Relationship Between Conceptual Metaphors And Arabic Roots in the Qur'an

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Abstract

Previous literature investigated various conceptual metaphor themes in the Quran, but it did not linguistically analyze the relationship between the Arabic roots and conceptual metaphor. This paper has applied lexical concept and cognitive model theory (LCCM) to linguistically analyze the relationship between the Arabic roots and the conceptual metaphors. Data has been extracted through the technique of topical words and phrases, and metaphor identification procedure (MIP) has been employed for metaphors identification in the themes of rewards and punishments in the Quran. The analysis of 129 linguistic instantiations of 33 conceptual metaphors in three major source domains shows that the roots in the Arabic language are equivalent to primary cognitive models in LCCM theory. Conceptual metaphors reside at the level of roots or primary cognitive models in the most metaphoric expressions because lexical items directly access the primary cognitive model for semantic argument. However, the findings also deviate from the LCCM theory, and show that conceptual metaphors do not map the primary cognitive models in metonymic linguistic expressions and novel metaphors, but rather, they are identified after a thorough linguistic analysis. It shows that the semantic distance between source and target domain in conventional metaphors is less than the semantic distance in novel metaphors and metonymies. This paper recommends further studies on the relationship between the Arabic roots and the conceptual metaphor for drawing more cognitive semantic insights in metaphoric expressions.

Key words: *MIP, LCCM, Conceptual metaphor, root, cognitive semantic.*

Introduction:

Previous literature has greatly focused on rhetorical and aesthetic aspects of metaphors in the Quran (al-Jurjani, 2000; Qutb, 1997, 2004). However, Al-Zamakhsharī (1987) emphasized the importance of cognitive semantic study of metaphors in the Quran in his discussion over the verse (Quran 13:35). Asad (1984) revived the cognitive semantic approach to the study of Quran, and held that imagery from the mundane life is taken to make the audience understand the unseen phenomenon of the Hereafter. Modern cognitive linguistic theories gave a new impetus to the study of metaphors in all discourses including the Quranic discourse. Conceptual metaphor theory (hereafter CMT) innovated the concept of metaphor by locating metaphor in thought rather than in language. It holds that metaphor is mapping between source domain and target domain in the human conceptual system, this metaphoricity generates both language and thought. Human conceptual system uses the experiential gestalts, such as space, motion, direction, objects, retrieved through sensorimotor neural structures to map the abstract concepts, such as time, life, death, love, purposes, importance (Lakoff, 1993, 2008; Lakoff & Johnson, 1980a, 1980b, 1999; Lakoff & Turner, 1989). For example, space, across the cultures, serves as source domain for

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time. Conceptual metaphors have been widely investigated in the language of the Quran (See Al-Saggaf, Yasin, & Abdullah, 2014; Berrada, 2006; El-Sharif, 2011; Reda, 2012; Sardaraz & Ali, 2016, 2017; Shokr, 2006).

The existing literature from cognitive semantic perspective deals with the identification of conceptual metaphor themes in the Quran. The linguistic metaphoric expressions are analyzed on the basis of lexical items, which reflect the major source domains on the model of CMT. Most of the studies in the Quran have categorized the linguistic expressions on the basis of source or target domain. The most common approach is that a single conceptual metaphor, such as LIFE IS A MORAL JOURNEY, is analyzed, as by Shokr (2006), searching all the lexical items, which it generates. This approach focuses on the conceptual schemas which get manifestation in language in the Quran. This approach holds that linguistic knowledge does not have any role in metaphor generation and metaphor comprehension, rather it holds that language is itself generated by the conceptual schemas in human conceptual system. In other words, conceptual metaphor approach regards language as impoverished prompt. But, this approach cannot explain the novel use of language, which either lead to novel metaphors or to novel idiomatic language. It means that metaphor comprehension needs not only conceptual knowledge, but it also needs linguistic knowledge (Evans, 2006, 2010, 2013) , and conceptual metaphor approach leads to simplistic generalization Berrada (2007), which cannot explain the resemblance-based metaphors or novel metaphors. The present paper investigates the basis of conceptual metaphors in the language of the Quran, arguing both for the conceptual knowledge and linguistic knowledge which helps in metaphor comprehension.

This paper will explore the linguistic basis of conceptual metaphor through the lexical concept and cognitive model theory (hereafter LCCM theory) (Evans, 2006, 2010, 2013). According to LCCM theory, meaning construction process involves the integration of a lexical concept, a phonological form carrying some semantic value, and cognitive model, a coherent body of structured conceptual knowledge embodied in human mind, in a situational context (Evans, 2006, 2010, 2013). When the lexical concept combines with other lexical concepts in a situational context, it accesses the cognitive models either directly or indirectly, and attains some specific semantic argument. In linguistic metaphoric expressions, if the lexical concept directly attains the semantic argument in primary cognitive model, it gives the conventional metaphor, but if the lexical concept attains the semantic argument in secondary cognitive models accessed indirectly through primary cognitive models, it may give novel metaphor. The conceptual metaphor resides at the level of primary cognitive models and its meaning is processed directly (Evans, 2006, 2010, 2013). This paper will argue both for linguistic and conceptual aspects of metaphors, which help in comprehension of conventional metaphors. The data has been extracted on the technique of topical words and phrases (Ryan & Bernard, 2003) and metaphors identification has been carried out on the model of metaphor identification procedure (MIP) (Pragglejaz Group, 2007). The analysis and discussions show that most of the conceptual metaphors reside at the level of primary cognitive models.

Background:

CMT has previously been applied to the analysis of conceptual metaphor themes in the Quran. However, most of these studies have concerned themselves with investigation of conceptual metaphor themes on the basis of linguistic instantiations. The most common approach is the identification of linguistic patterns on the basis of one or more conceptual metaphors in the Quran, such as metaphor of faith is commerce/financial transaction (Berrada, 2002), metaphors of light and darkness (Berrada, 2006), life is journey metaphor (Shokr, 2006), time is motion, time is container and time is landscape metaphors (Eweida, 2007), wife is tilth, spouse is garment metaphors (Libdeh, 2012), natural phenomena are conditions for having faith in God (Mohamed, 2014), soul is person metaphor (Al-Saggaf, et al., 2014) and death and resurrection metaphors (Sardaraz & Ali, 2016, 2019). These studies investigate the lexical items in the Quran, which, according to CMT, are generated by a particular conceptual metaphor. For example, Shokr (2006) categorizes the various verses of the Quran under life is journey metaphor, where the lexical items Guide is used for Allah, Quran, straight path is used for Islam, crooked path is used for disbelief, misleader is used for Satan or disbelievers. This approach tends to investigate the conceptual aspects of metaphor with no focus on the linguistic aspects of metaphor. However, both conceptual and linguistic knowledge is necessary for metaphor comprehension, as every lexical unit is a digitized form which carries its own semantic value, and accesses conceptual knowledge in situational context through combination with other lexical units (El-Sharif, 2016; Evans, 2013).

