

Investigating the Types of Cognitive Metaphors in the Holy Quran

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Abstract: *Metaphors are powerful tools for transferring complex thoughts and emotions, and cognitive metaphors in particular have been associated with the way we understand complex concepts. This investigation studied the different types of cognitive metaphors present in the Quran, the central religious text of Islam. The investigation utilized a qualitative methodology in order to identify and analyse the cognitive metaphors in the Quran; the purpose was to comprehend how they contribute to the overall understanding and interpretation of the text. The investigation intended to explore the different types of metaphors employed in the Quran and attempted to assess the most common types of metaphors in this holy book and their domains of origin. Therefore, metaphors should be studied in greater detail. The Quran's verses are interpreted in different ways. Some people employ a metaphorical approach, while others utilize a concrete approach. To study the utilization of cognitive metaphors in the Quran, the researchers chose to examine a sample of 20 sections of the Quran. They then employed a taxonomy created by Layoff and Johnson (1980) to categorize and identify the metaphors. The results of this investigation demonstrated that all three types of metaphors ontological, directional, and structural were employed in the Quran, with ontological metaphors being the most common. Additionally, the investigation demonstrates that the primary areas of metaphor in the Quran are nature, animals, and space. This study helps to clarify the various approaches and meanings of the text, as well as the practical application of its principles in different social and cultural environments.*

Keywords: Cognitive Metaphors, Quran, Ontological Metaphors, Structural Metaphors, Conceptual Domains

1.Introduction

The investigation of metaphor dates back to the West with ideas of Aristotle in the Poetics. He knows metaphor as figure and regarded it replacement of a word with another based on some kind of similarity. In the romantic approach to metaphor, this phenomenon is not limited to literary language, and is necessary for language and thought to tell the outside world (Hussain, 2021, p.20). Cicero presented metaphor briefly as the metaphorical use of the word. (Borsga, 1377, p293, quoted by Safavi, 1383). Augustin argues that metaphor is word using with a good sense of meaning in a bad meaning and Thomas Aquinas considers that the use of metaphor eliminates the feature of justification of text. And Voltaire rejected metaphorical arguments and insisted that the image should not deceive people. (ibid.). Vico believed that almost all the words have been built on the basis of metaphor and metaphor constitutes a major part in the language. John Paul emphasizes the point that the metaphor is the initial process of language unit's construction (the same, P. 295).

George Lakoff and Mark Johnson are contemporary scientists of cognition that have proposed a new definition of metaphors, their attributes and functions. The conceptual metaphor theory is considered one of the most significant theories in cognitive linguistics, it was first proposed in the book *Metaphors We Live with* by George Lakoff in 1980. The contemporary perspective of metaphrase is in direct contrast to the classical perspective, which was primarily concerned with the linguistic and literary aspects of metaphrase; the perceptual system takes people as being metaphorical in nature. From this perspective, metaphors are re-conceptualized as being fundamental to the human mind and including all of everyday life and scientific thought.

Metaphor in the contemporary view is an active process in the human cognitive system, based on which, it is not considered to be only literary or linguistic figures of speech and only for embellishing words. This point of view shows that metaphor is a human necessity to understand and express unfamiliar phenomena. In other words, the contemporary point of view considers metaphor as an inseparable part of language, contrary to the classical view in which metaphor is separable from language.

Cultural factors influence the formation of metaphor, as a figure of speech, in classical literature. (He, K. (2016): 15) Human thought and imagination, especially in expressing abstract concepts, needs metaphorical expression.

In conceptual metaphor, one understands a concept or event via another concept or event that is different from the way an abstract concept or event is understood via another concept or event. Similarly, the domain of food is different from the act of eating, and the domain of thought is different from the way the word "thought" is used, as noted by Boudra (2011). This mental function increases the comprehensibility of religious and spiritual concepts, which leads to a greater success and ease for readers. The larger understanding of food involves both eating and raw or prepared food, as well as chewing and swallowing, all of which are part of the larger concept of food. The conceptual domain of thought includes all of the thoughts that are considered, all of the spoken words that are employed, all of the referenced books, as well as the speech that is broadcast. As such, conceptual metaphors only exhibit the common ground between conceptual domains without necessarily presupposing linguistic examples.

