

Metaphorical Symbols in Qur'anic Discourse: A Cognitive-Linguistic Analysis

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ABSTRACT

This article examines the relationship between language, thought, and religious experience in Islamic theology using George Lakoff's cognitive linguistic framework. Focusing on theological metaphors in selected Qur'anic verses, Al-Baqarah 255 (Ayat al-Kursi), An-Nur 35, Ibrahim 24–25, Al-Hadid 13, and Ar-Ra'd 28, it applies conceptual metaphor theory to reveal how the Qur'an conveys theological and spiritual meanings through cognitive structures. The study proceeds in four stages: identifying and categorizing Qur'anic theological metaphors; analyzing their structure and function through cognitive linguistics; exploring how metaphor links language with religious thought; and interpreting the results to assess their theological significance. The findings show that Qur'anic metaphors transform abstract theological concepts into concrete, accessible ideas, deepening Muslims' spiritual understanding. This research contributes to cognitive linguistics and religious studies by demonstrating how metaphor serves as a bridge between divine revelation and human cognition. Future studies could develop cognitive linguistic approaches for teaching theology, emphasizing metaphor as a key tool for conceptual and spiritual comprehension.

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1. Introduction

Metaphors have long been recognized as essential mechanisms for conveying abstract concepts, particularly in religious texts that provide spiritual guidance [1]. In the context of Islam, the Qur'an employs theological metaphors, not merely as rhetoric [2], to describe the divine attributes and provide guidance for Muslims. Therefore, a specialized approach is required to understand the interaction between language and cognition within the context of theological metaphors.

Despite significant progress in research on metaphor within cognitive linguistics, studies that specifically apply Lakoff's theory to the Islamic theological context have remained relatively underexplored. This underscores the necessity for further exploration of how theological metaphors in the Qur'an can deepen theological understanding and enrich spiritual experience.

Previous research, such as that conducted by Al-Sowaidi, Mohammed, and Banda, titled "Translating Conceptual Qur'anic Metaphor: A Cogno-Translational Approach," primarily focuses on the overall mechanisms of metaphor translation, with an emphasis on how theological concepts are communicated through translation [3]. In contrast, the study by Rastgoo, titled *Cognitive Study of Anthropomorphic Metaphors in Qur'anic Discourse Based on Conceptual Theory*, does not sufficiently address the local Islamic context or the role of non-anthropomorphic symbolic metaphors in the Qur'an [4]. This has created a gap in the literature, highlighting the need for an integrated approach that combines cognitive linguistic theory with Islamic theological studies to more fully understand how religious language influences and shapes Muslims' religious perceptions and experiences. Therefore, this study aims to fill that gap by applying George Lakoff's conceptual metaphor theory to analyze theological metaphors in the Qur'an, offering new insights into how abstract theological concepts are conveyed through the cognitive structures embedded within religious language.

Lakoff's Conceptual Metaphor Theory provides a crucial foundation for this study, offering a robust analytical framework for understanding how the Qur'an employs metaphors as both cognitive and theological tools. Lakoff asserts that metaphors are not only found in language but also within our minds. This means that we comprehend various abstract concepts through metaphors that reflect our concrete experiences. For example, the concept of "time" (e.g., "for time") is often understood through physical metaphors such as "time is money." Here, "time" is presented as something that can be possessed, spent, or wasted. When we use the metaphor "time is money," we tend to value time more highly and use it more efficiently. This reflects the way we perceive and interact with time in our daily lives.

Understanding the relationship between language and thought has been a primary focus in the fields of linguistics and philosophy for several decades. In the context of Islamic theology, language plays a crucial role in conveying religious teachings and shaping the spiritual experiences of believers [5]. The Qur'an, as the central sacred text of Islam, employs a variety of theological metaphors to illustrate complex divine concepts.

George Lakoff, a prominent cognitive linguist, has developed the theory of conceptual metaphor, which explains how human thought is influenced by the metaphorical structures embedded in language. According to Lakoff, metaphors are not merely decorative elements of language but are fundamental components of the cognitive system that shape our perception of the world [6]. Utilizing this theoretical framework, this study aims to analyze how theological metaphors in the Qur'an function in shaping the religious understanding of Muslims.

Constructing theological metaphors in the Qur'an from a cognitive linguistic perspective offers a novel approach to understanding the interaction between language, thought, and religious experience, particularly in the context of faith, religion, and spirituality [7]. This research not only aims to identify and analyze theological metaphors but also to explain and uncover the hidden layers of meaning behind their use [8]. Thus, this study is expected to provide new insights into how religious language articulates spiritual and theological experiences, thereby making a significant contribution to the study of Islamic theology and cognitive linguistics.