Moreover, some of the studies (e.g. Abdelaal & Kaigama, 2015; Al-Saggaf, Yasin, & Abdullah, 2013; Sardaraz & Ali, 2017) have either explored some specific chapters of the Quran for investigation of pervasively used conceptual metaphors, or used contrastive approach to investigate the cultural and linguistic differences in the conceptual schema by analyzing conceptual metaphors in the Quran and the modern Arabic or in the Quran and the English, as is the case with Berrada (2007) and Eweida (2007). The above-mentioned studies contribute significantly to the cross cultural investigation of conceptual metaphors in Arabic and English on one hand, and classical Arabic and modern Arabic on the other. For cross cultural studies on conceptual metaphor, also see (Kövecses, 2005; Maalej, 2007). This approach contributed to categorization of linguistic patterns on the model of CMT.

Similarly, some studies (Al-Ali, El-Sharif, & Alzyoud, 2016; Eldin, 2015; Sani & Ruma, 2014), following Lakoff and Turner (1989), argue that conceptual metaphors have been used in creative manner in similes and analogies in the Quran. These studies do not analyze the linguistic metaphors, but rather deal with the conceptual basis of analogies and similes. Moreover, it has not been shown, how creative analogies and parables are decomposed to clusters of conceptual metaphors in the tradition of CMT. See for complex and compound metaphors (Gibbs, Lima, & Francozo, 2004). It reflects, rather, a superficial treatment of similes and analogies in the CMT tradition without any linguistic analysis. The present paper would linguistically analyze conceptual metaphors in order to show the semantic distance between the source and target domain in the conceptual metaphor and the relationship between the Arabic roots and conceptual metaphors.

The literature reveals that few studies emphasized the linguistic aspect of metaphor in conceptual metaphor analysis. The linguistic knowledge is as important as the conceptual knowledge, because each lexical items carries not only its own semantic value, but it, on combination with other lexical items under some linguistic norms, also access the conceptual knowledge in meaning construction process (Evans, 2006, 2010, 2013).

Berrada (2007) argues that conceptual metaphor provides only relational structure to metaphoric expression, and that it cannot explain novel metaphors. Similarly, El-Sharif (2016) emphasizes the importance of the linguistic norms and language function in religious discourse. It shows that linguistic knowledge and conceptual knowledge together can help in investigating the semantic distance in conventional and novel metaphors. Sardaraz and Ali (2016) demonstrated with linguistic data from the Quran that conceptual metaphor resides at the level of roots' meanings, but this study did not elaborate the relationship between the Arabic roots and the conceptual metaphor. Sardaraz, Badshah and Khan (2019), during investigation of preposition 'min', argue that the preposition 'min' carries different meanings in different contexts due to the novel use of preposition. Similarly, Sardaraz and Ali (2019) argue for combination of linguistic and conceptual knowledge in the interpretation of metaphors in the Quran. The aforementioned studies illustrate the importance of linguistic knowledge in deciphering metaphors in the Quran. Arabic roots, consisting of two or seven basic alphabets, encapsulate the basic perceptual concepts, and have been termed as repository of basic concepts in Arabic language (Ibn Fâris, 1979; Ryding, 2005). This paper will argue that due to less semantic distance, the conventional metaphors are processed quickly than novel metaphors or metonymies.

Methodology:

This paper investigates the relationship between the conceptual metaphor and the Arabic roots in the themes of rewards and punishments in the Quran because of abundance of figurative language in these themes of the Quran. The technique of topical words and phrases (Ryan & Bernard, 2003) was used for data collection. This technique of topical words and phrases helps in retrieving all the verses relating to the theme of rewards and punishments in the Quran. The data collection was carried out with the help of Search Quran software version 4.1.0, by Zahid Hussain (2015)[1]. In the first phase keywords and phrases relating to the Day of Judgement like 'yawm' (Day of judgement), 'ākhirati' (the last Day), 'ākhiri' (the last Day), 'wāqiʿat' (the Event), 'l-qiyāmat' (the Resurrection), 'l-sāʿatu' (the Hour), 'ajr' (reward), 'ʿadhāb' (punishment), 'mu'min' (believer), 'muttaqīn' (righteous), 'muḥ'sinun' (good-doar), 'mus'limūn' (Muslims), 'muj'rimīna' (criminals), 'kāfirūn' (disbelievers), 'ẓālim' (wrong-doar), 'mush'rik' (he who associates partners with Allah), 'mawt' (death), and 'baʿatha' (resurrected) were thoroughly searched in the Quran, and 542 verses were retrieved. These lexical items were selected because of their repeated occurrence in description of the Day of Judgement in the Quran. In the next phase, a thorough reading of corpus was taken to remove all those verses, which were either repeated, or were not specifically related to the themes of rewards and punishments. Each verse was evaluated in its situational context, and 184 verses were selected for metaphor identification.

The present research adopted the procedure proposed by Pragglejaz Group (2007) for metaphors identification in the corpus, which consists of four steps: reading of the text, determining the lexical unit, determining the meaning of the lexical unit with the help of various dictionaries, (e.g.al-Isfahani, 1970; Ibn Fâris, 1979; Lane, 1968) and determining the difference between the more basic meaning and the contextual meaning to identify the metaphors. The identified metaphors were categorized on the basis of source domains, following Kövecses (2002) and Lakoff and Johnson (1980b). Each semantic domain was given a label, and was added to the category, to which it belonged. After the data categorization, a stratified purposeful sampling technique was used for selection of sample size.

The conceptual metaphor themes were analyzed by resorting to the interpretation of at least one example in each major source domain and sub-key source domain, such as great chain of

being, location and direction metaphors and object, space and motion metaphors. The great chain of being metaphor depicts the relationships between attributes and behavior either in top-buttom or buttom-up fashion. This key source domain has the sub-domains of personification, physiological changes, human activities and attributes, animal metaphors and perceptual experiences. The key source domain of location and direction metaphor is rooted in physical and social world, and has the sub-source domains of up-down schema and container metaphors. The key source domain of object, space and motion is used to describe the abstract concepts of time and events (Kövecses, 2002; Lakoff & Johnson, 1980b).

LCCM theory (Evans, 2006, 2009, 2010, 2013) was used for analysis of data. According to LCCM theory, meaning construction involves the fusion of lexical concept and cognitive model in the situational context. Cognitive models are either primary or secondary. Primary cognitive model carries conceptual knowledge which is directly accessed by the lexical concept in meaning construction process. In other words, the conceptual knowledge which is automatically processed during meaning construction process is encoded in primary cognitive models. The meaning which is directly accessed by the lexical item is the most salient meaning of the lexical concept in the immediate linguistic context. Hence, this theory holds that conceptual metaphor structures the primary cognitive models, but in the situational context, the lexical concept can access further semantic arguments. The greater is the distance between the lexical concept and the cognitive model to which it can have access, the more it will be figurative. Sardaraz and Ali (2017) have successfully used the contents of this theory in analyzing the preposition fī in the Quran. This paper investigates the relationship between the Arabic roots and the conceptual metaphor in the next section.

Data Analysis:

The application of (MIP) to the data revealed three major key source domains of conceptual metaphors: great chain of being, location and direction metaphors and objects, space and motion metaphors. These three major source domains have been used in the Quran to visualize the unseen eschatological concepts and phenomena. The three major source domains have sub-key domains as are analyzed and discussed in the following sub sections.

