

‘Light’ as a Source Domain for Metaphors in the Holy Quran

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Abstract

Conceptual Metaphor Theory (CMT) sees metaphor as a means to conceptualize abstracts in everyday discourse employing concrete. This research investigates the use of “Light” (*Nur* in Arabic) metaphorically as a source domain to several concepts (target domains) in the Quran, for instance, “THE QURAN IS LIGHT”. The study explores the power of metaphor in non-literary discourse relying on Conceptual Metaphor Theory and its hypotheses. Additionally, it will identify the target domains to which light is used as a source domain. Furthermore, it will examine whether ‘Light’ has been used as a target domain or it is a unidirectional relation that made it a source domain only in all the occurrences in the Quran. For the purpose of this study, the researchers used a descriptive-analytical approach in discourse analysis. Metaphor Identification Procedure (MIP) is used as a tool for checking metaphor. The search in the sacred text resulted in (43) occurrences of the word ‘Nur.’ This research proved that metaphor of light is used ubiquitously and creatively to explain different crucial concepts in the Quran.

Keywords: conceptual metaphor theory, light, religious discourse, the Holy Quran, unidirectionality

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Introduction

Religious discourse has been a fertile ground for metaphor-related research due to its unique language and creative style. This research receives significance and importance, especially for religious discourse, by being related to the Holy Quran, the revelation from Allah Almighty to the prophet Mohammed (PBUH) .

Metaphor has gained attention by researchers since the emergence of Conceptual Metaphor Theory (CMT, henceforth) by the end of the previous century. This study takes CMT as a framework for analysis as this theory has gained much popularity. The theory has been the cornerstone for a new branch in linguistics, namely cognitive linguistics, which contributed to broader studies of metaphors, (despite its critics who do not deny its contribution to the field but claim its need of improvement; for example Cameron, 2003; Pragglejaz , 2007; and others).

This study explores the power and beauty of metaphor in religious discourse. Studying metaphor in the Holy Quran in this paper is explicitly meant to shed light on the creativity of using one source domain for many target domains that have a strong relation to the religion of Islam.

This research aims to address the following research questions:

1. What is the role of metaphor in the religious discourse of the Holy Quran?
2. What are the target domains to which 'light' is a source domain?
3. Why is 'light' a source domain but not a target domain in these metaphorical expressions?
4. What is the relation between these target domains?

Linguists believe in the persuasive power of metaphor and its ability to clarify discourse (Lakoff & Johnson, 1980; Lakoff & Turner, 1989; Jackel, 1999, 2002; Azzarkashi, 1957). Thus, this study assumes that 'light' is used as a source domain for several target domains and these target domains are strongly related. The relation between the source domain and the target domain is an irreversible unidirectional relation. Consequently, this research aims to:

- Explore the power of metaphor in non-literary discourse.
- Shed light on the richness of Arabic lexis in its ability to be used as a source domain for various concepts in the discourse of the Holy Quran.
- Identify the target domains to which 'light' is used as a source domain.
- Explain the relationships among the target domains to which light is a source domain.

Literature Review

Studies of Metaphor in the Holy Quran

The unprecedented richness of the Holy Quran has encouraged researchers to investigate it from various angles. Not only by scholars related to Islamic studies but also by linguists. Researchers in linguistics have ventured the expressive creative language of the Holy Quran to come out with novel results every time they write research (see, for example, Aljurjani 2008; 2013; Assakaki 1987; Azzamakhshari, n.d.). They have noticed that the Quran has a unique style in Arabic: a language that is adored by Arabs as Hitti comments:

No people in the world have such enthusiastic admiration for literary expression and are so moved by the word, spoken or written, as the Arabs. Hardly any language seems capable of exercising over the minds of its users such irresistible influence as Arabic (as qtd in Elhindi 2017, p. 4).

This fact has given linguists a very fertile area for analysis. One of the rhetoric features used in the Holy Quran for both power and beauty is metaphor (Azzarkashi, 1957). In this section, we will survey a few of the recent studies, in English related to this research.

