Metaphorical Conceptualization in the Last Eleven Parts of the Holy Qur'an: A Cognitive and Cultural Explanation

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ABSTRACT: (Original Paper)

The present semantic research has been performed in order to provide a cognitive and cultural explanation of conceptual metaphors in parts 20 to 30 of the Holy Qur'an. Extraction of 'types of conceptual metaphors,' determination of 'high frequency metaphors,' 'source domains' and 'target domains' is the process of conducting research using the conceptual metaphor theory. The variety of concepts of 'target' and the functional frequency of 'source' concepts indicate what concepts are intended in the holy Qur'an through metaphorical conceptualization. This study provides a basis for further understanding of the worldview presented in the Holy Qur'an and the possibility of determining the behavioral patterns of religion by identifying metaphors. The results of the present study represent a septenary classification of metaphors in the 'empirical source domain,' containing: 'social life,' 'needs of the body and its activity,' 'image schemas (schema-based),' 'elements of nature,' 'person,' 'body parts,' and 'similarity-based metaphors (simile)'; Among which, the highest percentage of metaphorical conceptualization in the source domain is in 'social life' and the lowest one is in the domain of 'person.' Considering the fact that most of the human knowledge is about the elements and sub-domains of 'social life,' Qur'anic sources in this domain have played the

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major role in abstracting the cultural and doctrinal concepts of religion and organizing Islamic religious experiences using the sources of this field and have been used as customary (conventional) and practical models. Accordingly, Qur'anic metaphors lead to the formation of cultural and cognitive patterns, and the 'monotheistic belief system' (Qur'anic) directs human bodily experiences in metaphorical conceptualization, and this 'Qur'anic worldview' can be seen as an Islamic cultural and cognitive model in the Qur'anic metaphorical schema.

KEYWORDS: Qur'anic conceptual metaphors, Basic level concepts, Image schema, Qur'anic conceptual metonymy, similarity-based metaphors.

1. Introduction

The main purpose of this study is to obtain cognitive cultural explanations for the metaphors used in the Qur'an by determining the target domain concepts and their empirical nature. In order to achieve this, "the construction of metaphorical conceptualizations" (Evans & Green, 2006, 9) in conceptual metaphors in the last eleven parts of the Holy Qur'an has been studied descriptively and analytically. Given that "Other aspects of religious experience involve the conceptualization of such notions as eternity, life after and before death, and so on – which are necessarily metaphorical, since we have no experience of them" (Kövecses, 2010, 26) and the Qur'an is a repository of treasure trove of religious concepts – the matter necessitates studying metaphors in the Qur'an.

In traditional research, metaphors are treated as unnecessary functional properties of words and are linguistic phenomena (Kövecses, 2010, ix-x), while in conceptual metaphor theory, metaphor is a characteristic related to concepts and their understanding and not to words and eloquent goals. Metaphor is more than a figure of speech; it is an inevitable process in human thought and reasoning, and ultimately human action and behavior.

In this regard, attention should be paid to the threefold division of metaphors as 'structural,' 'ontological,' and 'directional' (Lakoff and Johnson, 1980), which was very abstract, has been revised by the founders of this theory (Lakoff and Johnson, 2003, 264) and he (ibid.) has acknowledged the inaccuracy; However, unfortunately, we also see the continuation of the same threefold classification of metaphors in many

works in this field, which in practice has made it difficult to explain the distinction between metaphors.

Accordingly, in the present study, first, the existing mappings in the metaphors are determined, then by determining the source and target domains, the relationship between the two domains is explained, and finally a new septenary classification of metaphors based on the research results is given. The cognitive-cultural explanation of these metaphors is determined by reference to their empirical and real constituent elements, and in this way, the need for a threefold division of metaphors (Lakoff & Johnson, 1980) is eliminated. The main questions that we have sought to answer are the following:

1. Metaphorical mappings and the target and source concepts in the Qur'anic metaphors are based on which empirical-physical domains and with what frequency?
2. What is the relationship amongst the frequency of mappings of the source and target domains with metaphorical entailment?
3. What is the cognitive and cultural explanation for the source and target domains concepts in the metaphors of parts 20 to 30 of the Holy Qur'an?

2. Research Background

In this section, metaphorical studies from the point of view of 'traditional' and 'cognitive' thinkers are discussed. Cognitive studies of 'non-Iranians' and 'Iranians' are given in the review of cognitive studies. So far, many cognitive studies conducted by Iranian scholars have dealt with labeling the Qur'anic conceptual metaphors according to the threefold division of metaphor: 'directional, structural, and ontological.' These studies have considered only structural metaphors to have 'structure' through schemas.

Most recent works in this field dealt with specific metaphorical concepts or limited areas such as travel, and are therefore not all-encompassing. The most important previous 'traditional' and 'cognitive' researches (Iranian and Non-Iranian) are summarized in Table1:[1]

1. For further details, see Talebi Anvari (2019) and Talebi Anvari et al. (2018 and 2020).

Table 1. *The most important previous 'traditional' and 'cognitive' studies in the Qur'an*

Traditional	Cognitive	
	Iranian	Non-Iranian
Jurjānī (1988), (d. 1078)	Pourebrahim (2009)	Olaf Jäkel (2002)
Ghazālī (1996/1904), (d. 1111)	Taheri & Alvandi (2013)	Charteris-Black (2004)
'Askarī (1981), (d. 1595) al-Rummānī (1968), (d. 1586) al-Suyūṭī (1973), (d. 1505)	Houshangi & Seifi Pargo (2009)	Shokr (2006)
al-Sakkākī (1937), (d. 1229)	Pourebrahim et al (2009); Pourebrahim et al (2012); Noor Mohammadi Aghagolzadeh & Golfam.(2012); Imanian & Naderi (2015); Vaysi & Orki (2016)	Maalej (2008)
Ḍiyā' Ādharī (2002)	Barati et al. (2016); Hejazi (2016) SalehiManesh (2016); Sabahi Garaghan, Heidariyan Shahri, & Mohammad Hossienzadeh (2016); Qaeminia, Poursina, & Nosrati (2016); Yegane, & Afrashi (2016); Zolfaghari (2016); Ghaemi & Zolfaghari (2016 a); Ghaemi & Zolfaghari (2016)	El-Sharif (2011)
Qamarī (2007) Zamānī (2009) Pakzād (2009)	Hosseini & Qaeminia (2017); Darzi et al (2017); Mirza Babaei; Ghaeminia (2017); Ghaeminia, (2011)	
Zayn al-'Ābidīn (2013) 'Alīpūr (2013) Nāṣirī (2013)	Bani-Assar (2018); Amini, Fattahizadeh & Afrashi(2018); Hejazi, Baharzadeh & Afrashi (2018); Sha'banpour et al (2018) Talebi Anvari et al (2018); Talebi Anvari et al (2019); Talebi Anvari (2019)	
Mar'ashī (2007)		

In the area of metaphorical studies in the language of the Qur'an, a lot of research has been done in the traditional way, of which the following can be mentioned: Metaphor in the Qur'an from the perspective of Sharīf Raḍī in

Talkhīṣ al-Bayān (ZiaAzari 2002); Expression of Qur'anic similes in *Sirr al-Bayān fī Tashbīh Āy al-Qur'an* (Qamarī, 2007); Analytical review of metaphor and simile in Parts 10 and 11 of the Holy Qur'an ZeinalAbedin Moghaddam 2013); Review of rhetorical aspects in Parts 2 and 3 of the Holy Qur'an (simile and metaphor) ('Alipour, 2013); Deductive allegory in the Holy Qur'an (Zamani, 2009); Qur'anic manifestations in Khurāsanī style metaphors (Pakzad, 2009); The role of metaphor in explaining Qur'anic concepts, in the aphorisms of *Nahj al-Balāghah* (Naseri, 2013); The metaphors of the Qur'an: Speech Covers in the Quran (Mar'ashī, 2007).

