A Cognitive Semantic Analysis of Selected Quranic Verses

Dr. Samar Sami Hammadi
Al-Nahrain University, Baghdad, Iraq
dr.samar.sami@ced.nahrainuniv.edu.iq

تحليل دلالي إدراكي لبعض الآيات القرآنية المختارة

د. سمر سامي حمادي

جامعة النهرين

dr.samar.sami@ced.nahrainuniv.edu.iq

المستخلص

تحاول الدراسة الحالية تحليل بعض آيات القرآن الكريم المختارة لفهم الرسائل من خلال علم الدلالة الإدراكية، حيث تعتمد بشكل أساسي على المعنى المفهوم الذي يستند بدوره إلى تجارب الإنسان في العالم والتي تتجاوز الهياكل اللغوية المحدودة.

تهدف الدراسة إلى فحص دور الدلالة الإدراكية في ربط العقول وتجارب الإنسان لشرح الأفكار المجردة من خلال تحليل بعض الآيات القرآنية المختارة وشرحها وفقًا لنظرية الدلالة الإدراكية وإحدى نظرياتها (الاستعارة المفاهيمية). وبالتالي، تحاول الدراسة الإجابة على السؤال الرئيسي: كيف تربط الدلالة الإدراكية بين العقول وتجارب الإنسان واللغة لشرح الأفكار عامةً والأفكار المجردة؟

للإجابة على هذا السؤال، تعتمد الدراسة على نظرية الاستعارة المفاهيمية المقترحة من قبل لاكوف وجونسون (١٩٨٠) بالإضافة إلى الدلالة الإدراكية كنموذج للتحليل، حيث يسهم ذلك في تسهيل فهم المعنى المجرد والمفاهيمي الذي يخلق صورًا في أذهان القراء. تظهر الدراسة أن الآيات القرآنية تستخدم استراتيجيات وآليات عقلية يدرك بها الفرد معنى الأشياء من حوله من خلال الصور الحسية، وذلك من أجل اللجوء إلى الاستعارة لجعل المفاهيم المجردة أقرب إلى الإدراك الحسي. علاوة على ذلك، توضح النتائج أن المعنى يتطلب معرفة شاملة وليس مقتصرًا على المعرفة اللغوية فقط، بل يتطلب معرفة ادراكية وذهنية.

الكلمات الدالة: المفاهيم المجردة، الدلالة الإدراكية، الاستعارة المفاهيمية، الاستعارة الوجودية، آيات القرآن الكريم، تجارب الإنسان.

Abstract

The current study tries to analyze selected Holy Quran verses to understand the messages through cognitive semantics since meaning-based mainly on a conceptual meaning which in turn is based on human experiences in the world that goes beyond the limited linguistic structures. The study aims to examine the role of cognitive semantics to link minds, and human experience to explain abstract ideas via analyzing some selected Quranic verses by reading and explaining them in the view of cognitive semantics and one of its theories (conceptual metaphor). Hence, the study tries to answer the main question: how cognitive semantics link minds, human experience, and language to explain abstract ideas and thoughts? To answer the question the study adopts conceptual metaphor by Lakoff and Johnson (1980) along with cognitive semantics as a model for the analysis, as it serves to facilitate the understanding of the conceptual abstract meaning that creates imageries in the readers' minds. The analysis shows that there are strategies, and mental mechanisms in Quranic verses by which a person realizes the meaning of things around him through sensory images in order to resort to a metaphor to bring abstract concepts closer to sensory perceptions. Moreover, the findings show that meaning requires encyclopedic knowledge and is not limited to linguistic knowledge only, but rather requires mental perceptual knowledge.

Keywords: abstract concepts, cognitive semantics, conceptual metaphor, ontological metaphor, Holy Quran verses, human experiences

1. Introduction

Depending on a section of the text to comprehend and evaluate the discourse of the Holy Quran raises concerns about the risk of fragmenting this research's semantic findings, which would undermine the validity of any conclusions drawn from such an analysis. This is only true, though, if one sees the Quran's vocabulary as a goal unto itself, where research is based on lexical linguistic boundaries rather than any aspect of a more comprehensive and multi-level context, beginning with the sentence and ending with the text in terms of each. It is also true if one believes that the Quran's vocabulary cannot be understood independently of cognitive semantics. Although there have been numerous applied studies using the Quranic vocabulary as a tool for analysis, this is not the same as the theory of cognitive semantics, which goes beyond lexical items and sentences. Although the Quranic vocabulary has previously received special attention in the science of interpretation, jurisprudence, and linguistics, the interest has remained within the context of the sentence and has not exceeded its limits. This theory is used as a tool for lexical studies in which the meaning of a lexical item refers to a concept in the mind that comes from one's experiences with that entity or relation as an encyclopedic knowledge (Lemmens, 2015).