Berrada (2006) studied metaphors of light and darkness in the Holy Quran intending to dismiss any view that reduces the Quranic metaphors to be of pure rhetorical ornamental value. He analyzed these metaphors focusing on their notional value without denying their linguistic beauty. In his study, he referred to "Sophists" as they believe in the power of words in religious discourse. He quotes some of their novel metaphors. His study also illustrated the universality of metaphors of light by giving examples from Moroccan Arabic. His approach is to show the contrast between the notions that are conceptualized by light and those which are conceptualized by darkness. However, this study is approaching metaphors of light in a different way from Berrada's, and it is limited to metaphors of light only.

Likewise, in Alhusban and Alkhawaldah's paper, (2018) the researchers selected some Quranic conceptual metaphors, and analyzed them to show the richness of the Quranic novelty, creativity and power of the word. The authors followed Kovecses' (2011) four-step model of metaphor analysis for a selected number of metaphors. They broke down the components of metaphors relying on the meaning focus/ foci of the source domain. One of their selected metaphors is 'FAITH IS LIGHT.' There is no particular focus on this conceptual metaphor; they have simply indicated how 'light and darkness' are source domains for both belief and disbelief consecutively. For example, the central meaning focus of light is 'enlightenment.' There were no other target domains for light discussed in their work.

Shokr (2006) discussed "life as a journey" in the Holy Quran, explaining the right straight path of believers and the path that leads to Hell for unbelievers. This work relied on the cognitive semantic view of metaphor designed by Lakoff and Johnson (1980) and Lakoff and Turner (1989) to reveal the creativity of using metaphors in the Holy Quran as the top example of religious discourse. Shokr has adequately shown how the conventional metaphor of LIFE IS A JOURNEY, in which Life as a target domain and journey as a source domain, begins by birth but does not end by death as stated by Lakoff and Turner (1989). According to Shokr (2006), this journey seems to be an endless journey but has a destination (Paradise for believers), and life continues after death as he states:

Human life is viewed in the Qur'an as a journey in which the departure is birth, and the final destination is an unknown place that is never reached i.e., the afterlife. Thus, life in the Qur'an is an endless journey in which death is only one of the stages of the trip" (Shokr, 2006, p. 129).

Metaphors of nature in the Holy Quran were discussed by Thabit (2011). His research includes six occurrences of "Light" as a part of the five metaphors of nature investigated. Thabit (2011) used critical metaphor analysis to classify those metaphors of nature, namely metaphors of rain, of wind, of mountains, of light, and of darkness. Hence, 'light' is not given the detailed analysis it deserves in his study. Additionally, some metaphors from the Holy Quran were approached in Elhindi (2017). They had been selected and analyzed according to themes namely, Spatial and Temporal metaphors, metaphors of virtue, metaphors of bounty. Moreover, Elhindi discussed metaphors describing the attributes of the Lord Almighty. This thematic categorization helped him to shed light on some metaphors with the help of exegeses of the Holy Quran and he mentioned Guidance as light in his research.

Similarly, Sharaf Eldin (2014) analyzed a few selected metaphors from the Holy Quran using the Cognitive Theory of Metaphor by Lakoff and Turner (1989) as a theoretical framework for his analysis. Unfortunately, the researcher did not differentiate between similes and metaphors in this work. Besides, sufficient analysis for the chosen metaphors and similes was not given.

Researchers have tackled the unique use of metaphor in the Holy Quran from different angles using various approaches for analysis. Yet, the Holy Quran is still rich in its style, providing a vast area for research by linguists, as demonstrated in this paper.

Conceptual Metaphor Theories

Metaphor research has increased and has taken a new direction due to the emergence of Conceptual Metaphor Theory, CMT. This theory has paved the road for scholars to investigate the power of metaphor in everyday language instead of limiting it to a decorative device in literature. The major and first theory is CMT, initiated by Lakoff and Johnson (1980) and later developed by Lakoff and Turner (1989). Kovecses (2010) is one of the scholars who worked on this theory and added to it his insights (Kovecses, 2011) as well as (Jackel, 2002).

Lakoff and Turner consider the source domain to be the domain through which speakers/writers understand the target domain. They think that human beings try to structure a notion that may not be clear "in terms of something that we understand more readily", (Lakoff & Johnson 1980, p. 62). There are certain correspondences between the two domains that make listeners/readers conceptualize the target with reference to the source. This set of correspondences is referred to as 'mapping' according to Lakoff and Turner (1989).

