THE ROLE OF METAPHOR IN HOLY QUR'AN-DYNAMIC COGNITIVE APPROACH

Seddeeqah Hadi Salhb Al-Quraishi
The General Directorate of Education in Maysan Governorate – Iraq
Email: Sdyqhhady12@gmail.com

INTRODUCTION

This study gives a general review of cognitive linguistics' foundational ideas and techniques, especially as they relate to semantic and syntactic problems. Here, the term "cognitive linguistics" refers to a method of studying language that emerged in the 1970s and has become more prevalent since the 1980s. A contemporary school of linguistic theory and practice is cognitive linguistics. It is interested in examining how human languages, the mind, and socio-physical experience relate to one another. It first appeared in the 1970s (Fillmore, 1975; Lakoff & Thompson, 1975; Rosch, 1975) and evolved from discontent with the formal approach to language that dominated linguistics and philosophy at the time. Although cognitive linguistics has philosophical roots, it has always been heavily impacted by the theories and research from the other cognitive sciences that arose in the 1960s and 1970s, especially cognitive psychology Now, the topic of human categorization is addressed in this work, particularly in light of the approaches taken by Charles Fillmore in the 1970s and George Lakoff in the 1980s. Older traditions like Gestalt psychology, as used by Leonard Talmy and Ronald Langacker, have also been significant. The character and substance of cognitive linguistic theories have long been influenced by the neural underpinnings of language and cognition, ranging from early work on how visual biology constrains our term systems to more contemporary work under the heading of the neural theory of language. Cognitive linguistic theories have advanced to the point where they can now provide predictions that can be tested using a wide range of convergent techniques from the cognitive sciences(Talmy.2000. p.3).

The Quraan is analyzed metaphorically because it has been read repeatedly by almost every community in the world for millennia without being influenced by cultural factors like age, education, gender, or race. The use of metaphorical terms is one of the distinguishing characteristics of religious discourse. When we investigate. This type of discourse is the epitome of metaphor. As a matter of fact, because the Qur'an is written for human understanding, several of its chapters artfully use metaphorical terms. The reason for this is that ideas or notions that have no physical equivalent are incomprehensible to humans.

Stories are linguistic artifacts, but they require a language theory that enables the analyst to deal with emergent interpretation patterns and concerns of meaning and form in some way. It seemed worthwhile to test cognitive linguistics in a broad literary context because its main goals are to clarify form-meaning mapping and elucidate underlying cognitive concepts. In the narrative context, where forms are less naturally in focus and meaning is of primary interest to readers and analysts alike, cognitive linguistics opens new avenues for research into both form and meaning (Dancygier.2012.p.195).

CHAPTER ONE
1. Introductory Remarks
1.1. Statement of the problem:

The discursive approach, which considers the dynamics of languages as a form of cognition, must be added to the cognitive approach in the methodology of scientific cognition. This strategy enables the dialogic aspect of various cognitive forms and processes of text interpretation and analysis to be revealed. Literature that is original and innovative is built on the foundation of language. the capacity of humans to tell, comprehend, observe, and create events in their minds. The human being should resume an effort to comprehend people for who they are. The objective seems to be a little more.

1.2. Aim of the study:

The study's goal is to examine metaphors in the Holy Qur'an within the framework of a dynamic cognitive approach. To clarify and explain the entire meaning of the Holy Quran, the researcher will look at how metaphors have shaped the meaning of various suras and ayat.

1.3. Value of the study:

1- The study can hold the dynamic Cognitive approach value inside the Holy Quran.
2-The study sheds light on the significance of the Dynamic Cognitive approach in the Holy Quran.

1.4. The scope of the study:

1-The study is associated with Dynamic Cognitive approach in the Holy Quran.
 2-The study focuses on the Dynamic Cognitive approach that receives focus in the Holy Quran.

1.5. Hypothesis:

The researcher believes that the following five main hypotheses underpin the cognitive linguistics perspective on language**:**
 1-Language is not a separate cognitive ability.
2-There are no metaphors in the language used in regular conversation.
3-Any topic can be understood in its entirety without the use of metaphor.
4-Language may only be contingently true or false if it is literal
5-All definitions provided in a language's lexicon are literal and not figurative.
6-No metaphors are emplo
1.6. Procedure and Date collection:
1-Explaining the idea of the metaphor according to the cognitive approach.
2-Tackeling various types of metaphors in the Holy Quran.