Great Chain Of Being:

One of the major source domains for Quranic metaphors in the themes of rewards and punishments is great chain of being. The data revealed 72 linguistic instantiations of 19 conceptual metaphors with sub-major source domains of human activities and products, physiological changes, perceptual experiences and animal metaphors. The first major sub key source domain of GREAT CHAIN OF BEING conceptual metaphors is metaphors involving physiological changes due to emotions. Kövecses (2002) holds that emotions often cause change in human physiology, and such state is processed as EMOTION ARE FORCES metaphor in language. Data analysis reveals 16 linguistic instantiations of 5 conceptual metaphors, as are given in Table 1.

Table 1: EMOTIONS ARE FORCES METAPHOR

No	Form of lexical item	Root	Meaning of the root	Conceptual Metaphor
1	نَاكِسُو 'nākisū' (l-Sajdah 32:12)	ن ك س 'nūn kāf sīn'	reversion or upside down	Sad is Down
	خَاشِعِينَ 'khāshiʿīna' (l-Shūrā 42:45)	خ ش ع 'khā shīn ʿayn'	lowly or humble	

2	'tashkhasu' تَشْخَصُ (Ibʾrāhīm 14:42)	'shīn khā ṣād' ش خ ص	ascending, rising, towering of something	Fear is Force
	'l-maghshiyi' الْمَغْشِيّ (Muḥammad 47:20) 'yughsha' يُغْشَىٰ (l-Aḥzāb 47:20)	'ghayn shīn wāw' غ ش و	concealment or covering	
	'khāshiʿatun' خَاشِعَةٌ (l-Nāziʿāt 79:9) (l-Ghāshiyah 88:2)	'khā shīn ʿayn' خ ش ع	lowliness or abasement	
3	'zurʾqan' زُرْقًا (Ṭā hā 20:102)	'zāy rā qāf' ز ر ق	Blue	Evil is Disfigurement
	'bāsiratun' بَاسِرَةٌ (l-Qiyāmah 75:24)	'bā sīn rā' ب س ر	premature, contorted	
4	'tabyaḍḍu' تَبْيَضُّ (āl ʿImrān 3:106)	'bā yā ḍād' ب ي ض	whiteness of colour	Happy is Bright
	'nāḍiratun' نَّاضِرَةٌ (l-Qiyāmah 75:22)	'nūn ḍād rā' ن ض ر	Brightness	
	'musʾfiratun' مُّسْفِرَةٌ (ʿAbasa 80:38)	'sīn fā rā' س ف ر	shining or bright	
	'nāʿimatun' نَّاعِمَةٌ (l-Ghāshiyah 88:8)	'nūn ʿayn mīm' ن ع م	delicate, joyful and beautiful	
5	'taswaddu' تَسْوَدُّ (āl ʿImrān 3:106)	'sīn wāw dāl' س و د	Blackness of colour	Sad is Black
	'ghabara' غَبَرَةٌ (ʿAbasa 80:40)	'ghayn bā rā' غ ب ر	colour of dust	
	'qatara' قَتَرَةٌ (ʿAbasa 80:41)	'qāf tā rā' ق ت ر	smoke of burning wood or meat	

Table 1 shows the linguistic instantiations of conceptual metaphor EMOTIONS ARE FORCES. The lexical items which reflect the conceptual metaphors carry the roots' meanings. These roots' meanings are encoded in the primary cognitive models. However, most of the examples illustrate that the conceptual metaphors are identified after a thorough linguistic analysis, because most of linguistic expressions are conceptual metonymies. Analysis of the following example will illustrate it.

FEAR IS FORCE metaphor:

Fear has a strong physiological effect on the human beings. It is evident in verses (Quran 14:42), (Quran 33:19), (Quran 47:20), (Quran 79:9) and (Quran 88:2). The metaphoric expression in verss (Quran 14:42) is analyzed below.

1.إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ.

'innamā yu-akhiruhum liyawmin tashkhaṣu fīhi l-abṣāru'

"He but giveth them respite against a Day when the eyes will fixedly stare in horror," (Quran 14:42)

The verb (تَشْخَصُ) 'tashkhasu' is metaphorically used to denote the fixing of the eyes on the Day of Judgement. This has been derived from the root 'shīn khā ṣād' (شخص), which embodies the concept of ascending, rising, towering of something (Ibn Fâris, 1979; Lane, 1968). The plural noun in nominative case (أَبْصَارُ) 'absar' (eyes) gives us a conceptual metonymy. It is derived from the conceptual metaphor EMOTION ARE FORCES. The lexical concept 'tashkhasu' directly accesses the primary cognitive models of 'will become raised, will become towering and will become elevated'. It means that fear causes change in the eyes of a person. The situational context does not show any lexical item denoting fear. Hence, it gives the conceptual metonymy of EMOTIONAL STATE STAND FOR THAT EMOTIONS. The conceptual metaphor is identified after the analysis of the linguistic expression in the situational context. When the lexical concept (تَشْخَصُ) 'tashkhasu' combines with the lexical concept (الْأَبْصَارُ) 'al-abṣāru' (eyes, looks, gaze, vision, sight), in the context of lexical concept (يَوْمٍ) 'yawmin' (on the Day) through anaphoric reference of class lexical concepts (فِيهِ) 'fī' and 'he' , it accesses the semantic argument 'will become fixedly open in horror' in secondary cognitive model. It shows that conceptual metaphor resides at the level of secondary cognitive model, as represented in Figure 1.
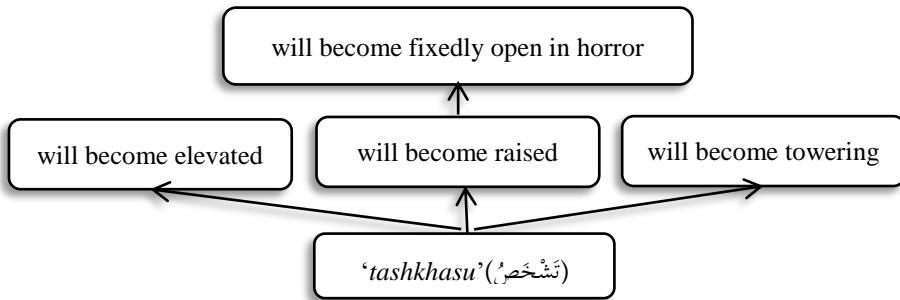

Figure 1:   Partial cognitive model profile of [(تَشْخَصُ) 'tashkhasu']

The second and third major sub-key source domains of GREAT CHAIN OF BEING METAPHOR are metaphors involving human perceptual experiences and animal metaphor. The analysis of the data reveals 10 linguistic instantiations of 3 conceptual metaphors of the former and 2 linguistic instantiations of 1 conceptual metaphor of the later, as are given in Table 2. All the lexical items carry the roots' meaning to instantiate the conceptual metaphors.

