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The Metaphor of Nature in the Holy Quran: A Critical Metaphor Analysis

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Abstract

The present study investigates the metaphors of natural phenomena in the Holy Quran. These metaphors fall into five major classifications: 1- metaphors of rain, 2- metaphors of mountain, 3- metaphors of wind, 4- metaphors of light, and 5- metaphors of darkness. The analysis in this study is conducted within the framework of Charteris-Black's theory of Critical Metaphor Analysis (CMA) (2005). Based on this theory, the study assigns a conceptual metaphor for each classification of metaphors. The study ends up with a key metaphor that relates all the conceptual metaphors resulted from the analysis of different classifications of these metaphors.

Keywords: metaphor, metaphors of nature , metaphors in the Holy Quran.

1. Introduction

Metaphor has been traditionally studied and analyzed within the framework of rhetorics, literary works and literary studies. It has been related to figurative language and has been regarded as "just a kind of artistic embellishment", or something that is "divorced and isolated from everyday language" (Murray & Moon, 2006). Moreover, traditional teaching of metaphors

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presents language as an unusual or deviant way of using language" (Goatly, 1997). In addition, as Goatly has put it philosophers have wanted metaphor strictly confined to "literature, rhetoric and art" (1997). To sum up, metaphor is regarded as something that belongs to literary forms which is more concerned with novel or interesting uses of words (see Goatly,1997; Murray & Moon, 2006).

Lakoff & Johnson (1980) (henceforth, L & J) introduced a different concept and view of metaphor which is known as "conceptual metaphor analysis". The hypothesis underlying this new approach is that the conceptual metaphors penetrate our understanding of the world around us and they shape our attitude of it. Accordingly, as expressed by L & J (1980), metaphor is present in everyday speech, in every language, and is to a certain extent, has become culture-specific. Moreover they argue that metaphors pervade our way of conceiving of the world and are found extensively in many of our languages, thoughts and actions (p.3)

Since then, this new approach has dragged the metaphor analysis from the genre of literature to a wider domain of language use in general. The interest in metaphor analysis has attracted the attention of linguists of different linguistic genres and has become the subject matter of linguistics branches such as pragmatics, psycholinguistics, discourse analysis and critical discourse analysis.(see Gibbs, 2008; Lakoff ,2008; Punter, 2007; Kövecses, 2010 for further details).

The purpose of this study is to investigate and analyze natural phenomena in the Holy Quran as they are used in many different Quranic verses in the form of metaphors.

The investigation conducted in study is based on the theory of Charteris-Black of Critical Metaphor Analysis (CMA) as outlined in his works (2004, 2005, 2006). Within the frame of his theory, Charteris-Black (2004) has stressed the influential power of metaphor as it is a way of "viewing the world" (p.xii). For him, the use of metaphor can be explained by a system that comprises a pragmatic dimension as well as the linguistic, semantic and cognitive dimensions. The study endeavors to shed light on the metaphors of natural phenomena in the Holy Quran and to provide an analysis and understanding of these metaphors within the framework of the theory of the (CMA).

2. Research Problem

The present study sets to investigate the use of nature phenomena as metaphors in the Holy Quran within Charteris-Blak' s framework. According to this framework, metaphors are analyzed and in a hierarchical systematic classification. Metaphors are classified as i- linguistic metaphors, ii- conceptual metaphors, and finally as iii- key metaphors. In addition, the framework of analysis is a composite of linguistic, semantic, psychological, and pragmatic

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components. The purpose of this composition is to provide interpretations, explanations and functions of metaphors use in different genres.

The study adopts this framework to find out how far metaphors of nature in the Holy Quran follow this hierarchical classification. Moreover, the study seeks to provide interpretations, explanations and functions for the use of metaphors of nature in the Holy Quran.

3. Objectives of the Research

The metaphors of the natural phenomena are varied in types and are different in their functions.

These metaphors are used in the Holy Quran as a persuasive tool for both believers and unbelievers. They are used to persuade disbelievers to have faith in God and, at the same time, to strengthen the faith of believers in God. The metaphors of the natural phenomena fulfill two opposing functions. On one hand, metaphors act as heralds of goodness for those who believe in God and have strong faith in Him, His messages and His messengers. On the other hand, they act as a source of punishment for those who disbelieve in Him and deny His messages and His messengers.