In an increasingly complex academic landscape, a deeper understanding of how language functions in a religious context is crucial. This study, which focuses on the construction of theological metaphors in the Qur'an, aims to broaden our understanding of the role of language in shaping and conveying religious experiences. This is not only relevant for scholars of theology and linguistics but also for Muslims seeking a deeper understanding of their sacred text concerning mental and cognitive concepts [9]. Through meticulous and in-depth analysis, this research hopes to pave the way for more comprehensive and multidisciplinary future studies.

This research seeks to address fundamental questions about how our faith and religious practices are shaped and understood through the lens of cognitive linguistics. Therefore, the construction of these theological metaphors aims to reveal how the cognitive structures underlying religious language can enrich and deepen the spiritual experiences of Muslims.

Thus, this study is expected to provide new understanding and insights into how theological metaphors in the Qur'an transform abstract theological concepts into more comprehensible and tangible ideas for believers, serving as a bridge between spiritual experiences and linguistic representation.

2. Method

The methodological framework of this article consists of four distinct stages: 1) Identification and Categorization of Theological Metaphors in the Qur'anic Text: This initial stage involves collecting data from the Qur'anic text, with a specific focus on metaphors related to theological concepts. In this context, the Qur'anic verses discussed in this article are considered metaphorical because they employ figurative language to convey abstract theological concepts. These metaphors connect abstract ideas about Allah's attributes, such as "light" for His knowledge and guidance, or "a good tree" for righteous deeds, "a lamp in a glass," which illustrate spiritual and theological concepts such as goodness, knowledge, and Allah's power. Thus, these verses facilitate the understanding of abstract religious teachings through concrete symbolism that is easily relatable. 2) Cognitive Linguistic Analysis: Following the identification of metaphors, this stage employs cognitive linguistic methods to analyze their structure and function within a theological context. The aim is to explore how these metaphors influence and shape our understanding of religion. 3) Application of George Lakoff's Conceptual Metaphor Theory: This stage applies George Lakoff's conceptual metaphor theory to examine the relationship between language and religious thought more deeply. The analysis focuses on understanding how conceptual metaphors influence perceptions and interpretations of spiritual experiences. 4) Interpretation of Analytical Results: The final stage entails interpreting the findings from the cognitive linguistic analysis and the application of conceptual metaphor theory. This stage aims to provide new insights into the role of religious language in articulating spiritual and theological experiences.

3. Results and Discussion

The number of metaphorical verses in the Qur'an cannot be determined precisely, as the understanding of metaphors highly depends on interpretation and context. The Qur'an employs numerous metaphors to convey abstract theological and spiritual concepts in a manner that is more comprehensible to human understanding. However, in cognitive-linguistic approaches and the study of theological metaphors, various verses that employ figurative language, such as "light," "a good tree," "sea," "fire," and "journey," can be considered metaphors. These verses are found in several surahs, such as Surah An-Nur (24:35), regarding light, Surah Ibrahim (14:24-25), concerning the tree, and Surah Al-Baqarah (2:255), discussing Ayat al-Kursi, which describe Allah's attributes.

3.1. Construction of the Theological Metaphor of Ayat al-Kursi with the Concept of George Lakoff

Cognitive linguistic theory, particularly conceptual metaphor as introduced by George Lakoff and Mark Johnson in their book "Metaphors We Live By" (1980) [10], [11], emphasizes that our understanding of the world and abstract concepts is shaped by metaphors rooted in everyday concrete experiences. Conceptual metaphors enable us to map physical and concrete experiences onto the abstract realm, aiding our comprehension of complex concepts through familiar and accessible means.

The application of this theory in understanding religious texts, such as Ayat al-Kursi in the Qur'an, Surah Al-Baqarah: 255, provides profound insights into how religious language conveys lofty and transcendental concepts. For example, Ayat al-Kursi depicts Allah as an eternally living entity who tirelessly sustains His creatures, using concrete language such as "neither drowsiness overtakes

Him nor sleep" to convey divine attributes that are difficult for humans to comprehend. Metaphors like "His Throne extends over the heavens and the earth" aid in visualizing the greatness and power of Allah, bridging abstract divine concepts with concrete imagery understandable to humans.

