Conceptual Metaphors in The Holy Qur'an: Systemic Function in Focus

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ARTICLE INFO	ABSTRACT
	This paper demonstrates how the conceptual metaphors in the Quranic verses related to faith and infidelity in surah AL-Baqrah are manipulated. Conceptual metaphor is defined as a figure of speech that describes an object or action in a way that isn't literally true, but helps explain an idea or make a comparison. There are three kinds of metaphor in Arabic: explicit (Tasrihiah), implicit (Makniah), and representative (Tamthiliah). The analytic framework is used in Halliday and Mattiessen's (2004) functional grammar. The Data for analysis are taken from Quran verses. It is concluded that the conceptual metaphor in the Holy Qur'an is a rhetorical device used to explain the miracle in this Holy Book. Consequently, emphasizing the semantic aspect of metaphors used in the Holy Quran, shows the power of expression in this book in the best way possible.

1. Introduction

This study is an attempt to analyze the conceptual metaphors in the Quranic verses that are related to faith and infidelity in Surah AL- Baqrah. These involve verbal processes from systemic functional grammar perspective. It also attempts to study these verses according to the role of metaphor in Functional Grammar. In nominal structure, " Grammatical metaphor increases the power that a language has for theorizing, because it creates virtual phenomena, virtual entities, and virtual processes" Halliday and Mathiessen (2004). Halliday (2004), defines metaphor as "utilizing a word in a sense that is not its conventional sense". In fact, metaphor is characterized by an irregularity in content. Below are the two examples explaining these senses of metaphor: (1) The sky is crying (2) The old professor emeritus is a rock that is becoming brittle with age.

The metaphoric use of "crying" in the first sentence conveys a meaning which is similar to its usual use. The second sentence uses "rock" as a metaphor which refers to "a hard person" who has difficulties in his life,. This metaphor has acquired a meaning that has been transferred not because the words which appear in a specific grammatical category or position, but rather because of being used in a different manner than the typical grammatical one, and the concepts necessary are different from those which these terms usually convey. A metaphor cannot be understood by its grammatical form.

Halliday's claims that metaphor is to be looked at "from above" as a variation in expression. Similarly, in cognitive linguistics, metaphorical expressions are said to respond to a previous conceptual basis. In both models, linguistic realization is preceded by some kind of choice: for systemic linguistics, this choice occurs at level of discourse –semantic, whereas cognitive linguistics places it at the level of cognition (since it is generality accepted within paradigm meaning resided in conceptualization).

Conceptual Metaphor Theory as proclaimed by Lakoff and Johnson (1980), in their seminal work Metaphor changed the locus of attention, taking metaphor from the realm of language to that of "thought". Metaphor became no longer a violation of lexical and semantic rules, but a mental process where mapping occurs between the salient characteristics of two

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domains: The Target Domain (TD) is an abstract domain defined via mapping the salient properties of a concrete Source domain onto it. The Holy Qur'an is concerned with establishing "peace" in the world, psychologically, domestically, and socially. This is accomplished by conceptualizing the life of a Muslim as a journey along a PATH towards a GOAL. On that path, PRAYER" is conceptualized in terms of a structural, ontological, and orientation metaphor. In their book "Metaphors We Live By", Lakoff and Johnson (1980) put forth one of the earliest theoretical frameworks within cognitive semantics, that is the Conceptual Metaphor theoretical Model (CMT). According to Lakoff and Johnson, metaphor is more than just a stylistic feature of language; rather, thought is metaphorical. The metaphor has pervaded our worldview and is reflected in our "language, thought, and actions.Then, they claim:

> *"Metaphor is for most people a device of the poetic imagination and the rhetorical flourish- a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphors. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. (Lakoff & Johnson, 1980, p.3)"*

According to Halliday (2004), a metaphor, as we have just said, cannot be just grammatical. But, then, what does *grammatical metaphor* deal with? Up to this point, there are two possibilities: either the notion of *grammatical metaphor* is not about metaphor or it is about metaphor although the label it refers to is contradictory. The best way to handle the problem is to analyze this notion and see what examples are considered to be cases of grammatical metaphor. In fact, Halliday (1985) proposed the term grammatical metaphor (GMT) plays a significant role in the academic and scientific discourse. In this paper, the functional grammar model presented in Halliday and Mathiessen (2004) will be used. SFL is a " applied Linguistic theory, which indicates that a metaphor is intended to have the ability to solve problems that are in communities all over the world" Mathiessen and Halliday (1997).