The term "natural phenomena" refers to those phenomena such as the wind, rain, mountain, light and darkness. The present study aims to achieve the following objectives:

- 1- To identify the linguistic metaphors related to natural phenomena in the Holy Quran.
- 2- To classify these linguistic metaphors into groups according to the natural phenomena they belong to.
- 3- To determine the conceptual metaphor for each group of these linguistic metaphors.
- 4- To combine these conceptual metaphors with one key metaphor.
- 4- To specify the different persuasive functions achieved by these metaphors.

4. Literature Review

4.1 Definition of Metaphor

The word metaphor is derived from the Greek word "metaphora" which means "to transfer" or to "carry over" (Montgomery et. al, 1992). The same definition is stressed by Oxford English Dictionary, 1989, where the word "metaphor" refers to its power of "transfer" or "carrying between". In Webster`s Dictionary (1992), metaphor is defined as:

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A figure of speech in which one thing is linked to another; different thing by being spoken of as if it were that other; implied comparison in which a word or phrase ordinarily and primarily used of one thing is applied to another

Similarly, metaphor is defined in Longman Dictionary (1995) as " a figure of speech in which a word or phrase is literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them".

It can be concluded that metaphor is regarded as a means of "meaning transfer" , or as Charteris-Black describes it, as a medium through which "meanings are transferred" (2004,19)

4.2 Functions of Metaphor

The definition of metaphor as a "medium of transfer" has been used by linguists, semanticists and discourse analysts to achieve many different functions. L & J (1980) introduced an approach to metaphor analysis which is known as the theory of "conceptual metaphor", and was developed in their later works (Lakoff 1988, 1993; Lakoff, 2008; Lakoff & Tuner, 1989). L & J asserted the fact that metaphor is a matter of experience of everyday life rather than a matter of language and argued that metaphor pervades "our way of conceiving the world" and is reflected in our "language, thoughts, and actions" and has influence on how people think and act. They stress the fact that metaphor is "present in everyday life and they regard metaphor as an approach to understanding the world (1980, 3) . For them, metaphor is a tool that is used automatically and unconsciously. Moreover, they stress the fact that the conceptual experience should be grasped and comprehended through another conceptual experience.

Kövecses (2002) develops further the idea of the conceptual metaphor. For him, a domain of experience of something is understood through another conceptual domain. Furthermore, he sees that the conceptual metaphor helps to understand the non-physical by contrasting it with physical reality (p.4).

On the other hand, other linguists criticize the cognitive semantics as an inadequate approach to provide an accurate account of metaphor. Sadock (1993) argues that metaphor is beyond the scope of semantics as "it relies on conflict between what is said and what is intended" (p.110).

Searle (1979) adopts the view that metaphor has a pragmatic function as it deals with what is intended by the speaker not the semantic reference of the utterance mentioned by the speaker.

The same attitude is followed by Levinson (1983) as he argues that metaphor has a function that cannot be derived by principles of semantic interpretation, but rather pragmatics can provide the metaphorical interpretation" (p.11)

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Hunston and Thompson (2000) extends the function of metaphor to be an expression of one's point of view. They see that metaphor is concerned with the "articulation of the points of view and how we feel about them" (p.11).

The same line of thought is stressed by Chilton (1996, 2004), Chilton and Ilyin (1993), and Charteris-Black (2004, 2005, 2006). Charteris-Black stresses the metaphor function of persuasion. When one uses a metaphor, he wants to persuade others by his idea. Accordingly, persuasion should be integrated in the broader cognitive views of metaphor.

The above survey of the functions of metaphor stresses the following points:

- 1- Metaphor is a means of transferring our experience of the world and affects our language use, thoughts and actions.
- 2- Metaphor helps to understand what is non-physically figured by contrasting it with what is physically figures.
- 3- Metaphor is used as a device to persuade others by one's ideas.
- 4- Metaphor has to be investigated within the domain of pragmatics to interpret not what is said but what is intended.
- 5- Metaphor helps to articulate one's point of view as it affects our experience of the world and how to transfer them to others.
- 6- Metaphor is used classically as a means of decoration.

To summarize the functions of metaphor, it can be said that there are two traditional views with regard to the study of the metaphor: the classical view and the romantic view (Saeed, 2007). The classical view regards the metaphor as "decorative and does not relate the metaphor to thought (Deignan, 1999, 2005). The romantic view of the metaphor regards the metaphor as an integral part to thought and as a way of experiencing the world (Saeed, 2007). Moreover, the concept of the metaphor as a means of transferring meaning continues to be its principal function in current linguistic theories.