Cognitive linguistic analysis and the conceptual metaphor theory, introduced by George Lakoff, can provide profound insights [12], particularly in the context of Ayat al-Kursi, a verse that contains profound theological meanings regarding the attributes of Allah. Cognitive linguistics examines the relationship between language and human thought [13], suggesting that language not only represents the external world but also influences how we understand and conceptualise our experiences. In the context of Ayat al-Kursi, this approach enables us to understand how language is employed to convey abstract concepts about divinity and the existence of Allah [14].

Conceptual metaphors allow us to understand abstract concepts through physical and concrete experiences. This tool can be used to delve into the precise metaphorical meanings [15]. For example, in Ayat al-Kursi, Allah is depicted as "The Ever-Living," using limited human life to conceptualize Allah's eternal and everlasting nature, emphasizing the difference between finite human life and Allah's boundless existence. Furthermore, the metaphor of the caretaker who "does not sleep" portrays Allah as a perfect caretaker who does not require rest, utilising human experiences of caregiving and the need for sleep to illustrate Allah's omnipotent nature, which is unrestricted by human weaknesses. This approach illustrates how religious language effectively conveys grand and transcendental concepts [16].

In sentences like Ayat al-Kursi, "To Him belongs whatever is in the heavens and whatever is on the earth," the concept of ownership is used in everyday life to depict Allah as the owner of everything in the heavens and on the earth. This metaphor emphasizes Allah's absolute authority and power. Furthermore, in the sentence, "Who is it that can intercede with Him except by His permission?" it portrays the concept of permission and authority familiar in social life, affirming that no one can intercede except with Allah's permission, underscoring the supremacy of Allah's authority over everything [17].

Similarly, in the sentence "Allah knows what is before them and what will be after them, but they do not encompass it in knowledge," the concept of human knowledge is used to depict Allah's unlimited knowledge. Human knowledge is depicted as limited and dependent on what is permitted by Allah. The metaphor "His Throne extends over the heavens and the earth" portrays Allah's power and authority that encompasses the entire universe, where the throne is not a physical object but a symbol of power. Finally, the sentence "And Allah is not to be frustrated by the maintenance of them, and Allah is the Highest, the Greatest" employs the metaphor of 'burden' in the context of maintaining the heavens and the earth to emphasize that for Allah, tasks that seem enormous to humans are effortless, thus reaffirming Allah's power and greatness.

Thus, through cognitive linguistic analysis and the application of George Lakoff's conceptual metaphor theory, it can become an effective communication tool [18], enabling an understanding of how Ayat al-Kursi employs language to depict abstract attributes of Allah more concretely and understandably for humans. The metaphors used in this verse help bridge human's limited understanding with the boundless concept of divinity, providing a means to contemplate Allah's attributes through familiar everyday experiences. This illustrates how religious language functions as a tool to articulate profound spiritual and theological experiences [7].

Cognitive linguistics and conceptual metaphors offer powerful tools to comprehend both Qur'anic texts and religious scriptures [19], using everyday language to elucidate abstract and transcendent concepts. By applying cognitive linguistics and conceptual metaphors to Ayat al-Kursi, we can observe how the Qur'an employs concrete metaphors to depict the grand and boundless attributes of Allah. For instance, the use of metaphors such as "Allah's Throne" and "Allah does not slumber nor sleep" renders divine concepts more easily comprehensible and accessible to humans.

By analyzing the metaphors used in the Qur'anic text, we not only enrich our understanding of the messages intended by Allah to humanity but also enhance our appreciation for the symbolic meanings and nuances contained within it. This theory enables us to elucidate religious concepts in a

manner more easily understood by the layperson, utilizing their everyday experiences and knowledge. Furthermore, the analysis of these theological metaphors can also bridge understanding between various religious and spiritual traditions, indicating that philosophical and theological positions [20] are expressed through different metaphors.

3.2. Constructing the Theological Metaphor of Surah An-Nur (24:35) with the Concept of George Lakoff

To understand Surah An-Nur verse 35 in the context of 'Constructing Theological Metaphors', we must grasp some basic concepts of Lakoff's theory and its application to analyzing this Qur'anic verse. In this verse, light is depicted as a divine symbol that illuminates the heavens and the earth. From a cognitive linguistic perspective, this metaphor connects the abstract concept of God with something concrete and easily comprehensible, which is light.