CHAPTER TWO
2.1. Introduction

To examine something that is under the purview of a social science or branch of science, it is crucial to have some understanding of the underlying assumptions and philosophies. Researchers and theorists will hold certain views about how the world functions, and these beliefs will have a significant impact on the questions they pose, the actions they take, and the conclusions they draw. Although the range of these ideas is enormous and they are not necessarily visible or universally held by those who work in the field, it is nonetheless feasible to pinpoint certain beliefs that, taken together, serve to characterise a given sector. The Quraan is metaphorically analysed despite being read by practically every community in the world on a regular basis for millennia and without taking into account cultural variables like age, education, gender, race, etc

The use of metaphorical terms is one of the distinguishing characteristics of religious discourse. When we investigate.This type of discourse is the epitome of metaphor.As a matter of fact, because the Qur'an is written for human understanding, several of its chapters artfully use metaphorical terms.The reason for this is that ideas or notions that have no physical equivalent are incomprehensible to humans.

To make abstract ideas understandable to our minds, metaphorical representations are used to translate the real or physical aspects of what we know or experience into comparisons with other abstract notions.Thus, a metaphor is a figure of speech that heavily relies on comparison to achieve its effect. A metaphor implies a comparison between two unlike entities, as opposed to a simile, which makes an explicit comparison clear by using the words like or as. To achieve a certain aesthetic or rhetorical effect, metaphor is used.

Abdelwali mentions (Abdelwali .2007.p176) Quraan was a contemporary scripture ;its language and style ,its eloquence and rationale ,its idiom and metaphor ,its symbol and parables ,its moment and events were ingeniously rooted in its own setting.

Posit that knowing the rich metaphors that enhance a work is necessary for a greater grasp of it.Given the nature of storytelling style and how cleverly metaphorical its narration is, we frequently face metaphor while dealing with the language of religious discourse.In actuality, since the Qur'an is written for human understanding, metaphorical phrases are often used in its sections. The cause is that ideas or notions that are incompatible with the physical and socio-cultural reality are incomprehensible to humans. The other world (the hereafter) is a place that cannot in any way be compared to the one we currently live in.It involves things that the mind has never imagined, the ear has never heard, and the eye has never seen. To help us visualize and come to grips with the other world that resides

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outside of our tangible domain of experience, including metaphor, is necessary for us to comprehend the truth of this kind of universe.

2.2. Cognition

The term "cognition" is defined by Coxon (2004, P.3) as coming from the Latin root "cognoscere," which means "to become acquainted with"; cognoscere itself is composed of the verb "to come to know." In other words, cognition is essentially the process of acquiring new information and knowledge by filling in the gaps that must be filled in order to reduce uncertainty.

2.3. Definition

However, the term "cognition" is employed in different disciplines in a variety of hazily linked ways. Anshakov and Gergely (2010, P.1) investigate that Cognition is the subject of various scientific disciplines such as psychology, cognitive science, philosophy, and artificialintelligence**.**

According to Kelly (1996, P. 65), cognitive science is the investigation of the connections between and integration of cognitive psychology, biology, anthropology, computer science, languages, and philosophy. It represents an effort across disciplines to deal with essentially the same problem that cognitive psychology faces. What is a representation of knowledge? How are sensory experiences converted into meaningful objects and events by the standard system? How is memory processed?

the examination by cognitive scientists of how people comprehend natural language. Additionally, how it might be processed by a machine might entail factors that are equally scattered throughout academic fields. include physical acoustics, psycho physics, linguistics, psycholinguistics, the study of discourse processes (which includes questions of reasoning, planning, and knowledge representation, frequently studies in artificial intelligence, as well as questions of semantics such as are studies in philosophy of language and philosophy of mind), and more. According to Anshakov and Geregely (2010, P. 2), the area of philosophy known as cognitive analyses the origins, structure, methods, and validity of knowledge. It also examines cognitive as the capacity to produce new knowledge and advance existing knowledge. How information discovery affects knowledge development generally is the main topic here. When seen in a social or cultural context, cognition is used to describe how ideas and knowledge grow naturally among a community of people. In the philosophy of science, which is closely tied to epistemology, scientific discovery is a crucial topic.

1- One of the fundamental objectives of artificial intelligence is th development of intelligent systems. Which cognation is important to study in regard to this? Cognitive systems are intelligent systems with cognitive capabilities. Various attempts to construct cognitive systems have been made, primarily varying in their methodologies.
2- According to Kendell (Searches 2009, p. 187), there are now at least three different levels and ways in which intelligent systems are structured when it comes to trying to understand cognition.
3- The biological or physical level.
4- The symbolic or synthetic level.
5- The knowledge or semantic level.

