



The Structure of Conceptual Metaphor in the Holy Qur'an (A Cognitive Linguistic Account)

Ejla Ishaq Yousef Alshennawi

English Department, College of Languages and Translation, University of Jeddah,
Kingdom of Saudi Arabia

Email: eial-shennawi@uj.edu.sa

ABSTRACT

This research focuses on analyzing metaphors in some verses of the Holy Qur'an. It also examines how metaphors are characterized and structured with reference to Conceptual Metaphor Theory, a theoretical framework originated by George Lakoff and Mark Johnson. This analysis is based on the cognitive semantic approach towards metaphor. The study concludes that all types of conceptual metaphor, namely structural, orientational and ontological, were found in the Holy Qur'an. The results showed that the Holy Qur'an is rich in metaphors of all types, and the most frequently occurring type of conceptual metaphor is structural metaphor. The findings also reveal that conceptual metaphors in the Holy Qur'an appear across different grammatical categories, including nouns, verbs, adjectives and prepositions. The results further demonstrated that conceptual metaphors in the Holy Qur'an fulfil one of the three meta-functions of language that were proposed by Halliday (1973).

Keywords: metaphor, conceptual metaphor theory, cognitive linguistics, image schemas, metaphorical entailment.



1. INTRODUCTION

1.1 Objectives of the Study

The main objective of this study is to analyze the various types of metaphor found in some selected verses of the Holy Qur'an. This analysis is based on the cognitive semantic approach towards metaphor. Another major objective is to investigate whether these different types of metaphor have a unifying structure. If they do, this study will show how they are characterized with reference to Lakoff and Johnson's theory.

1.2 Research Questions

The following are the major research questions that will be addressed in this study:

1. What types of metaphor exist in the Qur'an?
2. How are they analyzed according to Conceptual Metaphor Theory?
3. What are the unifying structures of all these types of metaphors?

1.3 Data Collection

This study is based on textual data. Verses of the Holy Qur'an are randomly selected. Two English translations of the meanings of the Qur'an, namely Khan and Al-Hilali (1996) and Asad (2003), have been chosen as references to the explanation of Qur'anic verses. Both versions are considered among the best translations of the Qur'an. Khan and Al-Hilali's version is more formal compared to Asad's. However, Asad's translation is easier to read since he tends to use more idiomatic and figurative expressions.

1.4 Research Methodology

An analytic and descriptive approach is applied in this study. It analyses and describes metaphors according to the theory originated by Lakoff and Johnson. The Qur'anic verse is first given followed by a transcription using IPA symbols. Next, morpheme-by-morpheme glosses are provided. These glosses are guided by the Leipzig Glossing Rules (Comrie, Haspelmath, & Bickel, 2008) and Addarweesh's analysis of Qur'an (Addarweesh, 1992). Then, a translated version of the meaning of the verse is mentioned. The researcher uses the following procedures in analyzing the data of this study:

1. Identifying the metaphor found in the selected verse, wherein the metaphorical expression and its literal and metaphorical meanings are explained.
2. Applying Conceptual Metaphor Theory: Here, the Qur'anic verse is examined with reference to, for example, source/target domains, metaphorical mappings, metaphorical entailments, image schemata and other aspects related to the suggested theory.
3. Determining the type of metaphor: At this stage, the type of metaphor found in the verse is determined and the reason is provided.



2. LITERATURE REVIEW

2.1 Metaphor in English

The word metaphor, as stated by Assayed (1982), is originally taken from the Greek word *metaphora* which consists of two parts: *meta* meaning over and *phora* meaning to carry. Accordingly, the word metaphor means to carry over or to transfer. Wilson and Keil (1999) define metaphor as the use of language to “designate” a thing in terms of another thing (p. 535). Some characteristics of one thing are transferred to another based on the similarities found between them. For example, in the metaphorical concept *TIME IS MONEY*, certain features of *MONEY* are transferred to *TIME*, such as spending, investing and saving. A similar definition is given by Goatly (2011). For him, metaphor occurs when a “unit of discourse” refers “in an unconventional way” to a concept based on similarities between the two referents (p. 9). For Knowles and Moon (2006), metaphor is defined as “the use of language to refer to something other than what it was originally applied to, or what it literally means, in order to suggest some resemblance or make a connection between the two things” (p. 3). When a proud mother says, for example, that her daughter is an angel, neither the speaker nor the hearer expects that her daughter has wings. Nevertheless, the intended meaning for the word angel is beyond the literal meaning. What is meant by the mother’s statement is to say that her daughter is kind, beautiful and has a pure heart just like an angel. As for Leech (1969), he views metaphor as having the form “X is like Y in respect of Z, where X is the tenor, Y the vehicle, and Z the ground” (p. 151). He also claims that metaphor is associated with a “metaphoric rule” which is formulated as “F = like L”. This rule means that “the figurative meaning (F) is derived from the literal meaning (L) in having the sense (like L)”. As an illustration, he uses the line from *Macbeth* that says life is but a walking shadow. When applying the metaphoric rule, the above example means that life is like a walking shadow, where life is the tenor, a walking shadow is the vehicle, and the source of the similarities between them is the ground. Lakoff and Johnson (1980) view metaphor as a figurative device that is “pervasive in everyday life”, in language, thoughts and even actions (p. 3). According to them, the nature of metaphor is to comprehend and to experience one thing in terms of the other. For instance, when we say that it has been a bumpy road for new lovers, we understand and talk about love as if it were a journey. The meaning of the above example does not convey real physical obstacles that people may encounter on the road. On the contrary, the intended meaning of that expression is the difficulties that new lovers may experience in their relationship. In common with Lakoff and Johnson’s definition, Barcelona (2003) identifies metaphor as “the cognitive mechanism whereby one experiential domain is partially mapped onto a different experiential domain, so that the second domain is partially understood in terms of the first one” (p. 3). His definition is based on mapping between the source and the target domains. Kövecses’s definition (2006) coincides with Barcelona’s. He defines metaphor as a cross-domain mapping that represents “the relationship between two frames with the notion of A is B” (p. 116). As can be seen from the various definitions given by different linguists, most of them agree that metaphor is a figure



of speech that describes one thing in terms of another, depending on similarities or resemblance between them.