Light is a universal symbol for truth, knowledge, and enlightenment, stemming from religious teachings and embodying human interaction and rationality [21]. The verse portrays Allah as the ultimate source of all forms of enlightenment and knowledge, likened to light emanating from a lamp in a glass, shining like a star. The blessed olive tree's oil, which almost lights up without being touched by fire, reinforces this metaphorical imagery as "light upon light". "Allah guides to His light whoever He wills, and Allah presents examples for the people. And Allah is Knowing of all things."

Let's delve deeper into the 'Metaphorical Structure' in this verse. The verse depicts the light of Allah through a series of layered metaphors: "a niche that contains a lamp," which is placed in "glass," resembling "a shining star." Each layer enriches the metaphorical meaning, affirming that the light of Allah is pure, beautiful, and powerful. This analysis indicates that the light of Allah not only possesses strength but also remarkable beauty. Let's dissect these metaphorical expressions one by one in the context of Theological Metaphor Construction.

Firstly, "An Impenetrable Niche" depicts something very enclosed or isolated, which can be interpreted as a vessel that protects and conceals the light. This metaphor represents protection and integrity, indicating that the light of Allah is something sacred and not easily accessible by anyone. It portrays Allah's nature of safeguarding His light and bestowing it upon those deserving.

Secondly, the "Great Lamp Within It" is the main source of light within the niche, which, in theological metaphor, represents the primary source of enlightenment and knowledge. This magnificent lamp is a manifestation of Allah's light, illuminating the hearts and minds of humans and providing guidance and truth.

Thirdly, the "Glass That Gleams Like a Shining Pearl" depicts the glass surrounding the lamp, giving the impression that the light shines like a beautiful, pearl-like shining star. This metaphor emphasizes that the glass reflects the light with purity and clarity, enhancing and strengthening the light of the lamp, indicating that the light of Allah not only illuminates but also radiates beauty and glory. Stars and pearls as symbols of beauty, purity, and high value affirm the nobility of divine light.

Let's further examine the theological metaphorical expressions in this verse. "The Unbroken Wall" in cognitive thinking concepts is understood as something that stores and protects something valuable. This provides an understanding that the light of Allah is something guarded and provided only for those who truly seek the truth. This construction shows that access to divine light requires effort and pure intention, not something easy or casual. Lakoff's metaphor analysis of this verse helps us understand how metaphors of light and "the unbroken wall" convey theological concepts about God, knowledge, and truth. In the context of analyzing this verse, the meaning of a language is not solely determined by the meanings of the words themselves, but also shaped by the context [22].

Light is commonly used as a metaphor for God in many religious traditions, including Islam. In this verse, light symbolizes the attribute of God that illuminates the hearts and minds of humans, providing guidance and knowledge. The niche, or "unbroken wall," in this context can be seen as a safe and protected place where the light of God is present. This implies that this light is not easily accessible or understood by everyone, but only by those who have faith and sincerity.

Lakoff's analysis involves conceptual mapping where the elements of these metaphors are mapped from the source domain (physical experience with light and enclosed space) to the target domain [23], (understanding of God and truth). For example, the light in the niche illustrates that divine knowledge is hidden and protected, accessible only through specific means. Lakoff demonstrates that our experiences with light, such as how it illuminates and reveals, or how it remains protected within a niche, shape our understanding of abstract concepts like spiritual enlightenment and divine knowledge.

Although the conceptual metaphor concept by George Lakoff also has limitations. One important point in Lakoff's construction is that all metaphors have boundaries. The metaphor of light for God, for example, may be helpful in some ways but is not perfect in all aspects. Light may be associated with positive things but can also cast shadows, which may not always align with the theological concept of God as entirely good and perfect.

Interpretations of these metaphors also vary depending on cultural background and historical context. In the context of 7th-century Arabia, the lamp in the niche had different connotations compared to the modern context. At that time, the lamp in the niche (*misykat*) functioned to protect the flame from the wind and ensure that the light could effectively illuminate the space, providing an image of protection and warmth. In the modern context, where electric light is more prevalent, this metaphor may be more challenging to fully understand in its original nuances; yet, it still conveys a message of divine protection and illumination. This emphasizes the importance of understanding cultural and historical backgrounds to grasp the full essence of theological symbolism that provides new enlightenment and belief in religion [24].

"The great lamp" in the context of this verse depicts Allah as the source of all knowledge and enlightenment. The metaphor of the "great lamp" is used to illustrate that divine enlightenment is a powerful and significant force, capable of guiding and illuminating human life. Cognitively, a lamp serves as a source of light, enabling us to see and understand what was previously hidden, revealing truths, and providing guidance in uncertain situations.