Likewise, Kovecses (2011) discussed how theories of metaphor have developed. He also added what he termed the 'meaning focus or foci' that could be clear evidence for the conceptual mapping between the source domain and the target domain.

Moreover, Jackel (2002) proposed nine hypotheses from CMT as a summary for this theory. He put it to empirical test by analyzing metaphors of 'Life as a journey' in religious discourse. Jackel's nine hypotheses are: *the ubiquity, domain, model, diachrony, unidirectionality, invariance, necessity, creativity, and focusing hypothesis* (for details, please see Jackel, 2002). As this approach was considered essential for this research and its hypotheses were employed for both

analysis and discussion of the data, a summary of the relevant hypotheses to this study from Jackel (2002) is included here:

- In the first hypothesis, metaphor is pervasive and is evidence of linguistic competence 'ubiquity hypothesis.' Metaphor is no longer attribute to literature. It is pervasive in everyday language and in highly specialized discourse.
- In the second hypothesis, 'domain hypothesis' metaphorical expressions are linguistic realizations of conceptual metaphors. There are two conceptual domains: the target domain which is referred to as (X) and the other supplying the source domain, and is referred to with (Y). This relation simply means that X is understood in terms of Y.
- The third hypothesis is the 'model hypothesis.' According to Jackel (2002), "Quite often, conceptual metaphors form coherent cognitive models: complex gestalt structures of organized knowledge as pragmatic simplification of an even more complex reality." (p. 21).
- The relation between the target domain and the source domain is an irreversible unidirectional one. This relation is clarified in the fifth hypothesis, 'unidirectionality.' If we take an abstract idea such as life, Lakoff and Johnson 1980 express it as "LIFE IS A JOURNEY." However, journey as a concrete concept cannot be conceptualized as: "A JOURNEY IS LIFE." Thus, unidirectionality means the opposite is not true as recognized here.
- 'Necessity hypothesis' is hypothesis number seven. It states that "metaphors have explanatory function" as specific issues could hardly be understood or conceptualized at all without recourse to conceptual metaphor.
- Metaphor also displays enormous creativity in all types of discourse. The creativity hypothesis is the one before the last in Jackel's nine hypotheses. Creativity is a feature of religious discourse, especially of the Holy books, and this could be highly reflected in the metaphorical expressions found in such texts.

Methods

The study incorporated several analytical methods to examine the occurrences of the word '*Nur* = light' in the holy Quran. The theoretical framework for the study is built upon Conceptual Metaphor Theory (CMT). CMT has triggered massive research in metaphor since it proved metaphor's pervasiveness in everyday speech and not only in literature. Lakoff and Johnson (1980) established a new theory of metaphor mapping that is used in this research as a framework for analyzing the metaphors in the Holy Quran that have "Light" as a source domain. The summary of CMT theories by Jackel (2002) is considered essential for realizing the objectives of the study as it is straightforward, and to the point. It is employed for the analysis and discussion of the data. Metaphor Identification Procedure (MIP) by Pragglejaz (2007) is used, as well, to distinguish between metaphorical and literal use of the word 'light.'

The research also uses a descriptive- analytical method to discourse analysis. The descriptive approach is very efficient in linguistic studies as it helps find relations, similarities, differences, and or any other notions researchers might be investigating in discourse, while the analytical approach helps in finding accurate results and inductions. In the following sections, both data collection and analysis procedures are discussed.

Examples taken from the Holy Quran in this paper, are translated meanings of the verses written in italics, and they are all quoted from Ali (2006); hence, his name will not be mentioned as usual to avoid confusion with the number of *surat* and *ayah* consecutively after the translated text.

Data Collection

The Holy Quran is the corpus from which data is collected. Data Collection in this research involved two stages. General research for the keyword 'Nur = light' was done first for thorough scrutiny. To find all the occurrences of the word 'Nur' in the holy Quran, an electronic search is done into two mobile applications, namely 'Ayyah' and 'Ayat.' In the second stage, only words in contexts with metaphorical meaning were selected and imported to the *NVivo 11* software program for analysis purposes. This process helps to narrow down the number of lexemes to be studied and to give more attention to the research focus.

Data Analysis

In this study, the metaphors of light in the Holy Quran are investigated. Quantitative data are included in this study as it is essential to integrate quantitative measures along with qualitative techniques to get accurate results. Quantitative measures provide further opportunity to understand the richness of Arabic lexis, and to examine the potential of using one source domain for a number of target domains specifically in this religious text.