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Functions of Metaphors

Metaphorical language is frequently considered to be a language feature instead of a cognitive process. Contrasting with the diversity of everyday languages, it is expressed in a lyrical fashion (Lakoff 1992: 417). Additionally, metaphor has traditionally been the subject of study in multiple academic disciplines, including language philosophy, linguistics, psychology and literary analysis.

Metaphor and metonymy have traditionally been considered to be rhetorical tools or ornamental components of a more or less figurative style of rhetoric. Expressions like "talks between London and Berlin" or "at the base of the mountain" are associated with this event pair and also have an effect on language. Metaphor and metonymy are both cognitive and political tools that are used in advertising and political conversations to represent the world. (Polzenhagen, F. & Kövecses, Z. & Vogelbacher, S. and Kleinke, S. (2014): 114).

Many writing projects since the late 1970's have questioned our traditional approach to metaphor. Ottoni's *Metaphor and Thinking* was the first to be published in 1979, while Lakoff and Johnson's *Metaphors We Live By* was the second in 1980. These two stories suggest that metaphors are similar to imperceptible instruments in our everyday vocabulary. We rely on them so heavily that we often don't realize how much they help us. They acknowledge that "metaphors are not made up of random words, but are instead based on firsthand experience" (Lakoff and Johnson 1999: 497). Three ideas are immediately mentioned in the book: "Thinking is primarily unconscious, the mind is primarily concrete, and abstract concepts are primarily metaphorical" (Lakoff and Johnson 1999: 3). Typically, cognitive linguists believe that metaphors should be considered a form of cognitive thinking and not merely a rhetorical device or a linguistic tool.

Conceptual Metaphor

The doctrine that conceptualization is the precursor to metaphor is commonly understood. Common and simple ideas are often employed to comprehend and explain complex and abstract issues. The formula is as follows: The domain of concept B is employed to explain the domain of concept A (the intended target) (the source domain). Other words, metaphors have the capacity to create a correspondence between the source domain and the target domain, this enables people to comprehend new experiences or knowledge that people in a particular domain have attained. The intended domain can be deduced from the similarity or correspondence between the two domains and the source domain. Goatly (1997) mentions that similarity is frequent. It's crucial to the progression of psychological metaphors. The distinction between conceptual metaphors and metaphorical expressions is that the former describes the latter. Conversely, metaphorical terminology is linguistic terminology or a description of the primary domain. An example is the metaphor that a business is similar to a human with body language that involves the head and spine. Fang Fang (2009) describes two major types of metaphor: the conceptual metaphor system and the metaphorical expression system. According to the different cognitive functions they serve,

conceptual metaphors can be classified into three categories: ontological, directional, and structural.

Conceptual Metaphors and Metonymies

Conventional metaphors for body parts that are derived from Wilkinson's work in 1993 (LDOCE4) are as follows:

“head: a department, a state, a government, a page, a ceremony, a flower.

Top: a mountain, a building, the exterior of a time's face.

Eyes: a potato, a needle, a hurricane, a butterfly, and a flower.

Mouth: a gap, a tunnel, a cave, and a river.

Lips: a vessel, a container, a crater.

Examples from every field are easily accessible, and in this research, some will be incorporated. These examples demonstrate how metonymy and metaphor are frequently employed in both spoken and written language.

In Lakoff and Turner's words (1989:129): " From a cognitive perspective, the most significant metaphors are those that are involuntarily incorporated into the language through common rules."

Its common knowledge that metaphorical language is frequently employed. Young children have a good grasp on the use of metaphors. However, for a long time, this linguistic phenomenon was only sporadically studied by scholars of literature and the occasional linguist with an interest in stylistics or rhetoric. With this said, it may be beneficial to discuss the use of figurative language with some examples of literature. Think about the five different uses of the word "eye" in Shakespeare's sonnets (Kerrigan, 1986). If we consider the word "eye" to have properties like "part of the human and animal body," "located in the head," "organ of vision," and "place where tears are produced", we can easily understand the first two occurrences of the word as being representative of this concept.

However, this isn't the case for the other three instances, because the word "eye" is used in a metaphorical sense. The example demonstrates that the sun is considered the "eyes" of heaven due to (3).

Cognitive Metaphors in the holy Quran

The Quran, the holy text of Islam, employs different allegory types to communicate its message. These include metaphors that have theological significance, travel directions, and structural importance.