There are three hypotheses of the cognitive semantic field of language presented by Croft and Cruse (2004); first, language is a conceptual structure, not an independent faculty of cognition (semantic structure). Secondly, Grammar is a conceptualization (meaning-construction), and knowledge of language emerges from its use (meaning representation is encyclopedic).

Given the above discussions, the current study tries to investigate specific verses of the Holy Quran from a cognitive semantic perspective that contains mental imagery of things that are not present in the sense to answer the main question of the current study: how cognitive semantics links minds, human experience, and language to explain the abstract ideas and thoughts? The study starts by explaining the principles and theory of cognitive semantics and then clarifies these theories and principles by applying one of them (conceptual metaphor) to explain some of the Quranic verses to approach an understanding of some verses' messages and move from theoretical to practicable.

2. Previous Studies

In this section, the researcher chronologically surveys previously conducted studies in analyzing Quranic verses to find out the differences from the current study.

A study conducted by Abdula-Hussein Reishaan called "Cancellation as Clarification of Contradiction: A Pragmatic Study of Verses from the Holy Quran" (2017). The study investigated the explicit/implicit meaning by applying the theories of Grice's theory of conversation and relevance theory with the main focus on cancellability. According to this study, the cancellability test was suspect due to a distinct difference between what is said and what is intended on the one hand, and that can also lead to suspecting that particularized conversational implicatures are not cancellable, which has been rejected in these verses. We can see from the analysis, the main focus is on lexical meaning but not what is beyond, even the explanation of the verses only referring to the Almighty Allah says obviously but not on the metaphors and the message of these metaphors.

A study entitled "Rhetorical Study of Some Selected Quranic Verses" by Hussain Mayuuf (2017). It was an attempt to clarify some of the rhetorical strategies. It also sought to illustrate the expressive and imaginative purpose of numerous rhetorical characteristics found in religious texts' structures. Although there are no findings or conclusion sections, the study assumes that due to the rhetorical, the meanings of the text are understandable and designed to simultaneously touch listeners' and readers' minds and hearts. In this study, there are no detailed explanations on how to achieve the effect results in shedding light on rhetorical elements that need more clarification and investigation.

A study conducted by Suhayla H. Majeed and Ismail A. Abdulla called "A Pragmatic Analysis of Some Quranic Verses in Light of Grice's Cooperative Principle" (2019). The study tried to apply Grice's principle to some of the selected verses. The finding showed that there are several instances of CPs and CMs being observed and non-observed in the Quran. In the findings, the study mentioned the Quranic conversations demonstrate the precise use of language to communicate with people in their everyday encounters. However, the study did not show this argument clearly in the analysis and it tackled only the conversation between readers and Almighty Allah than interpreting the meaning.

In (2019) a study presented by Dania Fahd entitled "Simile in Surat Al-An'am ... An analytical study" focused on similes to indicate the connotation meaning of the selected verse. The finding showed that the types of similes reinforce the connotation meaning and how some words represent the

intended meaning. Honestly, the study needs more elaboration and deep work. However, it focuses only on some adjectives and words without a deep explanation of the type of simile that is used to explain the meaning.

A study called "Using the Theory of Conceptual Metaphor to Understand Utterance Metaphorical in English Version of Surah An-Nisa" was conducted by Siregar et all in 2021. The study attempts to interpret the metaphor in the English translation of Surah An-Nisa. This investigation was conducted using a systematic approach. The study discovered metaphors in the 176 verses of the Quran Surah An-Nisa English Version by using the observation approach, note-taking, and data analysis techniques, one was able to determine the meaning of each sentence that emerged by combining terms from the target domain and the source domain. The results of the study showed that God uses metaphorical language to make abstract notions more concrete so that they can be used to guide humanity. The results of the study, however, were not clear nor were the aims of the study.

3. Cognitive Semantics

Cognitive semantics is one of the latest linguistic studies related to cognitive linguistics, which is concerned with the mental aspect, mental processes, and cognitive abilities that help the process of analyzing speech and understanding its content (Lemmens, 2015). Cognitive linguistics is related to psycholinguistics, mental linguistics, cognitive skills, philosophy of mind, artificial intelligence, and cognitive psychology, and it has been investigated in many cognitive and mental phenomena (Sinha, 2010). The linguists Lakoff and Turner, (1989) demonstrated that metaphors, and rhetorical arts are presented in all aspects of mental thought and within all areas of daily life. They are not limited to literary language, rhetorical motifs, and poetic imagination; they can be seen as a cognitive phenomenon linked to the ways the human mind works in creating its conceptual systems and encoding its structures and cognitive models.