4.3 Charteris-Black's Critical Metaphor Analysis (CMA)

The theory of Critical Metaphor analysis (CMA) , as outlined by Charteris-Black, is adopted in the analysis of metaphors of natural phenomena in The Holy Quran, Charteris-Black adopts the view that metaphor investigation must include linguistic, semantic, cognitive, and pragmatic Language in India www.languageinindia.com

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criteria because metaphor cannot be explained by means of only semantic, cognitive, linguistics or pragmatic theory. In other words, the theory adopted to analyze metaphor must make use of the following four components: linguistics, semantics, cognitive, and pragmatics. Each component is not individually and separately adequate to account for the different aspects of metaphor. He refers to this integration as "Critical Metaphor Analysis" (CMA).

Charteris-Black has made use of the concept of "domain" as defined by Langacker (1987) and Croft (1993) as a "semantic unit" or "semantic structures". Charteris-Black has divided domains into abstract domains and basic domains. Basic domains represent our human experience which acts as the source input for more abstract target domains. In other words, the basic domains "are used to reflect in language how we experience more abstract target domains" (Charteris-Black 2004:15).

To explain the relationship between source and target domains, Charteris-Black uses the two terms : "the conceptual metaphor " and "the conceptual key". The conceptual metaphor is "a formal statement of any idea that is hidden in a figure of speech... that can be inferred from a number of metaphorical expressions". The conceptual key is "inferred from a number of conceptual metaphors" (p.16). In this way, the conceptual key is a higher level metaphor that explains how "several conceptual metaphors are related"(p.15).

Charteris-Black theory to the analysis of metaphor provides definitions of prominent key words that are mainly used in his (CMA) and represent the core of his theory. These key definitions are as follows (2004,15):

1- A metaphor is a linguistic representation that results from the shift in the use of a word or phrase from the context or domain in which it is expected to occur to another context or domain where it is not expected to occur, thereby causing semantic tension. It may have any or all of the pragmatic and cognitive characteristics that are specified above.

2- A conceptual metaphor is a statement that resolves the semantic tension of a set of metaphors by showing them to be related.

3- A conceptual key is a statement that resolves the semantic tension of a set of conceptual metaphors by showing them to be related.

These key definitions will be used throughout the analysis conducted in this study for metaphors of natural phenomena.

Charteris-Black specifies three stages for the analysis of metaphor. These stages can be summarized as follows: (p.34 for further details)

1- Metaphor identification.

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2- Metaphor interpretation.

3- Metaphor explanation.

4.4 Data Collection and Classification

The present study investigates the metaphors of nature in the Holy Quran. Metaphors of nature refer to the existence of different natural features such as wind, rain, rocks, light, and darkness. These features are used in the Holy Quran in metaphorical as well as non-metaphorical contexts. The present study focuses on the use of these phenomena as metaphors and they are classified as follows:

1- Metaphors of rain, 2- Metaphors of mountains, 3- Metaphors of mountain, 4- Metaphors of light, and finally 5-Metaphos of darkness.

This classification is shown in table (1).

Table 1

Classification of Metaphors in the Holy Quran

Number of Metaphors	Type of Metaphor
12	Wind
16	Rain
27	Light and Dark
6	Mountains

The distinction between what is metaphor and what is non-metaphor is based on Charteris-Black (CMA) approach. The working definition of metaphor, as stated by him is strictly followed: whenever the meaning of meaning of a word is used in a context that is different from its contemporary meaning, it is taken as a linguistic metaphor. This can be clarified in the following example:

-And We turned (the Cities) Upside down, and rained down On them brimstones

Hard as baked clay

(74 : الحجر)

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It can be noticed in the above example that the rains which are normally drops of water have become drops of stones. Accordingly, the concept of rains as a source of water and fertility changes to be a source of punishment. The meaning of the word *rain* is moved to be used in a different context which is "stones", the rain which is always used within the context of water is used in this example in the domain of stones.

