

ELOQUENT HADITH – A CONCEPTUAL METAPHORICAL ANALYSIS

Dr. Musferah Mehfooz*

Huma Ijaz*

Hadith (speech or saying of Holy Prophet ﷺ) holds a great place and value as it is considered to be the first step and foremost interpretation of the *Holy Qur'ān*. It presents a total picture of Islamic culture and values and is therefore, full of knowledge and philosophy. Many creative writings are being flourished by Islamic literary philosophers with the extractions of the Prophetic Traditions. This paper aims to highlight the eloquence and particularly function of metaphor in *Hadiths* in the theoretical framework put forward by Lakoff & Turner (1989) and developed later by Lakoff and Turner (1989), and others, e.g. Wreth (1994, 1999), which is known as the Cognitive Theory of Metaphor. It shows how the *Hadith* is structured around the idea of the variety of meaning of lexical items, and how every correspondence between the two domains of "literal" and "non-literal" can fit into it. This theory is very well known in the recent times. The structure of this paper is presented as follows. At first, introduction of the theoretical background and arguments of the study is discussed. Afterwards, underlining the significance of this study and its contribution to the field is mentioned. Further, the linguistic analysis of metaphor in the *Hadith* is discussed. Finally the article illustrates the rhetorical aspect of *Hadiths*.

Key words: eloquence, Metaphor, Metaphors of *Hadith*, Conceptual Metaphor Theory,

Introduction

Communication can be done in two ways, either by language or by gestures. It is a way of talking to each other and expressing one's feelings and emotions. In the linguistic world, the Arabic language holds a superior position because of its rich vocabulary, synonyms and antonyms against each noun, and a variety of verbal forms. Since ever, the Arabic phonology, morphology and syntax have remained unchanged till date as it has changed in other languages. One important reason or factor can be the influence of *Holy Qur'ān* and *Hadith* on the Arabic language. As for the *Hadith* is concerned, it belongs to an excellent treasury of similes, proverbs, speeches, admonitions, short narratives and other significant elements to develop the Arabic language and literature.¹ This paper is concerned with applying the cognitive linguistic view of metaphor theory to the *Hadith* and such an application can provide

* Assistant Professor, Humanities, COMSATS University, Lahore.

* Lecturer, Humanities, COMSATS University, Lahore.

valuable insights. These insights enhance the overall aim of this paper which is to prove the linguistic creativity of the *Hadith* through applying the cognitive theory of metaphor. These metaphors are used in the *Hadith* as a persuasive tool for both believers and unbelievers. They are used to persuade disbelievers to have faith in God and, at the same time, to strengthen the faith of believers in God. Arabs were known for their rich language and linguistics talent especially in poetry. Arab poets were known for their poetic skills all over the world. Hence, it was considered as the most superior language of the time and hence, *Qur'an* was sent in the most superior language – Arabic. Traditionally, poetry and other literary forms, such as narratives and signaled giftedness is an idea shared by modern applied linguists and anthropologists. While linguistic anthropologists focus mainly on traditional oral art, some researchers have argued that the framing and critical potential of linguistic performance is keyed by the more fleeting use of poetic and/or other creative language in everyday interactions (Maybin & Swann, 2007).² Discourse Analysis is the discipline of linguistics which puts into practice a set of systematic methods that approach the relationship between the text and its context. Subsequently, it involves a diverse selection of quantitative and qualitative approaches. These approaches facilitate the way for the discourse analyst to break through the different components of a particular discourse and uncover its messages.

Metaphor

Use of metaphors in our daily life has been presented as a cognitive assumption by Lakoff & Johnson (1980).

“Metaphor is a tool so ordinary that we use it unconsciously and automatically... it is irreplaceable; metaphor allows us to understand ourselves and our world in ways that no other modes of thought can.”