Hadidi (2012) investigated two types of metaphors: grammatical and lexical, in which layers of semantic and grammar realigned. The corpus under consideration contains almost 1000 words of business and political documents that were analyzed with systemic functional grammar. In the illustrative example it can be drawn from Tony Blair discourse in which metaphors are employed to reflect on the country's reality. Consider the following mental clauses: *in the face of the future challenge* the metaphor wording minimizes the congruent phrasing, which is (up against when confronted with future adjustments). A mental process is a metaphorical term (Dynamism) that reduces the congruent words (Dynamism attitude or style). In this example, "future challenge" is a grammatical metaphor in which "challenge" was taken from "to challenge" and an epithet (future) is used for modification. There are cognitive perlocutionary impacts on the hearer's brain. In this example, Hadidi (2012) demonstrated information allowing politician and stakeholder's express their position critically. Another advantage, mentioned by Hadidi is that adopting metaphors creates the path for power-oriented agenda to be carried out.

Briones et al (2003, p.138) recognized two phenomena in grammatical metaphor, lexical density of information and syntactic density. They have also mentioned that GM used lexical elements for their function, which mean that their meaning does not change. On other hand, meaning change in the lexical metaphor with a "non-literal" use, such as " a flood of protests" which indicate that to "a large quantity of protests".

According to Vento'a(1997,p.33 cited in Briones et al. 2003, p.140) GMs are resources that help to maintain the cohesiveness of the text in which they are used. Highlighted by Zohar Livnat (2010) on impersonality and grammatical metaphor in scientific discourse, according to Halliday's (2004) " in classical lexical metaphor one word takes over another, in grammatical metaphor one grammatical class takes over another" (p.38). Then, he proposed his idea in grammatical metaphor as a way of "reconstructing the relation between grammar and semantics" (p.10). The ordinary language which is found in young children before they get educational knowledge was assumed by Halliday as "congruence". This term congruence mode of language means that " nouns represent things, verbs represent happenings, adjectives represent qualities and connectors represent logical relation" (p.11o). It means that the incongruence mode indicates to the relationship between the grammar and semantics. In incongruence mode of language" qualities might be realized by noun, happening by nouns or adjectives, and logical relation by verbs" (p:110). Zohar Livnat (2010) highlighting on scientific discourse, discussed the relationship between the adoption GMs and impersonality. Indeed, GMs assist the author to be included within the scientific

community. The approach used for this paper is descriptive, so it collects data from words that are used in the Holly Quran. While the source and data which is utilized in the present paper are fron the Holly Quran, the analysis of the ALbaqrah verses is done according to the metaphor theory. The research questions to be answered in this study are the following:

1. How do Quranic verses use the conceptual metaphor?
2. What verses contain metaphor in AL- Baqra's verses?
3. What kinds of metaphor we can find Surah Albaqrah?
4. What are the words that contain the conceptual metaphor in AL-Baqarah?

1.1Theoretical framework
1.2 Conceptual metaphor theory

According to Halliday, (1985/1994) Grammatical metaphor is one of the most interesting theoreies within Systemic-Functional Grammar (SFG). In this paper, a metaphor is considered as a semiotic system which consist of three different strata (discourse-semantics, lexicogrammar, and phonology) all of which are related to each other by means of subsequent realizations. Each realization involves doing meaningful choices within the various systems which make up each stratum. Thus, discourse-semantics is explored through the lexicogrammar, which is in tum realized phonologically. With this general framework in mind, grammatical metaphor may be defined, broadly speaking, as a variation in the grammatical forms through which a semantic chole is typically realized in the lexicogrammar. Halliday states a distinction between two basic kinds of grammatical metaphor: **interpersonal metaphors** (or metaphors of mood), and **ideational metaphors** (or metaphors of transitivity). In this paper, only grammatical metaphors of the latter kind will concern us

Al-Hashimi (1940) defines metaphor and explores the three kind of it , the first one, the explicit (Tasrihiah) means that the topic and the ground are similar, as used in the following verse:

قوله تعالى:﴿ الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ **الظُّلُمَاتِ** إِلَى **النُّورِ** بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ﴾. السورة ورقم الآية: إبراهيم (1)

(Alif-Lam-Ra. [These letters are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise).