In the Cognitive Works of the study of religious and Qur'anic metaphor, we refer to abstraction of metaphors by Olaf Jäkel (2002), identification of source domain by Charteris-Black (2004), the journey metaphor in the Qur'an by Shokr (2006), the heart and embodiment in the Qur'an (Maalej, 2008) according to Lakoff and Johnson (1980), and other works in the field.

In the present study, the main emphasis is on examining the manner of 'Construction of metaphorical conceptualizations' (Evans and Green, 2006, 9) from their 'sources' in the Holy Qur'an. Accordingly, all metaphors have 'structure' through image schemas.

The connection between culture and metaphor as discussed here has rarely been followed in the works of the predecessors. Innovation of the present study can, in particular, be described in providing the septenary classification, 'strong' and 'weak' metaphors, 'basic level' and 'image schematic' metaphors in the Holy Qur'an.

It is worth noting that 'simile' or similarity means creating resemblance. In cognitive linguistics, conceptual metaphors are not based on pre-existing resemblance, rather they are created based on the 'mapping' of aspects of 'source' onto 'target' in order to create similarity (like *God is light*). In addition, the similarities between 'sources' and 'targets' of metaphors are of the type of 'empirical similarity' (like *life is gambling*) and 'experimental coincidence' (like *prices went up*).

Another distinction of interest in the present study is the one between 'strong metaphors' and 'weak metaphors.'

In a small percentage of metaphorical expressions extracted in the study (the Qur'anic verses containing conceptual metaphors), both source and target – two sides of the metaphor – are mentioned which according to the theoretical part of the research, are called 'weak or resemblance' metaphors, in which the quantity of the metaphorical mappings by the images are low, yet they are considered conceptual metaphors. Most of the metaphors within the scope of research are 'strong metaphors' in which one side of the metaphor is mentioned.

The distinction between 'basic level' and 'image schematic' metaphors has also been considered in the research. 'Image schemas' in some metaphors are directly (sources) and in some indirectly conceptualizing blueprints and tools. The pre-conceptual 'basic level' concepts are tangible elements in the environment.

3. Theoretical Foundations

A conceptual look at the metaphors of the Qur'an deals not only with its eloquence and rhetoric, but also with the structure and ideology of this divine text and the ideas contained within the verses. The conceptual metaphors of the Qur'an determine not only the content and meaning of thought, but also the framework of Islamic thought (Qaeminia, 2017, 24 & 28-27). "The most important point in recognizing a metaphor is the lexical unit that has been used metaphorically and is called the 'metaphorical focus.' In other words, 'metaphorical focus' is a word or group of words that are used in a non-literal sense. In the present study, metaphorical foci show 'embodiment' and 'empiricality' of metaphorical concepts" (Talebi Anvari, 2019, 70).

Here, 'conceptualization' is considered as a superordinate (cover) term for the processes of 'metaphor,' 'metonymy,' and 'image schematic transformations.' Metaphor, which is an essential element in our categorization and thinking processes of the world, is to represent the structure and access to reality in language. Accordingly, in collecting data, the Metaphor Identification Procedure, or MIP of Pragglejazz (2007, 3; Geeraerts, 2010, 530) and Steen (2002) has been applied, which is done by: 1. determining the foci of source and target concepts; 2. determining their frequency; and 3. determining the relationships between metaphorical elements.

It should be noted that all these steps have been done within the scope of research with 87 chapters (surahs). In the present study, metaphors are considered to be based on empirical (experimental) bases and are formed on the basis of 'collective biological experience.' Thus, a change in metaphors can refer to social and cultural changes and developments. Therefore, the different and distinctive metaphors used in the Qur'an can well reflect the social changes and developments that took place in the time of the Prophet (PBUH).

About 'Creating a metaphorical resemblance in culture,' our cultural experiences give rise to metaphors and metaphors and our views and actions are formed according to these metaphors. Metaphor is created in culture and causes cultural action (Lakoff, 2003, 68).

In terms of the relationship between 'metaphor and culture,' the key concept of 'culture sieve' by Ibarretxe-Antunāno (2013) has been considered in this research. This sieve explains how metaphors arise from the structures of human knowledge, and how 'human bodily experiences' determine how he perceives reality. In the present research, we want to know what non-metaphorical and literal aspects of source concepts are involved in the emergence of religious concepts of the Qur'an (target concepts). The importance of examining these non-metaphorical aspects lies in the fact that cognitive linguists are empiricists who place special emphasis on the important role of physical experiences in the formation of metaphorical thinking and linguistic constructs.

In the present study, "Construction of [metaphorical] conceptualizations" (Evans and Green, 2006, 9) based on Kövecses (2010), Lakoff and Johnson (2003), and Lakoff (2006, 1992) has been investigated. A review of the data of the present study shows the metaphors studied in the last 11 parts of the Holy Qur'an can be classified in these seven experimental domains as the source of metaphorical conceptualization in the Qur'anic corpus, including: 1. Social life; 2. Needs of the body and its activity; 3. Organs of the body; 4. Elements of nature; 5. Metaphorical foci of similarity-based metaphors; 6. Image schemas; 7. Person (Talebi Anvari, 2019, 101-100). Accordingly, and considering the fact that the ratio of 'target' concepts is higher than 'source' concepts in the Qur'anic metaphors, the above-mentioned septenary domains along with sub-domains are the basis.

In order to achieve the above septenary division, following the extraction and study of Qur'anic conceptual metaphors in the conceptual metaphor theory in the experience-based analysis of the metaphors, the combination of cognitive perspective along with other perspectives has been used as follows:

- The first four areas/ domains of metaphors, namely 'social life,' 'needs of the body and its activity,' 'elements of nature,' and 'organs of the body,' are in line with Mar'ashī (2007).
- The types of 'schema-based' metaphors are particularly inspired by the divisions of Santibáñez (2002), Kövecses (2002), and Evans & Green (2006).
- The 'similarity-based' metaphors are cited by reference to metaphorists such as Lakoff & Turner (1989), Chippe & Kennedy (2001), and Stockwell (1992). 'Creating similarity' in metaphor was also mentioned, citing Lakoff & Johnson (2003).
- The 'person-based' metaphors are based on the findings of the present study from previous studies and classifications, in particular Lakoff (2006), Lakoff & Johnson (2003), and Qaeminia (2017).

The analysis of metaphors based on their source has been done with reference to Kövecses (2010) and the relationship between culture and metaphor has been done in accordance with Ibarretxe-Antunáno (2013), Lakoff & Johnson (1980).