Philosophy and linguistics seem to have a co-dependent relation for long standing. Greek philosophers Homer, Plato and Aristotle recognized the emotive power of metaphor.³ Aristotle was among the first to formally consider metaphorical language as a linguistic phenomenon, and he defined the metaphor as ‘the transference of a name from the object to which it has a natural application’.⁴ Early Arab scholars referred to metaphor as (*al-*

isti'rah (الاستعارة), where the two notions share the concept of “substitution”. *Al-Khafaji*⁵ states that “the metaphor is the application by transfer of an expression to what is not agreed upon originally in a language, aiming at clarification”. *Al-Suyuti* (d. 1505 CE) argued that a metaphor is capable of clarifying meaning in a way that could not be fully achieved by using everyday literal language.⁶

Metaphors, in other words, are used by speakers to bring to our attention different perspectives for conceptualizing reality. Charteris-Black⁷ shows metaphor as “a linguistic representation that results from the shift in the use of a word or phrase.” Hunston and Thompson⁸ (2000) extend the function of metaphor to be an expression of one’s point of view. They see that metaphor is concerned with the “articulation of points of view and how we feel about them”. Some linguists have this view that metaphor is a universal property of language because it is evident that metaphorical language is used in every natural language.⁹

It is suggested by Lavinson that metaphor has a function that “cannot be derived by principles of semantic interpretation, but rather pragmatics can provide the metaphorical interpretation”.¹⁰ Max Black drew a model for metaphorical language that involves three basic views (or concepts): “substitution”, “comparison”, and “interaction”. Black maintains that a metaphor is a simple switching of one term for another. Black elaborates that metaphor works through a kind of interaction and link between its two elements.¹¹ Richard’s¹² idea is that these elements are tenor and vehicle, while Black names these “focus” and “frame.” Here, “Focus” is any linguistic expression used non-literally and “metaphorically” and “frame” is the surrounding and linking literal meanings of the same expression.¹³ Another viewpoint by Kövecses maintains that one conceptual domain, ‘any coherent organization of experience’, is understood through another conceptual domain, and is written in the following way, DOMAIN A IS DOMAIN B.^{14,15} DOMAIN A is referred to any abstract concepts (or source domains), is related in some way to DOMAIN B, concrete objects (or target domains).

The Conceptual Types of Metaphor

Lakoff & Johnson (1980) introduced a different concept and view of metaphor which is known as “Conceptual Metaphor

Analysis". The hypothesis underlying this new approach is that the conceptual metaphors penetrate our understanding of the world around us and they shape our attitude towards it. According to them, metaphor is present in everyday speech, in every language, and to a certain extent, has become culture specific. Lakoff and Johnson¹⁶ show that there are various types of metaphor from the cognitive perspective. They are divided into three types: structural, orientational, and ontological.

1: A structural metaphor

Lakoff & Johnson¹⁷ explain that structural metaphors are cases “where one concept is metaphorically structured in terms of another.” The concept that needs explanation is understood via the corresponding source domain. They argue that the example, ARGUMENT IS WAR, is a clear example of this type, the concept of war structures the activity of argument. They contend that in the metaphor, “argument is war,” the argument is only understood in terms of war, but it is not war. They explain that if one engages in an argument, one does not use any kind of weapons. An example of this is that the concept of time is structured according to motion as in ‘The time for action has arrived’. These involve the structuring of one kind of experience or activity in terms of another kind of experience or activity.

2- Ontological metaphors:

Ontological metaphor means “that we achieve of our experience in terms of objects, substance, and containers, in general, without specifying exactly what kind of object, substance, or container is meant”.¹⁸ The third type is the ontological “abstract” metaphor, which is a matter of viewing an abstract concept in terms of a physical entity. Lakoff & Johnson¹⁹ view this type as a way of describing non-physical thing as an entity or substance as “imputing human qualities to things that are not human”. They explain that such abstract entities are ideas, feelings and events. These involve the projection of entity or substance status on something that does not have that status inherently.

3: Orientational Metaphors

Lakoff & Johnson²⁰ define this type of metaphor as it “gives a concept a spatial orientation. The source domain infuses the target domain with certain direction. In the utterance “HAPPY IS UP,” they explain that the target domain of happiness is structured via

the source domain of verticality. Lakoff and Johnson²¹ state that orientational metaphor emerges from bodily experience. An example is “please, keep your voice down.”

Kövecses²² develops further the idea of the conceptual metaphor. For him, a domain of experience of something is understood through another conceptual domain. He also maintains that the conceptual nature of metaphor suggests that metaphors must be categorized into four levels: the first level differentiates between metaphors according to their “novelty” and “conventionality”; the second differentiates between metaphors in terms of their cognitive functions: “structural”, “ontological”, or “orientational”. The third level differentiates metaphors according to whether they are “knowledge-based” or “imagebased”. Finally, he classifies metaphors according to their level of “generality” and “specificity”. Here the concept is taken specifically and not generally including all.