In this verse, the metaphor expresses coming out of darkness (disbelief and polytheism) into light (belief in the Oneness of Allah and Islamic Monotheism). The (light and darkness) are metaphor to faith and infidelity. The second of kind of metaphor is implicit (Makniah) a metaphor in which the similarity is canceled and symbolized by something related to it. That is, the similarity is symbolized. Such as: (Hope died). Here, hope is likened to a dying human being, and the similarity was deleted i.e a meaning denoted by it as a metaphor. (ibid). The third kind of metaphor is representative (Tamthiliah) the similar, which is the second item that is deleted and symbolized by something else, such as the Allah saying, "And the head burned with gray hair." Where "fire" is deleted, which is what burns, and the similarity remained, with the presence of an inherent characteristic of fire, which is combustion. (ibid)

Because it connects the conceptual and semantic domains of our experience, a metaphor serves as a crucial cognitive tool that aids us in our conceptual perspective of the world around us. The conceptual metaphor TIME IS MONEY, for instance, describes the abstract idea "time" and encourages statements like "You're wasting my time," "This gadget will save you hours," "I don't have any time to give you," and so on. (Page 7 of Lakoff and Johnson, 1980)

It is crucial to remember that the CMT has certain restrictions on the kinds of metaphorical examples that can be used to bolster the theory, even though it is one of the most well-known and influential theories of metaphor. El-Sharif (2016) claims that although Lakoff, Johnson, and their adherents have offered various metaphor examples from various domains, their examples are a bit "invented and artificial" and are taken out of context. He goes on to say that:

It is imperative in linguistic study and research that the reader, or the scholar, be given details about the examples of metaphors and their context rather than giving them the option to imagine a context for

themselves." (El-Sharif, 2016, p.104)Furthermore, CMT as a cognitive model of metaphor analysis fails to explain why specific features are transferred from a source domain to a target domain during the conceptual mapping process (Kövecses, 2013).

1.3 Data Analysis

The need to interpret the meanings of the Holy Qur'an and the prophetic Tradition has driven the study of metaphors in Arabic religious texts. Indeed, the advancement of interpreting science and explaining the Holy Qur'an (tafsir) have made significant contributions to the advancement of Arabic studies, particularly rhetoric. In this regard, the necessity for studying metaphors has evolved from the need to deduce religious principles and commandments from reliable sources (El-Sharif, 2011).

As a result of these factors, metaphorical language is an indispensable linguistic tool in religious discourse. Janet Martin Soskice was one of the first researchers to draw attention to the relationship between metaphor and religious language in her book Metaphor and Religious Language (Soskice, 1985). In her book, Soskice argues that what is required to study religious language is a better understanding of metaphor rather than a more literal theology. She believes that analyzing metaphor in religious language sheds light on how the clergy speak of God.

Surah AL-Baqruah is the second surah of the Holly Quran that is lengthy and consists of 286 verses which deals with the legislative systems and laws that Muslims need in their life. Most of the verses consist of legislative provisions as follows: Doctrine, Worships, Dealings, Morals, Marriage issues, Divorces and waiting period and other legal rulings. At the beginning of the Holly Quran, the verses deal the characteristic of believers, unbelievers and hypocrites.

In fact, AL- Baqarah verses clarify the truth of the faith and the truth of the infidelity and hypocrites are made clear by being compared to the difference between happy and miserable people. Next, It talks about the first creation and tell the story of FATHER OF HUMAN "Adem" (peace be up on him). The verses of AL-Baqarah state that the believers should repent of their sins and supplicate to Allah, and ask Allah a victory over the infidelity and happiness in both worlds. At the beginning and at the end of these verses they express this idea in best way possible. Thus, AL-Baqrah (The cow) called this because of the accidents which occurred in the period of prophet of Allah "MUSA". At this period, one person from "Israel" was killed and no body knew the killer, so the people of Israel show this to prophet of Allah "MUSA" who would know the killer and this is a proof of Allah's ability to revive creation after death.

Metaphorical utterance in AL-Baqrah consist of three kinds: explicit (Tasrihiah), implicit (Makniah), and representative (Tamthiliah). So, the metaphorical idioms are found in 20 verses in surah AL-baqrah

1.(<u>خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ</u> وَعَلَىٰ سَمْعِهِمْۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ) (ايه:7)

((Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment))
1.The verse (7) in surah AL-Baqrah shows **the explicit metaphor,** thus mention the similar to (Allâh has set a seal on their hearts) and cancel the similar of was (the light) it means that through a simile, the heart is likened to light, the metaphorical utterance is taken from base name. (AL-Sabuni. 1995)
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2.(<u>يُخَٰدِعُونَ ٱللَّهَ</u> وَٱلَّذِينَ ءَامَنُوا۟ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ) (ايه:9)