4. Data Analysis

Data analysis was performed by determining the concepts in the 'source' and 'target' domains, during which the metaphors as well as the types of metaphorical mappings were arranged in order of frequency in the text. It should be noted that in the analysis of metaphors in this research, following the extraction of metaphors from the text of the Qur'an using the Metaphor Identification Procedure, or MIP of Pragglejaz group (2007), 1347 verses containing conceptual metaphors were identified. The classification of the extracted conceptual metaphors was done with regard to the experimental domains that act as the context and origin of these metaphors.

In metaphor, concepts from the 'source' domain onto the 'target' domain are mapped.[1] Accordingly, due to the existence of higher occurrences of the target concepts to the source concepts in the metaphors, in the analysis and classification of conceptual metaphors of the Qur'an, the mechanism of mapping the source concepts onto target was investigated. In metaphorical conceptualization, two pre-conceptual elements, 'image schema' and 'basic level,' are used. Metaphorical mapping tools are image schemas that are sometimes directly involved in conceptualization. Schemas are not usually used in conceptualization alone, but are associated with all co-occurrences and transformations. For example, in the verse (Q.27:24), Satan 'adorns' deeds. The concept of 'embellished,' which is a feature of 'basic level concepts,' is understood in terms of the *object* schema. Basic level concepts are concepts that are mapped onto targets of metaphors and their mapping blueprints are image schemas. In resemblance-based metaphors (simile), it is the images that are mapped onto targets. But the important thing is that in all cases it is the experience that is formed as preconceived elements in the mind in the form of cognitive patterns.

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1. For short, the 'target' concepts are shown on the left and the 'source' concepts are shown on the right of the arrow, and the symbol → means as. For example: the metaphorical focus of the Qur'anic verse (Q.30:25) (وَمِنْ آیاتِه أَنْ تَقُومَ السَّماءُ وَالْأَرْضُ بِأَمْرِه ...و) is تَقُومَ, "to stand" and therefore the mapping of this verse is *earth and sky as person*, and the characteristic of this metaphor is 'standing,' and its metaphorical mapping is shown as: *earth and sky → person*.

In many cases, including body parts, metaphorical conceptualization interacts with conceptual metonymy. For instance, in (Q.33:25) (لَمْ ... ... يَنالُوا خَيْراً), the metaphorical focus of the verse is يَنالُوا, 'attainment and reception.' This source is mapped onto the target concept by interacting with a conceptual metonymy, one goes somewhere to get something; that is, the basic concept of 'attaining an object' by relating metonymy to *locomotion* schema has led to the conceptualization of خيرا, "advantage" as place. Therefore, the mapping of the verse is *advantage (victory and booty) as a place*. Here 'advantage' is a superordinate concept that includes the basic level concepts of booty and victory. The superordinate concept is one used in the source or target of metaphors and includes several basic level concepts (Rosch et al., 1976). Subordinate (special level) words have a comprised nature (Qaeminia, 2011, 284). As an example, in وَ إنَّ جُنْدَنا لَهُمُ الْغالِبُون (Q.37:173), *and our army is certainly the dominant army in the future*; the subordinate concept 'army of God' is used, which is comprising.

People organize their knowledge by means of structures called idealized cognitive models, or ICMs. "[These] cognitive models, are not slices of reality, ... but mental entities, not real things" (Lakoff, 1987, 285). "In general, concepts are elements of cognitive models" (ibid., 286). Now, if we associate linguistic elements with conceptual elements in idealized cognitive models, these models become a symbolic ICM. (ibid., 289). These cognitive models are not merely mental, but they are the structuring of experience. Cognitive models derive their meaningfulness directly from their ability to adapt to the pre-conceptual structure of basic level concepts and image schemas. In contexts where no clearly discernible pre-conceptual structure to our experience is observed, we import such structure via metaphor. This means that we understand domains of experience metaphorically that have no pre-conceptual structure of their own (ibid., 302-303). Qur'anic metaphors are considered as symbolically idealized cognitive models that, in addition to explaining abstract concepts in the most eloquent and rhetoric way, determine how we act. The metaphors of the Qur'an are in fact the framework of Islamic thought.

In analyzing and recording, the metaphors extracted from the Qur'anic text, first the 'linguistic phrase of metaphor' (metaphorical mapping) in 'verse,' along with its 'translation' and 'interpretation' from reliable sources has been presented, followed by cognitive analysis and study in each verse. Based on the obtained data, some 'septenary domains' were identified and presented as the source of metaphorical conceptualization in the Qur'anic corpus, along with

the relevant 'sub-domains' as well as the relevant 'sub-parts.'[1] Due to the size limitations of the article, out of a total of 1,347 verses reviewed in 11 parts of the Qur'an in 7 domains, from each of the septenary areas of research, a verse, as an example, is analyzed as the source of metaphorical conceptualization here, and in each of them, 'metaphorical mapping,' 'sample verse,' 'translation,' 'interpretation,' along with 'cognitive explanation' has been considered.

4-1. 'The Sphere of Social Life,' As a Source of Metaphorical Conceptualization (Including 9 Sub-Domains)

This section is based on the concepts used as source in the 'social sphere' in the metaphorical conceptualization of the Qur'an. The nine source concepts are the following: 1. 'Kinship-terms' (including 4 subsections);[2] 2. 'Housing' (including 6 subsections); 3. 'Home appliances, heating and lighting' (including 12 subsections); 4. 'Commercial and economic relations' (includes 12 subsections); 5. 'War and Invasion and Competition' (including 19 subsections), 6. 'Test and Exam' (including 8 subsections); 7. 'Journey' (including 39 subsections); 8. Handmade and industrial products' (including 6 subsections); 9. 'Agriculture' (including 6 subsections) are the key sources that form the basis of the metaphorical mappings of the Qur'an in this section. Paying attention to the high frequency of the concept of 'journey' in metaphorical conceptualization in the Holy Qur'an, the following is an example of the concept of 'journey' from the above 9 concepts

Social Life: Journey

   Metaphorical mapping: PHARAOHS → LEADER

   Verse: وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ... (القصص/41)

   Translation: We made them leaders who invite to the Fire (Q.28:41).

   Interpretive source: Makarem (1993, 16:90-91).[3]

   Cognitive explanation: In this noble verse, 'causality' in source and its metaphorical mapping has caused the metaphor of the verse to be conceptualized; In this way, God has made some persons as leaders in the path of worldly life and the path of hell (metaphorical mapping) due

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1. Due to the limited scope of the article, the subsections have been omitted here, and only a few subsections in the sub-areas of 'social life' and a number of Qur'anic verses including them in footnote have been mentioned. For more details on the domains, sub-domains and subsections of each sub-domain along with the text of the verses and the cognitive explanation of the extracted metaphors, see Talebi Anvari, 2019, Chapter 4.
2. For further details on all subsections, see Ibid.
3. It should be noted that the explanations made using interpretations have been used as valid cognitive sources and have only been referred to due to the limitation of the volume of the article

to their own misplaced actions (causality). So metaphorical mappings '*Pharaohs (Pharaoh and his armies) as the leader (guide) of the fire of hell,*' '*fire (hell) as the destination,*' and the name of mapping '*life (worldly and hereafter) is journey*' are in this verse.