Ontological metaphors refer to the way in which we understand abstract concepts by mapping them onto concrete, tangible objects. In the Quran, for example, God is often referred to as "the light" or "the rock," which helps believers to understand God's attributes in more tangible terms.

Orientational metaphors, on the other hand, use spatial relationships to convey meaning. For example, the Quran often speaks of "the path" or "the straight path," which is a metaphorical way of referring to the way of truth and

righteousness. This metaphor helps to orient believers towards the right way of living and thinking.

Structural metaphors involve the use of one domain of knowledge to understand another domain. For example, the Quran often uses the metaphor of "the book" to refer to God's divine knowledge and wisdom. This metaphor helps believers to understand the vastness and complexity of God's knowledge and the importance of seeking knowledge and wisdom.

1. What analogies are employed in the Quran? 2. What are some of the most common metaphors in the Quran? 3. What are the primary sources of metaphorical language employed in the Quran?

To address these three questions about the Quran's content, the text of 20 different chapters was studied and evaluated. The metaphors were recognized, categorized, and summarized in order to assess their similarities and differences. The outcomes of descriptive statistics and contrasts are documented in this research.

This classification was employed to assess different types of metaphors in the sample of Qur'an's verses. 20 Metaphors in the Quran:

2. "Did you not observe how Allah narrates a tale?" – a remarkable word, similar to a remarkable tree that reaches towards the sky and has a deep root in its ground, from its owner. This is why Allah employs a narrative to instruct people on how to learn a lesson.

Common examples of structural metaphors are the metaphors of a "deep-rooted" or "deeply rooted" tree, which are used to describe the faith and benevolent actions of followers of Jesus. For instance, the already mentioned Surah Ibrahim (14:24-25).

In this verse, the believers' faith is depicted as similar to a solid tree with branches that reach towards the sky. This demonstrates the significance of a solid religious foundation and benevolent actions. This is just one example of how the Quran employs metaphorical structural means to communicate its message.

3. "Stay close to the straight path." The route of those with Your favor, not the path of those who You have mercy on, not the path of those who have disregarded You, nor the path of those who have strayed from the proper path.

Another instance of structural metaphor in the Quran is the concept of the "right path" or "straight path." It describes the route of truth and guidance that followers of Christ should take. This analogy is employed throughout the Quran, including the initial chapter (1:6-7).

In this passage, the direct path is contrasted with the path of those who are wrathful towards Allah or who depart from the proper path. This demonstrates the value of following the correct path in order to receive Allah's favor. This metaphor of a direct path with a defined goal effectively conveys the importance of maintaining a straight path in life.

4. Is the deceased individual, to whom We gave life and light, also present in our world? He walked among people like the deceased individual, to whom We gave both life and light.

Several Qur'anic examples of ontological metaphors are present. A frequently referenced example is the metaphor of "light" and "darkness", which is employed to describe the contrast between good and evil, guidance and misconception, and knowledge and ignorance. For instance, the already mentioned Surah Al-An'am (6:122). In this passage, the word light is used to represent guidance and knowledge that helps people walk through life. The word darkness is used to represent confusion and lack of knowledge that can lead to mischief. This conceptual metaphor of light and darkness describes the significance of knowledge and guidance in life.

5. He is the one who gave you life, then He caused you to perish, then He resumed your life. Truly, man is unthankful."

Another example of ontological metaphors in the Quran is the description of life and death using the metaphor of "life" and "death". For instance, the example 4 in Surah Al-An'am (6:122).

In this passage, life is the state of spiritual life achieved through faith and positive actions, while death is the state of spiritual death caused by disbelief and criminal actions. This metaphor of life and death's significance and effects effectively communicate the significance of spiritual life and the consequences of spiritual death. The Quran employs this metaphor frequently to emphasize the futility of mundane life and the necessity of preparing for eternal survival.

6. I celebrate the children of Adam's, and lead them across the land and ocean, providing them with beneficial things, and preferring them to other creations.

An example of a directional metaphor that is employed in this research is the metaphor of "above" and "below." Its purpose is to describe a system of value and the relative importance of a person. For instance, the already discussed Surah Al-Isra (17:70).

