10

'KNOWING IS SEEING' METAPHOR IN QUR'AN: A COGNITIVE APPROACH TO THE STUDY OF RELIGIOUS TEXTS

Golfam Arsalan

Agha Golzade Ferdows

Kambuzia K.Z. Aliye

Pourebrahim Shirin

INTRODUCTION

Metaphor has long been regarded as a literary device that is exclusive of everyday language use (Lakoff, 1993: 202). Within the discipline known as rhetoric, metaphor was characterized by the schematic form: A is B, as in Achilles is a lion. As a consequence, metaphor has been identified since the time of Aristotle with implicit comparison (Evans & Green, 2006: 294) as opposed to simile as an explicit comparison. In this tradition, metaphor was a language phenomenon.

This traditional view to metaphor ended when Lakoff and Johnson (1980) introduced a different approach to metaphor known as the Conceptual Metaphor Theory. In this theory, they argue that metaphors pervade our way of conceiving the world and are found extensively in many of our languages, thoughts, and actions. They believe that our ordinary conceptual system, in terms of which we both think and act, is metaphorical in nature (Lakoff & Johnson, 1980: 3).

Lakoff and Johnson's novel and broad definition of metaphor implies that metaphors are primarily a matter of conceptual structure, and derivatively a matter of language. Conceptual metaphors pervade our thoughts and are reflected through our language. "Our conceptual system is not something we are normally aware of. In most of the little things we do every day, we simply think and act more or less automatically certain lines. Just what these lines are is by no means obvious. One way to find out is by looking at language" (Lakoff & Johnson, 1980:3).

Thus, examining metaphorical expressions allows us to see the underlying conceptual or thought system. The aim of this paper is two-fold: the first is to see how general principles of conceptual metaphor theory applies to the Qur'ān expressions including the concept of KNOWLEDGE, and the second is to examine what image- schematic structures motivate the metaphorical concept 'KNOWING IS SEEING'.

In section 2, we will have a brief review of conceptual metaphor and the general principles and features of the contemporary theory of metaphor and the role of image –schemas in this theory. The main section (3) of this paper is devoted to the conceptual analysis of metaphors taken from the Holy Qur'ān. We single out instances of the KNOWING IS SEEING metaphor at first. The findings are brought to bear on the central tenets of the theory of metaphor. The image–schemas of PATH, CONTAINMENT, and FORCE will be discussed afterwards.

LITERATURE REVIEW

BACKGROUND ON METAPHOR

"Metaphor has been studied and theorized about for over two millennia" (Lakoff and Turner, 1989: 135). It "has traditionally been viewed as the most important form of figurative language use and somewhat like simile *(e. g. reading that essay was like wading through mud*) in that it involves the identification of resemblances, but that metaphor goes further by causing a transference, where properties are transferred from one concept to another.(Saeed, 2006: 302-303)

METAPHOR IN COGNITIVE SEMANTICS

For Lakoff & Johnson (1980: 6), metaphor is primarily a matter of thought, rather than simply a linguistic phenomenon. They emphasized on conceptual aspect of metaphor and proposed the new theory of Conceptual Theory in their 1980 work *Metaphors We Live By.* According to this theory "most of our normal conceptual system is metaphorically structured; that is, most concepts are partially understood in terms of other concepts" (Lakoff & Johnson, 1980: 57). Lakoff & Johnson viewed language as providing data that can lead to general principles of understanding (Lakoff & Johnson, 1980: 16). Metaphorical expressions are surface manifestations of

metaphorical concepts (or conceptual metaphors). One of the most important sources of this view of metaphors is the pervasiveness of conceptual metaphors in ordinary language. According to the authors, metaphorical concepts such as ARGUMENT IS WAR take precedence over and underlie actual metaphorical expressions (e.g., attack a claim; shoot down an argument; etc.).

Because so many of the concepts that are important to us are either abstract or not clearly delineated in our experience like the emotions, ideas, time, etc., we need other concepts like spatial orientations, objects, etc. to understand them (Lakoff and Johnson 1980: 115).