2.2 Metaphor in Arabic

Metaphor is defined by Al-Jahidh (as cited in Alwaan and Alwaan, 1998) as understanding one thing in terms of another if the former were closely related to the latter in meaning. As for Assabuunii (2006), he considers metaphor as a simile based on resemblance found between two things. He also adds that one of the components of the simile must not be mentioned. Alaskarii (as cited in Atiiq, 1985) and Ibn Qutaiba (as cited in Shaikhoun, 1984) view metaphor as transferring a term from its original meaning into a new one for a certain purpose. According to Assikaakii (as cited in Alwaan and Alwaan, 1998), metaphor is defined as mentioning one component of a simile to refer to the other component. As shown above, most Arab linguists, as mentioned by Atiiq (1985), consider metaphor as a simile in which one of the two compared objects deleted. Accordingly, a difference between metaphor in English and Arabic arises. What is known as a simile in Arabic is regarded as a metaphor in English. For example, the sentence he is a lion is a simile in Arabic. For Arab linguists such as Assabuunii (2006), this kind of simile is called eloquent simile where the two compared objects are clearly mentioned and the indicators of resemblance, such as like or as are deleted. On the other hand, Wilson and Keil (1999) consider the same example as a metaphor in English.

2.3 Types of English Metaphor

English metaphor has various types. Each linguist divides metaphor differently according to his own theory. For Leech (1969), metaphor can be one of the following types:

1. Concretive metaphor: This kind of metaphor is based on comprehending ideas or experiences in terms of concrete objects. For example, a fat account is a concretive metaphor which is used to express that a person has a lot of money in his bank account.
2. Animistic metaphor: This type uses animate features when describing natural phenomena, such as an angry sky. In this example, sky is talked about as if it were a living creature.
3. Humanizing metaphor: This type is also known as anthropomorphic metaphor, which means transferring characteristics of humanity to nonhuman entities, such as his car whines in pain as it climbs up steep hills.
4. Synaesthetic metaphor: This type transfers meaning from one modality of sensation into another. For example, if one says that the color is very loud, it means that the color is very bright. Here, the word color is transferred from the domain of things that can be seen into the domain of things that can be heard.

Another classification of metaphor is presented by linguists like Knowles and Moon (2006), and Ungerer and Schmid (2006). Based on degree of conventionality, they divide metaphor into:



1. Conventional / lexical / or dead metaphor: This kind of metaphor forms a huge part of everyday language which is not easily recognized as being metaphorical. For example, the figurative meaning of the head of the department has become well established to such an extent that native speakers of English do not identify as metaphorical in ordinary usage.

2. Unconventional / creative / or novel metaphor: This type uses new and creative ideas to express a particular thought or meaning. Kövecses (2010) gives an example for this type from Robert Frost's poem The Road Not Taken:

Two roads diverged in a wood, and I
I took the one less travelled by.

In the above lines, Frost uses some words like roads, diverged and travelled from the JOURNEY domain and depicts life as a road.

As for Newmark (1988), he categorizes metaphors into five types as follows:

1. Dead metaphor: Although this type is widely used, it is difficult for people to identify as metaphors. Examples of this kind are the neck of a shirt, the bottom of the ocean, and the mouth of a river.

2. Clichés: Clichés are metaphors that “outlived their usefulness” (p. 107). It has been in use for a long time as a substitute for clear thoughts, such as saying filthy lucre for money which is gained in a disgraceful way.

3. Stock or standard metaphor: Newmark defines this type as “an established metaphor which in an informal context is an efficient and concise method of covering a physical and/or mental situation both referentially and pragmatically ... and which is not deadened by overuse” (p. 108). He also adds that this type of metaphor has “emotional warmth”. An example of this kind is the phrase a ray of hope.

4. Recent metaphor: Recent metaphors are those new ones that spread quickly among the users of the language, like the mouse of the computer.

5. Original metaphor: These metaphors are invented by speakers of the language. An example of this kind is the sentence he bought the farm. This sentence is used to convey that someone has passed away. According to folk stories, this sentence relates to US military. Soldiers dream about a peaceful life on a farm with their families, but if a soldier dies on the battlefield, the insurance company will pay money to the family of the deceased and hence, the family can pay off their mortgage and buy a farm.

2.4 Types of Arabic Metaphor

Metaphor in Arabic, as Atiiq (1985) stated, is classified into four main groups:

1. Metaphor According to its Components: The first group divides metaphor according to its components. Metaphor consists of a tenor (the real meaning) and a vehicle (the literal meaning). Therefore, metaphor can be one of the following types:

a. Explicit metaphor /ʔstiʔsaara tasʔriihyah/, in which the vehicle is explicitly mentioned and the tenor is deleted, as in:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٦﴾ (58)

/wa ʔða buʃʃira ʔhaduhum biʔunθa ʔʃalla wadʒhuhu muswaddan wa huwa kaʔʃiim/

wadʒhu-hu
his face – NOMmuswadd-an
dark - ACC

﴿And when the news of the birth of a female child is brought to any of them, his face becomes dark, and he is filled with inward grief﴾ (Qur'an 16 : 58)

Here, the feeling of depression and grief when someone has a female child is portrayed as a person whose mood has swung, and his face became dark. In Arabic language, it is very common to use such expression to convey the meaning that someone's emotions have changed dramatically to the opposite of what they were. As shown above, the vehicle /wadʒhuhu muswaddan/ 'his face becomes dark' is clearly mentioned, whereas the tenor which is the feeling of anger and depression is deleted.

b. Metonymical metaphor /ʔstiʔsaara makniyah/, in which the vehicle is deleted and the words associated with it are stated in the expression, as in:

﴿قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا﴾ (4 : 19)

/qaala rabbii ʔinnii wahana ʔalʔsaʔḍḍu minnii wa ʔiftaʔala ʔirraʔsu faiybaan/

ʔiftaʔal-a

ʔl-rraʔs-u

faiyba-an

spread - past 3 SG M

the - head – NOM

grey hair - ACC

﴿He prayed: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head"﴾ (Qur'an 19 : 4)

Here, the quick spread of grey hair is visualized as flames burning something. The vehicle which symbolizes how rapidly flames or fire can spread is deleted and one of its associates, which is the verb /ʔiftaʔala/ is mentioned. Literally, this verb means 'sat on fire', but it is not translated literally in the above verse. Instead, the verb 'spread' is used in the translation of the verb /ʔiftaʔala/ since the verb 'spread' makes the translated version meaningful in English.