Cognitive theories are usually based on the idea that the meaning of lexical is conceptual which means that meaning of a word is not a reference to the "real world" or relationship, but a concept in the mind depend on one's experiences (Jackendoff, 1989). This means that semantics is not objective and semantic knowledge is not insulated from encyclopedic knowledge. Understanding that lexical meaning is not stable is a matter of building information and traditionalization is a feature of cognitive semantics (Jackendoff, 1989).

The theory states that individuals are part of human cognitive capacities more generally and can only understand the world as people realize it. According to Vyvyan and Melanie (2006), cognitive semantics study the representation

of knowledge in (conceptual structure), and meaning formation (conceptualization) in which it is mainly based on the fact that grammar shows a view of the world contained in a culture; language knowledge and contextual knowledge is acquired; and language ability uses general cognitive resources, not a particular language module.

Classical semantic theories explain the meaning by necessity and adequacy of conditions as truth and the composition of propositional functions that are closely related to each other. Due to these previous theories, the significance of an utterance can be understood as terms under which the statement transmitted the utterance is true (Speaks, 2019; Meena, 2012). For example, if and only if, snow is white, then the sentence "snow is white." is true. The meaning of lexical units can be understood either by the basis of certain things they are capable of applying to (called "extension" of the word). Cognitive semantic theories, on the other hand, are often based on the idea that lexical meaning is conceptual, that is, meaning does not always refer to an object or relationship in the actual world instead meaning corresponds to a mental idea based on personal knowledge. Consequently, semantic facts such as "All bachelors are unmarried males" are not viewed as a fact about our language, but rather as part of the knowledge of every day (Meena, 2012). Cognitive semanticists claim that the meaning of the whole sentence is not limited by truth-conditional semantics, while they are not completely opposed to truth-conditional semantics, but rather, it has limited explanatory ability. Namely, it is limited to suggestive utterances and disappears to provide a simple or natural manner of dealing with (say) expression or command (Iten, 2000). Through using the concepts of framing and mental spaces, cognitive semantics captures the whole range of grammatical moods and indicates that meaning is not fixed but is constructive. Cognitive semantics claims that words are meaningless: they at best have "default builds," which are truly the only means of using the words. Cognitive semantics, thus, argue that only pragmatic elements, such as context and intent, are taken into account which can make meaning understandable (Schmid, 2012). Traditional theories have been challenged by cognitive semantics for the following reasons: via supplying a sentence-meaning explanation that goes beyond the truth-conditional explanation; and, by trying going beyond word accounts that are useful and necessary. Both are achieved through a study of the concept's structure (Schmid, 2012).

Accordingly, it is clear that cognitive semantics is dedicated to the analysis of image patterns and conceptual metaphors, because abstract and metaphorical concepts, such as (generosity, love, truth, morals, etc.) are completely linked to the basic and repeated physical experiences associated with them, and this link is the guarantee to create the significance of the

abstracts, and thus, human experiences and cognitive ideas create a full understandable meaning that can be detailed and embodiment semantically and figuratively within evidence and vision to the world.

4. Theories of Cognitive Semantics

Linguistics is not the only tool for meaning production. structures but goes beyond them to various aspects of the human mind (Hammadi, 2019a; Press Syndicate of the University of Cambridge, 2001). In order to get a deep understanding of cognitive semantics which is based on the ability to be explained according to mental mechanisms in order to create meaning, it is important to mention its theories:

1. **Image Schema** is defined by Hampe (2005) as "directly meaningful ("experiential"/ "embodied") (p. 1). Accordingly, rhetorical images are figurative based on images drawn by the human mind according to the material and tangible to be understandable. For example, like comparing the brave man with a lion or a beautiful lady with a flower …etc. Thus, according to this theory, there is (target), which is represented in abstract mental models, and (source) which is embodied intangible reality, linking them in metaphorical images to perceive the source to research the mental cognitive (Hampe 2005). In fact, this is related to the study of the human mind nature, the way of thinking, and the nature of how the human mind works to construct its knowledge of the world.