At each of these levels, there is some validity to the assertion that there are several generalizations. There are certain behavioral patterns that can only be described by referring to biological principles, such as the reasons why people's reactions slow down when they drink alcohol, why they become agitated when sleep deprived, why their memories deteriorate with age, and why some behavior's alter dramatically and suddenly.

A series of revolutions and responses can frequently be used to describe the development of science. The early 20th century cognitive revolution, which was a response to the behaviourist revolution of the same era, is where cognitive science first emerged. In turn, behaviourism was a response to the late 19th and early 20th century tradition of introspection. The connectionist revolution, which took place more recently, was a response to the symbolic assumptions made by the computational core of cognitive research. Two new concepts on the intellectual landscape scenarios and embodiment emerged in the middle of the 1980s, at the same time that connectionism was coming to the attention of mainstream cognitive science. These were swiftly followed by a third in the early 1990s: dynamics Situations generally refer to the influence that an agent's ongoing contacts with its immediate environment have on that agent's behavior. Contrarily, embodiment is concerned with how a genet's physical characteristics and physique affect its behavior.

Finally, according to Calvo and Gomila (2008, P. 99), dynamical approaches place an emphasis on the temporal aspect of behavior while attempting to analyses agents using the theories and methods of dynamical systems theory. Of course, none of these concepts are especially fresh.

2.4. What is a cognitive approach to grammar?

According to Talmy (2000, P.475), cognitive linguistics is a collection of methods rather than a single, undeveloped methodology. This is especially clear when studying grammar using a cognitive method. As Ronald Largacker shows in his incredibly thorough theory, some cognitive linguists are primarily interested in outlining the cognitive mechanisms and principles that may account for the characteristics of grammar. As Leonard Talmy develops his conceptual organising system model, cognitive grammar is used. Others, known as construction grammars, are mostly focused on defining and characterising the linguistic contractions or units that make up a grammar.

Both types of approach view the grammar as an inventory of symbolic units rather than a system of rules or principles.

This supports the assertion that the language system operates primarily by "strong it" rather than by creating structure as in generative models of grammar.
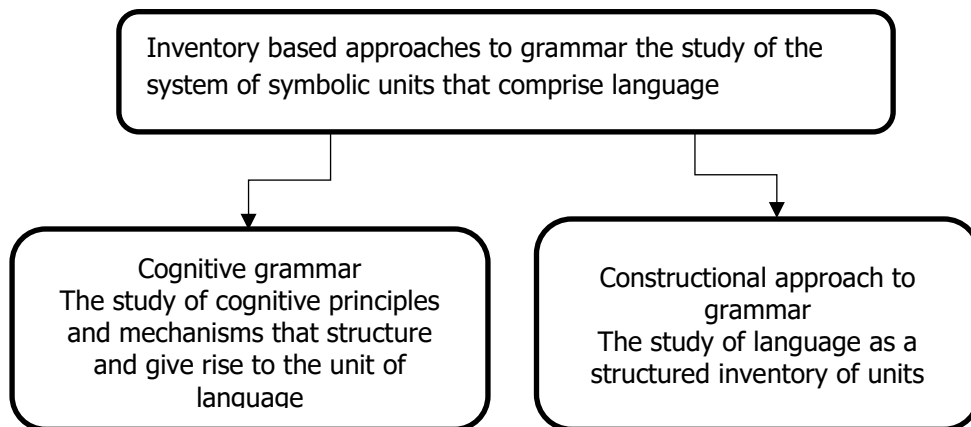
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│  of the system of symbolic units that comprise    │
│  language                                         │
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Figure (1) Inventory based approaches to grammar

2.5.The conceptual basis of grammar

We investigate the conceptual underpinnings of grammar in this section. The closed-class or grammatical subsystem, which includes grammatical words and morphemes as well as grammatical categories and functions, is what we mean when we use the term "grammar" in this context.

From a cognitive linguistic standpoint, the possibility of several interpretations of a given event should not be particularly surprising or necessitate a lot of justification. The fact that languages routinely provide ways for various types of construal is more significant from a linguistic perspective. In an effort to group construal phenomena into a manageable number of fundamental types, cognitive linguists, most notably Langacker and Talmy, have developed a number of categorization schemes. However, these classificatory systems appear to display a significant amount of arbitrariness.

2.6.The dynamic cognitive approach

The discursive approach, which considers the dynamics of languages as a type of cognition, must be added to the cognitive approach in the methodology of scientific cognition, according to Polyakov and Sdovyev (2012, P.94).

This technique makes it possible to demonstrate the dialogic origins of a number of cognitive forms and procedures for text interpretation and analysis. According to Talmy, force dynamics is a fundamental idea that underpins grammatical categories, like English modal verbs, and that organises the meaning of numerous lexical elements. The idea has been beneficial for analysing prepositions, conjunctions, logic - gators, and other language expressions, as well as sentence structure and grammatical concepts like subject and object.