2. Metaphor According to its Part of Speech: The second group classifies metaphor based on its part of speech. Accordingly, there are two types of metaphor:

a. Original metaphor /ʔstiʔsaara ʔsliiyah/, in which the metaphorical word is a non-derived noun, such as:

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (1 : 14)

/kitaabun ʔnzalnaahu ʔilaika lituxridʒa ʔnnaasa mina ʔalḍḍulumaati ʔila ʔalnnuur/

ʔal-ḍḍulumaat-I

ʔal-nnuur

the - darkness – GEN

the - light

﴿This is a book which We have revealed unto you (Muhammad) in order that you might lead mankind out of darkness into light﴾ (Qur'an 14 : 1)

In the above verse, disbelief and polytheism are portrayed as darkness, whereas the belief in Oneness of Allah and Islamic Monotheism is seen as a light. Both darkness and light are not inflected nouns. In Arabic Grammar, as stated by Alhawary (2011), nouns that refer to abstract entities like darkness and light are non-derived nouns.

b. Derivational metaphor /ʔstiʔsaara tabaʔsiiyah/, in which the metaphorical word is either a verb or a derivational noun. For example:



﴿ وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ ﴾ (7 : 154)

/wa lamma sakata ʔan muusaa ʔlyadʕab/
sakat-a

still - past 3 SG M

﴿ And when Moses' wrath is stilled ﴾ (Qur'an 7 : 154)

Here, Moses' rage and anger are seen as a noise, and when this rage has gone away, the noise is stilled (i.e., stopped). The metaphorical expression /sakata/ 'stilled' is a verb and thus, it is a derivational metaphor.

3. Metaphor According to the Relation between Tenor/Vehicle and the Rest of the Sentence: The third group concentrates on the relation of the tenor and vehicle to the other words in the sentence. Hence, metaphor can be:

a. Vehicle associated metaphor /ʔstiʔʕaara muraʔfaħa /, in which the words in the sentence describe and relate to the vehicle only. For instance:

﴿ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴾ (2 : 16)

/ʔulaaʔika ʔllaðiina ʔiʔtarau ʔdʕdʕalaalah bilhuda fama rabiħat tidʕaaratumum wa ma kaanuu muhtadiin/

ʔiʔtar-au

fama

purchase - past 3 PL M – they

did not

rabiħ-at

tidʕaaratu-hum

win - past 3 SG – F

commerce - NOM - their

﴿ These are they who have purchased error for guidance, so their commerce was profitless (their bargain did not win). And they were not guided ﴾

(Qur'an 2 : 16)

In the above verse, disbelief and polytheism are depicted as a priceless commodity. People who abandon Islam for the sake of polytheism are pictured as those who purchase such commodity and yet, their commerce bring them no gain.

Here, the words /ʔiʔtarau/ 'they purchased', /rabiħat/ 'did not win' and /tidʕaaratumum/ 'their commerce' are all expressions related to the vehicle (i.e., bargain or commerce).

b. Tenor associated metaphor /ʔstiʔʕaara mudzarradah /, in which the words in the sentence suit and describe the tenor, as in:

﴿ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴾ (16 : 112)

/wa dʕaraba ʔallahu maθalan qaryatan kaanat ʔaaminatan mutʕmaʔinnatan yaʔtiihaa rizquhaa rayadan min kulli makanin fakafarat biʔanʔʕumillahi fa ʔaḏaaqaha ʔallahu libaasa ʔaldʕooʔʕi wa ʔalxawfi bimaa kaanuu yasʕnaʔʕoon/

ʔaḏaaqaha-a

libaas-a

ʔal-dʕooʔʕ-i

taste - past 3 SG M

garment – ACC

the - hunger - GEN

﴿ And God propounds [to you] a parable: [Imagine] a town which was [once] secure and at ease, with its sustenance coming to it abundantly from all quarters, and which thereupon blasphemously refused to show gratitude for God's blessings: and therefore



God caused it to taste the all-embracing misery of hunger and fear in result of all [the evil] that its people had so persistently wrought ﴿(Qur'an 16 : 112)

According to Asad (2003), the word /libaas/ meaning 'garment' is used in Arabic language to describe the extreme degree of misfortune which completely covers and surrounds a person like a garment. In the above verse, hunger is pictured as a /libaas/ 'garment' whereas the word /ʔaðaaq/ that means 'to taste' is related to the tenor (i.e., hunger).

c. Vehicle / Tenor associated metaphor /ʔstiʔsaara mutʔlaqah /, in which the words in the sentence may relate to both the vehicle and the tenor together, or they may not relate to either of them. For example:

﴿الله وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (2 : 257)

/ʔllaahu waliyu ʔllaðiina ʔaamanuu yuxridzhum mina ʔalʔsulumaati ʔila ʔalnnuur/
ʔal-ʔsulumaat-I ʔal-nnuur

the - darkness – GEN the - light

﴿Allah is the Guardian of those who believe. He brings them out from darkness into light﴾ (Qur'an 2 : 257)

Again, disbelief and polytheism are being described as darkness, whereas the belief in Oneness of Allah is considered as a light. Here, the associated words in the above verse suit neither the vehicle (darkness and light) nor the tenor (disbelief and belief).

4. Metaphor According to its Structure: The fourth group divides metaphor according to its structure. There are two types of metaphor:

a. Single Metaphor /ʔstiʔsaara mufradah /, in which the metaphorical expression is a single word, as in:

﴿وَالصُّبْحُ إِذَا تَنَفَّسَ﴾ (18 : 81)

/wa ʔalsʔsubħi ʔiðaa tanaffas/
tanaffas

breathe - past 3 SG F

﴿And the morn as it softly breathed﴾ (Qur'an 81 : 18)

Here, the start of a new day is personified and described as if it were a person who breathes. The metaphorical utterance is a single word, and hence, it is a single metaphor.

b. Compound Metaphor /ʔstiʔsaara murakkabah / or /ʔstiʔsaara tamθiiliyyah /. In this type, the metaphorical expression is more than one word. It can be a phrase or even a whole sentence. For example:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾ (29 : 17)

/wa la tadʔʔal yadaka mayluulatan ʔila ʔʔunuqika wa la tabsutʔhaa kulla ʔalbastʔi fataqʔʔuda maluuman maħsuuraa/
wa la ta-dʔʔal yada-k-a ʔʔunuqi-k-a

and do not 2 - let - JUS SG hand - your - ACC
mayluula-tan ʔila ʔʔunuqi-k-a

tied – ACC to nick - your - GEN
 ﴿And let not your hand be tied to your neck, nor stretch it forth to its utmost reach so that you become blameworthy and in severe poverty﴾ (Qur'an 17 : 29)

Here, a whole sentence is devoted to convey a figurative image. The first sentence of the verse signifies miserliness and unwillingness to help poor people. A person who loves money to the extent that he will not help those who are extremely needy is portrayed as a captive person whose hands are tied to his neck by shackles. In Arabic, hands symbolize generosity and when those hands are being tied up, a person can no longer use them to give away money.