2. **Mental Spaces**, Fauconnier proposed mental spaces theory that relates to potential worlds in semantics that is truth-conditional. The primary distinction between a mental space and a hypothetical world is that the former excludes a real world, but an idealized cognitive model, in which, the two main processes that build meaning are building mental spaces and establishing mappings among these mental spaces. That is, to create meaning is by a switch from the real world to the world of the mind, and the manifestations of this in the language are many, like condition and wishing (Nolan, 2001). When it is said (If you work hard, you get your goal), attaining hope is a mental matter that is absent from the current reality, as well as when a person wishes for something and depicts it in futuristic images "If only youths may come back a day so I may lament to it the grayness" (p. 22-23) because of the severity of the impact of gray hair and the greatness of its damage, the poet portrayed himself in an impossible mental image, which is the return of youth, which cannot be achieved in the real world. (Hammadi, 2023)

3. **Frame,** Fillmore, means that a single concept contains a set of frameworks. The process of creating meaning is based on framing common concepts, and an individual perceives a single concept with associated concepts. The fundamental idea is that without access to all relevant knowledge, one cannot comprehend the meaning of a single word. For example, it is impossible to understand the term "sell" without first comprehending the context of a commercial transfer, which involves a seller, a buyer, commodities, money, and other elements. (Yao, 2012).

4. **Conceptual Metaphors** by Lakoff and Johnson refer to the interpretation of one concept in light of another. For example, the comprehension and importance of time in terms of money "I spent time at work today" (Lachaud, 2012, p. 3). There are three categories of conceptual metaphors, according to Lakoff and Johnson (1980): ontological, structural, and orientational. The study will adopt this specific type as its analytical framework.

4.1 Conceptual Metaphors

A conceptual metaphor is a cognitive tool used to understand abstract or complex ideas by relating them to more concrete or familiar concepts. It involves mapping one domain of experience onto another, allowing us to comprehend abstract concepts through the lens of something more tangible. Conceptual metaphors play a significant role in human thinking, communication, and the formation of meaning. According to George Lakoff and Mark Johnson (1980), who pioneered the study of conceptual metaphors, these metaphors are not just limited to language but also deeply ingrained in our everyday thinking and perception. They argue that metaphorical thinking is fundamental to human cognition and shapes our understanding of the world.

One classic example of a conceptual metaphor is "Time is Money." In this metaphor, time, an abstract concept, is understood and discussed in terms of money, a more concrete and familiar concept. This metaphor guides our behavior, influencing how we perceive and manage time. We talk about "saving" time, "spending" time, or "wasting" time, drawing parallels between time and money. Another well-known conceptual metaphor is "Love is a Journey." This metaphor enables us to understand the complexities and dynamics of romantic relationships by mapping them onto the experience of a journey. We talk about being "on the same path" or "going through rough patches" in relationships, using journey-related concepts to describe and navigate our emotional experiences.

According to Lakoff and Johnson in their seminal work "Metaphors We Live By" (1980), conceptual metaphors can be classified into three categories: ontological, structural, and orientational metaphors. The study will exclusively address the third category of conceptual metaphor as it effectively meets the study's objectives.

Ontological metaphors involve mapping one concept or domain of experience onto another, emphasizing the underlying essence or nature of the target domain. These metaphors conceptualize abstract concepts in terms of more concrete or tangible entities. For example, the metaphor "Ideas are Food" equates the process of consuming food with the process of assimilating and digesting ideas, highlighting the essential nature of ideas as nourishment for the mind.
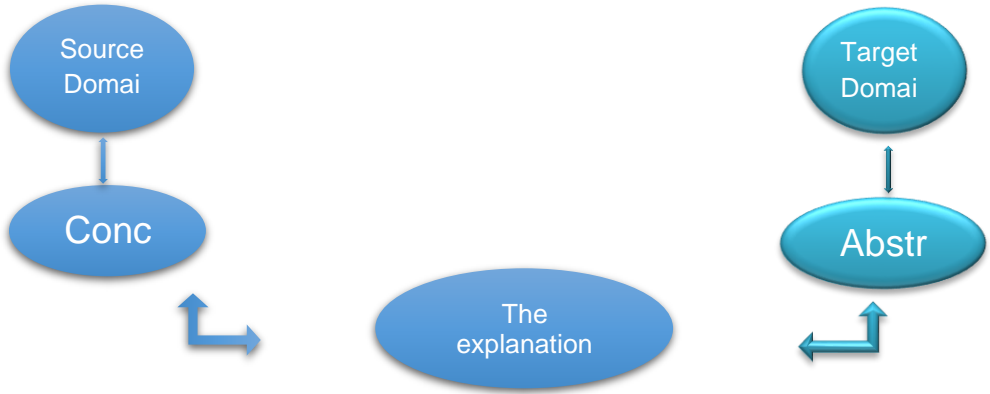
These categories of conceptual metaphors provide a framework for understanding how abstract concepts are grounded in concrete experiences. By employing ontological metaphors, we can bridge the gap between the abstract and the concrete, enhancing our comprehension and communication of complex ideas.