The data investigated in this study consist of 61 metaphors. The English version of the Holy Quran is based on the translation of Yusuf Ali. This version is taken in this study because it is the "most popular translation" (Kidawi, 1987, 67). The translation of Yusuf Ali is downloaded from the following website: <http://www.sacred-texts.com/isl/quran/index.htm>. There are two websites which are referred to in this study for the interpretation of the verse of the Holy Quran. The first is <http://www.altafsir.com/indexArabic.asp> and the second website is <http://www.moysar.com/searchq.php>.

The present study is a corpus-based study. It is based on the collection of metaphors related to nature from the Holy Quran. The main advantage of this approach is that the linguistic investigation conducted allows for the tools of descriptive linguistics to be applied to end up with results that can be scientifically justified and proved. As opposed to the tools of prescriptive linguistics analysis, the results and conclusions derived from the application of the descriptive tools of investigation are theoretically deduced and cannot be scientifically investigated. (See for example Semino 2008; Deignan 2005; Wikberg 2008; Charteris-Black 2004.)

5. Findings and Discussion

The following section will provide an analysis of the metaphors of the Holy Quran. In each section of this part an account and detailed discussion of the different types of metaphors, as they are surveyed in table (1), will be provided. Moreover, an account of the objectives will be provided.

5.1 Metaphors of Rain

The word rain ((مطر is used sixteen (16) times as metaphors in the Holy Quran. As table (2) shows, rain is used metaphorically in (7) domains as a tool for giving pain and torture as well as punishment and curse for disbelievers to render them to have faith and belief in God 's teachings, religions, and messengers. The conceptual metaphor that can be generalized for these linguistic metaphors is "rain is divine punishment for disbelievers". The following analysis and discussion will give an account of these metaphors related to rain.

Table2

Number of Rain Metaphors Used in the Holy Quran

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Source Domain

Wind with Stones	Thunder	Plague	Parts of Sky	Evil	Punishment	Rocks	Target
------------------	---------	--------	--------------	------	------------	-------	--------

1	1	3	2	4	2	3	
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Rain

5.1.1 Rain as Rocks (الاحجارة)

The use of rocks as a source domain for the target domain of rain is repeated three (3) times. One time, rain is referred to as rocks, and two other times rain is referred to as (clay, or cooked cay). In all these metaphors, "rain" is used in many different domains to render punishment on disbelievers. The conceptual metaphor referred to above is repeated here for convenience "rain is a divine punishment for disbelievers". In all these linguistic metaphors rain is used to perform the divine punishment in many different forms. In the following verse:

-Remember how they said: "O God! if this is indeed The Truth from Thee, Rain down on as a shower Of stones from the sky, Or send us a grievous Penalty. (32: الاند فال)

Rain which is commonly known as a sign of blessing, life-giving and fertility is replaced by rocks which are falling on disbelievers' heads.

5.1.2 Rain as Plague (الرجز)

In another verse, rain has become a kind of punishment, it is metaphorically referred to as plague, which is sent by God for those who have changed HIS words. This can be shown in the following Quanic verse:

-But the transgressors Changed the word from that Which had been given them; So We sent on the transgressors A plague from heaven, For that they infringed (Our command) repeatedly. (59: ال بدقرة)

The same kind of punishment is repeated in (162: الاعراف) for those who have changed the words of God. The word (رجزا) is interpreted as a punishment or plague sent by God from heaven. Rain in these verses instead of being drops of water has become punishment and as plague.

5.2 Metaphor of the Mountain (الجدبال)

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The word “the mountains” (الْجِبَالُ) is repeated 33 times and the word “the mountain” (الْجَبَلُ) is repeated 5 times in the Holy Quran . However, they are used in metaphorical situations only in 4 different situations. First, the mountain is metaphorically referred to as a moving cloud ((الْجَبَلُ سَحَابٌ)). Second, it is referred to as a mirage (الْجَبَلُ سَرَابٌ). Third it is referred to as very light wool ((الْجَبَلُ عَيْشَانٌ)). Finally, it is referred to as a moving object ((الْجَبَلُ سَيْرٌ)). These different uses of mountain as metaphors are shown in the following table:

Table 3

Number of Mountain Metaphors Used in the Holy Quran

The Target Domain

A moving Object

(الْجَبَلُ سَيْرٌ) Light Wool

(الْجَبَلُ عَيْشَانٌ) Clouds

(الْجَبَلُ سَحَابٌ) Mirage

(الْجَبَلُ سَرَابٌ) Source Domain

2 2 1 1

Mountain

These different linguistic metaphors can be combined under the following conceptual metaphor "Mountain is movement". The following sections will provide detailed explanation for each of these metaphors and how far they are related to the conceptual metaphor referred to above.