Although Arabic metaphor has various types, most Arab scholars, as suggested by Assayed (1982), agree that the classification of Arabic metaphor is limited only to the first two types, which are the Explicit and the Metonymical Metaphor. All other types belong to these two major types.

2.5 Components of Metaphor

According to Knowles and Moon (2006), metaphors consist of three essential elements: the metaphorical expression, its meaning, and the resemblance or connection found between two compared objects. These three elements, as noted by Goatly (2011), have traditional terms known as, respectively, vehicle, topic/tenor, and ground. The topic or tenor is the intended meaning while the vehicle refers to the literal meaning. As for the ground, it is the similarities between the two things compared. For example, if we analyze the sentence, Suzan is ready for a mountain of paperwork; we can see that the vehicle is the word mountain, whereas the topic exploits the idea of size. The ground or resemblance between the two relies in the idea of having a large amount of paperwork.

2.6 What is Conceptual Metaphor?

Conceptual Metaphor Theory was first introduced by George Lakoff and Mark Johnson in their book *Metaphors we live by*. The fundamental premise of this framework considers metaphor as a kind of thinking or conceptualization rather than a figurative speech. As stated by Evans & Green (2006), Lakoff and Johnson describe metaphor as the transference of ideas between two realms of human cognitive system through cross-domain mappings. Accordingly, we have a conceptual metaphor when one concept is realized and experienced in terms of another concept. For example, we can talk about quantity in terms of vertical elevation as in Sara scored a high mark in her examination. Here, the word high does not refer to physical height, but it relates to a good mark in Sara's test. Based on Conceptual Metaphor Theory, QUANTITY is a domain or concept which is structured and conceived in terms of the other domain VERTICAL ELEVATION. Another example that relates to metaphorical conceptualization is the ARGUMENT IS WAR conceptual metaphor suggested by Lakoff and Johnson (1980). To them, metaphor is recognized as a conceptual phenomenon that conceptualizes an abstract idea (argument) in terms of human experiences (war), which in turn, results in the following metaphorical expressions:



Your claims are indefensible.

He attacked every weak point in my argument.

I have never won an argument with him.

I demolished his arguments.

Here, arguments are conditioned by the way we conduct wars. A person may win or lose arguments. We consider the person we are arguing with as an opponent. We plan and use strategies to attack his/her positions and defend our own. For Lakoff and Johnson (1980), a lot of things we do in arguing are clarified through concrete images structured by the concept of war, although no physical battle takes place.

From the examples provided above, we can notice that capital letters are being used when referring to the two domains and to the metaphorical concept. This, as stated by Kövecses (2010), signifies the fact that metaphorical concepts do not occur in the language as such since they are mental categories. They “underlie conceptually all the metaphorical expressions listed underneath it” (p. 4). This indicates that metaphorical concepts or conceptual metaphors are expressed only through metaphorical expressions. For this reason, it is important to differentiate between conceptual metaphor and metaphorical expressions. According to Kövecses (2010), the former is structured metaphorically and considered as a way of thinking, whereas the latter are linguistic expressions that derive from conceptual metaphor.

2.7 Components of Conceptual Metaphor

As discussed by Lakoff and Johnson (1980), there are two components involved in conceptual metaphors as in ARGUMENT IS WAR. The first one is known as the source domain, which refers to the concept from which metaphorical expression is drawn. The second component is the target domain, which is used to refer to the described concept, the concept to which a metaphor is applied. Generally, the source domain involves knowledge of human experiences whereas the target domain includes concepts that are more abstract. Accordingly, ARGUMENT is the target domain whereas WAR is the source domain. The source and target domains refer to the notions of vehicle and tenor respectively as stated by Saeed (2009). Another prominent component of conceptual metaphor is the connection between elements in the two domains. As suggested by Kövecses (2010), this association is referred to as correspondence or mapping.

As an example for conceptual mappings, consider the conceptual metaphor SOCIAL ORGANIZATIONS ARE PLANTS. In the sentence Tom works for the local branch of the bank, constituent elements of plants correspond to constituent elements of social organization. In this case, a part of the plant corresponds to a part of the company. Another example is the sentence the company is growing. Here, the growth of the plant relates to the development of the company.

2.8 Types of Conceptual Metaphor

Linguists and theorists have classified conceptual metaphors differently. Joseph Grady (as cited in Evans and Green, 2006) classifies conceptual metaphor into either



primary or compound. As for Kövecses (2010), he identifies four levels of conceptual metaphor. The first one differentiates between metaphor based on its novelty and conventionality. The second level classifies metaphor according to its cognitive function into structural, ontological and orientational. The third level differentiates metaphor according to whether it is knowledge-based or image-based. The last level organizes metaphor according to its level of generality and specificity.

Lakoff and Johnson (1980) suggest that conceptual metaphor can be one of the following types:

1. Structural metaphor: This type uses one concept to structure another concept. Kövecses (2010) states that source domain provides a well-defined framework to understand target domain. To exemplify, consider the conceptual metaphor TIME IS MONEY. Here, the concept of TIME is partially formed and understood in terms of MONEY. Expressions like wasting time, using time profitably and running out of time are metaphorical expressions that illustrate how time is a valuable commodity just like money.

2. Orientational metaphor: This type, as explained by Lakoff and Johnson (1980), “organizes a whole system of concepts with respect to one another” (p. 14). It gives concepts a spatial orientation using words like up-down, in-out, on-off and so on. This orientation leads to metaphorical expressions like my spirits rose meaning I am happy.