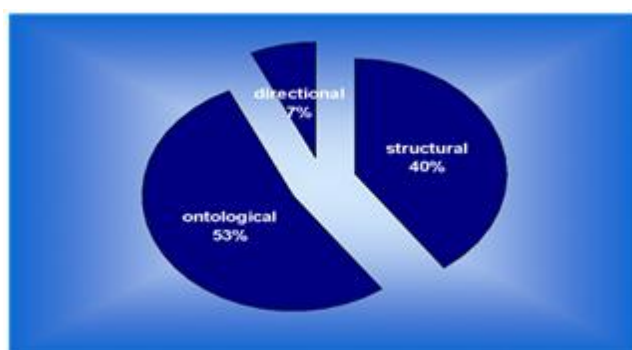
In this stanza, the idea of "upward" and "downward" is employed to describe a progression of value, with humans at the apex and other animals below. This metaphorical perspective focuses on the significance and value of mankind to Allah, who is concerned with the importance and necessity of protecting the earth and its residents.

7. "My servant" may ask you, [Muhammad], about me. I'm actually nearby. When the petitioner requests that I speak to him, I take note of his request. "So let them respond to me [by following me] and believe in me, so that they can be [accurately] guided."

Another example of a directional metaphor is the metaphor of "approximately" and "farther" used to describe the relationship between God and mankind. For instance, see Example 6 in Surah Al-Baqara (2:186).

In this passage, the concept of "local" and "remote" is employed to describe the bond between God and the human race. Allah is portrayed as being near to their servants and having the capacity to listen to their pleas and requests. This metaphorical perspective focuses on the proximity and accessibility of Allah to His followers; they are reminded of the necessity of maintaining a close relationship with Allah through prayer and compliance.

This article has conducted research on statistics and contrasts. Of the 27 metaphors in the sample, 10 are structural metaphors, 14 are ontological metaphors, and 3 are directional metaphors. As such, it is possible to deduce that 40% of all metaphorical ideas are structural in nature. 53% of the world's vocabulary is derived from metaphors that have a conceptual nature. Only 7% of the world's population is intended to be used in directions. The following figure illustrates this percentage.



Additionally, the central domains of cognitive metaphors employed in the Quran are discussed. To address the research question, a collection of 20 different Quranic passages was studied to determine their primary domains of origin. Examples of metaphors derived from different domain sources are discussed below. Metaphors that have scientific foundations are common in the Quran.

Naturalistic metaphors: these are metaphors that use natural phenomena to describe a concept or idea

8. The example of those who are committed to their faith in order to achieve Allah's pleasure is similar to a garden on a hillside that produces two times the fruit in a downpour. Even if precipitation is absent, a drizzle is sufficient. Allah understand what you do. (Quran 2:265)

Here, the area of origin is utilized to represent solidity. Animal-based metaphors: These metaphors utilize animal attributes to describe individuals or situations.

9. Your Lord inspired the bees to build their homes on hills and trees as well as in human-dominated areas, they also had inspiration to feed on the flowers of various species of fruit and do simple tasks. This was a significant indicator for those who believe.

One animal analogy in the Quran is the description of Muslims as having bees in Surah An-Nahl (16:68-69). This metaphor focuses on the characteristics of cooperation, organization, and hard work that bees possess in their hives. Similarly, followers of Jesus are urged to collaborate with one

another and promote common goals and to devote themselves to good actions with a dedicated spirit. The comparison with bees also demonstrates the value of community and social responsibility. in Islam.

Spatial Metaphors: These metaphors utilize space and position to transmit concepts or ideas.

10. "From God the Way of Ascension is guarded. Angels and other celestial beings celebrate a day that lasts for an unknown number of years.

The analogy of "ascending" and "descending" in Surah Al-Maarij (70:3-4). This metaphor represents the progression of believers towards God via the actions of good, while unbelievers are depicted as falling into Hellfire and destruction in the name of their faith.

Horticultural Metaphors: These metaphors utilize plants and horticulture to describe ideas or concepts.