By this, Kövecses is trying to say that when a native speaker says something on a daily basis or frequently then it becomes a metaphor of that language for the work done or to be done. For example ‘At the end, you have to defend your thesis’. Here, the word ‘defend’ is used to survive with arguments and since it is an English metaphor; most of the English Speakers might not notice it even.

Rather, metaphors are used to urge us toward further and further invention of meaning as we play with the unexpected connectives to which metaphors draw our attention

Metaphors in Religious Discourse

Metaphorical language has been valued in Arabic culture mostly for its rhetorical significance, though early Arab philologists did not recognize it as an indispensable aspect of language. For centuries, metaphorical language has been considered as a supportive and an “ornamental” feature of discourse, especially if the latter involves arguments and debates which aim to attract the discourse recipient’s attention. *Al-Jurjānī* (d. 1078 CE), a prominent Arab philologist, maintained that a metaphor could only reveal deep insight into a few embedded (concealed) relationships between different things.²³ A metaphor was essentially regarded as an ornamental device for poetry and speeches. This view has remained omnipresent in most

early Arab discussions and commentaries regarding the existence of metaphorical language in any Arabic text.

On the other hand, many Arab scholars were enthusiastic about the study of metaphorical language and its significance in language. For example, *Al-Askar* (d. 1004 CE) maintained that a metaphor is used to explain the intended idea for the purpose of emphasizing its meaning and properties. He also explained how a metaphor is capable of referring to a meaning rhetorically in a few words²⁴. Both philologists *Al-Rum* (d. 994 CE) and *Al-Suyuti* (d. 1505 CE) argued that a metaphor is capable of clarifying meaning in a way that could not be fully achieved by using everyday literal language.²⁵

In Arabic, mostly people believe that the metaphors are ornaments that are used to beautify the language whereas; it is the opposite in the West, where use of metaphors or figurative language is considered to be more motivating and convincing. Miller²⁶ argues that political speeches, which include metaphors, are more convincing to the audience. Metaphors enforce the strength of the message on the specific situation, as well as on the audience. Swanson²⁷ explains that the use of metaphor in discourse urges us to search for the hidden truth. He affirms that the metaphor provokes the audience to search for both the explicit and implicit messages. Thus, by using metaphorical language, the basic purpose is to refer to a thing or object without explaining it. According to Charteris-Black, metaphors are a natural means for exploring the possible forms that such divinity might take and for expressing religious experiences.²⁸

Additionally, a religious discourse such ideas and beliefs which involves ideological beliefs of an individual. Hence, metaphors are used in religious discourse to associate some aspects of people's experiential and social knowledge of the real world and society with the system of beliefs and values that their religion encompasses.

Eloquence in Prophetic Language

Eloquence means the persuasive expressiveness of a discourse. The term "*Balaghah*", an abstract noun, implies eloquence is a matter of fact that eloquent presentation of language is very much necessary to draw the attention of the audience and to attract their hearts and minds with the excellent oration of the speaker. If

applying so, his speech reaches to the core their hearts and minds. In this connection, a verse of the *HolyQur'ān* also supports this view, as Allah says:

وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا

*(Muhammad!) And speak to them a word to reach their very souls.*²⁹

Literally speaking, the term "hadith" signifies speech or saying, this term in Islamic terminology refers to the prophet Mohammed's (ﷺ) sayings. Bill Warner³⁰ defines the hadith as "A hadith, or tradition, is a brief story about what the prophet Mohammad (ﷺ) did or said. Hadith is considered in Islam the second source of legislation after the *HolyQur'ān*. It consists of an enormous body of texts that involves a range of laws, principles, and instructions taken from the sayings, actions and approvals (consents) of the Prophet (ﷺ). It has been observed that the language of Hadith is an excellent testimony of authentic classical prose style, which is incomparable to other individuals. Because the Prophet (ﷺ) was taught language directly by Allah In this connection, the Prophet (ﷺ) states: {My Lord taught me, so I learnt language nicely.}³¹

Muslims around the world believe that the laws and principles embedded within the Prophetic Tradition, and which the Prophet Muhammad has provided, are of a divine source. In the *HolyQur'ān*, Allah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.*³²