5. Methodology

The study adopts one of the above theories, the "conceptual metaphor" as a model for the analysis, as it serves to facilitate the understanding of the conceptual abstract meaning that creates imageries in the readers' minds, to give the meaning indirectly. The study exclusively uses the third form of conceptual metaphor described by Lakoff and Johnson (1980), which is the ontological metaphor or the "abstract" metaphor. This is because the study's primary objective is to investigate abstract concepts and messages. An abstract idea is explained using an ontological metaphor in terms of a physical unit, as it is a "non-physical thing as an entity or substance." (Lakoff & Johnson, 1980, p. 27). The author also employs descriptive qualitative research methods, which are designed to methodically describe and identify the source and target domains of analytical data based on occurrences that take place. A conceptual metaphor has two main roles: the conceptual domain that metaphorical expressions derive from is known as the source domain (e.g., *love* is a journey). A conceptual domain that we are attempting to comprehend is known as a target domain (e.g., lov*e* is a *journey*).

Therefore, the theoretical and conceptual framework created as follows:

The Theoretical and Conceptual Framework

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   ┌─────────┐                          ┌─────────┐
   │ Source  │                          │ Target  │
   │ Domai   │                          │ Domai   │
   └────┬────┘                          └────┬────┘
        │                                    │
   ┌────┴────┐                          ┌────┴────┐
   │  Conc   │                          │  Abstr  │
   └─────────┘      ┌───────────┐       └─────────┘
        ↰           │    The    │           ↰
                    │explanation│
                    └───────────┘
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6. The Analysis: Applying Cognitive Semantics in Some Holy Quran Verses

Abstract knowledge of linguistics is not enough for meaning-making, understanding and the semantic formulation of linguistic components goes beyond the limits of semantics. As the human mind is incapable of comprehending abstract concepts, it resorts to metaphor to bring abstract concepts closer to sensory perceptions. Thus, metaphor is not limited to being a literary or linguistic style. It is a purely perceptual mental process.

In this section, the study attempts to explain the application of cognitive semantics in understanding the messages of some verses in the Holy Quran through conceptual metaphors. There will be a thorough explanation for each verse:

Verse No 1

"اللهِ نور السموات والأرض مثلُ نورهِ كمشكاةٍ فيها مِصباح المِصباحُ في زجاجةٍ الزجاجة كأنها كوكبٌ دُريٌ يُوقدُ من شجرةٍ مباركة زيتونةٍ لا شرقية ولاغربية يكادُ زيتُها يُضيء ولو لم تمسسهُ نار نورٌ على نور يهدي اللهُ لنورهِ من يشاء".

(Al-Noor verse 35)

"Allah is the light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills."

Source domain: light
Target domain: Allah

The verse "Allah is the light of the heavens and the earth" is a powerful and commonly used metaphor, describing the divine attributes of Allah. This metaphor draws upon the source domain of light and maps it onto the target domain of Allah, creating a conceptual mapping that helps the believers conceptualize and understand the nature of Allah.

In this verse, the source domain of light is used to convey the characteristics of Allah. Light is often associated with illumination, guidance, and enlightenment, and in this context, it signifies Allah's wisdom, knowledge, and guidance for the heavens and the earth. Just as light dispels darkness and provides illumination, Allah's divine guidance dispels ignorance and provides enlightenment to believers.

The target domain is Allah, who is believed to be the ultimate source of guidance, knowledge, and wisdom. Allah is considered the light that illuminates the path of believers and provides guidance in their lives, just as a lamp within a niche illuminates its surroundings. Moreover, we find the word "light" compared with a group of sensory perceptions close to human comprehension and perception, which are (شكاة، مصبا ، زجاجة، كوكب دري، شجرة)

There are also other elements, such as the lamp within the glass, the pearly star, and the blessed olive tree, which further enhance the metaphorical description of Allah's light. These elements convey the idea of purity, preciousness, and blessings associated with Allah's guidance. The use of specific imagery, such as the lamp within the glass, and the pearly star, adds richness and vividness to the metaphor, making it more evocative and memorable. This is to support the sensory image expressing accurate and deep abstract concepts in the minds of the readers based on the description and realistic representation drawn from the human world.