Table 2: Perceptual experiences and Animal Metaphors

No	Form of lexical item	Root	Meaning of the root	Conceptual Metaphor
1	دُوقُوا'dhūqū' (āl ʿIm'rān 3:106) (l-Anʿām 6:30) (l-anfāl 8:50) (l-ʿAnkabūt 29:55) (l-Zumar 39:24)	ذ و ق'dhāl wāw qāf'	the taste of something	Undergoing punishment is tasting it
2	ذَائِقَةُ'dhāiqatu' (āl ʿIm'rān 3:185) (l-Anbiyāa 21:35) (l-ʿAnkabūt 29:57) (l-Dukhān 44:56)	ذ و ق'dhāl wāw qāf'	the taste of something	Undergoing death is tasting it
3	أَعْمَىٰ'aʿmā' (l-Isrā 17:72)	ع م ي'ʿayn mīm yā'	Blind	Knowing is Seeing
Animal Metaphors				

4	نَسُوقُ'nasūqu' (Maryam 19:86) (l-Zumar 39:71)	س و ق'sīn wāw qāf'	drive cattle	Human behaviour is animal behavior

Table 2 shows that the roots encapsulate the basic concepts which are more salient and are encoded in primary cognitive models. All the lexical items demonstrate it, as is illustrated in the analysis of the following verse.

2. UNDERGOING PUNISHMENT IS TASTING IT:

The sense of taste and punishment are closely mapped in the Quran. The analysis of data reveals 5 linguistic instantiations of the conceptual metaphor UNDERGOING PUNISHMENT IS TASTING. Applying the LCCM theory, the following verse instantiates that conceptual metaphor resides at the level of primary cognitive models.

2.أَكَفَرْتُم بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

'akafartum baʿda īmānikum fadhūqū l-ʿadhāba bimā kuntum takfurūna'

"(will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith"." (Quran 3:106)

The conceptual metaphor UNDERGOING EXPERIENCE IS TASTING IT joins together the cognitive domains of experiencing punishment and tasting. It has been derived from MIND IS BODY (Ibarretxe-Antuñano, 2002) as the vocabulary of physical perception is linked with internal emotions (Sweetser, 1991). Experiencing punishment is the target domain which has been elaborated through the source domain of tasting. In the above verse, the lexical concept the 2nd person perceptual verb (ذُوقُوا) 'dhūqū' is derived from the root 'dhāl wāw qāf' (ذ و ق). The root means the taste of something, eating a small portion of something (Al-Isfahani, 1970; Ibn Fâris, 1979). The lexical concept (ذُوقُوا) 'dhūqū' accesses the semantic argument of taste in the primary cognitive model, as it is its most salient meaning, as is represented in Figure 2.
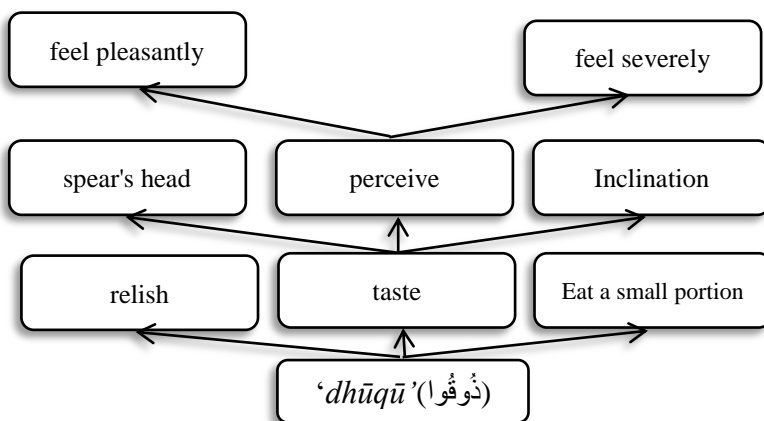
Figure 2: Partial cognitive model profile of ذُوقُوا ['dhūqū']

Figure 2 shows that the lexical concept (ذُوقُوا) 'dhūqū' on combination with the lexical concept (الْعَذَابَ) 'al-ʿadhāba' (punishment) and anaphoric reference to the preceding clause

through the suffixed particle (فَ) 'fa' attains a distinct semantic argument of 'bear the feeling of', and it is accessed through primary cognitive model of taste in the secondary cognitive model. It shows that the conceptual metaphor gives only relational structure to the cognitive models, but it cannot stop further semantic affordances.

Table 3 reports 34 linguistic instantiations of 10 conceptual metaphors from the source domain of human socio-cultural activities. The linguistic instantiations show that the roots of verbs and nouns encode the basic perceptual concepts and are equivalent to primary cognitive models in LCCM theory. The meanings of Arabic roots in Table 3 were retrieved from (al-Isfahani, 1970; Ibn Fâris, 1979; Lane, 1968). The primary cognitive models structure the conceptual metaphors in all the linguistic instantiations.

Table 3: Human Activities and Products Conceptual Metaphors

No	Form of lexical item	Root	Meaning of the root	Conceptual Metaphor
1	'kasabū'كَسَبُوا (l-Baqarah 2:264) (Ib'rāhīm 14:18) (l-shūrā 42:22)	ك س ب 'kāf sīn bā'	'to do something to earn'	Disbelief is Unprofitable Trade
	'khasirū'خَسِرُوا (l-Aʿrāf 7:53) (l-Zumar 39:15) (l-Shūrā 42:45) (l-Jāthiyah 45:27)	خ س ر 'khā sīn rā'	Loss in wealth	
	'al-taghābuni'التَّغَابُنِ (l-Taghābun 64:9)	غ ب ن 'ghayn bā nūn'	'usurping the right of partner in trade'	
	'yanfaʿu'يَنفَعُ (l-Shuʿarā 26:88)	ن ف ع 'nūn fā ʿayn'	'profit or benefit'	
	'if'tadaw'افْتَدَوْا (l-Zumar 39:47)	ف د ي 'fā dāl yā'	Ransom	
2	'maʿīshatan'مَعِيشَةً (Ṭā hā 20:124)	ع ي ش 'ʿayn yā shīn'	'life' or 'subsistence'	Disbelief is Strained economic life
3	'wiz'ran'وِزْرًا (Ṭā hā 20:100) (l-Naḥl 16:25) (l-Anʿām 6:31) (l-Isrā 17:15)	و ز ر 'wāw zāy rā'	heaviness or burden of something	Personal responsibility for disbelief is burden
	'athqālahum'أَثْقَالَهُمْ (l-ʿAnkabūt 29:13)	ث ق ل 'thā qāf lām'		
4	'tub'ṭilū'تُبْطِلُوا (l-Baqarah 2:264)	ب ط ل 'bā ṭā lām'	'to abolish, something less durable'	Deeds are Commodities
	'tajidu'تَجِدُ (āl ʿIm'rān 3:30)	و ج د 'wāw jīm dāl'	'to perceive something with senses	
	'bil-ḥasanati'بِالْحَسَنَةِ	ح س ن	beauty and	