The Hadith plays an essential and important role during the Islamic culture, it was considered as the second authoritative textual source for Islamic belief and practice after the holy *Qur'ān*, and it comes either to explain the verses of the Holy *Qur'ān*, or to put and adopt new principles which Muslims are to follow; the role of these prophetic hadith is to explain how to perform the Islamic instructions that were mentioned in the holy *Qur'ān* such as the performance of prayer, fasting Ramadan,

pilgrimage, and many others deeds. It gives even important details about the prophet's (ﷺ) life.³³

The linguistic credit of Hadith has been determined by some considerable characteristics. In this connection, the maiden instance is that in any content of Hadith there is a little number of words, but it gives a complete and clear meaning. This unique literary style of Hadith is a miracle to other individuals. Because, the Prophet (ﷺ) was endowed with the art of brief but comprehensive talk.

جَوَامِعاً عَظِيمَةً الْكَلِمِ

*I have been given words which are concise but comprehensive in meaning.*³⁴

It is an inimitable character for other human scholarship. It has been further observed that the noble speech of the Prophet (ﷺ) was free from any kind of artificiality, ambiguity and exaggeration since his every expression possessed lucidity to meet the actual purpose of Islam. Along with this distinguished art, he was, also, fully concerned with time situation and ecological environment.

Language of Hadith is the most pure and classical Arabic language as our Prophet (ﷺ) belonged to the Qureshi Family/Tribe which was considered the superior one at that time. Moreover, He (ﷺ) was brought up in BANU SAAD tribe which spoke in classical Arab language. Prophet (ﷺ) said the following lines in this view,

أَنَا أَفْصَحُ الْعَرَبِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ

*I am the most eloquent of the Arabs, though I belong to the Quraysh.*³⁵

The style of holy Hadith is approximately the same style of the Holy Qur'an and there are a lot of expressions that have been used in the Holy Qur'an that are also used in Hadiths like metaphor, simile, parable, metonymy and synecdoche. In the Prophet's (ﷺ) tradition, there is an abundant use of metaphors that arouse compassion, explanation, motivation and morale.

Metaphors in Holy Hadith (صلى الله عليه وسلم)

It is worth mentioning that the language of the *Hadith* does not have any repetition in its theme and wordings. But only in matters of expressional emphasis, repetition of words occurs in certain occasion. It has been observed that the theologians and other Arabic litterateurs used to quote the extractions of the *Hadith* in their literary works which resulted in the enhancement of beautiful flowery language in the realm of the Arabic language and literature. The following study deals with the metaphor in the holy *Hadith*; it aims at clarifying that the language of the prophetic *Hadith* is characterized by the existence of many literary devices especially the metaphor, it also attempt to investigate the aesthetic value of figures of speech in general and metaphor in particular in the prophet's (صلى الله عليه وسلم) sayings.

Structural Metaphor

A conceptual metaphor means that when an object is compared to another object completely, for example; "Life is a journey". Here, life is seen as a journey in terms of planning, pleasure, hardships, destination, etc. Same in this manner following examples are taken from *Hadith*.

Allah's Messenger (صلى الله عليه وسلم) was on a journey and he had a black slave called *Anjasha*, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Messenger (صلى الله عليه وسلم) said,

وَيْحَكَ يَا أَنْجَشَةَ رُوَيْدِكَ بِالْقَوَارِيرِ

1- "*Waihaka (May Allah be merciful to you), O Anjasha! Drive slowly (the camels) with the glass vessels (women)!*"³⁶

The language of *Hadith* has miraculous power over any other allegories and similes, proverbial expressions and metaphorical representation. So according to the above mentioned metaphor "the women" who is associated to "the vessels of glass", while the ground or the shared feature between these two entities is "the fragility and sensitivity"; because the vessels of glass typically are fragile and so easy for being broken into pieces and the women are weak as well because they are very sensitive.

Similarly another example of Prophetic language is:

رَفَقَ بِالْقَوَارِيرِ

2- Be kind to women who are like glass which is inherently fragile.³⁷

It present women in terms of glass which is transparent (women's anger and/or happiness can easily be detected), fragile (women are also vulnerable), beautifully elegant (which is the case of women). It is evident that everyone can easily depict that what is in the glass same like women cannot hide her impression or emotions.

Even after 1400 years, same concept of women and fragility has been written by Lady Bird who is a famous poetess of the recent times. In her poem “Fragile Woman”, she says,

*I'm my own trapped prisoner; struggling to break free
Yet a fragile woman like me can break in two easily*

Such type of literary elements of *Hadith* has added beauty, fascination and attraction to the Arabic language and literature.