In George Lakoff's approach to metaphors, metaphors are not just linguistic ornaments for interpreting texts [25], but fundamental structures that shape how we think and feel. By deconstructing the metaphor of the "great lamp," we can gain a deeper understanding of its meaning and implications. This metaphor helps us understand God as the ultimate source of light and enlightenment for the entire universe, offering profound insight into human life.

"The 'Light' in this metaphor symbolizes the knowledge, wisdom, and truth bestowed by Allah. The great lamp signifies that divine enlightenment has the power to guide and illuminate human life. This emphasises that only through divine light can we perceive the truth and gain a genuine understanding of the world and ourselves. The lamp placed within the shining glass represents the strength and resilience of divine light. The glass symbolizes how divine truth remains pure and untainted by external influences. This indicates that enlightenment from Allah cannot be extinguished by anything, signifying the eternal power of divine knowledge and wisdom."

"The illuminating great lamp reflects how Allah's guidance provides light in darkness, both physically and spiritually. This signifies that divine enlightenment offers direction and purpose in life, guiding humans through difficulties and confusion so they can find the right and meaningful path."

The interpretation of this metaphor can vary depending on one's cultural background and historical context. This interpretative activity is unique, where material culture is embodied physically and emerges within cultural contexts [26]. In the Arab culture of the 7th century, the lamp and shining glass hold deep, contextual meanings that may differ from modern understandings. Understanding this context helps us appreciate the depth of this metaphor in its original context. By constructing the metaphor of the 'great lamp' through George Lakoff's approach, we can see how this metaphor conveys theological meanings and shapes our understanding of God and truth, indicating that divine knowledge is something bright, guiding, protected, and powerful.

The reinforcing and beautifying glass indicates that knowledge and enlightenment from Allah not only provide truth but also beauty and purity. This emphasises that divine light brings spiritual beauty that transcends mere intellectual knowledge, offering peace and purity of heart. The glass serves as a medium that not only protects the light but also enhances its intensity and beauty."

The phrase "glass like shining stars" in Surah An-Nur contains a profound metaphor about how divine light is conveyed to humanity. The glass surrounding the lamp enhances and beautifies the light emanating from it, indicating that knowledge and enlightenment from Allah not only provide truth but also beauty and purity. Cognitively, this glass portrays that divine knowledge embellishes and enriches human spiritual life.

By constructing the metaphor of "glass like shining stars," we can delve deeper into its meaning and implications. The glass shining like stars signifies that divine enlightenment aligns with spiritual beliefs and religion [27], which have profound aesthetic dimensions that beautify the human soul.

The glass shining like stars highlights that divine light brings beauty beyond the limits of intellectual knowledge, providing peace and purity of the heart. This indicates that spiritual enlightenment from Allah brings true inner beauty, influencing all aspects of an individual's life. In Lakoff's view, our physical experience with light reinforced by glass helps us understand the concept of spiritual enlightenment, where the "glass" shining like stars reminds us of the beauty and purity that can be achieved through divine enlightenment.

This theological metaphor draws a connection between physical experiences involving glass and light and spiritual experiences. The glass that enhances light illustrates how divine teachings strengthen and beautify our spiritual lives, according to Lakoff, who emphasizes that metaphors can reveal important aspects of human experience. In this context, the beauty derived from divine enlightenment is not just an accessory but an integral part of truth itself.

Constructing the metaphor "glass like shining stars" in Surah An-Nur through George Lakoff's approach illustrates that divine knowledge and enlightenment bring not only truth but also beauty and spiritual purity as humans living eternally [28]. This metaphor suggests that divine enlightenment brings peace and purity to the heart, enriching our spiritual lives and offering profound aesthetic experiences. This deconstruction underscores the impact of metaphorical structures on our comprehension of God and enlightenment, illustrating that divine knowledge is a source of genuine truth, beauty, and happiness.

Cognitive linguistic analysis opens new insights, highlighting the significant influence of metaphors in human thought. Metaphors facilitate the mapping of experiences from one domain (usually concrete) to another domain (usually abstract), providing deeper and more easily understood meanings [29].