FEATURES OF METAPHOR

In the following, the main principles of the *Cognitive Theory* of Metaphor have been summarized. *Ubiquity* feature of metaphors allows them to be abundant and everywhere in ordinary language as well as specialized expert discourse. *Domains* play a central role in the definition of metaphor as a mapping of conceptual structure from one domain to another. According to *Domain Principle*, a metaphoric mapping involves a source domain and a target domain. One of these conceptual domains which functions as target domain, (e.g., the target domain of ARGUMENT) is understood by taking recourse to another conceptual domain which acts as source domain (e.g. WAR). In this manner, target domain is conceptualized as source domain (ARGUMENT IS WAR).

According to the *ICM* or *Model principle*, "the source domain is assumed to be structured by a propositional or image- schematic model. The mapping is typically partial; it maps the structure of the ICM (or, Idealized Conceptual Model) in the source domain onto a corresponding structure in the target domain" (Lakoff, 1987: 288). Lakoff suggests that many areas of experience are metaphorically structured by means of a small number of image schemas, such as for example, containment. This is an image schema of a container with its inside and outside, in three dimensional space. It is applied metaphorically to a large number of non-spatial domains. Forms of language and emotions are conceptualized as containers as in *empty words*, *to be in love* (Lakoff, 1987: 271).

As a rule, metaphor ("X is Y") links an abstract and complex domain (X) as explanandum with a more concrete domain (Y) as explanans, which is more simply structured and open to sensual experience. In this connection, the relation between the elements X and Y is irreversible, the metaphorical transfer having an unequivocal direction (Jākel, 2002: 21-22). This is *unidirectionality* of metaphor.

According to the *Invariance Principle*, "Metaphorical mappings preserve the cognitive topology (that is, the image schema structure) of the source domain, in a way consistent with the inherent structure of the target domain" (Lakoff, 1993: 215). "This means that the structure of the source domain must be preserved by the mapping in a way consistent with the target domain" (Ivans & Green, 2006: 302).

Metaphorical *systematicity* allows highlighting and focusing on certain aspects of the target domain. "When a target is structured in terms of a particular source, this highlights certain aspects of the target while simultaneously hiding other aspects" (Ivans & Green, 2006: 303)

Two other important features of metaphor are their *explanatory* function as well as their *creativity*. Abstract conceptual domains and metaphysical ideas cannot be directly understood. We comprehend these abstract concepts in terms of other concepts which are more concrete ones. This is the explanatory aspect of metaphor. Moreover, metaphor displays creativity both in ordinary and poetic discourse. "In ordinary everyday life it can restructure ingrained patterns of thinking. And in scientific contexts it can have a heuristic function" (Jäkel, 2002: 22).

MIND IS A BODY METAPHOR

The results of cognitive linguistic studies show that human minds are embodied, and thinking and reasoning are largely metaphorical and imaginative, shaped by the human body. As has been demonstrated in English and other Indo-European languages, the central metaphor about the mind and thinking is THE MIND IS A BODY (YU, 2003:142).

Before indulging in analyzing the "KNOWING IS SEEING" metaphor in the Qur'ān, a brief overview of the structure of that metaphor, according to Lakoff and Johnson, is in order.

KNOWING AS SEEING

Through our eyes, ears and hearts, we gain information and knowledge. These parts of body are used metonymically for person. In other words, body parts like eyes, ears, and heart, stand for person. This metonymy as well as the general conceptual metaphor THE MIND IS A BODY makes a system in which a lot of concepts are conveyed through mapping of body part functions onto the abstract domains (Yu, 2003:142).

UNDERSTANDING IS SEEING, IDEAS ARE LIGHT-SOURCES, and DISCOURCE IS A LIGHT – MEDIUM are three conceptual metaphors underlying the following metaphorical expressions in English: "I *see* what you're saying. It *looks* different from my *point of*

view. What is your *outlook* on that? Now I've got *the whole picture*. Let me *point something out* to you. That was a *brilliant* remark. It is a *transparent* argument" (Lakoff & Johnson, 1980: 48).