In another narration of *Al-Bukhar* □ and *Muslim*, Messenger of Allah (ﷺ) said:

" الْمَرْأَةُ كَالضَّلْعِ، إِنْ أَقَمْتَهَا كَسَرْتَهَا، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوَجٌ "

3- "A woman is like a rib, if you attempt to straighten it, you will break it; and if you benefit from her, you will do so while crookedness remains in her".³⁸

In above mentioned hadith the women is metaphorically represented as rib, it also shows the fragility and subtleness in its sensitivity, also some other qualities are also mentioned in this hadith like crookedness, curve and twisted, which is unable to someone completely mold according to own desire. The basic theory of this structural metaphor is depicted the human into nonhuman object on the ground of fragility and sensitivity.

Ontological Metaphors

Personification is a special category of metaphor and most identifiable of the ontological metaphors. Personification allows us to attribute to nonhuman entities human characteristics, activities and motivations. It is actually the metamorphic use of knowledge and comparison of a living being with things like nature, events, abstract concepts and objects.³⁹ Poetry utilizes personification often, as seen in the prophetic metaphors.

Hell fire is metaphorically personified also in prophet's (ﷺ) saying and it is very clear and detailed example of it.

قال رسول الله صلى الله عليه وسلم اشتكت النار إلى ربها، فقالت: يا رب! أكل بعضي بعضا، فأذن لها بنفسين، نفس في الشتاء، ونفس في الصيف، فهو أشد ما تجدون من الحر، وأشد ما تجدون من الزمهرير

The prophet (ﷺ) said: The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breathes. One in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.⁴⁰

In this prophet's (ﷺ) saying the Hell-fire which is the topic is compared to human being, this latter represents the vehicle which was erased, but the receiver can guess the meaning of it from the verb 'complained' which refers to human being. The above discussion related to clarifying the first metaphoric expression is the same in the second metaphoric expression; the Hell-fire is compared to human who was not maintained, but the receiver can guess the meaning of it from the verb "are eating" which refers to human being. Thus the type of this metaphoric expression is the same as in the first metaphor (implicit metaphor). This metaphor assigns human characteristics to inanimate object namely the Hell-fire.

In this reference Kövecses states that personification is a sort of **ontological metaphor** in which human qualities are given to non-human entities. Thus, personification is a figure of speech by which human qualities are assigned to animals, other living entities, inanimate objects, ideas and abstract notions. Personification is manifest in the reference to inanimate and objects using behaviors and capacities typically attributed to humans such as rational thinking and speaking. Kövecses sees that by personification we can understand nonhumans better because we make use of our knowledge and imagination and in doing so (comparing non –humans with humans) we can understand ourselves better.

Oriental metaphors

Lakoff and Johnson argue that orientational or spatial metaphors such as GOOD IS UP and its opposite image BAD IS DOWN can be found at the most basic level of our human metaphoric conceptualization.⁴¹ Most of metaphors of this domain

correspondence with metaphors of MOVEMENT. In religious discourse, upward orientation tends to overlap with positive evaluation and downward orientation with a negative one.⁴² So the Prophet (ﷺ) said:

إن الله يرفع بهذا الكتاب أقواماً ويضع به آخرين

*By this Book, Allah would exalt some peoples and degrade others.*⁴³

The persuasiveness of the image above is invoked through God's promise to those who are addressed in the *Qur'* of an exalted degree both in worldly life and in the afterlife. Images of exaltation in Islamic religious discourse emphasize the special spiritual status which the true believers occupy even in the worldly life. In another Saying, the Prophet informs his followers of the goodness of the trait of modesty.

In one case, the term "light" (*n* □ *r*) appears to refer to the notion that the *Qur'* □ (*al-bay* □ *n*) illuminates the recipient with sacred knowledge.⁴⁴ Or with the other term, "proof" (*ḥ ujjā*), a believer's possession of proof or evidence of revealed truth refers to the notion that the darkness of ignorance has been illuminated by revelation. Finally, the term "path" (*ṣ ir* □ *t*) is borrowed for the *Qur'* □ *n* in reference to the text's role as the path to righteousness. Thus, the *Qur'* □ *n* in this citation can be read as compared to light (*n* □ *r*), eloquence (*bay* □ *n*), evidence of revealed truth (*ḥ ujjā*), and the path of righteousness (*al-ṣ ir* □ *t* *almustaq* □ *m*).