- a. Oil from the Olive Tree: The oil that fuels the lamp comes from the blessed olive tree, growing indiscriminately in both the east and the west. This reflects the universal nature of Allah's light, unbounded by geographical or cultural limitations. The oil that nearly illuminates without the touch of fire demonstrates the extraordinary potential of divine light itself.
- b. Light Upon Light: The phrase "light upon light" refers to layers or levels of light, implying an increase in intensity or quality of light. From Lakoff's perspective, this reflects the concept of layered enlightenment and divine guidance that comes from Allah. In a theological context, this metaphor is often used to depict the gradual and continuous process of enlightenment and divine guidance. Each layer brings deeper and brighter understanding.

Constructing this metaphor involves in-depth analysis to uncover the layers of meaning that work together, as well as to highlight any ambiguity and contradictions that may arise. This process demonstrates that language has limitations in reflecting the unspoken reality of Allah, such as whether each layer of light always brings greater enlightenment or can be confusing in certain situations.

Using the constructive approach and Lakoff's perspective, we realize that the metaphor "light upon light" helps connect abstract concepts to concrete experiences [30]. Besides depicting

enlightenment and divine guidance, this metaphor opens up space for diverse interpretations. The deconstruction process enables us to discover new and deeper meanings, urging us to continually seek a deeper understanding of our relationship with Allah and the divine guidance we receive.

Using George Lakoff's conceptual metaphor theory, we can see that this verse not only speaks of light in a physical sense but also in a spiritual and intellectual sense [31]. Applying this theory helps readers to: 1). Understand Abstract Concepts Concretely: Through the metaphor of light, readers can grasp abstract concepts of Allah's unity, guidance, and wisdom in a more concrete and relatable manner; 2). Appreciate the Beauty of the Quranic Language: The complex metaphors in this verse showcase the beauty of the Quranic language and its ability to convey profound messages through vivid visual imagery; 3). Enhance Spiritual Proximity: By understanding Allah as the light that illuminates hearts and minds, readers can feel a greater closeness to God and feel more guided by His guidance in their daily lives.

The application of George Lakoff's conceptual metaphor theory to Surah An-Nur (24: 35) provides us with a powerful tool to understand and appreciate the profound meaning of this verse. The metaphors of light, lamp, and olive oil enable us to understand how Allah serves as the source of all knowledge and guidance, and how faith and divine guidance operate within the hearts of humans. Thus, we can feel the beauty and depth of the meaning of this verse more richly and deeply.

3.3. Constructing the Theological Metaphor of Surah Ibrahim (14:24-25): A Perspective by George Lakoff

Surah Ibrahim (14: 24-25) of the Quran presents a profoundly powerful metaphor regarding goodness and wickedness, as well as the consequences of human actions. The verse reads: "Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded." To comprehend this verse within the context of scholarly research, it is imperative to analyze how this metaphor functions and what its implications are within the framework of cognitive linguistics.

a. George Lakoff's Conceptual Metaphor Theory

According to George Lakoff, metaphor is not only a rhetorical device in language but also a fundamental structure of human thought, referred to as cognitive science [32]. Metaphors assist us in understanding abstract concepts through concrete concepts drawn from everyday experiences. In a theological context, metaphors serve as bridges connecting human understanding with the Divine reality that is beyond the reach of human senses. In other words, through metaphors, complex and abstract concepts become more understandable as they are linked to concrete experiences familiar to humans.

b. Metaphor Analysis in Surah Ibrahim (14:24-25)

These verses employ the metaphor of a good tree to depict "a goodly word." According to Lakoff's theory, this can be analyzed as a conceptual metaphor where "A Good Word is a Good Tree." Constructing this metaphor involves several key elements: Firm Roots, Branches Reaching towards the Sky, and Fruits in Every Season. Strong roots symbolize the solid foundation of faith or righteous deeds, indicating a stable and profound groundwork. Branches reaching high signify lofty spiritual aspirations and the far-reaching positive impact of righteous deeds. Continuously bearing fruits portrays the sustained benefits of righteous deeds, emphasizing the consistency and sustainability of the goodness bestowed by God.

c. Construction of Metaphors from a Cognitive Linguistic Perspective

In the construction of these theological metaphors, we break down the metaphorical elements to understand how they shape our thinking and comprehension of abstract concepts such as goodness, faith, and deeds. Lakoff's cognitive linguistic perspective helps us see that metaphors are not merely linguistic tools but also influence how we think and understand the world [33]. The metaphor of "Firm Roots" teaches the importance of having a strong foundation of faith, implying that deep and strong faith is the basis of all sustainable goodness. The metaphor of "Reaching Branches" indicates that faith

and good deeds not only benefit oneself but also have a broad positive impact on the surrounding environment and one's relationship with God. The metaphor of "Fruits in Every Season" portrays goodness as something that provides continuous benefits, emphasizing that good deeds are not a one-time act but consistently provide goodness over time.