To distinguish figurative use of "Light" from literal one, Arabic exegeses (*Tafsir Attabri, Assadi and Ibn Kathir*), and English translation of Quran by Ali (2006) are used complementarily to gain the authentic meanings of the verses that include metaphorical expressions. It is necessary to study the holy Quran with the help of *tafsir* (exegeses of the Quran) to get the proper explicit and implicit meanings. All three sources are well known and widely used among Muslims.

As abovementioned, Conceptual Metaphor Theory (CMT) of Lakoff and Johnson (1980) alongside with its advanced version by Jackel (2002) is used as a framework to identify the metaphorical meaning. According to Jackel (2002), "with respect to metaphors in religious contexts, a cognitive-semantic approach after the manner of Lakoff and Johnson can provide valuable insights." (p. 20). These approaches are employed as they contribute to understanding linguistic metaphors in such religious texts since they reflect metaphor's "ubiquity," and its pervasiveness in everyday speech, not only in literature. They also help explore the power of metaphor in non-literary discourse, and discover relations between different domains in such contexts.

The *NVivo 11* software program is employed to count and code the occurrences of the word 'Nur = light' in the holy Quran. Using computer software in qualitative research is highly beneficial not only for organizing data but also in recognizing relations between datasets as well as representing visuals of the hierarchy codes via advanced research instruments (Wiersma & Jurs, 2005).

Excerpts of Quranic texts are identified in *‘Italic’* font with ‘CAPITAL’ font for the word “LIGHT” for more clarification. These excerpts include English translations for the Arabic words of the Quran verses, which involve examples of the metaphorical use of light. The translation published by Ali (2006) is used for this study. Numerals follow in parentheses to represent the Quran chapter and verse numbers, respectively.

Findings

The Occurrences of the Word Light in the Holy Quran

The Arabic expression, ‘Nur’, is used in the Holy Quran in both metaphorical and non-metaphorical contexts. This search resulted in (43) occurrences of the word ‘nur.’ It is mentioned in 34 verses counted 43 times. It is repeated several times in the same verse with different meanings, references, and even concepts.

However, literal and metaphorical meanings of the word ‘light’ found in the holy corpus of the Quran considerably differed in quantity. The word “Nur” has been mentioned 43 times; only 11 (25.5%) of them have literal meaning, while a single occurrence of a simile (2.3%) is found in the research data. Pictures have been captured from the NVivo 11 to reflect the variability of the occurrences of the word light in the Holy Quran (see figure one).

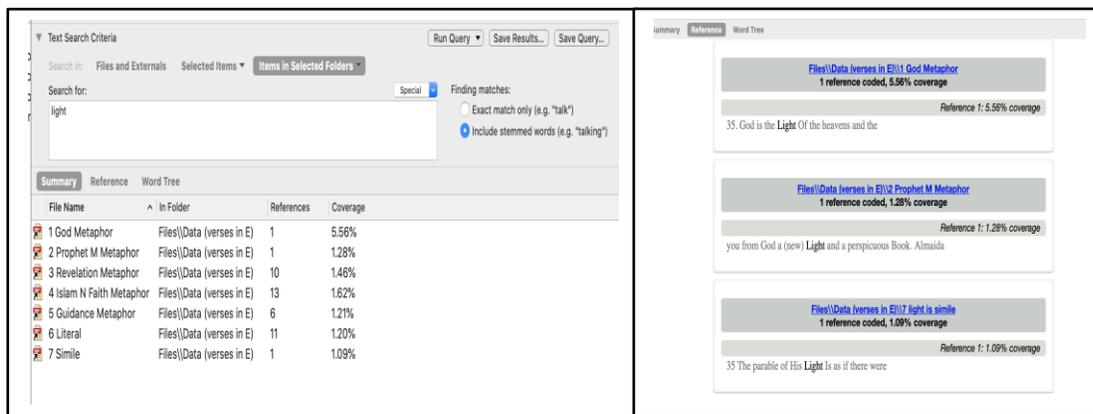


Figure 1. The varied occurrences of the word light in the holy Quran (NVivo 11)

What is worth mentioning here is that the word “Nur” is a title for a whole surah in Quran. Surah in Quran means a chapter that encompasses a set of verses of the Quran. In the Quran, there are 114 surahs (chapters) that have unequal lengths. The surahs (chapters) of the Quran are named according to their unique characteristics, specific words mentioned, or critical topics discussed (Alshingiti, 2021). According to Alshingiti, the titles of the Quran surahs may refer to certain incidences or regulations mentioned, and the title often asserts the significance of that specific part of the surah.