According to Ranchman and Shafran (1998, p. 208), historical linguistics is a relatively new branch of linguistic theory.Although it is never easy to pinpoint a theory's exact birthdate, 1987 had a significant role in the development of this hypothesis. Three of its founding texts—Lakoff's Women, Fire, and Dangerous Things, Langacker's Foundation of Cognitive Grammar, and Mark Johnson's The Boy in the Mind—were published in this year. The worldwide cognitive linguistics association's response in 1989 and the first publication devoted to the transmission of its ideas, as well as the cognitive linguistics conference in 1990, are some further dates that may help us understand the temporal development of this theory. The fact that there are now only four or five introductions to cognitive linguistics—the first of which was published in 1996—is another indication of the theory's young. The first introductions in Spanish were published in 1994 and 1999, respectively. This all suggests that cognitive linguistics is a relatively new theory that has been evolving continuously for the past fifteen years or more. It is currently virtually impossible to keep track of all the works published inside the framework due to the exponential growth in publications throughout this time period.

The main goal of cognitive linguistics is to better understand how language, the mind, and socio-physical experience interact. To express their frustration with formal approaches to language, the earliest pioneers in cognitive linguistics turned to painting

Early research, particularly in the 1970s, was dominated by a rather small number of academics headquartered on the western seaboard of the United States, according to Evans (2007, P. 7). Northern continental cognitive linguistics study started to gain hold in the 1980s.

Europe, especially Belgium German and Italian Early in the 1990s, cognitive linguistics research was proliferating across North America and Europe, and there was a sizable international community of scholars who identified as cognitive linguists. The worldwide cognitive linguistics society and the journal Cognitive Linguistics were both founded in 1989 or 1990. Arnold Langacker (1991 2002: XV) noted that this signalled the beginning of cognitive linguistics as a broadly based, self-aware intellectual movement: With a thriving international cognitive linguistic community and national cognitive linguistics associations in many different nations throughout the world, cognitive linguistics is

currently one of the theoretical linguistics fields that is growing the fastest. It is also one of the most fascinating fields of study within cognitive science because of its interdisciplinary nature.

Given that it is not a single theory, Geeraerts (2006, P.3) refers to cognitive linguistics as a movement or a "enterprise." Instead, it is a method that has accepted a similar set of guiding principles, assumptions, and viewpoints that have produced a wide variety of complementing, overlapping, and (at times) conflicting ideas.

CHAPTER THREE

3.1.Conceptual Metaphor theory

One of the earliest theoretical frameworks to be recognized as a component of cognitive semantic enterprise was metaphor theory, which gave the cognitive approach a lot of its early theoretical drive.

In his book Cognitive Linguistics: Basic Readings (Geeraerts, 2006, p. 293), Geeraerts makes reference to. The study of metaphor is a part of rhetorical studies.This field of study was first developed in ancient Greece and concentrated on providing instruction in the use of rhetorical strategies to persuade listeners to a certain point of view.One of these tactics, referred to by rhetoricians as tropes, was metaphor.

First, Zoltan mentions that (Zoltan. 2002.p139) defines five recognised characteristics of metaphor. Metaphor is a linguistic phenomena and a quality of words. For various aesthetic and rhetorical purposes, the second metaphor is used.Third, the two entities that are compared and recognised must share certain similarities.Fourth, the skillful use of metaphor, which is the deliberate and conscious usage of worlds, calls for. Fifth, since metaphor is a figure of speech that we cannot do without since it is a component of human mind and reasoning, (Lakoff and Jhonson)1980 effectively showed how prevalent metaphor is in our daily communication and thought.

Cognitive linguistics, as well as the cognitive and social sciences, have benefited greatly from conceptual metaphor theory, especially in related fields.The following are the main components of metaphor theory:

1-The metaphor's directionality
2-Motivation for target and source.
3-Metaphoric implications
4-System of metaphors.
5- metaphors and picture schemas
6-Invariance
7-The metaphor's conceptual essence 8-Hiding and highlighting.

3.2.The nature of metaphor

1. The primary method through which humans understand abstract ideas and engage in abstract reasoning is metaphor.

2- Many topics, from the most commonplace to the most complex scientific ideas, may only be understood through metaphor. Fundamentally, metaphor is an intellectual, not a verbal, phenomenon.

3- The surface manifestation of conceptual metaphor is   metaphorical language.