d. Cognitive Linguistic Perspective in the Study of the Qur'an

Applying a cognitive linguistic perspective to the study of the Qur'an opens new insights into how we understand and interpret this sacred text. By recognizing that metaphors are an integral part of how humans think and perceive the world, we can better appreciate the beauty and depth of the Qur'anic language. This perspective also helps us see how moral and spiritual messages are conveyed through rich and metaphorical language, allowing for a deeper and more personal understanding of religious teachings.

The theological implications of this analysis are profound. By employing conceptual metaphors, the Qur'an conveys complex moral and spiritual messages in a manner that is comprehensible to humans [34]. The metaphor of the good tree not only depicts goodness and faith in a simple form but also illustrates how strong faith and righteous deeds can produce extensive and lasting impacts. In a theological context, this emphasizes that good deeds, grounded in strong faith, will always be blessed by God and provide enduring benefits to individuals and society.

Therefore, in this scientific study, George Lakoff's cognitive linguistic perspective provides a robust framework for analyzing and understanding how the Qur'an uses metaphors to communicate complex theological concepts. By examining the metaphorical elements in verses such as Surah Ibrahim (14:24-25), we can observe how language and human thought collaborate to shape our understanding of Divine reality. This highlights the power and beauty of the Qur'anic language in conveying profound and timeless messages, aiding humans in bridging their comprehension of abstract and complex Divine concepts through familiar concrete experiences.

3.4. Construction of Theological Metaphors in Surah Al-Hadid (57:13): George Lakoff's Perspective

In cognitive linguistics, metaphors are considered a primary tool for understanding abstract concepts [30]. Lakoff states that metaphors are the foundation of human thought. This approach enables us to analyse Qur'anic verses, such as Surah Al-Hadid (57:13), to understand the role of theological metaphors in the sacred text and their impact on the theological understanding of Muslims.

The verse states: The hypocrites will ask the believers for some light, but they will be met with a wall that separates mercy from torment. This verse contains several rich metaphorical elements, such as "light" symbolizing faith and divine guidance, and "wall" separating mercy from torment. These metaphors depict the despair of the hypocrite's seeking salvation on the Day of Judgment.

From George Lakoff's cognitive linguistic perspective, abstract thinking is often expressed through concrete sensory experiences. In Surah Al-Hadid (57:13), the sensory experiences of light and walls are used to convey abstract theological concepts, such as faith, mercy, and torment, which can be understood through everyday experiences.

In Lakoff's view, the metaphor of light originates from human experience where light enables us to see and navigate our path. In a religious context, light serves as a symbol of faith, illuminating the path of a believer's life. In this verse, light represents the divine guidance desired by the hypocrites but is unattainable for them. This is because there is a 'wall' separating the believers from the hypocrites. A wall is a physical object that divides spaces, and in this verse, it is used to depict the definitive separation between mercy and torment. The wall with a door indicates potential mobility that is closed to the hypocrites on the Day of Judgment. This metaphor clarifies the boundary between salvation and punishment in an eschatological context.

Through the construction of theological metaphors in Surah Al-Hadid (57:13) from Lakoff's perspective, we can see how the Qur'an employs metaphorical elements to convey complex theological messages in a comprehensible manner. This construction helps us understand how abstract

concepts such as faith, mercy, and torment are concretized in the sacred text and shape the religious thought and behavior of Muslims. This approach provides new insights into the function of the Qur'an as a religious text and how humans understand and interpret their religious experiences.

3.5. Construction of Theological Metaphors in Surah Ar-Ra'd (13: 28) George Lakoff's Perspective

Lakoff states that metaphors are not merely decorative elements of language, but fundamental structures of human thought [31]. Through this approach, the author analyzes Surah Ar-Ra'd (13:28) to understand the theological metaphorical meaning conveyed by this Qur'anic verse.

Surah Ar-Ra'd (13: 28) speaks about the believers whose hearts find peace in the remembrance of Allah. The verse emphasizes that hearts become tranquil only by remembering Allah. The central metaphor in this verse is the "tranquil heart" as a result of remembering Allah, representing the center of human emotion and spirituality. According to George Lakoff, conceptual metaphors help humans understand abstract concepts through familiar, concrete terms. Abstract thinking is often expressed through concrete sensory experiences. In Surah Ar-Ra'd (13: 28), the emotional experience of a tranquil heart is used to convey the theological concept of the human relationship with Allah.