4.2 The Physical Needs and Its Activities, as a Source of Metaphorical Conceptualization (Including Sub-Domains)

This section is based on the concepts that have been used as a source in the field of body needs and its activity in metaphorical conceptualization in the last eleven parts of the Qur'an. In this area, just like the first part of the analysis (social life), the diversity of human experiences gives rise to a wide range of metaphorical conceptualizations. In this section, 5 concepts: 1. 'Functions and physical activities' (including 38 subsections); 2. 'Human mental and spiritual activities' (including 5 subsections); 3. 'Illness and recovery' (including 2 subsections); 4. 'Nutrition' (including 6 subsections); 5. 'Life and Death' (including 2 subsections) are the key empirical sources of metaphorical conceptualization mapped onto the targets of metaphors. The embodiment of the construction of metaphorical conceptualization is more obvious[1] here than in the other sections and is more based on the embodiment. Below, from the 5 sub-areas of this section, we provide an example of the concept of 'physical functions and activities.'

Physical Functions and Activities

   Metaphorical Mapping: THE SOUL → BREATHING (BREATH)

   Verse: ... وَ نَفَخَ فِيهِ مِنْ رُوحِه ... (السجدة/9)

   Translation: And breathed into him of His Spirit (Q.32:9).

   Interpretive Source: Tabataba'i (1996, 16:374).

   Cognitive Explanation: The metaphorical focus of the verse is 'breathing,' the bodily concept of 'blowing' is mapped onto the soul and has created the mapping of '*soul as breath*,' because it is inhaled and exhaled. This noble verse conveys the duality of human creation, in that man is a combination of body – "the first man from mud and the birth of his offspring from the abstract idea of some low water" (Tabataba'i, 1996, 16:374) – and the soul. The name of mapping '*mind is body*,' in which the soul is breathed as a breath, is found in the verse.

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1. With the exception of human mental and spiritual activities, in which the element of Islamic culture and ideology plays an important role.

4.3. Image Schemas (Schema-Based), As a Source of Metaphorical Conceptualization (Including 5 Sub-Domains)

The metaphorical conceptualization of this section is based on image schemas. In other words, the sources of the metaphorical concepts of this section are image schemas. In other sections, most of the source concepts are basic level and the image schemes are responsible for their mappings, but in this section, the 'image schemas' (Evans & Green, 2006, 190) themselves are directly metaphorically extended and mapped. Five image schemas: 1. '*unity/ multiplicity*' (including 3 subsections); 2. '*force*' (including 13 subsections); 3. '*object*' (entity, *content*) (including 43 subsections); 4. '*containment*' (*container*, content) (including 26 subsections); 5. '*space* image schema' (directional (including 38 subsections)) form the sources of metaphorical conceptualization in the last 11 parts of the Holy Qur'an. The following is an example of the concept of '*containment*' schemas (*container*).

CONTAINMENT Schemas (CONTAINER)

Metaphorical Mapping: RIGHTEOUS SERVANTS→ CONTAINER

Verse: وَ أَدْخِلْني بِرَحْمَتِكَ في عِبادِكَ الصَّلِحينَ (النمل/١٩)

Translation: And admit me, by your mercy, among your righteous servants (Q.27:19).

Interpretive source: al-Ṭabrisī (1981, 18:92) and Tabataba'i (1996, 15l:505-504).

Cognitive explanation: The metaphorical foci of the holy verse are *bi-* and *fi*. *Bi-* creates the necessary motivation for 'mercy' to be a tool or object by which God Almighty enters the individual in a '*collection*' (*container*) called righteous servants. In this verse, the aspect of support and propping of container is also considered, and therefore, there are the mappings of '*righteous* servants as container or *collection*,' and 'mercy as an object or tool'. 'Schema *unity/ multiplicity*'. *collection*' type (Evans & Green, 2006, 190) and interact with *container* schema in this verse.

4-4. Elements of Nature, As the Source of Metaphorical Conceptualization (Including 5 Sub-Domains)

This section is based on the concepts that have been used as a source in the domain of elements of nature in metaphorical conceptualization in the Qur'an, and its sub-areas as the following: 1. 'Landscapes and features of the earth' (including 8 subsections); 2. 'Phenomena and elements of

nature' (including 7 subsections); 3. 'Plants' (including 5 subsections); 4. 'The four-legged animals and their parts/ members' (including 11 subsections); 5. 'The sky' (including 3 subsections), containing the key sources that form the basis of the metaphorical mappings of the Qur'an in this section where the role of empirical evidence is directly based on the elements of nature, in the direction of visualization and embodiment, and given that metaphors are conceptual phenomena, we use their conceptual mappings to understand abstract concepts. For example, 'Landscapes and features' are examined below.

Landscapes and Features of the Land

The metaphorical concepts of this section are conceptualized based on the landscapes and features that are on the ground.

Metaphorical mapping: DIGNITY, HUMILIATION, HARDNESS, SOFTNESS OF THE EARTH

Verse: ... وَ جَعَلُوا أَعِزَّةَ أَهْلِها أَذِلَّة ... (النمل/34)

Translation: And reduce the mightiest of its people to the most abased (Q.27:34).

Interpretive Sources: (al-Rāghib, 1991, 2:590) and (Qurashī, 1992, 3:21).

Cognitive Explanation: The metaphorical foci of the holy verse are

the two opposite concepts of أَعِزَّة "honor" and أَذِلَّة "humiliation." "Kings kill a group, capture some, and displace a group, leave some homeless, and plunder and loot as much as they can" (Makarem, 1993, 2:590). The hard and soft aspects of the earth are mapped to the target concepts of 'dignity' and 'humiliation,' respectively, which are used to express behavior. Humiliation of loved/noble ones is a superordinate concept that includes the basic concepts of killing, captivity, homelessness, and looting in a variety of '*force* schemas.' According to this, the mappings of the verse are '*honor (hardness and roughness) as the hardness of the earth,*' '*humiliation (tameness) as softness of the earth,*' and the name of mapping is '(*morality is force (strength).*' The great metaphorical system of '*force* system' is based on the physical force metaphorical source domain and has three abstract and essential aspects: emotion, morality and thought (Kövecses, 2000, 199-198).

4-5. *Person, as the Source of Metaphorical Conceptualization (Including 3 Subdomains)*

Each personification metaphor connects a dimension of the target concept with an aspect of human existence or behavior. In this type of metaphor, we understand a complex phenomenon in the form of human existence and its motives and behaviors (Qaeminia, 2017, 76). The person is the concept of the basic (intermediate) level and in some cases in the Qur'an, it is the source of metaphor. This section includes three sub-areas: 1. 'Drunk person' (includes 1 subsection); 2. 'Soul' (includes 1 subsection); 3. '(Attributes of) person' (includes 14 subsections). We examine (attributes of) person below.

(Attributes of) Person

> *Metaphorical mapping*: EARTH AND SKY → PERSON
> *Verse*: وَ مِنْ آياتِهِ أَنْ تَقُومَ السَّماءُ وَ الْأَرْضُ بِأَمْرِه ... (الروم/25)
> *Translation: And of His signs is that the sky and the earth stand by His command* (Q.30:25).
> *Interpretive Sources*: (Tabataba'i, 1996, 16:253 & 402).