Under the metaphor THINKING IS SEEING, the mental activity of thinking is conceptualized as the physical activity of seeing. We win most of our knowledge through vision (Yu, 2003:149). We take an important part of our logic of knowledge from our logic of vision (Lakoff & Johnson1999:238). While THINKING IS MOVING emphasizes the process of thinking, THINKING IS SEEING focuses on the result of thinking. People think in order to understand and they know after they understand. Therefore, closely related to this metaphor are its twin versions UNDERSTANDING IS SEEING and KNOWING IS SEEING (YU, 2003: 149).

Given this introduction, it seems useful to shed light on conceptual metaphor of KNOWING IS SEEING in the Qur'ān as a Religious Language[1] through the contemporary approach to metaphor, developed by George Lakoff & Mark Johnson.[2]

Thus, in this paper we will examine the abstract concepts of KNOWLEDGE, or KNOWLEDGE TO GOD, IGNORANCE, and PERCEPTION OF GOD. Many examples of metaphorical expressions from Qur'ān language related to the concrete domains of SEEING and LIGHT, are provided to illustrate KNOWING IS SEEING metaphor.

THE ANALYSIS

'KNOWING IS SEEING'

---

[1] "Religious language, as employed by religious scholars in the everyday sense, refers to the written and spoken language typically used by religious believers when they talk about their religious experiences. The term also covers the language used in sacred texts and in worship and prayer. It is a language that is used either to serve a religious purpose or in a religious context or both." (Harrison, 2007:128)

[2] This theory has not been applied on the Qur'ān language sufficiently until now. There are two papers, the first by Shokr (2006) in which he tackled the conceptual metaphor LIFE IS A JOURNEY in the Qur'ān language, and the second by Sara Eweida (2006) which studies TIME metaphors and its cultural implications. Other works on metaphors of Qur'ān language has regarded metaphor as a figure of speech.

A preliminary analysis of data suggests that the central MIND AS BODY metaphors are found in the Qur'ān language. In this study, we specify our research into the study of two metaphors: KNOWING IS SEEING and IGNORANCE IS BLINDNESS.

The KNOWING IS SEEING metaphor is richly manifested in the Qur'ān lexicon and discourse. Most basic and common words for "see", "look", and "watch", also has the extended meaning of " know", as shown in (a) to (d):

a. [bæsær]: vision; eye; observing; knowledge; inner sight

b. [næzær]: look at; think deeply; know

c. [ræ?j]: to see, to know; to look at

d. [?omj]: blindness; ignorance

These kinds of words (in different paradigms) are used as metaphor focuses. Here, metaphor focuses contain two aspects of meaning: the sensual experiential function of eyes as body organs, like "seeing, looking at, observing", and the metaphorical meaning, that is "knowing, understanding, and thinking".

In fact, through our eyes, we perceive the world around us. Our eyes help us enormously to conceptualize the world around us and to categorize it. The Qur'ān language uses such sensual experiential basis to convey abstract concepts in the domain of knowledge and understanding of the God messages and to distinguish between the righteous and the wicked people. In the religious text of Qur'ān, the idea of knowledge, especially knowledge of the Truth and of God has a central role in the perception of the Divine message of the Qur'ān. Knowledge is conceived in terms of seeing and it pervades the Qur'ān. Here are a few examples that reflect "realizing and understanding God" in terms of "seeing":

(1) And when they left remorseful and *realized* (literal meaning: they saw) that they had gone astray, they said: "If our Creator and Nurturer does not bestow mercy upon us and does not forgive us, we shall certainly be of the losers." (chapter 7: verse 149)[3]

(2) [O, Messenger!] Have you *thought about him* (literal meaning: seen him) who disputed [out of pride] with Ibrāhīm about his Creator and Nurturer.... (chapter 2: verse 258)

---

[3] The translated verses which are used in this paper are taken from Saffarzadeh, (2005).