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

*And hold fast, all together, unto the bond with God, and do not draw apart from one another.*⁴⁵

Metaphorically, it also signifies 'to join or to tie'. *Habl* or rope is anything that becomes a source for reaching any other being or thing, *ḥ abl* (rope) is also used to mean link and relation because string is a link or relation between two things. The *Qur'* □ *n*, and wisdom it shares create a link between God and his worshipper or follower⁴⁶. The verse tells Muslims the way to success in this world and in the hereafter.

Living in this world is like someone has fallen in a well full of all kinds of troubles and problems and the only way to save oneself from them is grabbing a strong rope.⁴⁷ It means the *Qur'* □ *n*

and the teachings of prophet (ﷺ) is a strong rope. Its marvels are everlasting and not vulnerable to wear and tear. A confident, safe man taking help from the *Qur'an* and *Islam* has been portrayed like a man on an elevated place, holding an unbreakable rope tightly.⁴⁸

As mentioned earlier, when a man who is about to fall into a well grabs a rope tightly, he is saved from falling into it. Similarly, *Allah's* book, its promise, its religion, its obedience and its appropriateness for the believers saves its followers from falling into the pit of hell. That is why it has been termed as God's rope and people have been taught to hold it tightly.⁴⁹

This metaphoric interpretation of path indicates the sources of authority and right doctrines in Islam. The Prophet (ﷺ), was the first interpreter of Allah's commandments (*shar'ah*), has guided his followers to follow the straight and sound path defined only by God. The Prophet (ﷺ), said,

" تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ "

"I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet."⁵⁰

This idea is clearly derived from the Holy *Qur'an* where the first chapter *Al-Fatiha* (the Opening) calls the believers to plead to God to show them "the straight way" *Ah-din* *al-mustaqim*⁵¹ in their spiritual life. The right and straight path, which signifies that *Islam* as a religion is right.⁵² As the Muslims have already been shown this "straight way" by God in the form of the guidance provided by the *Qur'an* and the *Hadith*. Further it is mentioned many places in Quran where set of revealed instructions, which is called in Islamic terminology "*shar'ah*", it is metaphorically used path or way. For example Holy *Qur'an* States:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ.

Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.⁵³

This metaphor also shows that the right path in fact is a collection of beliefs, instructions, commandments, manners and

ethics meaning thereby the knowledge of the true reality of God, prophet hood, universe and society that takes one towards success in this world and the hereafter.

Above mentioned metaphor is ontological, it is important to describe that the representation between Islam and concept of path and guidance in the *Hadith* can be expected because it exist on an analogy extract from more common metaphors “spiritual life is a journey” which is basically considered an illustration of the metaphor “life is a journey”. Which largely represents the universal human experience and knowledge.

It has been observed that the speech of the Prophet (ﷺ) gives clear expression and comprehensive meaning, because, it keeps relation between words and clauses in a complete sense of sentence with the appropriate conjunction and preposition. It may be further stated that Hadith gives clear meaning, transparent analysis, comprehensive limitation, pleasing indication, incomparable elegance and plain eloquence. Due to its linguistic and literary utmost perfection, the language of Hadith literature occupies the culminated superiority over all the creative writings of the legists, rational scholars, intelligent rhetoricians, literatures and poets.⁵⁴

Conclusion

The language of Hadith is undoubtedly the most beautiful and has miraculous power over other expressions and fabricated language. Although Arabic language is already rich but such literary elements of Hadith has added long lasting effect and attraction to the Arabic language. The present paper has tackled the function of metaphor in the *Hadith* within the theoretical framework put forward by Lakoff & Turner (1989). Hence, this is known as the Cognitive Theory of Metaphor. Clarifying and defining the relationship between object and image is made by the use of metaphors. Actually use of metaphors serves two purposes: first, it makes the reader understand the message in the *Hadith* and then follow its teachings. Secondly, it gives him an insight of the things he is unaware of by giving his references of the things he is aware of. The representation of the target domains of the Prophetic metaphors reflects the most significant usages of metaphor in ordinary language in general, and religious discourse in particular.

To wind up the article, there is urgent need to cherish and value our cultural heritage and Arabic Rhetoric. Since, world has become a small global village and there is no harm in adopting the things from the West if it helps us in revitalizing our religious language Arabic and its extensive use in our daily lives.