> Cognitive Explanation: The metaphorical focus of the holy verse is تَقُومَ, "standing," and therefore, the mapping of the verse is '*earth and sky as a person*,' and the feature of this metaphor is 'standing,' which is specific to Arabic culture, because it stands for consistency and stability in conducting affairs. Aspects of one's stability and manner (of behavior) are mapped withing the category of heaven and earth. The sky and the earth continually do their work by the command of God (causation); namely, they are stable in their moving, being stagnate, change or stabilization, and always conduct their affairs.

4-6. *Organs, As the Source of Metaphorical Conceptualization (Including 9 Subdomains)*

In this section, the conceptualizations related to some organs of the body in the scope of research are examined. Metaphorical expressions in verses

of the Holy Qur'an that contain the body organs words, illustrate the fact that metaphorical conceptualizations of cognition, emotion, and faith are performed using the 'heart,' the 'eye,' and the 'ear.' Conceptualization of the existential relationship with God and faith is done using 'face' as the source, and behavioral attributes, personality and states of people using 'legs,' 'heads and feet' and 'nose' as the source. The 'hand' is used to conceptualize the characteristic of 'mastery' of God, the main partner in life, and to evaluate human beings. Nine sub-areas of this section include: 1. 'Eyes' (including 14 subsections); 2. 'Mouth' (including 1 subsection); 3. 'Hands' (including 3 subsections); 4. 'Legs' (including 1 subsection); 5. 'Heart (Chest)' (including 5 subsections); 6. 'Arm' (including 1 subsection); 7. 'Head and face' (including 6 subsections); 8. 'Ear' (including 6 subsections); 9. The 'body' itself (includes 1 subsection).

Eye

> *Metaphorical Mapping*: HAPPINESS AND JOY →COOLNESS OF EYES
>
> *Verse*:   ... تَقَرَّ أَعْيُنُهُنَ ... (الاحزاب/51)
>
> *Translation: That makes it likelier that they will be comforted* (Q.33:51).
> *Interpretive Sources:* (al-Sabziwārī, 1985, 5:448) and (al-Rāghib, 1991, 3:157-158).

> *Cognitive Explanation*: The metaphorical focus of the holy verse is تَقَرَّ, 'cooling down,' which is mapped in the sense of happiness onto the target, and therefore, there is a mapping of '*happiness and joy as the coolness of the eyes*' in the verse (in Persian, '*happiness and joy is the light of the eye*'). The mapping of this noble verse implies a characteristic of Arabic culture that in the hot deserts of the Arabian Peninsula, the coolness and coldness related to the human physical experience brings comfort to the body and mind, and this concept is of particular importance there; In other words, the body and bio-social culture of individuals have led to the aforementioned metaphorical mapping, and this mapping has created a cultural-behavioral model according to which people live and believe, and if they wish someone something unpleasant, they wish that may 'hot tears' roll down from his eyes and if they wish someone to be happy, they wish him 'cold tears.'

4-7. Source (Metaphorical Focus) of Similarity-Based Metaphors (Simile) (Including 3 Sub-Domains)

In the traditional view of the category of simile, the syntax and apparent structure of the linguistic expression is the pillar of distinguishing simile from metaphor: 'The two basic pillars[1] of simile are the '*topic*[2] or tenor' and the *vehicle*,' unlike the shared *property* or ground and the *comparator*, they are never removed and the imaginary description is the ground that must be derived from the vehicle. Therefore, "the existence of both tenor and vehicle are necessary" (Shamīsā, 2008, 70). There is a kind of similarity in metaphor. But this objective and non-metaphorical similarity is not related to the traditional view. Metaphors preserve the image schematic structure, that is, when we understand the target concept metaphorically, this concept shares a kind of image schematic structure with the source and this also is part of the structure that metaphor has created. The bottom line is that metaphor always leads to the similarity of the image schematic structure between the source and target domains. This is by no means similar to the traditional view; however, in the conceptual metaphor theory, "a kind of limited special similarity does play a role" (Lakoff & Turner, 1989, 123). Because similes draw our attention to partial mappings and novel metaphors, they are especially present in image metaphors: *a pallid sun appeared like a noisy neighbor* (Sullivan, 2013, 112). Therefore, similarity metaphors are called 'weak metaphors,' and the rest of the metaphors are called 'strong metaphors' due to the breadth of their mappings and the lack of use of comparators. Similarity- based metaphors of the research are presented with the title of source (metaphorical focus) of similarity- based metaphors in the following order: 1. 'Source of nature' (including 23 subsections); 2. 'Source of social life/ social life source?' (e.g., life, building, and furniture; industry and industrial products; a total of 17 subsections);

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1. In Persian classical literature, there are four components of simile in comparison to Western literature; namely, the *event* (eventuality or state) part – usually a verb, it sets the frame for the observation of the *ground* – does not exist in Iranian literature.

2. The four components of simile in Persian are the following: (مشبه، *tenor*), (مشبه به، *vehicle*), (ادات تشبیه، *comparator*), and (وجه شبه، *property* or ground). English components of the terms were cited from Hanks, 2012 cited in Niculae & Danescu-Niculescu-Mizil, 2014:2010)

3. 'Source of man and his activities' (including 17 subsections); 4. 'Imaginary source in the domain of mind' (including one subsection). They are considered as domain (idealized cognitive models). The basis of the division of this section is the concepts that are as a *source* or *metaphorical focus* (vehicle) in the mentioned domains. Here is an example of metaphors similarity of the foundation with the origin of the building, and furniture.

The Similarity-Based Metaphors with the Source of Building and Furniture

Metaphorical Mapping: HYPOCRITES → A WOODEN BEAM LEANING AGAINST A WALL

Verse: ... وَ إِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَة ... (المنافقون/4)

Translation: And if they speak, you listen to their speech. Yet they are like dry logs set reclining [against a wall] (Q.63:4).

Interpretive sources: (Makarem, 1993, 24:153), and (Marʿashī, 2007, 233).

In verse (Q.63:4), there is the name of mapping: '*the mind is body*'; because "their inside is not as attractive and beautiful as their appearance" (Tabataba'i, 1996, 19:473). The inside is the mind whose image is compared to the outside.

Cognitive Explanation: The metaphorical focus is "خُشُبٌ مُسَنَّدَة, dry wood leaning against a wall," in which is the source domain (خُشُبٌ) that is bound to the adjective, مُسَنَّدَة. "كَأَنَّ" is a comparator. This comparator states that the hypocrites are always leaning against the wall like dry wood. The image of a wooden beam leaning against a wall is mapped onto the hypocrites. The metaphor is of an image kind: '*hypocrites lean against a wall like a wooden beam.*' This is a specific-level metaphor of the generic-level metaphor '*the great chain of being.*' In this metaphor, we also understand a group of people with the help of 'things' (soulless sticks). A basic level concept is used at the source. This concept is subordinate (specified) for people from primitive and rural life. The metaphorical mapping of the holy verse is '*hypocrites as a wooden beam leaning against a wall*' and a subordinate concept is used at the source.

