result of his behavior, whether good or bad.
16	people	A human being can worship, pray, and, prostrate to God.	Society can worship, pray and prostrate to God.
17	people	The prophets have successively replaced each other.	The societies have successively replaced each other.
18	people	Every human being has his own letter of deeds.	Every society has its own letter of deeds.
19	people	Human being has a definite term and deadline.	Society has a definite term and deadline.
20	population	Humans can be reassured and provided with plenty of sustenance.	Societies can be reassured and provided with plenty of sustenance.
21	population	A human being cannot return to the world after death.	Society cannot return to the world after death.
22	population	Human beings can be intoxicated.	Societies can be intoxicated.
23	population	A human being can disobey God.	Society can disobey God.
24	population	God gives the unbeliever human being respite to sin more; then he will punish him or her.	God gives the unbeliever society respite to sin more; then he will punish it.
25	population	Some human beings are superior to others in strength	Some societies are superior to others in strength
26	population	A human being is provided with sustenance as a result of fearing God (piety).	God will open up sustenance from heaven and earth to society as a result of fearing God (piety).

5. Discussion and Conclusion

It can be argued that a human being and society are similar from birth to death and even after death, based on the 26 derived conceptual metaphors of the "society is human" from the Holy Quran reported in the previous section. For example, in verse 11 of Surah Anbiya, "How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?¹⁰⁹", regarding societies and populations, God states that after we destroyed populations and cities, we set up new peoples. This verse describes the birth and the beginning of societies that occurred under God's direct will. The same is true of society's

death. In many verses, God mentions the death of society when its term comes to an end. In verse 23 of Surah Al-Mu'minun, "No people can hasten their term, nor can they delay¹¹⁰", God states that no society can hasten or delay its term. This verse shows that every population and society have a certain term and will perish when its term comes to an end. Numerous additional verses indicate that society behaves similarly to humans in many ways, from birth to death and even after death. This shows that, according to the Holy Quran, society acts similarly to a human being, and hence the rules that govern humans will likewise govern society.

¹⁰⁹ «وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ»

¹¹⁰ «مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلُهَا وَمَا يَسْتَأْخِرُونَ»

Based on the results obtained in the present study, it can be claimed that this type of attitude can be adopted in all fields, including cultural, political, economic, etc. For example, we can argue that in the economy, the rules that are applied to human beings will also apply to society. In the Holy Quran, some of the economic rules related to individuals, which can also be applied to society, are mentioned, for example:

According to verse 39 of Surah An-Najm, "That man can have nothing but what he strives for"¹¹¹, man will have nothing except what he endeavors for. Based on this rule, society will not achieve anything except what it strives for. If we accept this rule for society, governments should not cover their expenditure by printing fiat money and borrowing from the central bank.

According to verse 39 of Surah An-Najm, there is a rule that cannot be violated. Therefore, every society must observe this rule in its interactions with other societies. For example, failure to observe copyright law by a society is a violation of this rule, and naturally, the violation of any rule or tradition of the divine traditions will be meted out to the violator. Violation of this rule by a society will first weaken jobs related to software fields, and given that an important part of security in a society is provided by software systems, this weakness becomes a gap in the field of cybersecurity.

According to verse 278 of Surah Al-Baqarah, "O ye who believe! Fear Allah and give up what remains of your demand for usury"¹¹², as no person should take usury from other people, no society can also take usury from another society or person.

According to verse 279 of Surah Al-Baqarah, "ye shall have your capital sums"¹¹³, as private property rights are respected for a person and considered necessary, Society should also have property rights.

Man follows a path from birth to death and along this path gradually acquires abilities, experience, and expertise that are unique to him/her. With the death of each person, all of these things are lost and cannot be transferred to others. Society and groups must also follow this

rule. That is, each legal firm and group must develop step by step and receive a specialized grade. Therefore, there should be no possibility of selling or transferring the specialized grade of law firms (while the current procedure of the Plan and Budget Organization of the Islamic Republic of Iran's instructions regarding law firms and law offices is contrary to this rule).

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¹¹¹ «وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى»

¹¹² «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا»

¹¹³ «فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ»

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