Surat (Al-Nur) is classified as a surah that is named according to the glamorous word mentioned in it, which is (Nur). It is the 24th chapter of the Quran with 64 verses. It takes its name from the following verse that involves statements referring to the infinite beauty and brightness of Allah Almighty:

Excerpt one:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (35)﴾

God is the Light Of the heavens and the earth. The parable of His Light Is as if there were a Niche And within it a Lamp : The Lamp enclosed in Glass : The glass as it were A brilliant star : Lit from a blessed Tree, An Olive, neither of the East Nor of the West, Whose Oil is well-nigh Luminous, Though fire scarce touched it : Light upon Light ! God doth guide Whom He will To His Light: God doth set forth Parables For men : and God Doth know all things. (24, 35.)

This verse is described as the most well-known and quoted verse of the Quran (Al-Damaghani,1985). It is also called the verse of “light upon light” and “the Parable of light.” Hence, the significance of the word light could be inferred from the frequent usage of the word ‘Al-Nur’ to refer to several concepts (see the table of the occurrences of the word ‘LIGHT’ in the Holy Quran below). Moreover, the existence of a whole surah in the Quran that is entitled An-Nur indicates the great honor that is given to this verse and the expressive meaning the word ‘Nur’ reflects in this chapter (Al-Damaghani,1985 & Alshingiti, n.d.). Further discussion for the metaphorical meaning of the word ‘light’ frequently mentioned in this verse and in other positions in the Holy Book will be included in the next section (see 4.2.).

As the present study aims to shed light on the richness of the Arabic word “Nur,” and how it is creatively and pervasively used in the Holy Quran as a source domain for various concepts, general research for the keyword “Nur”, (light in English), has been done first. Then, only words in contexts that have metaphorical meaning are examined. To identify the target domains to which ‘light’ is employed as a source domain and explain the relations between these concepts, the term ‘light’ is classified into seven main themes according to its metaphorical, literal, as well as other rhetorical meanings. The themes are organized from least to higher occurrences as it is evident in the table 1. :

No.	Theme	Occurrence No.
1	Allah is light	1
2	The prophet is light	1
3	Light as a simile	1
4	Guidance is light	6
5	Revelation is light	10
6	Light with literal meaning	11
7	Islam and faith are light	13
	Total	43

As it is clear from the table above, the data shows the abundant use of light as a source domain to various target domains. This could be recognized as a ubiquitous usage of metaphors as suggested by Jackel (2002) (see figure two below).

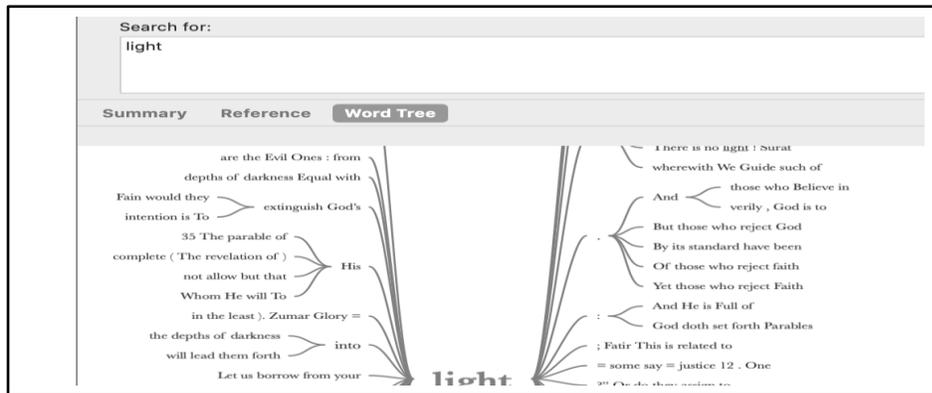


Figure 2. The ubiquity of metaphorical usage of the word light in the Holy Quran (NVivo 11)

The most frequent occurrence of light is when it is used as a source domain of the two target domains 'Islam and faith.' Regular usage of light as a source domain was also found to reflect revelation that includes references to the sacred books such as the Quran and Torah. Lesser occurrences of metaphorical use of the word light in the Quran were found to imply the meaning of 'guidance.' Only within two single positions, light is used to conceptualize the name of Allah Almighty, and the prophet Muhammad (PBUH). In the following section, analysis of each target domain is given special consideration.