5. Research Findings

Quantitative and qualitative analysis of metaphorical elements in the Qur'anic corpus under study in two general groups of 'basic level concepts' and 'image schemas,' which are classified into two categories of 'strong' and 'weak' metaphors, shows the following:

- Basic level concepts in 5 areas: 1. Social life; 2. Body parts; 3. Physical activities; 4. Elements of nature; 5. Human attributes.
- Metaphorizing image schematic elements, in 5 categories of image schematic '*unity (multiplicity),*' '*force,*' '*object,*' '*containment,*' and '*space.*'
- 'Weak' metaphors (similarity-based with comparators), in the areas of 'nature,' 'social life,' and 'mind.'

Of the above septenary divisions, 'strong' metaphors fall into the first six categories, and similarity-based metaphors are considered 'weak metaphors.'

The above-mentioned metaphorical Conceptualization septenary domains in the present study are divided on the basis of 'source concepts' and 'target concepts,' which are grouped accordingly.

5.1 Based on the Source Concepts

The metaphorical Conceptualization septenary domains and the subsections of each are given in Figures (1) and (2). Strong metaphors themselves include dual classifications: 'basic level concepts' and 'image schematic' (Figure 1).
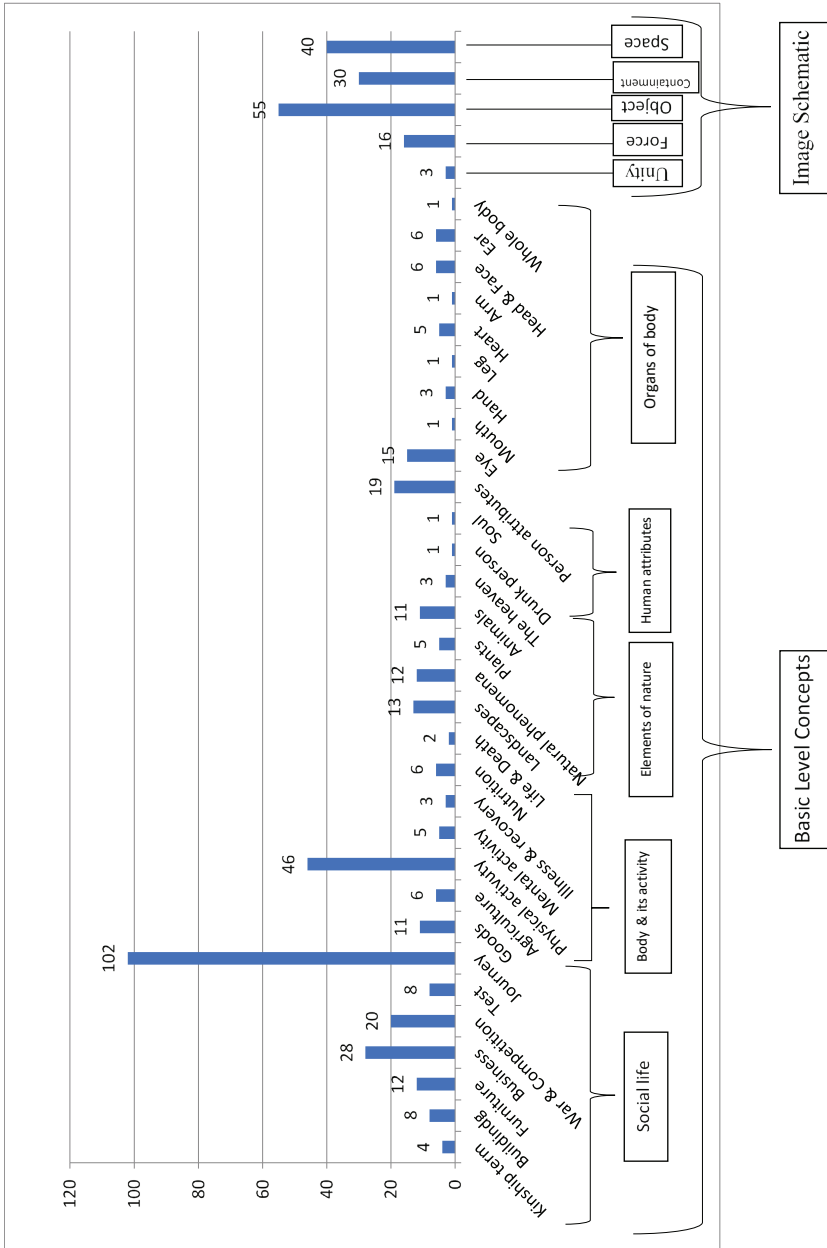
Figure 1. *Six source domains of metaphorical Conceptualization of strong metaphors in the last 11 parts of the Holy Qur'an and its subsections*
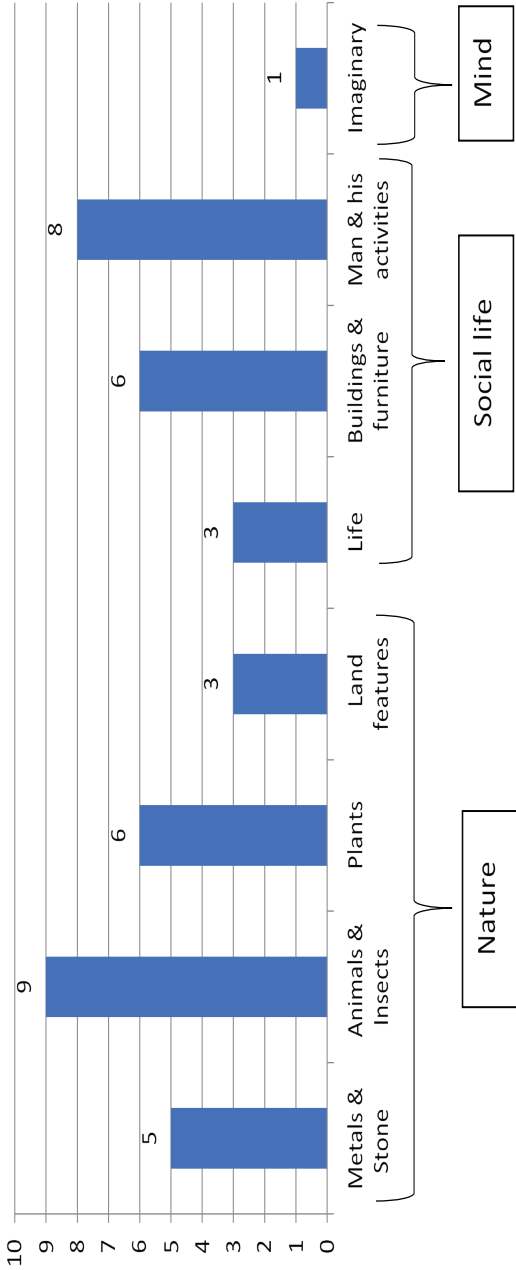
Figure 2. *Source domains of metaphorical conceptualization of weak metaphors in the last 11 parts of the Holy Qur'an and its subsections*

5-2. Based on Target Concepts

Metaphorical 'targets' and their subsections are summarized in each of the septenary areas of research in separate diagrams based on the research findings, and in each, the central circle represents the 'source' and the radii derived from it represent the 'targets.' Here are 2 diagrams as examples for target concepts related to the 'basic level concepts' (related to head and face) source domain and 'image schemas,' and 1 diagram for target concepts related to the 'weak metaphors' source domain (complete diagrams in Talebi Anvari, 2019, 428-453).