The metaphorical expression "light upon light" emphasizes the abundance and never-ending nature of Allah's guidance, suggesting that His light is all-encompassing and continuous and that He guides those whom He wills.

Overall, the conceptual metaphor of "Allah is the light of the heavens and the earth" draws upon the source domain of light and maps it onto the target domain of Allah, conveying the attributes of illumination, guidance, wisdom, and abundance associated with Allah's divine nature. This metaphor serves to conceptualize and explain the abstract and complex concept of Allah in a more accessible and meaningful way.

Verse No 2

"إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ" **(Al-Araf verse 40)**

"Surely, those who have rejected Our signs and stood arrogant against them, the gates of the heavens shall not be opened for them, and they shall not enter Paradise unless a camel passes through the eye of a needle. This is how We recompense the sinners"

Source domine: Gates
Target domine: Rejection of signs and arrogance

The metaphor of "the gates of the heavens shall not be opened for them" is used in the context of those who have rejected the signs of Allah and have been arrogant towards them. The source domain of gates is used to convey the consequences of such rejection and arrogance, mapping it onto the target domain of the rejection of Allah's signs and arrogant attitude towards them.

In this metaphor, the source domain of gates is associated with access, entry, and permission, and it signifies the possibility of entering a desired place or state. The gates of the heavens represent the gates to Paradise, which is the ultimate destination for believers. However, the metaphor suggests that these gates will not be opened for those who have rejected Allah's signs and displayed arrogance towards them.

The target domain, rejection of signs and arrogance, refers to the attitude of disbelief and arrogance towards the signs and guidance provided by Allah. It conveys the idea of stubborn refusal to accept the truth and heed the signs of Allah, and an arrogant demeanor towards His guidance. The metaphor suggests that those who have adopted such an attitude will not be granted entry into Paradise, just as the gates of the heavens will not be opened for them.

The verse also includes the phrase "unless a camel passes through the eye of a needle," which further emphasizes the impossibility of entry into Paradise for those who reject Allah's signs and display arrogance. This phrase is used to convey an extremely unlikely or impossible event, as the eye of a needle is too small for a camel (heavy rope) to pass through. It serves to emphasize the severity of the consequences of rejection and arrogance towards Allah's signs, indicating that entry into Paradise will be unattainable for those who persist in such behavior. As we can see, the verse conveys a message to the unbelievers through this sensory image expressing deep abstract concepts

based on the realistic representation taken as an example from the human world.

The verse expression "This is how We recompense the sinners" conveys the idea of divine justice and retribution for those who reject Allah's signs and display arrogance. It suggests that the consequences of such behavior will be in the form of denial of entry into Paradise, emphasizing the seriousness of the sin of rejecting Allah's guidance.

In general, the conceptual metaphor of "the gates of the heavens shall not be opened for them" draws upon the source domain of gates and maps it onto the target domain of rejection of signs and arrogance, conveying the consequences of such behavior in the Islamic belief system. As we can see, the verse conveys a message to the unbelievers through this sensory image expressing deep abstract concepts based on the realistic representation taken as an example from the human world.

Verse No 3

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ " (Ibrahim verse 1)
"إِلَى النُّور"

"This is a book We have sent down to you, so that you may deliver the people, with the will of their Lord, out of all sorts of darkness into the light"

Source domine: Book
Target domine: Guidance from darkness to light

The metaphor of "This is a book We have sent down to you" is used in the context of a divine revelation sent by Allah, addressing the Prophet Muhammad. The source domain of the book is used to convey the nature of the guidance provided by Allah, mapping it onto the target domain of guiding people from darkness to light.

In this verse, the source domain of the book is associated with knowledge, guidance, and revelation, and it signifies a source of wisdom and instruction. The book represents the divine revelation from Allah, which is believed to contain guidance and instructions for humanity. It conveys the idea of a comprehensive and structured source of knowledge that is meant to guide people.

The target domain, guidance from darkness to light, refers to the spiritual journey of believers from ignorance, confusion, and darkness to enlightenment, clarity, and truth. It conveys the idea of moving from a state of being lost or misguided to a state of guidance and illumination.

The expression "so that you may deliver the people, with the will of their Lord, out of all sorts of darkness into the light" further emphasizes the idea of guidance from darkness to light. It conveys the purpose of the book, which is to help the Prophet Muhammad deliver people from various forms of darkness, including ignorance, confusion, and misguidance, into the light of knowledge and truth. The phrase "with the will of their Lord" highlights the divine authority and intention behind the guidance, suggesting that it is a benevolent act of Allah's will to guide humanity toward enlightenment.