3. Ontological metaphor: Three subtypes are included in this type as follows:

a. Substance metaphor: This type refers to cases when we talk about our experiences in terms of entities that have physical properties. For example, the conceptual metaphor THE MIND IS A BRITTLE OBJECT allows us to describe mental experiences like psychological strength. This experience is metaphorically presented as an entity using the metaphorical expression he cracked up meaning he went crazy.

b. Container Metaphor: This type considers everything in this world as containers with “abounding surface and an in-out orientation” (p. 29). The idea of moving from room to another is an example of this type. When we move from one room into another room, it means that we are moving from one container to another container. In other words, we are moving out of one room into another one.

c. Personification: This type refers to ontological metaphor in which physical objects are dealt with as human beings. Various experiences with nonhuman objects are understood in terms of human activities and motivations. In the sentence cancer caught up with him, the word cancer is personified.

2.9 Some Key Aspects of Conceptual Metaphor

2.9.1 Metaphorical Entailments

Evans and Green (2006) state that conceptual metaphors do not only bring with them individual mappings but also provide extra rich knowledge that can be inferred. When this knowledge is mapped onto target domains, metaphorical mappings provide cases of what is known as entailments. As an illustration, consider the following examples that relate to the conceptual metaphor AN ARGUMENT IS A JOURNEY:

We will proceed in a step-by-step fashion.



We have covered a lot of ground.

Here, the participants in an argument are travelers, the argument is the journey and the progress of the argument corresponds to the path taken in the journey. As noted earlier, mappings provide rich entailments, and in this case, we have extra knowledge about journeys such as straying from the path. In this source domain, travelers can get lost or even fail to reach their destination. The same thing may also occur in the target domain and can be inferred and illustrated by the following expressions:

He got lost in the argument.

He failed to reach the conclusion.

2.9.2 Image Schema

Sometimes source domains are not rich in perceptual images. In such cases, image schema can serve as a source domain. According to Johnson (1987), image schema is an abstract concept that emerges from our interactions with the world. In other words, image schema is a conceptual representation that arises from embodied experiences.

Turner (as cited in Al-Harrasi, 2001) identifies two kinds of image schema. The first one is a static image schema which involves our interactions with motionless physical objects, such as containment schema. This schema is derived from experiences of human body within locations like houses, and from human experiences of putting things into containers. To Johnson (1987), this schema leads to the representation of a physical containment that has an object within a bounded location. This containment schema is extended into abstract domain in ontological metaphors, specifically container metaphors where things are considered as containers and entities are either inside or outside those containers. The second type of image schema is known as dynamic. This type includes movement such as path schema. This image schema is derived from our experiences with things moving around the world. According to Johnson (1987), such schema has a beginning, an end and other locations joining the two together.

3. DATA ANALYSIS

3.1 Structural Metaphor

The following Qur'anic verses are classified as containing structural metaphors because they use one concept to explain another concept.

Example (1):

﴿ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (3 : 101)

/wa man yaʔʔasʔim billahi faqad hudiya ʔlaa sʔiraatʔin mustaqiimin/

sʔiraatʔin mustaqim-in

path – GEN right - GEN

﴿ And whoever holds firmly to Allah, then he is indeed guided to a right path ﴾

(Qur'an 3 : 101)



In the above verse, the phrase /sʕiraatʕin mustaqiimin/ ‘a right path’ is the metaphorical expression. Here, a person who follows Islam and obeys Allah is like a traveler moving along a straight path. The above example uses LIFE IS A JOURNEY metaphorical concept. In Qur’an, life is understood in terms of a journey. The journey of life is discussed as having either a good life or a bad life. If a person obeys Allah’s instructions and follows His commands, he/she will lead a moral life, and this is confirmed via the verse mentioned above. This metaphorical expression uses MORAL LIFE as the target domain and RIGHT PATH as the source domain. In addition, the path schema is applied in this metaphor. As explained earlier, this schema has a starting point, an end point and a sequence of places on the way. The moment the child is born is considered as the beginning of this journey whereas death is the end of the journey. The different events in life and moving from birth to death is the path of the journey itself.

Example (2):

﴿ بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ﴾ (21 : 44)

/bal mattaʕ naa haʔulaaʔi wa ʔabaaʔuhum ʔatta tʕaala ʔʕalayhimu ʔalʔʕumuru/

tʕaal-a

ʔʕalay-him-u

ʔal-ʔʕumur-u

grow long - past 3 SG M

for - them – NOM

the - period – NOM

﴿Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them ﴾ (Qur’an 21 : 44)

The phrase /tʕaala ʔʕalayhimu ʔalʔʕumuru/ ‘the period grew long for them’ is the metaphorical expression. In this verse, Allah talks about those disbelievers who indulge in living a luxurious life for a very long period of time. Here, two conceptual metaphors are used in describing the concept of passing time. TIME IS MOTION and LIFE IS A PLANT use the idea of time becoming longer and metaphorically conceptualize it as a person who moves along (TIME IS MOTION) and becomes older (LIFE IS PLANT). The lives of those people mentioned in the above verse have grown long just like plants and they have to progress through it and hence, advance in years. As for the image schema, this metaphorical expression uses a combination of path schema and cycle schema. The first schema was explained earlier. As for the second one, Johnson (1987) states that we experience everything in this world as enclosed within cyclic processes such as the process of having a day followed by a night. This schema is represented by a circle that starts with a certain state, proceeds through many events and ends where it started. This circle symbolizes the fact that once a process has ended, a new cycle will begin with the same pattern. Additionally, this circle moves in one direction only where backtracking is not allowed. Since life patterns do not repeat, this representation of a cycle is inadequate for the journey of life. Life has a structure like a sine wave that has a rise and fall pattern. In the case of an illness, for example, the health of a person deteriorates gradually (fall pattern) then after recovery, it will return to its former state (rise pattern).