REFERENCES & NOTES

- ¹Walī^c ullāh, *al-hadith al-sharīfā at hruūhū al-lugha al- Arabīyā* Albās el-Islāmī, edited by Sa'id al-A^c zamī al-Nadwī and Wadh al-Rashīd al-Nadwī, Lucknow, December - 1995 : pp. 74 - 5
- ²Maybin & Swann, Language Creativity in Everyday Contexts, *Special issue of Applied Linguistics*, 2007, vol. 28/4, pp. 491- 608
- ³Aristotle, Rhetoric, in *Great Book of Westren World*, (Chicago: Encyclopeadia, 1952), Vol.8, p.664
- ⁴Philosophy and Rhetoric,(Published by The Pennsylvania State University Press, University Park and London. Print.1987), Vol. 20, No. 4,
- ⁵*Al-Khafājī, Sirr al-fasāha*, (Beirut: Dār al-al kutub al-^c ilmīyya ,2009) ,p. 110:
- ⁶*Alī^c Ibn^c Isā al-Rumānī. Thalath Rasa'il^c Ijāz al-Qur'ān*, (Ed. M. Khalaf Allah & M. Sallam, Cairo, 1968), p. 86; *Suyūṭī, Jalāl al Dīn ,Al-Itiqānfi' ulum al-Qur' an*,(Egypt: Maktabah al-Safā' ,2006),p. 44
- ⁷Charteris-Black, J. (2004). *Corpus Approaches to Critical Metaphor Analysis*. London: Palgrave Macmillan. <http://dx.doi.org/10.1057/9780230000612>, P.21
- ⁸Hunston, S. and G. Thompson, 2000.*Evaluation in text*. Oxford, Oxford University Press.p.11
- ⁹Joseph, Bochner & John, Albartini, Language variety in deaf population and their acquisition in children and adults, In *Language learning and Deafness*, ed. Michael Strong (New York: Cambridge University Press, 1988) p.31
- ¹⁰Levinson, *Pragmatics*. (Cambridge: CUP,1983),p.11
- ¹¹Max Black. *Models and Metaphors: Studies in Language and Philosophy*,(Cornell University Press, 1962)
- ¹²I.A Richards, *The Philosophy of Rhetoric*, (O.U.P., New York. Print, 1936)
- ¹³Max. Black. *Models and Metaphors: Studies in Language and Philosophy*. Cornell University Press. 1962 Print.
- ¹⁴Zoltán Kövecses. *Metaphor: A Practical Introduction*,(Oxford: Oxford University Press,2002)
- ¹⁶Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*, (Chicago: The University of Chicago Press,1980) P.5
- ¹⁷Ibid, P.5

¹⁸Ibid, P.34

¹⁹ Ibid, P.27

²⁰ Ibid, P.14

²¹ Ibid, P.14

²² Kovecses, , *Metaphor: A practical introduction*, (New York:2002),P.4

²³ *Al-Jurjānī, ' Abd Al-Qāhir. Asrār al-Balāghah [The Mysteries of Eloquence]. Hellmut Ritter, ed. (Istanbul: Government Press, 1954) P.57*

²⁴ *Al Askarī, Kitāb Al-Sinā' tayn: Al-Kitābahwa-al-Sh' ir. (Bayreuth: Dār alKutub al- ' Ilmyah.1981), p. 295*

²⁴ *Oxford Wordpower Dictionary -2nd Edition. (Oxford: Oxford University Press. 2006) p. 489*

²⁵ *Alī' Ibn' Isā al-Rumānī. Thalath Rasa'il' Ijāz al-Qur'an, (Ed. M. Khalaf Allah & M. Sallam, Cairo, 1968), p. 86; Suyūṭī, Jalāl al Dīn ,Al-Itiqānfī' ulum al-Qur' an,(Egypt: Maktabah al-Safā' ,2006),p. 44*

²⁶ *Miller, Metaphor and Political Knowledge (The American Political Science Review, 1979) 73(1), 155-170. <http://dx.doi.org/10.2307/1954738>*

²⁷ *Swanson, Toward A Psychology of Metaphor. Critical Inquiry, <http://dx.doi.org/10.1086/447979> (1978). 5(1), 163-166.*

²⁸ *Charteris-Black, Corpus Approaches to Critical Metaphor Analysis. London: Palgrave Macmillan. <http://dx.doi.org/10.1057/9780230000612>, 2004, p.173*