Basically, the verse "This is a book We have sent down to you" draws upon the source domain of the book and maps it onto the target domain of guidance from darkness to light, expressing the concept abstract (misleading/ delusion) with a tangible concept (darkness), and describing the abstract concept of (guidance) in a tangible concept (light and darkness), one sees its actuality and one can be direct effect by light. The Quranic discourse with these representational examples of abstract perceptions with sensory images, and this pictorial conceptualize the guidance provided by Allah in the form of a book, which is seen as a source of illumination and enlightenment for believers, leading them from darkness to light.

Verse No 4
"مَّثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ" **(Al-Baqara verse 261)**
"The likeness of those who expend their substance in the way of Allah is as the likeness of a grain that groweth seven ears and in each ear one hundred grains: and Allah multiplieth unto whomsoever He listeth. Allah is Bounteous, Knowing"
Source domine: Grain Conceptual metaphor
Target domine: Generosity and abundance in spending in the way of Allah

The metaphor of "the likeness of those who expend their substance in the way of Allah is as the likeness of a grain that groweth seven ears and in each ear one hundred grains" is used to describe the act of spending in the way of Allah. The source domain of grain is used to convey the concept of generosity

and abundance in spending for the cause of Allah, mapping it onto the target domain of spending in the way of Allah.

In this verse, the source domain of grain is associated with growth, abundance, and multiplication. A grain is a small seed that, when sown in the ground, grows into a plant that produces multiple ears, each containing numerous grains. It conveys the idea of exponential growth and abundance.

The target domain, spending in the way of Allah, refers to the act of giving and contributing wealth, resources, or efforts for the cause of Allah. It conveys the concept of generosity, selflessness, and devotion to Allah's cause.

It suggests that just as a single grain grows into a plant that produces multiple ears with many grains, the act of spending in the way of Allah multiplies and yields abundant rewards. The expression "seven ears and in each ear one hundred grains" conveys the idea of bountiful harvest and abundant returns on the act of spending in the way of Allah. It highlights the generosity and benevolence of Allah, who multiplies the rewards for those who spend in His cause as He wishes, without limit.

The verse "Allah is Bounteous, Knowing" further emphasizes the idea of Allah's generosity and wisdom in rewarding those who spend in His cause. The metaphor serves to conceptualize the act of spending in the way of Allah as a source of abundance, growth, and reward, highlighting the virtues of generosity and selflessness.

Overall, the verse "the likeness of those who expend their substance in the way of Allah is as the likeness of a grain that groweth seven ears and in each ear one hundred grains" draws upon the source domain of grain and maps it onto the target domain of generosity and abundance in spending in the way of Allah, expressing the deep abstract concept of rewarding.

Verse No 5

"فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُور" (Al-Hajj verse 46)
"For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind"
Source domine: Eyes

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Target domine: Hearts and perception

The verse "it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind" is used to convey the concept of perception and understanding in relation to the hearts of individuals. The source domain of eyes is used to map onto the target domain of hearts, highlighting the metaphorical concept of blindness in the context of perception and understanding.

The source domain of the eyes is connected to the sense of sight, which is in charge of helping us perceive and comprehend the environment.

The eyes are frequently seen as the window to the outside world and are connected to having proper vision and perception. The target domain, the heart, refers to a person's inner self, feelings, and understanding. It expresses the idea of comprehending and perceiving reality outside of the range of the senses. According to the verse, the hearts, which are located inside us, are what become blind, not the actual eyes.

It emphasizes the notion that lack of physical vision does not lead to a person's inability to see or understand things, but rather the condition. It highlights the idea that blindness in perception and understanding is not caused by physical eyesight, but rather by the state of the heart, which affects one's ability to comprehend and perceive the truth.

The verse "hearts, which are within the bosoms" emphasizes the emotional and interior aspects of persons, suggesting that one's inner state of mind affects one's ability to perceive and comprehend. It symbolizes the idea that one's emotional state, such as hardness, ignorance, or spiritual blindness, can affect their perception of reality and that this might make it more challenging for one to see and understand things clearly.
The verse "it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind" generally maps the source domain of the eyes onto the target domain of the hearts and perception, highlighting the need of inner insight, understanding, and spiritual awareness.