Example (3):

﴿ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زُلْزَالًا شَدِيدًا ﴾ (33 : 11)

/hunaalika ʔabtuliya ʔalmuʔminuuna wa zulziluu zilzaalan jadeedan/

zulzil-uu

zilzaal-an

fadeed-an

shake - past 3 PL M

shaking – ACC

mighty - ACC

﴿ There, the believers were tested and shaken with a mighty shaking ﴾

(Qur'an 33 : 11)

The metaphorical expression is present in the phrase /zulziluu zilzaalan jadeedan/ 'shaken with a mighty shaking'. The literal meaning of the word /zilzaal/ is an earthquake. Here, the phrase is metaphorically describing the extreme emotional disturbance of Muslims in a battle as the shaking of an earthquake. This metaphorical image is based on the conceptual metaphor EMOTION IS PHYSICAL FORCE. The above verse talks about how Muslims felt during a battle against tribes of hypocrites and nonbelievers. Muslims were extremely worried, and they found themselves in great turbulence. Although they experienced such unpleasant feelings, they became stronger and more determined to face their enemies. These feelings, eventually, led them to victory. This expression pictures such feelings as the shaking of an earthquake. This experience arises from the force image schema, specifically a compulsion schema, in which an external force influences an object as illustrated by Johnson (1987). In this example, the force is the emotional status, and the objects are Muslims themselves.

3.2 Orientational Metaphor

Orientational metaphors provide a concept with a spatial orientation involving motion or direction, such as up-down, in-out, high-low, etc. In English, for example, positive concepts like strength and happiness are usually associated with the orientational words up and high. A sentence like I am feeling up expresses the meaning of being happy. On the other hand, the orientational word down is an indication of sadness, weakness and sickness as in the sentence she is feeling down today which means that she is sad or she feels sick. This type of metaphor varies from culture to another. What is considered as an orientational metaphor in one language may not be so in another language. In English, for instance, the future, as suggested by Lakoff and Johnson (1980), is usually talked about as being in front of us, as in Sam has a great future in front of him. Whereas in Aymara, an Amerindian language spoken in Peru, the future is in back as noted by Núñez and Sweetser (2006). The following verses are examples of orientational metaphors because they have words that convey meaning of orientations (i.e., directions).

Example (4):

﴿ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ خُذْ هَذَا الصَّلَافَ فِي يَمِينِكَ وَارْتَمِ بِهَذَا الصَّلَافَ فِي يَمِينِكَ وَارْتَمِ بِهَذَا الصَّلَافَ فِي يَمِينِكَ وَارْتَمِ بِهَذَا الصَّلَافَ فِي يَمِينِكَ ﴾ (3 : 55)

/ʔið qaala ʔallaahu ya ʔiisaa ʔinnii mutawaffiika wa raafiʔʔuka ʔilayya wa mutʔahiruka mina ʔallaðiina kafaruu wa ʔʔaaʔʔilu ʔallaðiina ʔittabaʔʔuuka fawqa



ʔallaðiina kafaruu ʔila yawmilqiyaamati ʔumma ʔilayya mardʔiʔukum faʔahkumu baynakum fiimaa kuntum fihi taxtalifuuna/

ʔallaðiin-a	ʔittabaʔ-uu-k-a	fawq-a
those – ACC	follow - past 3 PL M - S - O – ACC	superior - ACC
ʔallaðiin-a	kafar-uu	
those – ACC	disbelieve - past 3 PL M - S	

﴿And (remember) when Allah said: "O Jesus! I will take you and raise you to Myself and clear you (of the forged statement that Jesus is Allah's son) of those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."﴾ (Qur'an 3 : 55)

The metaphor exists in the phrase /fawqa ʔallaðiina kafaruu/ ‘superior to those who disbelieve’. Literally, the meaning of this phrase is to place those people who believe in Allah above those how do not believe in Him. The above verse contains an orientational metaphor using the word superior. This word is metaphorically realized to describe monotheists who only worship Allah as being higher in status compared to those who do not believe in the Oneness of Allah. This metaphorical expression is generated from the concept HIGH STATUS IS UP and uses an up-down image schema. This image schema is dynamic in nature as it moves the ranking or the status of those believers in a vertical direction and places them above those nonbelievers.

Example (5):

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾ (4 : 145)

/ʔinna ʔalmunaafiqiina fii ʔalddarki ʔalʔasfali mina ʔalnnari/

ʔal-ddark-I	ʔal-ʔasfal-i
the - depth – GEN	the - lowest - GEN

﴿Verily, the hypocrites will be in the lowest depths of the Fire; no helper will you find for them﴾ (Qur'an 4 : 145)

The metaphorical phrase is /ʔalddarki ʔalʔasfali/ ‘the lowest depths’. Literally, the word /ʔasfal/ means below something. Whereas metaphorically, it is used to indicate that hypocrites are placed at the very deepest level of hell. The metaphorical concept which is used in the above verse is BAD IS DOWN. Here, Allah talks about those hypocrites and says that for their punishment, they will be in the deepest or lowest level of hell where heat and pain are most intense.

This orientational metaphor uses the up-down image schema. Unlike the previous example, the arrow will be moving downward in a vertical direction.

Example (6):

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (2 : 261)



/maθalu ʔallaðiina yunfiquuna ʔamwalahum fii sabiilillahi kamaθali habbatin ʔanbatat sabʔsa sanaabila fii kulli sunbulatin miʔatu habbatin wa ʔallahu yudʔaaʔififu liman yaʔaaʔu wa ʔallahu waasiʔun ʔʔaliimun/
yu-dʔaaʔif-u

3 - increase - IND - SG

☞The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain of corn; it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah is All-Sufficient for His creatures' needs, All-Knower ☞(Qur'an 2 : 261)

Here, the metaphorical expression is the verb /yudʔaaʔififu/ 'to increase'. The literal meaning of this word is to double something. The metaphorical meaning, however, symbolizes the action of increasing the amount of something as much as possible. In this verse, Allah explains how He rewards those who give in charity. If a person bestows his/her money and gives it to the needy, Allah's reward increases and becomes greater. This reward will multiply as many times as Allah wants. This orientational metaphor uses the concept of MORE IS UP and uses two types of image schema. This metaphor builds on an up-down image schema and a scale schema. To Johnson (1987), scale image schema includes quantitative and qualitative aspects. As for the quantitative aspects, we experience things in this world as items or objects whose amount can be decreased or increased. With respect to the qualitative aspects, these objects vary in degrees of intensity. For example, we can add more clothes or take away some from a pile of laundry, and these clothes have different degrees of intensity (i.e., one shirt might be brighter in colors than the other shirt). If we apply this scale image schema on the verse above, we can see that Allah will increase the reward for those who give in charity. This increase can double, quadruple, or even increase tenfold. Additionally, Allah may reward people whether in this life or in the hereafter. Thus, such reward differs in quantity and quality.