As examples (1) and (2) show, the metaphorical expression "seeing" is used to covey the abstract domain of "realizing, and understanding". In example (3), those who invoke to Allah's Remembrance, can see things clearly. "mubsirun" are those who see things clearly and make no error in the Way of God.

(3)Verily, those who are pious when an evil thought touch them through Satan, they invoke to Allah's Remembrance, [then] *they see things clearly* [and they become immune from making error]. (chapter7: verse 201)
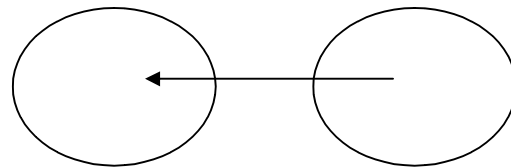
Target Domain: KNOWING   Source Domain: SEEING

'KNOWING IS SEEING'

'KNOWING IS SEEING' metaphor has its special religious extensions in Qur'ān. There is no doubt that in the religious context of the Qur'ān, a dichotomous distinction is drawn between the good moral life versus the bad immoral life. This dichotomy runs through all the text. Shokr (2006) illustrates the journey metaphor with respect to this dichotomy. According to him, the journey metaphor in Qur'ān has two types of travelers: the righteous and the wicked, and two kinds of leading process: guiding and misleading. The almost opposite counterpart of 'KNOWING IS SEEING' is 'IGNORANCE IS BLINDNESS'.

(4)[They are:] Deaf, dumb and *blind*, so they will not return [to the path from their darkness]; (chapter2: verse 18)

(5) [The disbelievers are:] those who [due to their ignorance and in disbelief] Allāh has *put a seal on* their hearts and their ears and *their eyes* [They cannot perceive, hear or see the Truth] and they are the headless ones. (chapter 16: verse 108)

Here are some central mappings from SEEING domain into the target domain of KNOWING and UNDERTANDING.

  a. Knowing Is Seeing.

b. God and God Signs Are Things Seen

c. Guidance Is Showing

d. An Aid To Knowing Is A Light Source

e. Being Able To Know Is Being Able To See

f. Paying Attention Is Looking At

These metaphorical mappings again underlie many Qur'ānic expressions:

(6) Allāh is the Guardian of those who believe; *He takes them out from the darkness into the Light*, and those who reject faith, their guardians are the rebels who *take them out from the Light into the darkness* and they will be the dwellers of the Hell, therein they shall abide forever. (chapter 2: verse257)

(7)Allāh through the Holy Qur'ān guides whoever that seeks Allah's pleasure, to the peace-giving ways; and *He takes them out of the darkness towards the Light by His. Will* and guides them to the Straight Path; (chapter 5: verse16)

(8) … This is a Book which we have revealed to you [O, Messenger!] so that you may by Creator's command bring out mankind *from the darkness [of ignorance and polytheism] into the Light of [Faith and knowledge]* and to the Path of the Supreme power Commender of Faith. (chapter14: verse1)

(9) We sent Mūssā with Our Signs and Miracles [stating to him:] " Bring out your folk from the *darkness [of ignorance polytheism] into the Light of Faith* and remind them of the days of Allāh…(chapter 14: verse 5)

Light sources, in the above examples, are Allāh, Holy Qur'ān, His Signs and Miracles, and His Words of Revelation in the Holy Books. These are enlightening and enable people to know God. These light sources shed light on the God and help people to know His Existence. The following examples show the same mapping. Here, Allah enlightens and illuminates the way of guidance, so the seeing men can find their way into Him and they believe in Him:

(10) They desire to blow *Allah's Great Light* with their mouths, but Allāh's will is to let *His Light* be manifest perfectly, no matter how much the disbelievers may dislike it; (chapter 9: verse 32)

(11) *Allāh is the Light of the Heavens and the earth*; the similitude of Allāh's light is a niche in which there is a lamp and the lamp-shade is a shining star lit from a blessed olive tree which does not belong either to the East or to the West. The oil which does not need to be kindled by matches or any fire; its light stems from the Supreme Light: *Allāh does guide with His Light* whomever He Wills. And Allāh sets parable for men to understand the meaning of the message; and *Allāh is the Knower of all things.* (chapter 24: verse 35)