	(l-Naml 27:89)	'ḥā sīn nūn'	loveliness in things /acts	
5	'mith'qāla'مِثْقَالَ (l-Zalzalah 99:7-8)	ث ق ل 'thā qāf lām'	weight or heavy	Deeds are Commodities carrying weight
	'waznu'وَالْوَزْنُ (l-Aʿrāf 7:8)	و ز ن 'wāw zāy nūn'	weight, balance	
	'thaqulat' (l-Aʿrāf 7:8) (l-Anbiyāa 21:47) (l-Qāriʿah 101:6)	ث ق ل 'thā qāf lām'	weight or heavy	
	'khaffat'خَفَّتْ (l-Qāriʿah 101:8)	خ ف ف 'khā fā fā'	Light	
6	'ujūra'أُجُورَ (āl ʿIm'rān 3:185) (l-Nisāa 4:100) (l-Aḥzāb 33:44)	أ ج ر 'hamza jīm rā'	fixed payment, or wages	Faith is Service to Allah
7	'yujadiloona'يُجَادِلُونَ (l-Anfāl 8:6)	ج د ل 'jīm dāl lām'	verbal dispute and animosity	Argument is Conflict/Struggle
	'yarjiʿu'يَرْجِعُ (Saba 34:31)	ر ج ع 'rā jīm ʿayn'	'to repudiate and to reiterate'	
	'takhtaṣimūna'تَخْتَصِمُونَ (l-Zumar 39:31)	خ ص م 'khā ṣād mīm'	quarrel, dispute	
8	'tujadilu'تُجَادِلُ (l-Naḥl 16:111)	ج د ل 'jīm dāl lām'	quarrel, dispute	Praying before Allah is Disputing
9	'marqad'مَّرْقَدِ (Yā sīn 36:52)	ر ق د 'rā qāf dāl'	'sleeping places'	Death is Sleep
10	'yatawaffā'يَتَوَفَّ (l-Zumar 39:42)	و ف ي 'wāw fā yā'	separation or segregation	Sleep is Death

Table 3 reflects 10 conceptual metaphors in 34 verses from the source domain of human products and activities. One conceptual metaphor from Table 3 is analyzed below to show that roots in Arabic language are equivalent to primary cognitive models in LCCM theory.

3. Disbelief as unprofitable trade metaphor

Profit and loss in the trade are used to explain the eschatological concept of loss on the Day of judgement for the good deeds done in the name other than that of Allah. The verses (Quran 2:264), (Quran 14:18), (Quran 42:22), (Quran 7:53), (Quran 39:15), (Quran

42:45), (Quran 45:27), (Quran 64:9), (Quran 26:88) and (Quran 39:47) reflects this metaphor.

3.لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ

'lā yaqdirūna ʿalā shayin mimmā kasabū'

"They will be able to do nothing with aught they have earned." (Quran 2:264)

In this verse, the plural perfect verb in nominative state (كَسَبُوا) 'kasabū' instantiates the conceptual metaphor disbelief is unprofitable trade. The verb 'kasabū' is derived from the root 'kāf sīn bā' (كسب), which embodies the basic concepts of 'to do something to earn, collected, acquired' (al-Isfahani, 1970; Ibn Fâris, 1979; Lane, 1968). The verb (كَسَبُوا) 'kasabū' means 'they have earned'. It shows that conceptual metaphor, disbelief is unprofitable trade on the Day of Judgment, resides at the level of primary cognitive model, as is shown in Figure 3.
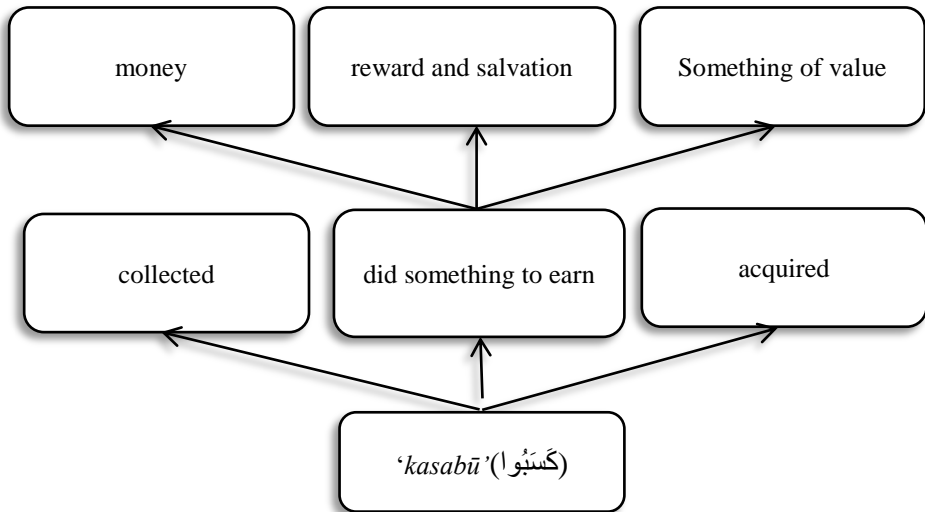

Figure 3: Partial cognitive model profile of ['kasabū']

Figure 3 shows that the lexical concept (كَسَبُوا) 'kasabū' may have the most salient meanings of 'did something to earn, collected, acquired' in the primary cognitive model. Keeping in view the immediate linguistic context, the lexical concept directly accesses the semantic argument of 'did something to earn' in the primary cognitive model. Thus, the root meaning of plural perfect verb, (كَسَبُوا) 'kasabū', is embodied in primary cognitive model. According to LCCM theory, conceptual metaphor resides at the level of primary cognitive models, which the above example shows to be equivalent to Arabic root.

Locations And Direction Metaphors:

The location and direction metaphors have physical and social basis, and they have two major schemas, up-down schema and container schema (Lakoff & Johnson, 1980b). This study has found 17 linguistic instantiations of 06 conceptual metaphors from the source domain of location and direction to represent the phenomenon and happenings of the Hereafter, as are given in Table 4.

Table 4: Locations and Directions Metaphors

No	Form of lexical item	Root	Meaning of the root	Conceptual Metaphor
1	'fawqa'فَوْقَ (l-Baqarah 2:212)	ف و ق fā wāw qāf	altitude, above	UP-Schema Good is Up
2	'fawqa'فَوْقَ (l-Anʿām 6:61)	ف و ق fā wāw qāf	'above, before or superior'	Power is Up
3	'al-ʿaẓīmu'الْعَظِيمُ (Ghāfir 40:9) (l-Hadīd 57:12) (l-Taghābun 64:9)	ع ظ م ʿayn ẓā mīm	huge size, greatness	Importance is size
	'kabīru' كَبِيرُ (l-Shūrā 42:22)	ك ب ر 'kāf bā rā'	big, great	
	'kub'rā'كُبْرَىٰ (l-Dukhān 44:16)			
4	'fatīlan'فَتِيلًا (l-isrā 17:71) (l-Nisāa 4:49) (l-Nisāa 4:77)	ف ت ل fā tā lām	curl, thread	Less is Thin
5	'fī'فِي غَمَرَاتِ 'ghamarāti' (l-Anʿām 6:93)	غ م ر 'fī' 'ghayn mīm rā'	in flood	States / Situations are locations
	'fī dalalin'فِي ضَلَالٍ (Maryam 19:38)	ض ل ل ḍād lām lām	deviation, error, ignorance	
	'fī ghaflatin'فِي غَفْلَةٍ (Maryam 19:39)	غ ف ل ghayn fā lām	Carelessness	
	'bi'sa'بِئْسَ (Hūd 11:98)	ب أ س 'bā hamza sīn'	woeful or wretched	
	'fī raybin'فِي رَيْبٍ (l-Haj 22:5)	ر ي ب 'rā yā bā'	doubt, illusion	
	'adkhilū'أَدْخِلُوا (Quran 40:46)	د خ ل 'dāl khā lām'	in, enter	