((They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not(!)
2. Here verse (9) employs **the representative metaphor,** unbelievers are similar to their situation with Allâh as faith appears and infidelity hidden are similar to those who (deceive Allâh), and are similar to the situation of hypocrites (deceive themselves). **(ibid)**

3.(أُو۟لَٰٓئِكَ ٱلَّذِينَ <u>ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ</u> فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ)(ايه:16)

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

3. **The explicit metaphor** is employed in verse (16) . **have** purchased error for guidance… it means that they exchanged the infidelity for faith. This is similar to **purchased error** while the similarity is deleted, it was faith and infidelity. The metaphorical utterance has taken from verb. **(ibid)**

4.(**ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ** مِنۢ بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ) (ايه:27)

((Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin[3]), and do mischief on earth, it is they who are the losers))

4. 4.In context of verse (27) **break Allâh's Covenant** the **implicit metaphor** The metaphorical utterance is taken from a verb. **It compares the covenant to a rope. (ibid)**

5.(وَءَامِنُوا۟ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓا۟ أَوَّلَ كَافِرٍۭ بِهِۦ **وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا** وَإِيَّٰىَ فَٱتَّقُونِ) (ايه: 41)

((And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsîr At-Tabarî))

5. 5.In verse (41) The metaphor is used in a verb. **The explicit metaphor** is applied in this verse. There is a similarity between **to buy not with My Verses,** and exchanged the guidance. **(ibid)**

6.(وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ **يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ** يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ) (ايه: 49)

((And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord)).

6. 6.The representative (Tamthiliah) metaphor in this verse (49) explains the horrible torment by a metaphor. **(ibid)**

7.(**ثُمَّ قَسَتْ قُلُوبُكُم** مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ) (اية: 74)

((Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do. (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do)).

7. 7. This verse **shows an explicit metaphor** (Tasrihiah) and describes the heart (of the infidels) as hardened as stone **(ibid)**

8.(بَلَىٰ مَن كَسَبَ سَيِّئَةً **وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ** فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ هُمْ فِيهَا خَٰلِدُونَ) (ايه:81)

((Yes! Whosoever earns evil and his sin has surrounded him, is a dweller of the Fire (i.e. Hell); they will dwell therein forever)) .

8. 8. In verse (81) there is an implicit metaphor (Makniah), and the sins are compared to an army of enemies, and the vehicle is left out. **(ibid)**

9.(وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا **وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ** بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ) (ايه:93)

9. ((And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers)) .

9. In verse (93) there is an implicit metaphor **(Makniah)**.   In this verse, disbelief and the love of worshiping the calf is likened to a delicious drink that is palatable. **(ibid)**

10.(**بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ** فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) (ايه: 112)

((Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a Muhsin [2] then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. (See Tafsir Ibn Kathîr))

10. In the phrase "whoever submits his face (himself) to Allâh", **representative (Tamthiliah) metaphor** have been used (112) because in this verse, face, which is an honorable organ is mentioned.

11.(**صِبْغَةَ ٱللَّهِ** وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَٰبِدُونَ) (ايه:138)

((Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's? And we are His worshippers. [Tafsir Ibn Kathîr]))

11. In this verse (138) we can see the **implicit (Makniah) metaphor**. It coveys the idea that Islam is the color (Sibghah) of Allah, and is sent from Allah.

12.(وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ **مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ** وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ) (ايه:143)

((Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad Peace up on him and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind[1] and the Messenger (Muhammad Peace up on him be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad) Peace be upon him (from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, the Most Merciful towards mankind)).

12. In the above verses (143). **the representative metaphor (Tamthiliah)** is used. In this metaphor, disobey Islam are like people who lave lost their path. . **(ibid)**

13. ((يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا **وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ** إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ)) (ايه:168)

((O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy)).
13.The metaphor used in the above verses (168) is **the explicit (Tasrihiah) metaphor.** This metaphor expresses the idea that those who do not follow the path of Allah (Islam) are following the path of Satan **(ibid)**

14. (أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ **ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ** وَٱلْعَذَابَ بِٱلْمَغْفِرَةِ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ) (ايه:175)

((Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.))