11. "Did you not observe how Allah explained a narrative?" A beautiful word is similar to a beautiful tree, the roots are solid and the branches extend towards the sky.²⁵ He consistently gives away his fruits after receiving permission from his creator, Allah also provided the example of the parable for people to emulate. Ibrahim (14:24-25)

The metaphor of the garden in the Quran is similar to the "good tree" in Ibrahim (14:24-25). This metaphor represents the concept of Allah's Word as being analogous to food and shelter, just as a healthy tree represents both. The metaphor focuses on the idea that Allah's Word should be embraced and internalized by followers of Jesus, just as a respectable tree should be nourished and protected by the earth. This metaphorical picture of a garden also implies a sense of organic growth and development; this suggests that believers should prosper and grow under the direction of Allah's Word. Overall, the metaphor promotes followers of Jesus to seek knowledge and comprehension of the Quran while also cultivating their faith and good deeds through the propagation of Allah's Word.

Overall, the Quran's utilization of naturalistic metaphors is significant and profound because it derives from common human experiences with the natural world in order to communicate more profound spiritual messages. The Quran's utilization of these metaphors facilitates the communication of its messages to its readers and highlights the association between the natural world and the divine realm. Overall, the Quran's utilization of naturalistic metaphors is significant and profound because it derives from common human experiences with the natural world in order to communicate more profound spiritual messages. The Quran's utilization of these metaphors facilitates the communication of its messages to its readers and highlights the association between the natural world and the divine realm.

2. Discussion

The findings of the data analysis are expressed as tables and graphs. The first research question is derived from the

theoretical framework of Lakoff and Johnson (2003), which categorizes conceptual metaphors into three classes: structural metaphors, directional metaphors, and ontological metaphors. In this endeavor, the framework is employed to categorize different types of metaphors present in the Quran and their frequency of occurrence.

As previously mentioned, all three types of metaphors are employed in the Quran - ontological, directional, and structural. Other examples of these three classes are also mentioned.

Ontological metaphors explain the way we understand conceptualized concepts by applying them to practical, physical objects. For instance, in the Quran, God is typically described as the light or rock, these terms help followers of God understand God more concretely.

Conversely, directional metaphors utilize spatial relations to transmit meaning. For instance, the Quran often uses the word "the way" or "the straight path" as a metaphor for the path of truth and justice. This metaphor facilitates the focus of believers on the appropriate way to live and think.

Structural metaphors utilize one field of knowledge in order to comprehend another. As a result, the Quran often employs the metaphor of "book" to represent the Allah's divine knowledge and Wisdom. This metaphor conveys the believers' understanding of the vastness and complexity of God's knowledge, as well as the necessity of seeking knowledge and Wisdom.

The utilization of metaphors in the Quran is crucial to its linguistic and rhetorical style. Through the use of familiar objects, spatial relations, and other areas of knowledge, the Quran is able to transmit complex concepts that are easily understood and have a significant meaning to followers, these latter will be encouraged to consider the deeper meaning of its teachings.

The Quran's text often employs metaphorical words that promote the comprehension of religious and moral principles through their practical application. As we already explained, this may be attributed to the educational nature of the Quran's text, which employs metaphors that are well-known in the human mind and have been derived from natural sources of inspiration.

3. Conclusion

This study has demonstrated that cognitive metaphors constitute a fundamental element of the Quran's linguistic and rhetorical framework. By applying Lakoff and Johnson's taxonomy, the analysis revealed that ontological, directional, and structural metaphors are all employed in the Quran, with ontological metaphors emerging as the most dominant. These metaphors draw upon familiar domains such as nature, animals, and space, thereby making abstract and divine concepts more accessible to human understanding.

The findings highlight that metaphors in the Quran are not merely stylistic devices but essential pedagogical tools that facilitate the transmission of moral, spiritual, and

philosophical principles. Ontological metaphors concretize abstract notions, directional metaphors guide believers toward ethical and spiritual alignment, and structural metaphors allow for a deeper comprehension of divine wisdom. Together, they enrich the interpretative experience and foster a dynamic engagement with the text across diverse social and cultural contexts.

Moreover, the study underscores the importance of metaphor in shaping religious thought, guiding behavior, and reinforcing cultural identity. By analyzing selected verses, it has been shown that cognitive metaphors in the Quran continue to provide meaningful insights into the ways in which believers conceptualize their relationship with God, with themselves, and with the world around them.

Finally, the Quran's metaphorical language affirms its timeless relevance, offering layers of meaning that extend beyond literal interpretation. Future research may extend this investigation by applying cognitive linguistic approaches to larger portions of the Quran, thereby deepening our understanding of how metaphor contributes to its enduring spiritual and intellectual influence.

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