   The variety of target concepts and the applied frequency of source concepts in this relation show what concepts in the Holy Qur'an were intended to add meaning through metaphorical conceptualization to lead to a new attitude among the Arabs at the time of the revelation of the Qur'an, most of this diversity is seen in journey.

5.2.1. Strong Metaphors

5.2.1.1. Basic Level Concepts

In showing the target concepts related to the septenary source domains, here is a diagram for 'target concepts related to the head and face' along with a table showing its application in the Qur'anic verse and its metaphorical and metonymic mapping (for more details, see Talebi Anvari, 2019).

Figure 3. *Organs: target concepts related to the head and face*

Table 2. *Analysis of target concepts related to head and face*

	Metaphorical and virtual mapping	Verse
1	*'shame as throwing your head down,'* and *'shame as turning your head and legs upside down.'*	وَ لَوْ تَرَى إِذِ الْمُجْرِمُونَ ناكِسُوا رُؤُسِهِمْ عِنْدَ رَبِّهِم … Were you to see when the guilty hang their heads before their Lord [confessing] … (Q.32:12).
2	*"having a face/ one whose prayer is accepted (by Allah) as having a face"*	… وَ كانَ عِنْدَ اللَّهِ وَجِيهاً. … and he was distinguished in Allah's sight (Q.33:69).
3	*'recent time as a nose'*	… ما ذا قالَ آنفا … …What did he say just now? … (Q.47:16)
4	*'the nose (of the humiliator of islam) as the trunk/snout,'* and *'the disgrace of the people (the rebellious aggressor selfish rebellion)'* as the mark of their nose; and the conceptual metonymy *nose for a person,'* and the name of mapping *'generic is specific.'*	سَنَسِمُهُ عَلَى الْخُرْطُوم. Soon We shall brand him on the snout (Q.68:16).
5	The metonymy *'face for (vehicle of) of the whole existence.'* The metaphorical mappings *'faith and worship as submission of the face to allah,'* and *'faith and benefaction'* (*righteous deed*) *as a strong rope (bond)*	وَ مَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَ هُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقى … Whoever surrenders his heart to Allah and is virtuous, has certainly held fast to the firmest handle … (Q.31:22).

5.2.1.2. Image Schema

Figure 4. *Target concepts related to the image schematic source domain*

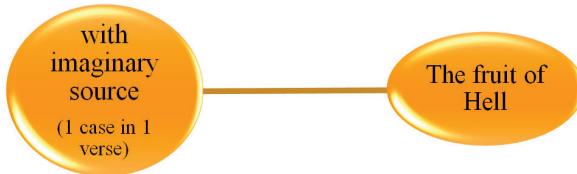### 5.2.2. Weak Metaphors

Figure 5. *Target concepts related to the source domain of weak metaphors*

5.3. The Answers to the Research Questions

We follow the answers to the research questions here. In response to the research question: Metaphorical mappings in Qur'anic metaphors in the corpus under study are formed on the basis of which empirical-physical domains and what is the frequency of the mappings, the target and source concepts in them?

The results of research in 1347 verses studied in 11 parts of the Holy Qur'an show the appearance of elements of metaphorical mappings (source and target) in the order of frequency of occurrence in the following

septenary physical experimental areas:

1. Social life; 2. Schematic basis; 3. The needs of the body and its activity; 4. Elements of nature; 5. Organs of the body; 6. Similarity basis (weak metaphors); 7. Person.

In these 7 main domains, the highest frequency is in the 'social life' experimental source domain and the lowest frequency is in the person domain which are shown in the table 3 with the number of verses in each domain and the number of items of source and target concepts.

Table 3. *Summary of frequency of conceptualizing concepts of metaphor in the last 11 parts of the Holy Qur'an*

Field of experience	Total number of the source concepts	Number of verses	Number of the target concepts	Percentage of the target concept (metaphor) in the domain
1. Social life	199	519	329	12/41
2. Schema based	144	384	179	37/22
3.Needs of the body and its activity	62	136	93	62/11
4. Elements of nature	44	117	77	62/9
5. Organs of body	39	80	52	5/6
6.similarity based	41	47	41	12/5
7. Person	21	64	29	62/3
Total	**550**	**1347**	**800**	**100**

Accordingly, the total frequency of metaphorical concepts in the septenary areas of research is shown in Table 4.

Table 4. *Total frequency of metaphorical concepts in seven areas of research scope*

Experiential field	Total number of the source concepts	Number of verses	Number of the target concepts
7 domains/areas?	550	1347	800

In the second question of the research, we have sought to find a relationship between the frequency of mappings of the source and target domains with metaphorical entailment, the results of which have shown that:

- 'Social life' is the most frequent experimental field with 41.12% of application among the septenary fields of research and among the sources of social life domain; 'travel' has the highest frequency with 40.72% occurrence.

- According to Table 3 in the study, the source domain concept 'journey' in the field/scope of social life with a frequency of 102, is the main element in constructing 134 metaphor target concepts in 271 sacred verses. Among the 7 domains, the most correspondences are related to the sphere of social life and image schemas.

- Overall, most correspondences relate to the realm of social life, image schemas, and business. This indicates that the higher the frequency of mapping between the source and target domains for a metaphor in a particular text, the more metaphorical entailments that metaphor implies. Accordingly, the journey, object, and business metaphors show the greatest metaphorical entailments.

The percentage of sources in constituting the metaphors in the 11 parts of the Holy Qur'an in the septenary areas studied is as follows.
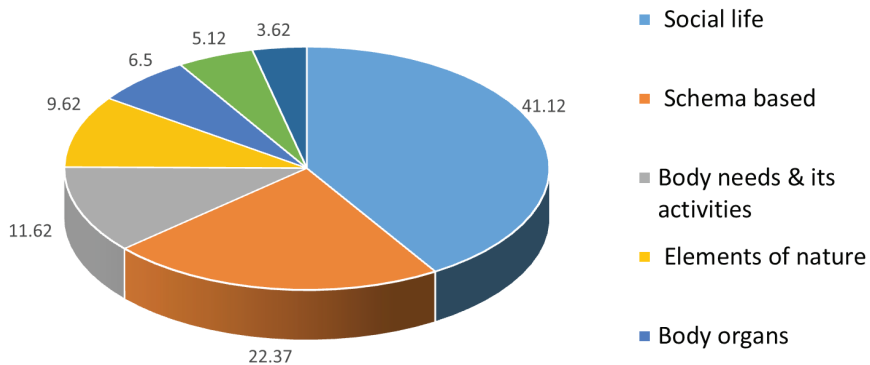

Figure 6. *Percentage of sources in constituting the metaphors in the 11 parts of the Holy Qur'an*

In the third question, we have been looking for a cognitive and cultural explanation for the source and target concepts in Qur'anic metaphors. In order to achieve this goal, two 'source' and 'target' domain concepts were

studied in the Qur'anic body:

- In the source concepts domain:
  - ‣ Journey, object, physical activity, and spatial concepts with the highest frequency occurrence represent Arab nomadic life.
  - ‣ The higher frequency of eye and ear in conceptualization indicates the illiterate and oral Arab society.
  - ‣ The greatest human knowledge of the elements and sub-domains of social life and sources in this domain have the greatest role in the abstraction of religious concepts.
  - ‣ The least human knowledge is of the behavior of the person, and the soul in this domain (source) and other low frequency source domains.
  - ‣ Less importance or role of body, organs words, mind, soul, life and death, and mental activity in Arab life because they are used less frequently in conceptualizations.
  - ‣ The septenary experiential areas of the present study provide a conceptual basis for expressing religious experiences.
- In the target concepts domain and the metaphors:
  - ‣ The power to select the sieve of Islamic culture and pattern from the sources for conceptualization.
  - ‣ Determining the framework of Islamic thought by the sieve of Islamic culture by attributing knowledge to the heart, eyes, and ears.
  - ‣ In cases of conflict between the physical experience concept and the target concept, reconceptualization takes place.