²⁹ *al-Qur'an, 4 :63*

³⁰ *Bill Warner , The Hadith, The Sunnah of Mohammed (SAW). (United States: CSPI, LLC, 2010). P.1*

³¹ *' Imām Muslim, Sahīh Muslim, The Book of Paradise, its Description, its Bounties and its Inhabitants, Chapter: Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World, Hadith: 6853*

³² *al-Qur'an, 53: 4-3*

³³ *Walī' ullāh, al-hadith al-sharīfā at hruūhū al-lugha al- Arabīyāa Albās el-Islāmī, edited by Sa'id al-A' zamī al-Nadwī and Wadh al-Rashīd al-Nadwī, Lucknow, December - 1995 : p. 61*

³⁴ *' Imām Muslim, Sahīh Muslim, The Book of Mosques and Places of Prayer, Hdith :523*

³⁵ *' Abd al-Mālik Ibn Hishām, al-Sīrah al-nabawīyah, (al-Qahirah : al-Maktabah al-Tufīqīyyah, 1978), vol.1, p.176*

³⁶ *' Imām Bukhārī, Al-Jāmi' Al-Sahīh Good Manners and Form (Al-Adab), Chapter: Saying "Wailaka, 6161*

³⁷ *Salāma Hind , Al-Hajāb al -mabtuk (The Torn Veil Poetry), (Beirut: Dār al-al kutub al- ' ilmiyya ,1952) p:9*

³⁸ *' Imām Bukhārī, Al-Jāmi' Al-Sahīh, Book of Wedlock, Marriage (Nikaah), Chapter: To be polite and kind to the women, Hadith 113*

³⁹Lakoff and Johnson, *Metaphors We Live By*, pp. 33

⁴⁰Imām Bukhārī, *Al-Jāmi' Al-Sahīh*, Book: Times of the Prayers, Chapter: In severe heat, offer Zuhr prayers when it becomes (a bit) cooler, Hadith :512

⁴¹Lakoff & Johnson, *Metaphors We Live By*, pp. 14-21

⁴²Kövecses, *Metaphor: A practical introduction*, p. 36

⁴³Imām Muslim, *Sahīh Muslim*, The Book of Prayer - Travellers, Chapter: The virtue of one who acts in accordance with the Qur'an and teaches it. And the virtue of one who learns wisdom from Fiqh or other types of knowledge, then acts upon it and teaches it, Hadith :1780

⁴⁴al- Qur'ān, 2:185

⁴⁵al- Qur'ān, 3:103

⁴⁶Imam Rāghib Isfahānī, *Al-Mufradāt fi Gharīb al- Qur'an*, (Egypt: Maṭ ba' a Khidmāt Chāpī) p.107

⁴⁷Abu'l-Layṭ Naṣ r Samarqandī, *AlMusammā, Baḥr al- ' Ulum*, (Beirut: Dār al-al kutub al- ' ilmīyya ,2000) ,vol.1, p.259).

⁴⁸al- imādi Muḥ ammad ibn Muḥ ammad abī al sa' ud, *Tafsīr abī al sa' ud' u Arshād al- aql al salīm ilā mazāyā al kitābul karīm* ,(Beirut: Dār al-al kutub al- ' ilmīyya ,1999) vol.2, p.13.

⁴⁹Fakhr al-Dīn Abū' Abd Allāh ibn' Umar al-Rāzī, *Mafatih al-Ghayb also known as Tafsīr al Kabīr*, (Beirut: Dār al-al kutub al- ' ilmīyya ,2000) , vol.13, p.179.

⁵⁰Imām Malik, [Muwatta](#), The Decree , Hadith : 1628

⁵¹al-Qur'ān, 1:5

⁵²Lisān al- Arab, Ibn Manẓ ūr, Abū'l-Faḍ l Jamāl al-Dīn Mu ḥ ammad, *Lisān al- ' Arab*, (Beirut: Dār Beirut ,1906) vol. 7, p.326

⁵³al- Qur'ān, 45:18

⁵⁴Walī' ullah, *al-hadith al-sharīfā at hruūhū al-lugha al- Arabīyā* *Albās el-Islāmī*, edited by Sa' idal- A' zamī al-Nadwī and Wadīh al-Rashīd al-Nadwī, Lucknow, December - 1995 : p. 70