The Target Domains of the 'light' as a Source Domain ***ALLAH (GOD) IS LIGHT***

Light as a source domain for the name of Allah Almighty, only one occurrence is found. In verse 35 of Surat Al-Nur, Allah Almighty is the "light of Earth and Heaven" by that, it is meant that Allah Almighty is the Guide of all in both heaven and earth (see excerpt one above).

Excerpt Two:

"God is the Light Of the heavens and the earth..." (24,35)

As the Creator of heaven and earth, Allah Almighty does not need to be described by something He has created but this is for those unbelievers to make them understand His Glory. "We can only think of Allah in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know, ..." (Ali, 2006, p.237).

The PROPHET IS LIGHT

The only occurrence of 'PROPHET IS LIGHT' is in verse 15 from Surat Almaidah. The prophet (PBUH) has been the guide for people by delivering the message of God in the Holy

Quran. At-Tabari (n.d.), in his exegesis, says that Mohammed (PBUH) is light in the sense that Allah Almighty has lit (people's life) with truth by him, has revealed Islam by him:

Excerpt Three:

O People of the Book! there hath come to you Our Apostle revealing to you much that ye used to hide in the Book and passing over much (that is now unnecessary): There hath come to you from God a (new) Light and a perspicuous Book. (5, 15)

According to Quran, to follow any religion, people need a prophet, a messenger from Allah who guides them and teaches them. A prophet who directs people to the straight path of God.

REVELATION IS LIGHT

Research of the word meaning light in the Holy Quran revealed that not only the Holy Quran is conceptualized as light, but another sacred book the Bible, Torah, is considered light. That is the reason why we could not say THE QURAN IS LIGHT but rather REVELATION IS LIGHT to encompass the two other books.

There are ten occurrences of light as a source domain for revelation in eight verses; for example, in Surat Tagabon, QURAN IS LIGHT:

Excerpt four:

"Believe, therefore, in God And His Apostle, and In the Light which We Have sent down. And God Is well acquainted With all that ye do". (64, 8)

According to the religion of Islam, The Quran is light because it guides people. Allah Almighty has clarified *Sharia* laws in the Quran so that humanity knows what is right to follow and what is wrong to avoid.

In Surat Annaam, TORAH IS LIGHT:

Excerpt five:

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. (6.91)

The verse explains the meaning of light (Torah) by making it equivalent to guidance. In Moses' book, Allah Almighty has revealed the laws proper for Bani Israel to follow clear as light.

FAITH or ISLAM IS LIGHT

Although there is a difference between faith and Islam, interpreters of the Holy Quran sometimes interpret light as Islam, sometimes as faith, and sometimes both faith and Islam. The

number of occurrences of light to refer to either of the concepts is 13. An example of ISLAM IS LIGHT:

Excerpt six

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 (forever). (2,257)

Regarding the beginning of the coming ayah from Surat Talaq, FAITH IS LIGHT:

Excerpt seven

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. (65,11)

This verse makes faith equivalent to light; when one submits to the Creator and believes in Him, He guides him to light while disbelievers will be led into darkness. The number of occurrences of light as either faith or Islam is the largest one. This indicates that those two concepts are emphasized in the Holy Quran.

GUIDANCE IS LIGHT

In the Holy Quran, GUIDANCE IS LIGHT occurred about six times. Guidance is to faith. For example, in *Surat Almaidah*:

Excerpt eight

And in their footsteps We sent Jesus the son of Mary confirming the law that had come before him: We sent him the Gospel: therein was guidance and light and confirmation of the law that had come before him: a guidance and an admonition to those who fear God. (5,46)

Guidance is a crucial term in the Islamic creed. Guidance is light because people who enter Islam or have faith in Allah, are considered to be guided to the path of God, hence, to have light.