The monotheistic belief system directs human embodied experiences in metaphorical conceptualization and imbues them with religious coloring, scents, and attractiveness and finally, the Qur'anic worldview/ideology appears as an Islamic cognitive cultural model in the metaphorical schema of the Qur'an.

The importance of the metaphor targets is due to their coherence with Islamic experiences and beliefs in highlighting aspects and characteristics of the sources to create social, ideological and doctrinal realities as conduct for believers to follow. These highlights are used to 'teach' the belief system to the followers of religion and to create a cultural model of 'worship' and Islamic behavior and conduct universally. Based on the research results, the interaction of culture and conceptual metaphor can be shown in Figure 7.
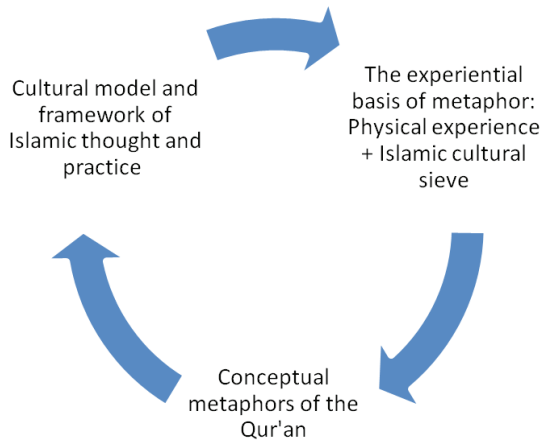
Figure 7. *The interaction of culture and the embodiment of conceptual metaphor in the Qur'an*

6. Conclusion

The present study has been conducted with the aim of extracting and analyzing the target and source concepts in conceptual metaphors in the last eleven parts of the Holy Qur'an. The turning point of the connections and correlations of aspects of the source and target concepts is manifested in a larger way in general concepts. In other words, each source domain is used to conceptualize specific targets. This is shown as a continuum:

- Our tasks, rewards and punishments, situations in the form of '*event structure metaphor*'
- Emotion, morality and thought in the form of '*force*'
- The four relationships of human beings with God, man himself, others, and nature in the form of '*object* metaphors'
- Resemblance-based metaphors for predicting future events-human task and destiny in both worldly and otherworldly life in the form of 'metaphors of life;' Reports of past episodes of tribes.
- Behavioral and cognitive attributes of human beings in life in metaphors with the source of 'body needs and its activity'
- Elements of nature in different metaphors for explaining and determining the duties of different participants in human life
- Person based metaphors in event structure (Resurrection) and the concepts of revelation, the Qur'an, the rules, natural phenomena (such as rain), etc. as a factor from God that is conceptualized by mapping the human, behavioral, and voluntary aspects of the person onto targets
- Body organs sources for the purposes of cognition and perception

- In the Qur'anic metaphors, the direct involvement of the Creator of the universe is evident in all stages of life, most Qur'anic metaphors are an extension of conventional metaphors and therefore novel and they have innovations that have not been in any culture and they have created new patterns of behavior.

On this basis, Antunāno's (2013) culture sieve can be considered in line with the results of the present study, which clearly identifies the sources for us and well shows the concepts and cognitive and cultural patterns of the Qur'an with their characteristics. These are on the one hand specific to the Qur'an and on the other hand are 'universal' and are applicable to all human beings, which is a confirmation of Maʿrefat's view (2007).

From the point of view of cognitive linguistics, there is the 'semantic development' of metaphor (Evans & Green, 2006, 38) with the maximum use of all linguistic possibilities, parts of speech (adposition, noun, adjective, verb, and adverb) as well as syntax (types of phrases) that has led to new meanings in the Qur'an.

The concepts of 'causality,' 'generic' and 'specific' are abundantly observed in the source and target of Qur'anic metaphors. In these metaphors, 'life' is the most widely used target and source concept, and the relationship between source and target is part-whole (journey is a part of life), and another widely used concept is '*object* metaphors.'

- This reflects the fact that most human knowledge is of the source concepts of life and the characteristics of '*object*' schema; and the least knowledge is of the source concepts of 'soul' to conceptualize 'revelation and the Qur'an,' and of the human attributes of 'person' to conceptualize 'death,' and of the source concept of 'death' to conceptualize 'fear,' 'curse' and 'dryness.' The results indicate the appropriateness of sources and targets. In the *journey* metaphor, verbs of motion and destination express 'goal-orientation' (Charteris-Black, 2004, 74, quoted in El-Sharif, 2011, 127). In this journey, 'people have the freedom to choose the path of their religious life, but they must accept the consequences of their choices' (El-Sharif, 2011, 127).
- Many Qur'anic metaphors (especially metaphors of actions and organs of the body) are derived from the interaction of metonymy, schema, and metaphor (metaphorical mapping), and mostly schemas have transformations and co-occurrences and are not understood separately.
- According to Izutsu (1981), the religious and moral concepts of Islam [and consequently the metaphorical concepts of the Qur'an] "are by no means completely separate from each other but are closely related to each other, and this is due to the fact that the Qur'anic worldview is essentially a 'God-centered' worldview." The most important point in all types of metaphors is "the division of religious and moral concepts into positive and

negative poles" (Izutsu, 1981, 19) and as a result it is possible to 'evaluate' the concepts. "Metaphors tend to convey summarizing, emotional and evaluative aspects of cognition" (Kimmel, 2010, 110).

- As research data have shown, the most frequent mappings and target concepts of 'life' and *object* metaphors are in the form of '*event structure*' metaphor. Other Schema-based '*containment*' and '*space*' metaphors are next in the rank. Applications of these metaphors and metaphors of other domains, in addition to teaching lifestyle, are also used in human behavioral and cognitive patterns. The relationship between concepts is also seen in the use of metaphors due to the God-centered worldview that leads to their evaluation.

Based on this and by determining the target domain concepts and their experiential nature, cognitive and cultural explanations can be obtained in the metaphors used in the Holy Qur'an, and one can acquire the necessary ground for more and better understanding of the worldview presented in the Holy Qur'an in order to provide more efficient interpretations of the Qur'an, and from this, one can achieve a better identification of the behavioral patterns of religion.

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