5.2.1 Mountain as Mirage (سَرَابٌ)

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The metaphor of Mountain as mirage is used in the Holy Quran as a sign of the day of Resurrection. As mentioned above, whenever something is used out of its domain and is attributed to another domain it is regarded as a metaphor. This will be discussed in the following example:

-And the mountains Shall vanish, as if They were a mirage. (الذنبأ: 20)

Mountains which are steady and deeply rooted in earth are described in this verse as mirage. The word "سراب" (mirage) is used to describe moving objects and in the context where these objects are in high and unimaginable speed and cannot be seen or followed. Accordingly, the word (mirage) is used in a domain where it is not expected to be used.

This verse is used in the context of the day of Resurrection where everything in the universe is in upheaval. The appearance of mountains as mirage conceptualizes the high speed of mountains though they are too heavy and too solid. This metaphor is closely related to the conceptual metaphor that "mountain is movement"

5.2.2 Mountain as Clouds

Another metaphor in the Holy Quran stresses the conceptual metaphor that "mountain is movement" can be observed in the following verse:

-Thou seest the mountains And thinkest them firmly fixed: But they shall pass away As the clouds pass away: (Such is) the artistry of God, Who disposes of all things In perfect order: for He is

(نمل:88)Well acquainted with all that ye do.

The metaphor here reflects the contrast between two objects, mainly clouds and mountains. On one hand, the word "cloud" refers to an object which is light and moving. The use of "cloud" to describe "mountain" shows the use of a word in a context which is unexpected to exist in. The metaphor deepens the contrast between what we see of mountains as firm and standstill objects and what they actually are as moving objects like clouds. Here, the metaphor is created as a result of the combination between "clouds" and "mountains" it relates to the conceptual metaphor referred to above that "mountain is movement".

5.2.3 Mountain is a Moving Object

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The linguistic metaphor "mountain is a moving object" is repeated two times in the Holy Quran. In both metaphors, mountain is represented as an object that can be moved from one place to another. In the following verse, the conceptual metaphor "mountain is movement" is stressed again:

(3:ال تكويد ر) -When the mountains vanish (Like a mirage);

The linguistic metaphor in this verse relates two contrasting domains. "Mountain", the target domain, which is known as being heavy, solid, and firm is compared to an object which can be moved as the source domain. The description of mountain as an object that can be moved stresses the conceptual metaphor that "mountain is movement".

5.2.4. Mountain as Light Wool

Another linguistic metaphor that can also be justified by the conceptual metaphor is the one that describes mountain as wool and in another metaphor as carded wool. In the following Quranic verse:

(9:ال معارج) - And the mountains will be Like wool

(wool) which is known as being so light that it can be (ال معهن) Mountain is compared to blown or easily stirred by wind. In another Quranic verse, mountain is described as carded wool which signifies something light, weightless and can be easily moved from one place to another. The common image of mountain is something that is firm, solid, and deeply rooted in earth. However, the comparison of mountain to wool in one metaphor and to carded wool in another metaphor signifies its slightness, weightlessness, and gives a message for believers and disbelievers to have faith in the greatness and almighty of God.

5.3 Metaphors of Wind

Another natural phenomenon which is used in the Holy Quran in a metaphorical concept is wind which is used as a metaphor 12 times.

Wind in the verse of the Holy Quran is used to achieve two opposing functions. First, wind is referred to as a source of welfare, fertility, and goodness. Second, wind is used as a source of punishment and evil.

These two opposing functions can be shown in the following table:

Table 4

Number of Wind Metaphors Used in the Holy Quran

The target domain

Punishment Welfare

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sterile

(ال ع ق يم) Furious person

(

punishment

(عذاب) fertilizing

(ل واق ح) heralds

(م ب شر ات) Source domain

1 3 4 1 3

wind

On one hand, wind is referred to metaphorically as heralds of goodness and a cause of fertility and vegetation. On the other hand, wind is metaphorically referred to as a source of punishment and evil for unbelievers. These two contradictory functions of wind in the Holy Quran can be subsumed in the following conceptual metaphor “wind is a condition of both goodness and punishment” These opposing functions will be explained in detail in the following sections.