6	فِي قُلُوبِ 'fī' 'qulūbi' (l-Hij'r 15:12) (Muḥammad 47:20)	ق ل ب 'fī' 'qāf lām bā'	in the essence/heart of something	Hearts are containers
	كَاظِمِينَ 'kāẓimīna' (Ghāfir 40:18)	ك ظ م 'kāf ẓā mīm'	'filled with distress to choke the breath'	
	وَاجِفَةٌ 'wājifatun' (l-Nāziʿāt 79:8)	و ج ف 'wāw jīm fā'	beating of the heart	

Table 4 shows 6 conceptual metaphors in 20 verses, having the source domain of location and direction. Some of the conceptual metaphors, STATES ARE LOCATIONS and HEARTS ARE CONTAINERS are generated by the preposition (فِي) 'fī', as is the case with serial 5 and No 6 in Table 4. Table 4 shows that the roots' meanings of the lexical items are equivalent to primary cognitive models, because the lexical concepts access the primary cognitive models for attaining the semantic arguments in their situational context. These meanings are more salient and are accessed directly with least processing effort. However, some of the conceptual metaphors are identified after a thorough linguistic analysis, and they rest in the secondary cognitive models, as is the case with serial No.4 in Table 4, analyzed below. The up-down schema, as in Table 4, has been used for concepts like faith, believers and non-believers. Two of the metaphors are analyzed below.

4. Important as size/volume metaphor

The up-down schema is based on the physical and cultural orientation of quantity and size. One conceptual metaphor found in the corpus is the importance is size/volume. This metaphor often has taken adjective form with nouns as is the case with (Quran 40:9), (Quran 42:22). (Quran 44:16), (Quran 57:12) and (Quran 64:9). In verse (Quran 40:9), the adjective (الْعَظِيمُ) 'l-ʿaẓīmu' gives metaphoric nature to the noun (الْفَوْزُ) 'l-fawzu'.

4. وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

'wadhālika huwa l-fawzu l-ʿaẓīmu'

" and that will be truly (for them) the highest Achievement". (Quran 40:9)

In this verse, the lexical concept (الْعَظِيمُ) 'al-ʿaẓīm' is derived from the root 'ʿayn ẓā mīm' (ع ظ م). The root signifies 'huge or big in size or power' (al-Isfahani, 1970; Ibn Fâris, 1979). When it is combined with the lexical concept (الْفَوْزُ) 'l-fawzu', it achieves the semantic value of great success in the Hereafter. This semantic value is directly accessed in the primary cognitive model, as it is the most salient meaning of (الْعَظِيمُ) 'al-ʿaẓīm'. However, success cannot be literally huge, as it is reflected in primary cognitive model in Figure 4. But, when (الْعَظِيمُ) 'al-ʿaẓīm' combines with (الْفَوْزُ) 'l-fawzu' in the situational context of the Day of Judgement, it attains distinct informational characterization of sublime success in term of magnitude. This informational characterization is achieved in the

secondary cognitive model through the primary cognitive model of 'huge'. In other words, the bounty of the Lord of the Universe is described in term of size and volume to highlight its value and magnitude. It is represented in Figure 4.
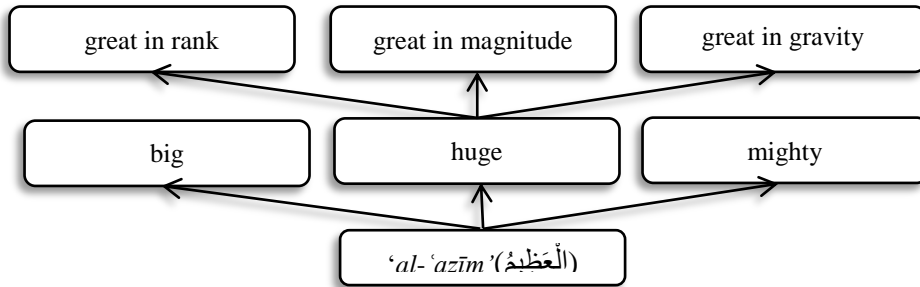

Figure 4:   Partial cognitive model profile of (الْعَظِيمُ) ['al-ʿaẓīm']

5. Less as down/ less as thin metaphor

This study has found a different variant of conceptual metaphor less is low/down in the Quranic discourse. The study has found less is thin / less is a thin shred conceptual mapping in verses (Quran 17:71) and (Quran 4:77).

5.وَلَا يُظْلَمُونَ فَتِيلًا

'walā yuẓ'lamūna fatīlan'

"and they will not be dealt with unjustly in the least." (Quran 17:71)

In this verse of the Quran, the word (فَتِيلًا) 'fatīlan' means 'the thin thread of dates tree slat' or dust or any paltry thing which can be twisted between two fingers' (al-Isfahani, 1970; Lane, 1968). The thin thread of dates tree slat' has been used to signify the least extent, value. Partial cognitive model of the lexical concept (فَتِيلًا) 'fatīlan' is given in Figure 5.
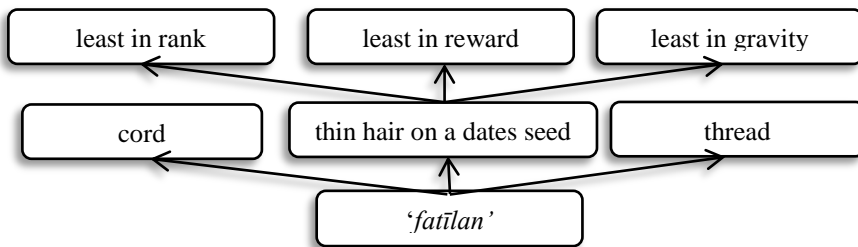

Figure 5: Partial cognitive model profile of (فَتِيلًا) ['fatīlan']

Figure 5 shows that the metaphoric term (فَتِيلًا) 'fatīlan', a concrete noun, has been used in a novel manner. Upon construction with the 3rd person passive verb (يُظْلَمُونَ) 'yuẓ'lamūna' in the situational context, provided by the provided by the lexical concept 'yawma', the indefinite noun (فَتِيلًا) 'fatīlan' gives access to the semantic value of 'slightest or the least in reward/significance'. The conceptual metaphor is identified after the expression is linguistically analyzed.

Objects, Motion And Space Metaphors:

Objects in motion and bounded space provide a rich source domain to objectify the concepts of time, events, life and purposes. This study found 40 linguistic instantiations of 08 conceptual metaphors with basic source domain of objects, motion and space in the corpus, given in Table 5.