Miracles and signs of God, His Sayings in the Torah and Qur'ān are also light sources which aid for better knowledge to God. For example, the Qur'ān, in the following verse, is described as an illuminating book and a light, and miracles of Moses are insight-giving:

(12) Then if they denied you [O, Messenger] Know that they did the same to the messengers before you, who came with Evident Signs and Miracles, the Scriptures and *the Illuminating Book*. (chapter 3: verse 184)

(13) Mūssā said: "Verily, you know that these Signs and Miracles can only be sent down by the Creator of the Heavens and the earth as the *insight-giving means;* and I consider that you O, Firown, are doomed to perdition." (chapter17: verse102)

(14) O, people of the book! Indeed, now our Messenger has come to you making clear to you much of what you have been concealing of [your] Book and passing over much; indeed from Allah has come to you *a Light and an Expositoring Book*, (chapter 5: verse 15)

(15) Verily, we sent down the *Taurāt* [to Mūssā] in which there as *guidance and Light…*(chapter 5: verse 43)

(16) And they could not value the High stand of Allāh with an estimation due to Him; when they said: "Allāh has not revealed anything to a human being." Say [O, Messenger!]: "who then revealed the Book which *Mūssā brought as a light and Guidance* for mankind?" … (chapter 6: verse 91)

(17)… Those who believe in him and honor him, and help him, [in Allāh's way] and *follow the Light (the Holy Qur'ān)* which has sent down with him, they are indeed the ones who receive salvation. (chapter 7: verse 157)

(18)And when you do not bring them any word of revelation, they say: " why have you not forged it yourself?" say [O, Messenger!]: "Verily, I only follow what is

revealed to me from my Creator and Nurturer; *this (Holy Qur'ān) is a sight- giving light from your Creator and Nurturer;* and it is a guidance and a Grace for those who believe. (chapter 7: verse 203)

(19)… This is a Book which we have revealed to you [O, Messenger!] so that you may by   Creator's command bring out mankind *from the darkness [of ignorance and polytheism] into the Light of [Faith and knowledge]* and to the Path of the Supreme power Commender of Faith,(surah 14: verse1)

And the following are some central mappings from BLINDNESS domain into the target domain of IGNORANCE. Since this metaphor is a negative version of KNOWING IS SEEING (that is, it is NOT KNOWING IS NOT SEEING), the expressions above contains the following mappings too.

   g. Being Ignorant Is Being Unable To See

   h. Impediments To Knowledge are Impediments To Vision

The characteristics of the blind and deaf people are mapped onto the ignorant people:

(20)And they thought there would be no trial, so *they acted blind and deaf* [unable to see and hear the truth]. And when they repented [after being afflicted with punishment], Allah accepted their repentance; but again, *many of them acted blind and deaf*; and surely, *Allāh is the seer of the things they do.* (chapter 5: verse 71)

(21) Their similitude is that of those who kindled a fire and once it lit up all around them, *Allāh took away their light and left them in the utter darkness*, so they could not see; (chapter 2: verse 17)

(22) But they belied him, so we saved him and those with him in the ship; And we drowned in the flood those who belied Our Signs and Miracles: *they were indeed a blind people* [unable to see the truth.] (chapter 7: verse64)

(23)They are not able to frustrate Allāh's Ordained Plan about punishment of the disbelievers; and they have no protectors besides Allāh; for the Torment shall be doubled, since they could not hear *the Truth* and *they could not see it*. (chapter 11: verse 20)

(24) Say [O, Messenger!]: "Have you thought if *Allāh takes away your hearing and sight,* and puts a seal upon your hearts, who is then other than Allāh who brings them back to you… (chapter 6: verse 46)

(25)And of them are some who look at you; could you [O, Messenger!] *guide the blind, though they do not see* [the way?] (chapter 10: Verse 43)