5.3.1 Wind as a Source of Welfare and Fertility

The Metaphor of wind as a source of welfare and goodness is repeated four times. In three metaphors, wind is referred to as “heralds of welfare”. In these metaphors, wind is personified as someone who gives good news for others. This can be shown in the following Quranic verse:

-It is He Who sendeth The Winds like heralds Of glad tidings, going before His Mercy: when they have Carried the heavy-laden Clouds, We drive them To a land that is dead, Make rain to descend thereon, And produce every kind Of harvest therewith: thus Shall We raise up the dead:.
(الاعراف: 57) Perchance ye may remember

Wind carries clouds to dry or dead land to produce plants and vegetation. Doing this action, wind resembles somebody who is sent with good news to hopeless people in order to renew their hope in life. This linguistic metaphor which figures wind as heralds of life – giving copes with the conceptual metaphor that wind is a condition of goodness.

5.3.2 Wind as a Source of Fertilizing

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The second function of wind in the Holy Quran as a source of goodness is observed in the following Quranic verse:

-And We send the fecundating winds, Then cause the rain to descend From the sky, therewith providing You with water (in abundance), Though ye are not the guardians

Of its stores.

(22: الحجر)

Wind in the above verse is metaphorically introduced as a fertilizing factor (لواقح). Wind carries pollens and while moving it spreads them on plants of different kinds to cause them to reproduce. As humans can procreate to keep human race, wind fulfills the same function too grow plants and different forms of vegetation to recreate. The metaphor above stresses the similarity between mankind and wind as both fulfill the common function of keeping permanent life. The linguistic metaphor in this Quranic verse shows that we have a human feature that is attributed to an inanimate object; that is the capability of wind to reproduce and give life to plants and vegetation. This linguistic metaphor can be linked and explained under the conceptual which states that "wind is a condition of goodness and punishment". As is shown in the above Quranic verse, wind can act life-supplier for plants and vegetation.

5.3.3 Wind as a Source of Punishment

The second function of wind as table (3) shows is its capability of being a source of punishment and evil for those who disbelieve in God and disobey His principles or religions. As the table shows, the metaphors of wind as a source of punishment and evil are repeated (8) times, and they are varied in their source domains. Wind is described as carrying painful penalty and evil ((عذابيم). Wind is also described as carrying stones (حاصبا), and as a destroyer or causing devastation(قاصفا). Moreover, wind is described as a person who is very furious and who is producing loud voices ((صرا). All these metaphors emphasize the second function of wind as a source of punishment and evil.

This function illustrated in the following Quranic verse:

- Then, when they saw The (Penalty in the shape of) A cloud traversing the sky, Corning to meet their valleys, They said, "This cloud Will give us rain!" "Nay, it is the (calamity) Ye were asking to be Hastened!—a wind Wherein is a Grievous Penalty! (24: الاحقاف)

Wind commonly moves clouds to dry and barren places to give life becomes a carrier of grievous penalty ((يمعذاب...)). The contrast is quite obvious in the above verse between the true function of wind as assign of rain and the metaphorical use of it as a carrier of punishment for unbelievers and disobedient.

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Another metaphorical use of wind as a source of penalty can be observed in the following Quranic verse:

-Or do ye feel secure That He will not send you Back a second time To sea and send against you

A heavy gale to drown you Because of your ingratitude, So that ye find no helper

Therein against Us?

(الأ:69 سراء)

Wind is described above as something tangible that has the power of destruction and giving punishment. Wind is so strong that it is similar to a supernatural creature that destroys boats in the sea and drowns them.

The two metaphors, as surveyed above, in addition to other metaphors that are listed in the table (40), can be related to the conceptual metaphor that combines these metaphors as a whole. Wind as a natural phenomenon that can embody the two opposing functions. For those who have faith in God and have belief in His religions, wind is a blessing and a source of goodness and welfare. On the other hand, those who have unbelief in God and unfaith in His religions wind for them is a curse and a source of penalty and punishment.

5.4 Metaphors of Light and Darkness

The words of light and darkness are used alternatively in the Holy Quran to indicate the difference between faith and unfaith, belief and unbelief. Whenever reference is made to “God”, “faith in God”, “teaching of God”, or “Divine Books” the word "light" is used. On the other hand, whenever a reference is made to unfaith, unbelief, and the wrong path the word "darkness" is made use of.