Discussion

The data showed the abundant use of light as a source domain to various target domains. The abundance of this usage is what is referred to by Jackel (2002) as the *ubiquity hypothesis* (No.1) (see figure two above). This ubiquity of linguistic metaphors in Quranic texts refers to the necessity of metaphorical conceptualization in such contexts. Similarly, Thabit (2011) indicated that light is a source domain for a number of target domains. '*Necessity*' Hypothesis (No.7) in Jackel (2002) is proven in the sense that conceptual metaphor is *used* to clarify abstract ideas employing concrete objects. Azzarkashi (1957) states that metaphor is used to uncover the hidden and define the apparent. Hence, there was a need to describe new concepts of Islam in the Holy

Quran as these concepts are new to the Arabs who didn't believe in God and didn't have a sacred book before the Quran. Thus, it could be recognized that metaphors in Quran serve an explanatory function through relating the abstract conceptual perception to more noticeable and sensual experiences of people. Berrada (2006) has come out with the idea that light is used metaphorically for positive qualities in the Holy Quran like submission to Allah, guidance, felicity and so on.

This hypothesis of necessity goes well with the *creativity hypothesis* (No.8), of Jackel (2002). For Muslims, there is no expressive discourse more creative and more elevated than the Holy Quran, which is revealed from Allah to be a miracle for the prophet Mohammed (PBUH) to challenge Arabs who used to be proud of their language. The creativity of the textual discourse of the Holy Quran that is frequently emphasized in several religious texts, including the holy book itself as in Surat Azzummar:

“(It is) A Qur-ān In Arabic, without any Crookedness (therein): In order that they May guard against Evil”. (39, 28)

For Muslims, the creativity of the Holy Quran is unquestionable as the Quran is from Allah Almighty the ‘Creator’ of the whole universe. This creativity also appears in the rich use of light as a source domain to several target domains (see figure three).

According to the Islamic culture, the Holy Quran is a miracle in itself. Allah Almighty has challenged the Arabs by the powerful, highly eloquent language because they used to be proud of their poetic language. This idea is apparent in the following verse in Surat Alisraa:

Say: If the whole Of mankind and Jinns were to gather together To produce the like Of this Qur-ān, they Could not produce The like thereof, even if They backed up each other With help and support. (17, 88.)

Research data also clearly corroborated both *the domain hypothesis* (No.2) as well as *the model hypothesis* (No.3). As found in the abovementioned results, LIGHT is used as a source domain for the name of Allah Almighty, for the prophet (PBUH), for revelation, for Faith and Islam, and for guidance. The Quran in which we find these metaphors is from Allah who guides people; The prophet (PBUH) is the leader and guide for people by reciting the Quran in which people find Sharia laws that show them how to worship Allah, and to live peacefully with each other. Alhindi (2017) focused on light as a source domain that gives vividness to what it describes. The Quran is the book for Muslims as the Bible is the book for Christianity and Torah is the book for Judaism; and, those who have faith will follow the rules in these books.

The relation among those concepts is the main reason, from our point of view, that made light the source domain for those concepts. Literally, when someone is lost ‘in the middle of nowhere,’ and suddenly they see the light, they go towards it without hesitation. Hence, people need light from Allah Almighty to show them the right path leading to Him. As a result, Allah has sent the prophets, sent down the Holy Quran, the Bibles, and other holy books to show people the right path. The idea of guidance is the link among those target domains as evidenced through the

explanation of the Quranic verses in several religious books such as exegeses of the Quran (*e.g. Tafsir Attabri, Assadi and Ibn Kathir*) as well as the translation of the meaning of the Holy Quran, for example, Ali (2006).

Moreover, the data supported cultural (religious) motivation, in addition to semantic motivation of metaphorical expressions in the Quran. The *prophet* and *revelation* are also conceptualized as LIGHT. These conceptual metaphors are also incorporated efficiently into the typical overall structure of cognitive and cultural models.

Culturally speaking, Muslims have reflected the *prophet* and *revelation* are LIGHT as cognitive and religious models. In this sense, they reject any idea of sketching the portrait of the prophet Mohammed although they have a detailed description of his face, and physique (as in Atturmuthi, 1986). This case is also consistent with the refusal and condemnation of any visual representing of angels and prophets.