3.3 Ontological Metaphor:

Lakoff and Johnson (1980) have divided this type of metaphor into three subtypes:

1. Substance metaphor: Substance metaphor describes abstract things like ideas or experiences in terms of concrete entities. In other words, this type uses some characteristics of a substance to represent an abstract notion. In a sentence like time is money, we talk about time (an abstract) as if it were a substance which is money. The following verse is an example of substance metaphors as it describes abstract things in terms of substances.

Example (7):

☞ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ☞ (30 : 78)

/faðuquu falan naziidakum ʔillaa ʔʔaðaaban/

fa-ðuq-uu

so - taste - IMP 2 PL M - you



﴿So taste you (the results of your evil actions); no increase shall We give you, except in torment﴾ (Qur'an 78 : 30)

Here, the metaphorical utterance is the verb /ḍuuquu/ 'to taste'. It is a substance metaphor in which torment or punishment is being compared to edible things. The literal meaning of this expression is impossible as we cannot really taste the flavor of punishment. This verse talks about people of hell and the fact that they will be there forever and have nothing but eternal torment. The above metaphorical expression describes torment as if it were food. The verb /ḍuuquu/ 'to taste' is more likely to be used with edible objects and not with sorts of punishment. This metaphorical image uses FOOD as a source domain and PUNISHMENT as a target domain. Moreover, this metaphor is generated from the concept PUNISHMENT IS FOOD. In Arabic, not only punishment is associated with food, but also experiences like death, mercy and success. English, on the other hand, has some expressions similar to that found in Arabic. Such expressions like saying before tasting success, a lot of hard work is to be done. As for image schema, this example is based on sensory image schema. In a study conducted by Asgari (2013), the researcher suggested an image schema known as sensory schema. This type combines abstract notions with the five senses of human beings. When tasting is accompanied by abstract entities, such as punishment, it is a sensory image schema which is applied to describe abstract objects (punishment) in terms of concrete entities (food).

Example (8):

﴿وَإخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا﴾ (24 : 17)

/wa ʔixfidʃ lahumaa dʒanaaħa ʔalḍulli mina ʔalrrahmati wa qul rabbi ʔirħamhumaa kamaa rabbayaanii sʕayyiran/

dʒanaaħ-a ʔal-ḍull-i

wing – ACC the - submission - GEN

﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small.﴾

(Qur'an 17 : 24)

Here the metaphorical utterance is the word /dʒanaaħ/ 'wing'. This expression is used metaphorically describing how people should behave with their parents. This is an example of a substance metaphor in which being humble and showing respect is portrayed as a bird. The above example describes how people should respect their parents and appreciate all sorts of love and support that they have received from them. Being modest and respectful when dealing with parents is pictured as "a bird that lovingly spreads its wings over its offspring in the nest" (Asad, 2003, p. 601) as a sign of love, care and protection. This metaphor uses RESPECT AND MODESTY as a target domain and BIRD as a source domain. The resemblance between the two domains exists in the fact that birds show so much love and passion when they care for their offspring, and this is how people should do with their parents, especially if



they are old. According to Asgari (2013), if we use the characteristics of animals or birds to describe abstract ideas, then we are applying what is known as an animal schema. In the above verse, we are using some features of a bird (i.e., lowering its wings) when describing an abstract notion (i.e., respect).

2. Container metaphor: This type represents everything in this world, whether abstract or concrete, as a container. Container metaphor is easily identified by using prepositions of location, such as in-out and from-to. A person, for example, can visualize emotions such as love as a container, and hence, the sentence I am in love is acceptable. To Lakoff and Johnson (1980), there are three types of container metaphor:

a. Land Areas: Everything in this world is a container with boundaries and an in-out orientation. For example, a clearing in the woods can be seen as a container in which people are either in or out of the clearing (i.e., in the woods or out of the woods). Additionally, the area where trees are grown defines the territory so that it has physical boundaries.

b. The Visual Field: Visual field is conceptualized as a container and everything we can see is visualized as being inside it. This aspect is generated from the fact that when we look at something, our vision marks off the boundary of what we see. Accordingly, we can say that the ship is coming into view.

c. Events, Actions, Activities and States: Metaphorically, events and actions are seen as objects. On the other hand, activities are understood in terms of substances and states are visualized as containers. A race, for instance, is an event that has boundaries and exists in certain space and time. Thus, a race is a container inside which there are participants, events like the starting and finishing points, and activities such as running. Therefore, are you in the race? is an accepted question.

The following are examples of container metaphors in which entities, either abstract or concrete are seen as containers.

Example (9):

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ﴾ (58 : 7)

/ʔalam tara ʔanna ʔallaha yaʔlamu maa fii ʔalssamaawaati wama fii ʔalʔardʔi/

maa fii ʔal-ssamaawaat-i

whatsoever in the - heavens - GEN

﴿Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? ﴾ (Qur'an 58 : 7)

The metaphorical expression is the phrase /fii ʔalssamaawaati/ 'in the heavens'. This is a container metaphor that describes heavens as containers with an in-out orientation. Literally, this phrase means that Allah knows everything created in skies (i.e., heavens) and on earth. The above verse can be labelled under Lakoff and Johnson's type of land areas. The word /ʔal-ssamaawaat/ is translated in English into 'heavens'. Its literal translation is 'skies'. Here, skies (or as translated in Qur'an as heavens) are depicted as a huge container inside which there are angels and all other



creatures that only Allah knows about. This example uses SKIES as a target domain and CONTAINERS as a source domain. This metaphor uses an in-out image schema. Skies are containers that certain things such as air, clouds, and stars exist inside of it. On the other hand, other things like rain, for example, emerge out of that container (i.e., skies).

Example (10):

﴿هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ (9 : 57)

/huwa ʔallaðii yunazzilu ʔʔalaa ʔʔabðihi ʔaayaatin bayyinaatin liyuxriðzakum mina ʔalðʔulumaati ʔila ʔalnnuuri/

liyuxriðzakum

min-a

ʔal-ðʔulumaat-i

2 - bring - SUB PL

from – ACC

the - darkness - GEN

ʔila

ʔal-nnuur-i

To

the - light - GEN

﴿It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) that He may bring you out from darkness into light﴾ (Qur'an 57 : 1)

This verse has two examples of container metaphors. The words /ʔalðʔulumaat/ 'darkness' and /ʔalnnuuri/ 'light' are both conceptualized metaphorically and they are seen as containers, like rooms, into which and out of which people can move.