In the following sections, an analysis of the metaphors of light and darkness will be provided. In addition, these linguistic metaphors of light and darkness will be discussed in relation to the conceptual metaphor that can combine all these linguistic metaphors.

5.4.1 Metaphors of Light

"light" is repeated 25 times in the Holy Quran, but it is used as a (ال نور) metaphor for 20 times. The word "light" is used metaphorically to refer to many different domains. All metaphors of "light" revolve round the idea that whenever one has spiritual belief in God, His religion, and His books, he will live in light. This can be shown in the following table:

Table 5

Number of Light Metaphors Used in the Holy Quran

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The Target Domain

The Book Faith

(الأية مان) Islam

(الأسلام) God

(اللة) Source Domain

Quran

(القران) New Testaments

(الأندجيل) Old Testaments

(التوراة)

8 2 3 Light

4 1 2

Metaphors of light are taken from many different domains. As the table shows, Light is used metaphorically to refer to faith in God eight times, to Islam two times, and to the Heavenly Books seven times. God Himself is metaphorized as light and as a source of light. This metaphor is repeated three times.

All metaphors, as shown above, relate light and to enjoy living in light to the condition that one has to believe in God as God himself is light and He is the source of light. Moreover, to enjoy living in light, one must have faith in Islam, God's religions and all His Books as the following example shows:

-He is the One Who Sends to His Servant Manifest Signs, that He May lead you from

The depths of Darkness Into the Light And verily, God is to you

Most kind and Merciful.

(9:الحديد)

The Quranic verse stresses that to believe in God and His signs is to be out of darkness and to enjoy living in light.

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Enjoying living in light is equated is not confined only to having belief in the Holy Quran but one also must have faith in God's messages and religions. In the following verse, having belief in Moses' book will lead man to enjoy living in the light of God.

-No just estimate of God Do they make when they say: "Nothing doth God send down

To man (by way of revelation)": Say: "Who then sent down The Book which Moses brought?—

A light and guidance to man: But ye make it into (Separate) sheets for show, While ye conceal much

(Of its contents): therein Were ye taught that Which ye knew not Neither ye nor your fathers."

Say: "God (sent it down)": Then leave them to plunge In vain discourse and trifling. ((الأذ:91)

The Quranic verse states that the verses that were sent to Moses are described as light for those who believe in them.

The conceptual metaphor that can link and explain these different linguistic metaphors can be as follows, "Belief in God is light". As faith and belief in God implies that one should have faith and belief in all religions and different Books, accordingly, these linguistic metaphors can be combined by this conceptual metaphor.

5.4.2 Metaphors of Darkness

Darkness (الظلام) exists in the Holy Quran in collocation with Light. In every Quranic verse every mention of light is followed in the same verse by the mention of darkness. As light metaphorizes faith and belief in God, His religions, and His Books, Darkness metaphorizes unbelief and unfaith in God. The conceptual metaphor that can combine these linguistic metaphors is "Disbelief in God is darkness". An example of this collocation between light and darkness can be shown in the following Quranic verse:

- An Apostle, who rehearses To you the Signs of God Containing clear explanations,

That he may lead forth Those who believe And do righteous deeds From the depths of Darkness

Into Light. And those who Believe in God and work Righteousness, He will admit

To Gardens beneath which rivers Flow, to dwell therein Forever: God has indeed

Granted for them A most excellent provision.

(11:الطلاق)

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The following table shows the distributions of metaphors of darkness in the Holy Quran

Table 6

Number of Darkness Metaphors used in the Holy Quran

Target Domain

Source Domain Unfaith / Unbelief Pieces of Night

Darkness 8 1

The total use of the word (ظلمات) (darkness) is repeated 22 in the Holy Quran. However, as the above table shows, it is used 9 times as metaphors. In 8 metaphors, the word "darkness" is used to refer to unfaith /unbelief in God, as the following example shows:

- God is the Protector Of those who have faith: From the depths of darkness He will lead them forth Into light. Of those Who reject faith the patrons Are the Evil Ones: from light They will lead them forth Into the depths of darkness. They will be Companions Of the fire, to dwell therein

(For ever).

(257:البقرة)

Those who follow The God's teachings and have faith in Him will enjoy light, whereas those who do not believe in God will be led to live in darkness.