4- A sizable portion of our conceptual system is not metaphorical, despite the fact that a lot of it is.Metaphorical comprehension is not based on metaphorical comprehension.

5- Metaphor enables us to comprehend a largely abstract or fundamentally unstructured topic matter in terms of a more concrete or at the very least, a subject matter that is highly structured.

The structure of metaphor

1. Metaphors map to many conceptual fields.

2- These mappings are incomplete and asymmetric.

3. Each mapping consists of a predetermined set of ontological correspondences between things in the source domain and those in the target domain.

4- Mappings can map source domain inference patterns onto destination domain inference patterns when such fixed correspondences are engaged.

5- Metaphorical mappings adhere to the invariance principle: The source domain's image-schema structure is projected onto the target domain in a manner consistent with the target domain's inherent structure.

6- Mappings are not arbitrary; rather, they are based on information and experience gained from daily life.

7- A conceptual system is made up of a highly structured subsystem that includes thousands of traditional metaphorical mappings.

8- The invariance principle is followed by both conceptual and image mappings, which are two different types of mappings.

3.3.Some aspects of metaphor

1- Like our linguistic system and the rest of our conceptual system, the system of conventional conceptual metaphor is largely unconscious, automatic, and used without any discernible effort.

2- Our system of grammatical and phonological principles is"a live" in the same sense that our system of conventional metaphor is; that is, it is continually and automatically used.

3- Our metaphor system is crucial to how we interpret our experiences and how we act in response to that interpretation.

مثل الذين ينفقون اموالهم في سبيل الله كمثل حبه انبتت سبع سنابل في كل سمبله مائه حبة

4-Rather than relying mostly on similarities, metaphor is focused more on correspondence in our experience.

Linguistic Analysis of Metaphor in the Holy Qur'an 00000

A grain that has grown into seven stalks, each containing 100 grains, is used as an example for people who spend their money according to Allah. However, as Allah is Most Capable and All Knowing, he has the ability to grow it much more. Page 2612 of Al-Baqara. This is yet another elaborate and compound metaphor with a clear metaphorical relationship .It is therefore technically a simile. The aim is their wealth spent in Allah's way, which when spent is like a seed of snow, even though the people doing the spending are the ones being referenced.The recompense from God's generosity will be equivalent to that of a single seed growing into a bush full of grain as a result (The structure of Entropy, 2012).فمثله كمثل صفوان عليه تراب فأصابه وابل فتركه صلدا

This illustration is comparable to a large smooth stone covered in dust then hit by a downpour, leaving it bare.264 in Al-Baqara.

 5. The context of the ayah above is concerning individuals who spend their money purely for show, as shown by the fact that their gift is frequently followed by boasting about it to others or reminding the recipient of their "good deed". Additionally, it is followed by a form of unfair treatment of the taker.The major goal is once more the genuine nature of their spending (likened to a hard and naked rock on which nothing of worth can grow), even though a simile formed by compound parts. The spending itself was like dust accumulating on a flat stone; when a worthy temptation (the rains) appeared, the true character beneath was exposed (The Structure of Entropy, 2012).

لا تعمى الابصار ولكن تعمى القلوب التي في الصدور

Not the eyes, but the hearts that are buried deep within the bosoms are what are blind.(Al-Hajj, 46(

6. There are two absolute metaphors in this passage. A common colloquial expression that refers to "sense," "affect," and feeling is "heart."Another frequently used metaphor for illogic, lack of understanding, and emotive insensitivity is blindness. Everything is good in your hands (In Al-i-Imran 26).

7. In both of these examples, personification takes place when God Almighty is credited with a human trait or deed. Of course, Allah Sub hana hu wa Taala is exempt from any direct analogies to any of His own creatures.But for the sake of accessibility and communication with his human beings. In the Quraan, He employs personification frequently and uses it to support His own position.

In the first occurrence, God is referred to using a familiar proverbial term.In the second instance, the prophet (salla allahu alaihi wallih wasallam) deliberately personifies himself by attributing a deed to himself.As a result, this approach produces specific meaning-related effects.For starters, it implies that his subjects' righteous actions, and in particular those of his prophets, indicate his Lordship's authority and will.Another benefit is that it demonstrates how admirable and lovable great deeds of bravery can be when they are carried out in the name of God. This was done in order for God to personally associate His name and power with those deeds, thereby elevating them in God's estimation. Keep in mind that these consequences were unique to the Last Prophet, as suggested by the phrasing in the previous ayah. The broad operations of the Muslim army against the enemy are attributed to Allah Ta'ala in the similar way in the introductory section of this ayah (just before quote one) (The structure of Entropy, 2012)

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