Table 5: Objects, Motion and Space Metaphors

No	Form of lexical item	Root	Meaning of the root	Conceptual Metaphor
1	يَهْدِي'yahdee' (l-Baqarah 2:264) (Ib'rāhīm 14:21) (l-Isrā 17:97)	ه د ي 'hā dāl yā'	'guidance with favour and kindness'	Allah is Guide
2	يُضْلِلِ'yuḍ'lili' (Ib'rāhīm 42:44) (l-Isrā 17:97)	ض ل ل 'ḍād lām lām'	deviation or a lost state	Allah is Misleader for the wicked
3	يُضِلُّونَ'yuḍillūna' (l-Naḥl 16:25)	ض ل ل 'ḍād lām lām'	deviation or a lost state	Unbelievers are misleaders
4	ضَلَّ'ḍalla' (l-Aʿrāf 7:53)	ض ل ل 'ḍād lām lām'	deviation or a lost state	Agents of disbelief are misleaders
5	أَضَلُّ'aḍallu' (l-Isrā 17:72)	ض ل ل 'ḍād lām lām'	deviation or a lost state	Disbelief is crooked path
6	حِجْرًا'ḥij'ran' (l-Fur'qān 25:22)	ح ج ر ḥā jīm rā	barrier, or prevention with something	Wicked choices are impediments
7	يَأْتِيَ'yatiya' (Ib'rāhīm 14:31) (l-Rūm 30:43) (Ib'rāhīm 42:47)	أ ت ي 'hamza tā yā'	Arrival of something	Time moving object in horizontal motion
	اقْتَرَبَتِ'iq'tarabati' (l-Qamar 54:1)	ق ر ب 'qāf rā bā'	approaching or nearness of an entity	
	الْآزِفَةِ'al-āzifati' (Ghāfir 40:18)	أ ز ف 'hamza zāy fā'	approaching or nearness	
	جَاءَتِ'jāati' (ʿAbasa 80:33)	ج ي أ 'jīm yā hamza'	Come	
	عَسِرٌ'asirun' (l-Qamar 54:8)	ع س ر 'ʿayn sīn rā'	hard, difficult, strait	
	عَسِيرٌ'asīrun' (l-Mudathir 74:9)			
	ثَقِيلًا'thaqīlan' (l-Insān 76:27)	ث ق ل 'thā qāf lām'	weight or heavy	

	نَقُومُ'taqūmu' (l-Rūm 30:12, 14, 55) (Ghāfir 40:46) ((l-Jāthiyah 45:27)	ق و م 'qāf wāw mīm'	rising or erection	Time is moving object in vertical direction
	قَرِيبٌ'qarībun' (Ib'rāhīm 42:17) (l-Munāfiqūn 63:10) (l-Maʿārij 70:6-7) (l-Naba 78:40)	ق ر ب 'qāf rā bā'	nearness or closeness	Moments of time are landmarks in space/ Time is bounded space
	الِقَاءَLiqāa (l-Zumar 39:71) (l-Zukh'ruf 43:83) (l-Tūr 52:45) (l-Maʿārij 70:42)	ل ق ي 'lām qāf yā'	face to face meeting	
	تَسْتَأْخِرُونَ 'tastakhirūna' (Saba 34:30)	أ خ ر 'hamza khā rā'	put or drive or leave back or behind	
8	تَسْتَقْدِمُونَ'tastaqdimūna' (Saba 34:30)	ق د م 'qāf dāl mīm	come before, bring forward	
	أَمَدًا بَعِيدًا 'amadan''baʿīdan' (āl ʿIm'rān 3:30)	(ب ع د) (أ م د) 'hamza mīm dāl', 'bā ʿayn dāl'	distant point of time	
	إِلَىٰ يَوْمِ'ilā yawmi' (l-Rūm 30:56)	ي و م 'ilā -yā wāw mīm'	'to the day'	
	يَوْمَ'yawma' (āl ʿIm'rān 3:30)	ي و م 'yā wāw mīm'	On the Day	
	يَوْمَئِذٍ'yawma-idhin' (Ṭā hā 20:108)	ي و م 'yā wāw mīm-idhin'	On that Day	
	يَوْمَ'yawma' (āl ʿIm'rān 3:185)	ي و م 'yā wāw mīm'	On the Day of	
	كَمْ'kam' (l-Kahf 18:19)		ascertaining the number or quantity	
	مِقْدَارُهُ 'miq'dāruhu' (l-Sajdah 32:5) (l-Maʿārij 70:4)	ق د ر 'qāf dāl rā'	quantity, measure or degree	

Table 5 demonstrates 8 conceptual metaphors in 41 verses from the source domain of objects, motion and space. MOMENTS OF TIME ARE LANDMARKS ON SPACE is a sub conceptual metaphor of TIME IS BOUNDED SPACE, while TIME IS HEAVY is sub

conceptual metaphor of TIME IS OBJECT IN MOTION. Most of the metaphoric lexical items reflect that the concepts, encapsulated in roots, are equivalent to primary cognitive models, because these concepts are directly accessed by the lexical concepts in their respective situational contexts. It will be demonstrated with analysis of TIME IS OBJECT IN MOTION and TIME IS BOUNDED SPACE in the following two verses.

6. Time as object in horizontal motion metaphor

Time is object in motion has been found in verses (Quran 14:31), (Quran 30:43), (Quran 40:18), (Quran 42:47), (Quran 54:1), (Quran 80:33), (Quran 54:8), (Quran 74:9), (Quran 76:27), as is the case with the following verse.

6.وَيُنفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَالٌ

'wayunfiqū mimmā razaqnāhum sirran waʿalāniyatan min qabli an yatiya yawmun lā bayʿun fīhi walā khilālun'

"and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending." (Quran 14:31)

In the above verse, the verb (يَأْتِي) 'yatiya' has been derived from trilateral root (أ ت ي) 'hamza tā yā' and it means 'comes, approaches' (al-Isfahani, 1970). The 'day' that is time has been conceptualized as an object, which is coming towards the observer. The primary cognitive model is structured by the conceptual metaphor and will attain the same structure as in figures 4.1.

7. Time is space which can be measured metaphor

Time is measurable space metaphor has been found in verses (Quran 3:30), (Quran 18:19), (Quran 32:5) and (Quran 70:4). The verse (Quran 3:30) is analyzed as below.

7.تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ

'tawaddu law anna baynahā wabaynahu amadan baʿīdan'

" it will wish there were a great distance between it and its evil." (Quran 3:30)

In the above verse, the metaphor is instantiated by the clause (أَمَدًا بَعِيدًا) 'amadan baʿīdan'. In verse (Quran 3:30), the lexical concepts (أَمَدًا) 'amadan' and (بَعِيدًا) 'baʿīdan' are derived from the roots (أ م د) 'hamza mīm dāl' and (ب ع د) 'bā ʿayn dāl' which means the last degree or the infinite point of time and 'distant, far or (al-Isfahani, 1970; Ibn Fâris, 1979; Lane, 1968) respectively. Thus, the adjective (بَعِيدًا) 'baʿīdan' gives spatial character to the durational nature of time. The conceptual metaphor TIME IS BOUNDED SPACE or DURATION IS LENGTH is at work at the level of primary cognitive models or roots. MOMENTS OF TIME ARE LANDMARKS ON SPACE is analyzed in the following verse.

8.وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

'wamā yud'rīka laʿalla l-sāʿata qarībun'

"And what will make thee realise that perhaps the Hour is close at hand?" (Quran 42:17)

In all the verses the adverb, (قَرِيبٌ) 'qarībun', is derived from the root (ق ر ب) 'qāf rā bā'. It shows the position of time, as if it were a spot on the space. The root has the signification of nearness or closeness (Al-Isfahani, 1970; Ibn Fâris, 1979). Thus, time has been conceptualized as an object in the space with respect to the moving observer. The Terms of spatial frame of reference has been used to communicate the durational frame of reference.