In a different metaphor, the word "darkness" has another domain and is used differently. Darkness is used to describe the faces of those people who do not trust God's teachings and do evil, as the following Quranic shows:

- . But those who have earned Evil will have a reward Of like evil: ignominy Will cover their (faces): No defender will Their faces will be covered, As it were, with pieces From the depth of the darkness Of Night: they are Companions Of the Fire: they will Abide therein (for aye)! (27:يونس)

As the verse shows, those people who do not follow the right path of God and commit wrong doings for others their faces resemble pieces of dark night, awfully dark.

5.5 The Key Metaphor

As the above discussion shows, each group of the linguistic metaphors of natural phenomena is explained by a higher conceptual metaphor that can combine all of them. As the discussion above shows, there are five conceptual metaphors that have been suggested from the analysis of natural phenomena. These conceptual metaphors are: 1- Rain is a divine punishment for

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unbelievers, 2- Mountain is a movement, 3- Wind is a condition of both goodness and punishment, 4- Belief in God is light, and finally 5- Unbelief in God is darkness. To complete this hierarchal model, a key metaphor should be suggested. The key metaphor suggested in this study to fulfill this job can be as follows: “Natural phenomena are conditions for having faith in God”. This key metaphor shows that all phenomena of nature in the Holy Quran reflect God’s greatness. Whenever one has faith in God he will enjoy life which is full of light and goodness. However, if one loses faith, does not believe in God, he will live in darkness suffer punishment.

6. Conclusion

The present study has investigated metaphors of natural phenomena in the Holly Quran. The investigation has been conducted within the framework of (CMA) as outlined by Charteris-Black (2004; 2005; 2006). The study has arrived at a number of conclusions that are surveyed below.

The analysis conducted in this study has proved the validity of the application of (CMA) in the analysis of metaphors of natural phenomena in the Holy Quran and its adequacy to provide detailed description of the use of natural phenomena metaphors in the Holy Quran.

The pragmatic component added to (CMA) is essential for the analysis of metaphor in general. As stated by Charteris-Black, the linguistic, semantic, and psychological components are not adequate to provide a comprehensive explanation and analysis for the role of metaphor in discourse. Whereas the pragmatic component involved in (CMA) can deal with the underlying reasons for the use of a metaphor in a specific context and accordingly can provide an explanation and a justification for its use.

The study has assigned 5 classifications for metaphors of natural phenomena in the Holy Quran. They are metaphors of rain, metaphors of mountain, metaphors of wind, metaphors of light, and metaphors of darkness. For each set of metaphors, a conceptual metaphor is assigned to combine the different linguistic metaphors of each set.

The study has ended up with a key metaphor that combines the all different conceptual metaphors suggested in this study.

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Appendix

Metaphors of Rain

- 1- Al-Baqarah: 59.
- 2- AL-A' raf : 84
- 3- AL-A' raf : 162
- 4- Hud: 82
- 5- AL-Hijr: 74
- 6- AL-Kahf:40
- 7- AL-Kahf: 41
- 8-AL-Furqan: 40
- 9- Ash-Shu'ara: 173
- 10- Ankabut:34
- 11- AL-Mulk: 17
- 12- An-Naba: 14
- 13- AL-Anfal: 32
- 14- Al-Furqan: 40
- 15- Ash-Shu'ara: 187
- 16- AL-Asra: 9

Metaphors of Mountain

- 1- An-Naml: 88
- 2- Al-Ma'arij: 9
- 3- An-Naba: 20

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4- At-Takwir: 3

5- Al-Qariah: 5

Metaphors of Wind

1- Al-Araf: 57

2- AL-Hijr: 22

3- AL-Isra: 68

4- AL-Isra: 69

5- AL-Furqan: 48

6- Ar-Rum: 46

7- Al-Qamar:19

8- AL-Haqqah:6

9- Fussilat: 16

10- AL-Ahqaf: 24

11- Adh- Dhariyat: 41

12- AL-Mulk: 17

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2- AL- Maidah: 15

3- AL- Maidah: 16

4- AL- Maidah: 44

5- AL- Maidah: 46

6- Al-Araf: 157

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- 7-At-Taubah: 32
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- 1- Al-hadid: 9
- 2- Al-Hadid: 11
- 3- AL-Baqarah: 257
- 4- Al-Ma'idah: 16
- 5- Ibrahim: 5
- 6- Yunus: 27
- 7- Ibrahim:1
- 8- Al-Ahzab:43

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