Thus, the consideration of *prophet* and *revelation* as LIGHT refers to Jackel's *model hypothesis* (No.3). Muslims display the prophet as light in books, films, and animated cartoons as a matter of respect, and it applies to other prophets as well as angels such as Jesus Christ, Moses, and Gabriel. Avoidance of sketching prophets significantly confirms the high religious value given to the prophets and reflects the sense of their sacredness held by their followers. It also explains Muslims' furious reaction worldwide towards the journalists who claimed to sketch our prophet (PBUH).

The relation between the source domain is one which can be described as *unidirectional*, Jackel's (2002) hypothesis (No.5), where the source moves from X to Y (see figure 3 below). There is only one occurrence of light that can be classified as a target domain but for a simile, not a metaphor.

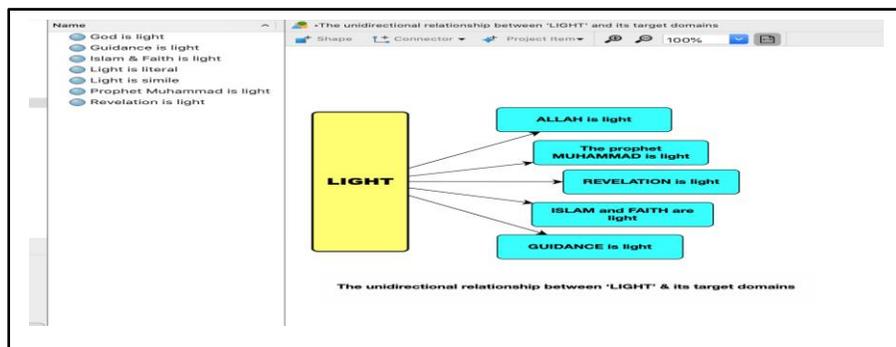


Figure 3. The unidirectional relationship between light and its target domains (NVivo 11)

This simile is mentioned in the great ayah "*light upon light*," previously mentioned (see excerpt one). Consider it again from *Surat Annoor*:

The parable of His Light Is as if there were a Niche And within it a Lamp : The Lamp enclosed in Glass : The glass as it were A brilliant star : Lit from a blessed Tree, An Olive, neither of the East Nor of the West, Whose Oil is well-nigh Luminous, Though fire scarce touched it. (24, 35)

Light is a universal concept that needs no illustration; however, the reason behind the explanation of light here is not to tell what light is but to define what the light of God is. According to this ayah, the light of God is limited to believers only. Hence, in the metaphorical analysis of the concept of "light" in the Quran, it is used as a source domain to various target domains, but the opposite is not applicable.

Conclusion

This research explored the abundant use of metaphor of light in the Holy Quran , trying to reveal its power in religious discourse. To conclude, it is evident that the target domains to which light is a source domain are related through guidance. The word "Nur" is a rich lexeme that proves the richness of Arabic lexis. This research demonstrated that the metaphor of light is used ubiquitously and creatively to explain different crucial concepts in the Holy Quran. Research results corroborated hypotheses of the Conceptual Theory of Metaphor. The empirical findings of this study provide evidence of the *ubiquity hypothesis* that is accompanied by the *hypothesis of necessity* as well as the *creativity hypothesis*. It revealed the richness of linguistic metaphors in Quranic texts that refers to the need for metaphorical conceptualization in such contexts. The data evidenced metaphors in Quran serve an explanatory function through relating the abstract conceptual perception to more accessible, and concrete experiences.

Likewise, metaphor reflects the creativity of the Holy Quran discourse that is frequently emphasized in several religious texts, including the Quran itself. Additionally, research data corroborated both *the model* as well as *the domain hypotheses*. Light is used as a source domain to various target domains. The data showed a systematic linkage between those target domains, which is the concept of guidance that linked several religious concepts to each other, including (Allah, the prophet Muhammad, revelation, Faith and Islam). Jackel's *model hypothesis* is proved in the data corpus through critical reconstructing of the underlying conceptual metaphors of light by representing the prophet and revelation as LIGHT and so incorporating the idea of cognitive and cultural models. The study proved that the relation between the source domain, and the target domain in the sacred context is an irreversible unidirectional one as the *unidirectionality hypothesis* assumed. Light is a source domain to various target domains, but the opposite is not applicable specifically in the metaphorical analysis of the concept of "light."

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