The conceptual metaphor in this linguistic expression structures the primary cognitive models, as is illustrated in Figure 6.
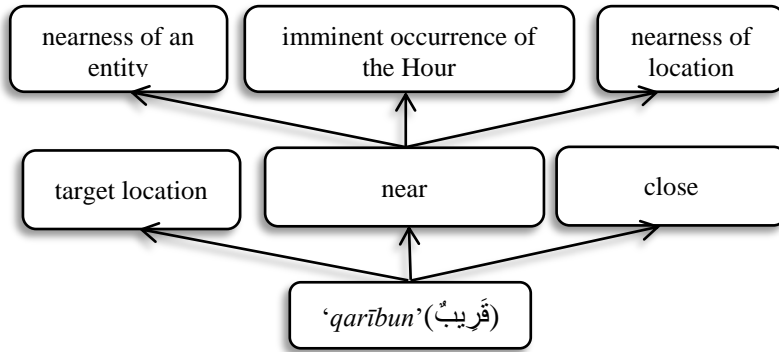

Figure 6:   Partial cognitive model profile of (قَرِيبٌ) ['qarībun']

Figure 6 shows that the adverb (قَرِيبٌ) 'qarībun' accesses the semantic arguments of spatial nearness, closeness and target location at the primary cognitive models. However, the primary cognitive model does not inhibit further semantic value of the metaphor, as is shown in the secondary cognitive models.

Discussions:

The analysis reveals that conceptual metaphor is pervasively used as a discursive strategy to conceptualize abstract concepts of the Hereafter to make them comprehensible. The study reveals that various source domains from the mundane life have been used to communicate the elusive and unseen concepts and phenomenon of the Hereafter. This strategy makes it easy for the common reader to grasp the concepts, which then strengthen his belief in the Hereafter. Tables 1, 2, 3, 4 and 5 illustrate this discursive strategy, which has been employed in the Quran. This paper, thus, corroborates the findings of the earlier studies, such as (Abdelaal & Kaigama, 2015; Al-Ali, et al., 2016; Berrada, 2006; Sardaraz & Ali, 2016, 2019; Sardaraz, Badshah & Khan, 2019; Shokr, 2006), that conceptual metaphors have been used to make comprehensible the complex abstract concepts. However, this paper differs from the earlier studies, because it has investigated the conceptual metaphor in a particular theme, the theme of rewards and punishments in the Hereafter, an unseen world, that could be better communicated in metaphoric language. This study will generate further interest in cognitive semantic study of different themes in the Quran.

Previous literature did not carry out the lexical semantic analysis of the conceptual metaphors in the Quran. It means that the previous approaches, from cognitive semantic perspective, regarded the metaphoric expressions as purely conceptual in nature, and they did not decipher the linguistic knowledge, which contributes to the meaning construction mechanism in metaphor and language, as is the case with (Al-Saggaf, et al., 2013; Berrada, 2006; Shokr, 2006). This paper, on the other hand, corroborates the findings of (Berrada, 2007; El-Sharif, 2016; Sardaraz & Ali, 2016, 2019; Sardaraz, Badshah & Khan, 2019) that metaphor comprehension requires the linguistic knowledge besides the conceptual knowledge. The analysis shows that most of the conceptual metaphors reside at the level of primary cognitive models, but it does not inhibit further derivation of semantic potentials, as are shown in the secondary cognitive models in all the Figures (see Analysis). Figure 3 shows that the lexical concept (كَسَبُوا) 'kasabū' (did something to earn) is the linguistic instantiation of conceptual metaphor DISBELIEF IS UNPROFITABLE TRADE at the

primary cognitive models, but at the level of secondary cognitive models, it accesses the semantic argument of 'deeds done to earn rewards and salvation'.

No previous study has shown that conceptual metaphors reside at the level of roots or primary cognitive models. This study has shown with large linguistic data that conceptual metaphor resides at the level of primary cognitive models in LCCM theory. Thus, it supports the tenets of LCCM theory that conceptual metaphor merely structures the primary cognitive models, but it does not stop further semantic affordances. This paper also supports the findings of earlier studies, such as (Ibn Fâris, 1979; Ryding, 2005), which regards the Arabic roots as the repository of concepts in Arabic language. Each root carries a basic perceptual concept, which is equivalent to the primary cognitive model in LCCM theory, as is demonstrated in Tables 1, 2, 3, 4 and 5. It shows that the Arabic roots are grounded in human physical and socio-cultural experiences. Though all the linguistic metaphors, on the basis of their roots of lexical item, are not generated by the conceptual metaphors, but rather conceptual schema of spatial frame of reference are responsible for the linguistic metaphoric expressions, as is the case with the preposition (في) fī', at serial 5 and No 6 in Table 4 and the preposition 'ilā' in verse (Quran 30:56) at serial No 8 in Table 5. This study recommends further studies on the Arabic roots from cognitive semantic perspective, before arriving at some definite conclusion on the experiential basis of Arabic roots.

However, this study also deviates from the LCCM theory, and it has demonstrated that in certain conceptual metonymies, Figure 2, and novel metaphor Figure 5, (Section Data Analysis), the conceptual metaphor does not reside at the level of primary cognitive models. Rather, it requires a thorough linguistic analysis of the metaphoric expression in its situational context, which helps in conceptual metaphor identification. Moreover, it also shows that in novel metaphors and in those metonymies, where the cause or ground or vehicle is missing, the semantic distance between the lexical item and the semantic argument, which it achieves in the situational context, is greater than the semantic distance in conventional metaphors, (refer Figure 1 and Figure 5). The less semantic distance between the lexical item and the intended communicative meaning in the conventional metaphors is the main reason for automatic or speedy processing of metaphoric linguistic expression (refer Figure 2, Figure 3, Figure 4 and Figure 6). Thus, this study argues that all the metaphors are not processed in the same manner, but rather, the processing of different metaphors depends upon the lexical concepts combination and the semantic distance between the lexical item and the intended communicative meaning. This supports the earlier theoretical findings of (Coulson & Petten, 2002; Evans, 2013; Giora, 1997) and the findings of (Berrada, 2007; El-Sharif, 2016; Sardaraz & Ali, 2016, 2019; Sardaraz, Badshah & Khan, 2019) in the Quranic studies regarding the different processing of conventional metaphors and novel metaphors.

Conclusion:

The analysis of the data reveals strong evidence for relationship between the Arabic roots and the conceptual metaphor. Most of the conceptual metaphors resides at the level of roots' meanings, and thus, it shows that conceptual metaphor structures the primary cognitive models in conventional metaphors as articulated by Evans (2010, 2013). However, this paper shows that conceptual metaphor does not exist in at the level of roots or primary cognitive models in novel metaphors and certain conceptual metonymies, where the agent or the cause or emotions are not mentioned. It means that in novel metaphors and conceptual metonymies, the semantic distance between the lexical item and the intended probable meaning is greater than the semantic distance between lexical item and the intended probable meaning in conventional metaphors. This paper recommends further research on the relationship between the Arabic roots and the conceptual metaphors in other themes of the Quran in order to arrive at some definite conclusion regarding the experiential grounding of Arabic roots.

EndNotes:

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