14. In the above verses   **explicit (Tasrihiah) metaphor** is used (175). The metaphor expresses the idea that the unbelievers in Islam have purchased darkness and payed for it by light (Islam). **(ibid)**

15.(أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ) (ايه:187)

((It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them - as in Verse 7:189) Tafsir At-Tabarî], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become Al-Muttaqûn))

15. In the verse (178) there are two examples of metaphor, the first one is **the explicit (Tasrihiah) metaphor**. In this metaphor men and women are similar to garment for each other. The second one is an **implicit (Makniah) metaphor** (the white thread (the morning time) and the black thread of dawn (night time) show the laws of religion in these limited time.

16.(لَا إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ) (ايه:256)

((There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût [2] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower)) .

16. **The representative metaphor (Tamthiliah)** is employed in verse (256). The similarity expressed in this verse is that one who adheres to the religion of lslam is similar to one who clings to tight rope. **(ibid)**

17. (ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ) (اية:257)

((Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever)).

17. **The explicit (Tasrihiah) metaphor** in verse (257). The darkness and light is similar the faith and infidelity. **(ibid)**

18. (أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِا۟ئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ) (اية:259)

((Or like the one who passed by a town while it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all thing."))

18. **The implicit (Makniah) metaphor** is used in verse (259). In this metaphor, the flesh is a metaphor for clothes. The garment (clothes) is deleted, our flesh is like a covering, because just like clothes, it covers the body. **(ibid)**

19. (أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْأَيَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ) (ايه:266)

((Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidence, verses) to you that you may give thought))

19. In verse (266) we can see a **representative (Tamthiliah)** metaphor. Through this metaphor, paradise is likened to a garden which not only contains palm trees and grapes, but a lush and fruitful garden. **(ibid)**

20. (يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا أَنفِقُوا مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ وَلَا تَيَمَّمُوا ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ **أَن تُغْمِضُوا فِيهِ** وَٱعْلَمُوٓا أَنَّ ٱللَّهَ غَنِيٌّ حَمِيدٌ) (ايه:267)

((O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise)).

20. In verse (267), **a representative (Tamthiliah) metaphor** can be observed. This metaphor, deals with the override and leniency of man, it expresses the idea that if a person sees something that he hates, he will close his eyes so that he does not see it. **(ibid)**

4.Conclusion

The findings of this paper proves the significance of understanding the conceptual metaphor, and different kinds of metaphor used in the Holly Quran. This study examines the kinds of conceptual metaphors in the Holly Quran, especially in surah ALbaqrah in which verses related to faith and infidelity are dealt with within the framework put forward by one of the earliest theoretical frameworks within cognitive semantics, that is the Conceptual Metaphor Theoretical Model (CMT). The classical view regards the metaphor as something "decorative and does not relate the metaphor to thought" (Deignan, 1999, 2005) . Subsequently, 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). The concept of the conceptual metaphor as a means of transferring meaning is the principal idea in current linguistic theories. Therefore, it is necessary to understand this concept. Thus, as we have stated, the linguistic cognitive of the Qur'an is extraordinary. As such, basic metaphors are used in a novel and unprecedented ways. The conceptual metaphor in the Holy Qur'an is a rhetorical goal used to explain the miracle in this Holy Book, and for this reason, the semantic evidence of metaphor was used in this study, which shows that Quranic metaphor is the best way to embody the power of expression and portray meaning.

The research questions in this paper, therefore, can be answered as follows:

1. How do Quranic verses use the conceptual metaphor?

As stated above this study is confined with conceptual metaphor in the Holly Quranic verses in AL-Baqarah surah. It has been found that there are twenty verses which contain conceptual metaphor in explicit (Tasrihiah), implicit (Makniah), representative (Tamthiliah) form. Most of verses used explicit (Tasrihiah) metaphor.

2. What verses contain metaphor in AL- Baqra's verses?

This question is highly related to numbers of verses that contain the conceptual metaphor in its all forms. The verses number of the verses which contan metaphor are as follows: (7, 9, 16,27,41,49, 74, 81, 93, 112, 138, 143, 168, 175, 187, 256, 257, 259, 266, 267). Every verses have employed a conceptual metaphor except the verse (187) which contains two conceptual metaphors.

3. What kinds of metaphor can be found in Surah Al-Baqrah?

In surat Al-Baqarah we can see twenty verse containing a metaphor, nine explicit metaphors, (Tasrihiah), six implicit metaphors (Makniah), and six representative metaphors (Tamthiliah).

4. What are the words that contain the conceptual metaphor in AL-Baqarah?

The verse (178) contains two metaphors, the first one, which is an **explicit (Tasrihiah) metaphor**), through a metaphor the verse expresses the idea that the husband and his wife are like garments to each other.

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