There is a comparison between blind and seeing people in the Qur'ān language, reflecting a great Divine message of knowledge to God. This cognitive strategy of using KNOWING IS SEEING metaphor, evidently, exhibits the explanatory function of metaphor in conveying complex metaphysical meanings:

(26) The similitude of these two types of men is like *the blind and the seeing* [ones], and the deaf and the hearing [ones]; are they equal in likeness? Will not you be reminded? (chapter 11: verse 24)

(27)Say: "*Is the blind and the seeing alike? Or is darkness equal to light*? Or do they consider partners for Allāh since these partners have created the like of Allāh's creation and this similarity has caused misunderstanding for them? Say: "Allāh is the Creator of all things and beings and Allāh is the One yet the Dominant over all things. (chapter 13: verse 16)

(28) [O, Messenger!] Is the one *who knows* that what has been revealed to you from your Creator and Nurturer is the Truth, like the one *who is blind and cannot see the Truth*? Only men of reason and understanding realize the Truth and receive admonition; (chapter 13: verse 19)

(29)Say [O, Messenger!]: "I do not say that I possess the treasures of Allāh, nor that I know the Unseen and I do not say that I am an angle; [but I say:] I do not follow save what is revealed to me." Say [O, Messenger!]: "*Are the blind and the seeing man equal?* Why do not you [people] try to think?" (chapter 6: verse 50)

(30) Whosoever Allāh guides, he is rightly guided; and whom He leaves in his astray you will not find for such any protector beside Allāh. And on the Day of Resurrection We shall gather them up on their faces and *they will be blind*, dump and deaf; and their abode shall be Hell; whenever it abates, We shall increase for them the blaze of fire; (chapter 17: verse 97)

(31)But *those who were blind* in this world, [unable to see the Truth] will be blind in the Hereafter; and even more astray from the Path [since there is no guide for them any more] (chapter 17: verse 72)

Another mapping from SEEING domain into KNOWING domain was "Guidance Is Showing":

(32) Verily, We have sent down to you [O, Messenger!] this [Holy] Book in truth, so that you may judge among mankind by means of what *Allāh has guided and taught you(Literal meaning: has shown to you);* so do not be a pleader for the treacherous ones.(chapter 4: verse: 105)

(33) And Say [O, Messenger!]: "Verily, evident proofs have come to you from your Creator and Nurturer [to give you] *insight about the Truth,* so *whosoever sees* [the Truth] will do good for himself and *whosoever keeps his eyes closed on the Truth* will do harm against himself; and I am not a watcher over you people." (chapter 6: verse 104)

GOD IS SEER

There are a few God metaphors in the Qur'ān language. Personification of God concept, as an ontological metaphor, is an important cognitive strategy for reflecting His traits. In personification of God concept, there is a human concept as the source domain and mapping of its traits onto the domain of God which lacks body and is totally metaphysical and abstract. "Eyes, hears, and heart" are human body parts. Eyes are the organs of seeing. And seeing is the source domain of "KNOWING IS SEEING" metaphor. As a result of a cohesive relationship between GOD IS HUMAN and KNOWING IS SEEING in the Qur'ān language, GOD IS SEER metaphor is created:

   a. GOD IS HUMAN (Personification)
   b. God Knowledge To Every Thing Is Seeing Every Thing.(mapping)
   c. KNOWING IS SEEING (structural metaphor)
   d. GOD IS SEER

The following expressions contain the "GOD IS SEER" metaphor:

(34)… Allāh is the Acute *Observer* of what you do. (chapter 2: verse 237)

(35) ... and Allāh is the *Seer* of His obedient worshippers. (chapter 3: verse 15)

(36)... Allāh is the *Seeing* Hearer. (chapter 4: verse 58)

(37) Verily, nothing is hidden from Allāh, on the earth or in the heaven. (chapter 3: verse 5)

(38) ... and Allāh supports with His Aid whomsoever He wills; indeed in this [divine Event], there is a lesson for *those who own the inner sight.* (chapter 3: verse 13)