Lakoff views the "heart" as a symbol of the center of emotions and spirituality. This verse illustrates how the Qur'an connects human emotional experiences with spiritual practices. A tranquil heart represents the emotional well-being obtained through a strong relationship with Allah. Remembering Allah (dhikr) is a concrete action that brings tranquillity. This metaphor demonstrates that spiritual practices, such as dhikr, are not merely rituals but also means to achieve inner peace and emotional well-being, linking these actions to positive effects on human emotional states.

The construction of the theological metaphor in Surah Ar-Ra'd (13:28) from Lakoff's perspective demonstrates how the Qur'an employs metaphorical elements to convey complex theological messages clearly and understandably. This deconstruction helps us understand how abstract concepts, such as inner tranquillity and the relationship with Allah, are concretised in the sacred text.

Through the metaphors of "heart" and "remembering Allah," the Qur'an demonstrates that spiritual practices have a profound effect on human emotional well-being. This supports Lakoff's view that everyday experiences can be used to understand larger abstract concepts, reinforcing the theological and spiritual understanding of Muslims.

Therefore, the novelty of this article lies in its integration of cognitive linguistic theory, with particular emphasis on George Lakoff's conceptual metaphor theory. This subject represents a relatively underexplored area within academic literature. The article provides a unique perspective by adopting a cognitive approach to examine how theological metaphors in the Qur'an serve as cognitive tools that shape Muslims' spiritual and theological understanding.

Key Aspects of Novelty: 1). **Interdisciplinary Approach:** This article establishes a bridge between cognitive linguistics and Islamic theology, disciplines that have traditionally been studied in isolation. The article examines how the Qur'an conveys complex theological concepts through the use of metaphorical language. 2). **Application of Lakoff's Theory to Qur'anic Texts:** Although Lakoff's conceptual metaphor theory has been widely applied in general and secular linguistic studies, this article introduces a novel application by analyzing the construction of theological metaphors in Qur'anic texts. This innovative approach offers new insights into the cognitive processes underlying religious language. 3). **Theological Implications:** This article enhances the understanding of how metaphors in the Qur'an serve to transform abstract theological concepts into ideas that are both accessible and comprehensible. 4). **Contribution to Islamic and Linguistic Studies:** This article addresses a significant gap at the intersection of cognitive science, linguistics, and theology, while also offering a model for advancing interdisciplinary research. By doing so, it sets a new standard for interpreting religious texts through the lens of cognitive linguistics, thereby contributing to a more profound and nuanced understanding of the subject.

4. Conclusion

This study applies Lakoff's conceptual metaphor theory to analyze theological metaphors in several verses of the Qur'an. Through this framework, the article identifies and examines how metaphors in the Qur'anic text convey abstract theological concepts, making them more accessible and understandable to readers. In this context, Surah Al-Hadid (57:13) uses the metaphor of "light" to represent faith and divine guidance. At the same time "the wall" symbolizes the separation between mercy and torment on the Day of Judgment. This illustrates the despair of those seeking salvation through hypocrisy.

Similarly, Surah Ar-Ra'd (13:28) describes the "tranquil heart" as the result of remembering Allah, connecting human emotional experience with spiritual practice. Surah Ibrahim (14:24-25) employs the metaphor of a good tree to represent "a good word," with deep roots symbolizing a strong foundation of faith, and branches reaching high as a symbol of lofty spiritual aspirations. The metaphor of "fruit that continually bears" illustrates the enduring goodness of righteous deeds rooted in firm faith.

Additionally, in Surah Al-Baqarah (2:255), which features verse al-Kursi, metaphors such as "neither drowsiness nor sleep overtakes Him" represent Allah's perfection, unrestricted by human limitations. In Surah An-Nur (24:35), the metaphor of "light within glass" symbolizes Allah's attributes as the source of all knowledge and guidance. In this context, "light within glass" represents divine illumination that guides humanity toward the truth.

Thus, the metaphors in these Qur'anic verses clarify complex divine attributes. Furthermore, as cognitive tools, they bridge the gap between abstract theological ideas and human cognition. This research contributes to the fields of cognitive linguistics and religious studies, offering valuable insights into how language, as both a cognitive and theological tool, enhances the understanding of sacred texts.

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