7. Results and Discussion

The analyzed statements demonstrate the use of conceptual metaphors in Islamic belief to convey complex concepts and ideas in a figurative manner. The source domains, such as light, gates, book, grain, and eyes, are used to map onto the target domains, such as guidance, difficulty, revelation,

abundance, and perception, respectively, in order to provide a deeper understanding and meaning to the statements. Using the sensory images presented abstract concepts to the readers that are firmly entrenched in their minds based on the description and realistic representation taken from the human world.

 In verses (1), (3), and (5), we find that the sources of light are God, the Quran, and God's verses. The light sources point to the straight path that assists people in knowing and recognizing the truth, as the cognitive semantics of these verses indicate the path in which God illuminates the path of truth so that mankind can find and believe in him. Besides, the meaning of the word "insight", which is the guide and the means by which a person looks at everything, in these verses, insight refers to the heart in relation to sight rather than the eyes. Furthermore, the cognitive meaning of the word "blindness" is "neglect." The metaphor "neglect is like blindness" is the opposite of "knowledge is like seeing." This means in these verses "not knowing, not seeing." People who are ignorant of God are given the attributes of the blind. In general, in the above-mentioned metaphors that have widespread applications in the language of the Quran, the two regions of target and origin, respectively, are "knowledge" and "seeing". That is, it is impossible to understand the world of seeing in a simplified manner since cognitive metaphors are the best and easiest method to express the abstract concepts of "insight and knowledge" and "ignorance and neglect.", thus, this shows us how cognitive semantics links minds, human experience, and language to explain abstract ideas and thoughts.

Furthermore, we can see a description of cognitive images used in verses (2) and (4) for the purpose of bringing a clear image to readers. In verse (2), we see a drawing of an unrealistic picture for the reader to visualize to grasp the concept of (the impossible). The astonishing description of impossible action, yet the human mind is capable of imagining it to comprehend the message. In contrast to the negative meaning of verse (2), verse (4) uses a realistic picture of nature to encourage the reader to spend on charitable causes and do good deeds. Surely, this is the reason we find Allah Almighty in the Holy Quran quoting proverbs and mentioning examples from reality so that people can comprehend them and understand the messages clearly.

These metaphors concentrate on a specific aspect of knowledge, which is knowledge of the truth and belief in God, that has a religious dimension. According to the creativity hypothesis, there is a creative aspect in applying these metaphors related to the Quran's language. Light/darkness, belief/disbelief, science/negligence, etc... are present throughout the Quran, with both creativity and simplicity. These metaphors' cognitive model is very coherent and can be simplified and understood as real concepts. This

simplification facilitates our understanding of the concept of religious insight and knowledge.

Therefore, the use of conceptual metaphors in these statements adds depth and richness to the language used in Holy Quran allowing for abstract and complex concepts to be conveyed in a more relatable and vivid manner. These metaphors provide insight into the beliefs, values, and worldview of Islam, and how metaphorical language is employed to communicate and convey religious concepts and ideas.

Conclusion

The analysis's findings of the present study answer the current study's main question: how cognitive semantics link minds, human experience, and language to explain abstract ideas and thoughts? The construction of meaning comes from human experience, especially physical or sensory experience, based on the view that the nature of human perceptions is nothing but a product of sensory nature that enters into the structure of understanding which through it one can understand the world and this has been shown in the findings. The findings show that meaning requires encyclopedic knowledge and is not limited to linguistic knowledge only, but rather requires mental perceptual knowledge. This also indicates that there is no barrier between connotation and pragmatics (Hammadi, 2018) due to the flexibility and dynamism of meaning, and this is gained from its connection with daily experience, which means that linguistic meaning is combined with aspects of experience.

Metaphorical language, in general, is an effective tool to send a message (Al-Bahrani & Ali, 2021), however, to send an abstract message, it needs a conceptual metaphor to let the readers imagine and visualize the abstract message and concepts since the understanding of meaning is not limited to lexical items, rather, it goes beyond it to various aspects of the human mind. The study of Quranic miracles reveals that the human mind employs strategies and mental mechanisms to grasp the meaning of things in its environment through sensory images. The Holy Quran, being a scripture with abstract concepts, employs metaphorical language to bridge the gap between abstract concepts and sensory perceptions. This suggests that the human mind may struggle to fully comprehend abstract concepts directly, and instead relies on metaphor to make them more tangible and relatable. The Quranic miracles provide insights into the ways in which the human mind processes and makes sense of abstract concepts, and how it seeks to understand the world around it through sensory perceptions. Further research in this area can shed more light on the cognitive processes involved in the human perception of abstract concepts and their representation in language.

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