Metaphorically, light represents Islam and everything that leads to the right path, whereas darkness symbolizes disbelief in Allah and all deeds that lead to the curved path. If we visualize light and darkness as containers that have boundaries and from-to orientation, then the two words are containers metaphors. This can be classified under Lakoff and Johnson's type of states, in which the religious state of a person can be conceptualized as containers. This verse uses LIGHT AND DARKNESS as a target domain and CONTAINER (ROOM) as a source domain. As for image schema, these examples depend on a from-to image schema. Disbelieving in Allah is like being in a dark room. With guidance and enlightenment, a person can move from this dark state into a lighter one, just like moving from a dark room into another one that is bright.

3. Personification: Personification is using human characteristics to describe and talk about lifeless objects. When a researcher says, for example, that his study demonstrates certain issues, he personifies his work and gives it one of the qualities of a human being that is the ability to speak and explain things. The following verses are examples of personification as they conceptualize nonhuman entities in terms of humans.

Example (11):

﴿قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ﴾ (2-1 : 72)

/qul ʔuuhiya ʔilayya ʔannahu ʔistamaʔʔa nafarun mina ʔalðʔinni faqaaluu ʔinna samiʔʔnaa qurʔaanan ʔʔadʔaban yahðii ʔila ʔalrrufði/ya-hðii



3 - guide - SUB SG

﴿Say (O Muhammad): It has been revealed to me that a group of jinns listened to this Qur'an. They said: ' Verily! We have heard a wonderful Recital ! It guides to the Right Path ' ﴾(Qur'an 72 : 1-2)

The verb /yahdii/ 'to guide', which is expected to be performed by a person, is used metaphorically with /qur'aan/ 'Qur'an'. Its literal meaning is that Qur'an has the ability of bringing goodness and guiding people to the right path. This verse is an example of personification. Qur'an is personified by giving it the ability to guide people to what is good and lead them to the right path. The action of guiding others is one of the activities performed by humans, such as a tour guide. The verb /yahdii/ 'to guide' shows that goodness and right path are always accompanied with Qur'an.

Example (12):

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴾ (6 : 55)

/wa ʔalnnadʒmu wa ʔalfʃadʒaru yasɟudaani/
ya-sɟud-aa-ni

3 - prostrate - DU - IND

﴿And the stars and the trees both prostrate ﴾(Qur'an 55 : 6)

The verb /yasɟudaan/ 'to prostrate' is metaphorical. It is unfamiliar to see /ʔalnnadʒmu wa ʔalfʃadʒaru/ 'stars and trees' prostrate as this verb is usually associated with people performing prayers. This activity is always carried out by humans, especially Muslims, who pray five times a day. This metaphor uses STARS AND TREES as a target domain, whereas A PROSTRATE PERSON is considered as a source domain. Here, stars and trees are personified, and both are given a feature of an activity done by humans. Muslims worship Allah by performing many deeds such as fasting, reciting Qur'an, praying and so on. When we pray to Allah five times a day, we literally place our faces on the ground (i.e., prostrate) as a sign of total obedience and submission to Allah only. This action is metaphorically transferred to nonhumans, namely stars and trees.

4. DISCUSSION

The present study is an investigation into various types of metaphors that existed in the Holy Qur'an. It has been observed that Qur'an is rich in metaphors of all types. Those metaphors were analyzed according to Conceptual Metaphor Theory. It was found that all types of conceptual metaphors were present in Qur'an, and structural metaphors were the most prevalent among them. This important finding coincides with what Lakoff and Johnson pointed out, according to Knowles and Moon (2006), that all conceptual metaphors are structural. Another significant finding is that conceptual metaphors in Arabic, specifically in the Qur'an, can come in the form of nouns, verbs, prepositions and adjectives. This confirms that English and Arabic are similar when it comes to the different part of speech a metaphor can be. In English, for example, container metaphor can exist in the form of a verb as in he filled me with



enthusiasm. An orientational metaphorical noun is found in she is on the top of the situation. Personification can be expressed by the use of an adjective as in an old clock. As for Arabic, the structural metaphor /sīraatīn mustaqīmin/ ‘a right path’ is a noun.

Another example is /yudʿaaʿifū/ ‘to increase’ which is an orientational metaphorical verb. A preposition is clear in the container metaphor /fii ʿalssamaawaati/ ‘in the heavens’. An adjective is found in the container metaphor /lamuḥīitʿatun/ ‘will encompass’. Although metaphors in Qur’an are used with different themes, they all fulfil one of the three meta-functions of language that were proposed by Halliday (1973). It was found that conceptual metaphors exist in Qur’an to perform one of the following functions:

1. The ideational function which means using language to talk about humans’ experiences and interpret all events and entities involved. As an example, the substance metaphor /libaasan/ ‘a cloak’ fulfils this function. In this example, the metaphorical utterance is used to explain how darkness encircles everything in this world when night falls. This is a real-world experience which is conveyed by using metaphorical language.
2. The interpersonal function that uses language to influence the behaviors of the recipients and to express different attitudes. For instance, the orientational metaphor /yudʿaaʿifū/ ‘to increase’ uses metaphorical language to interact and establish relations among individuals. When Muslims are aware that they will be greatly rewarded for giving in charity, they will have a positive attitude towards such action and they will help the needy voluntarily.
3. The textual function uses language to construct a text that conveys a certain message. For example, the metaphorical expression in /yahdii/ ‘to guide’ uses language to convey the message that Qur’an is not just a book to read. Qur’an is a guidance. If Muslims follow Allah’s rules and all the teachings in the Qur’an, they will be indeed guided to the right path. This finding proves that metaphors are not just tools to decorate the style of the language. Metaphors are used to perform certain functions that enable people to understand the language more effectively.

5.CONCLUSION

The findings of this research are expected to provide a valuable contribution to the field of semantics since this study discusses metaphors, specifically conceptual metaphors.

In addition, it is hoped that this study will be valuable to learners who quest for more knowledge in metaphorical language. Not only this, but also the results of this study are expected to contribute to non-Muslim learners. This research provides more clarification regarding metaphorical expressions in the Qur’an, which in turn, enables readers to better understanding of the meanings of the Qur’an.



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Journal of Arts, Literature, Humanities and Social Sciences
www.jalhss.com editor@jalhss.com

Volume (127) December 2025

العدد (127) ديسمبر 2025



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