(39) Each of them [the righteous and the disobedient] is in varying grades in Allah's Sight and *Allah is the Seer* of what they do. (chapter 3: verse 163)

(40) So [O, Messenger!] stand on the straight Path as you are commended you and those who turn to Allāh with you, invokingly; and do not exceed Allāh's limits; Verily, *Allāh is the seer of what you [people] do*; (chapter 11: verse 112)

(41) Say [O, Messenger!]: "Only Allāh Knows how long they stayed [in the Cave.]" Allāh knows the secrets of the heavens and the earth; and *He is the Absolute Seer* and Hearer; and the people have no guardian other than Him; and none He will let associate in His Command."   (chapter 18: verse 26)

IMAGE SCHEMAS

Three image schemas are involved to invoke and motivate KNOWING IS SEEING metaphor: CONTAINMENT, FORCE, and PATH.

In the Qur'ān, both the Light and the darkness are conceptualized as the spatial containers. Believers (or metaphorically those who see the truth) are in the Light container and disbelievers are in the darkness containers. These two spaces are totally distinct and different. In this figure, the upper rectangular is LIGHT and the lower one is DARKNESS. The next image schema is PATH or Movement schemas. In the following figure, ascending and descending arrows are something near to the concept of "taking out" or "bringing out" from darkness into the light and vice versa. The result of entering into the container of Darkness is becoming "blind" and the result of entering into the light container is becoming "seeing". The source and goals are in the containers of "light" and "Darkness". Moreover, the paths of movements are explicitly in opposite directions. In this schema, the thing which moves is Human. Accordingly, we have two types of men as the trajectories moving or forced to move from one space to another: The righteous men and the wicked ones. The righteous believer moves from darkness into the light. And the wicked disbeliever moves from

the Light container into the Darkness container. Moreover, there is a third kind of image schema involved in motivating KNOWING IS SEEING metaphor that is "the force schema". The Divine force propels men into the Light and the Evil forces propel them into the Darkness:
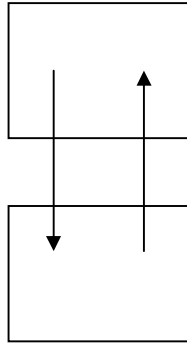
In example (6) "the Creator's commands in the Qur'ān are forces to bring out mankind from the darkness of ignorance and polytheism into the Light of Faith and knowledge. And in example (7), The Messenger Moses is ordered: "Bring out your folk from the darkness [of ignorance polytheism] into the Light of Faith." In the Qur'ān, the Only God uses different strategies for guidance of mankind into the right destination, including the Holy Books like the Qur'ān, Torah, miracles, natural signs and etc. These are forces to propel mankind into the right path of the God which leads to the Paradise. However, there are other opposing forces which are misleading and pull the ignorant mankind to the way of Satan.

CONTAINMENT	
LIGHT IS THE SPATIAL CONTAINER OF BELIEVERS	DARKNESS IS THE SPATIAL CONTAINER OF DISBELIEVERS
FORCE	
THE GOD TAKES BELIEVERS INTO THE LIGHT.	THE SATAN TAKES DISBELIVERS INTO THE DARKNESS.
PATH (MOVEMENT)	
FAITH IS MOVING FROM DARKNESS INTO THE LIGHT	DISBELIF IS MOVING FROM THE LIGHT INTO THE DARKNESS

Image schema

God Believers are conceptualized as to be in *the container of light* (so they can see) and His disbelievers are conceptualized as to be in *the container of darkness* (and cannot see). It appears that the structure of the experiential concepts of LIGHT and DARKNESS are mapped onto the abstract religious concepts of BELIEF and DISBELIF, respectively. So there are two ontological metaphors as the building blocks: DARKNESS IS A CONTAINER and LIGHT IS A CONTAINER. There is a PATH schema or movement from DARKNESS domain into LIGHT domain and since Allāh, as a force, takes them out of darkness and the rebels, as another opposing force, takes the Wicked out from LIGHT domain into the DARKNESS, there is a force schema at the underlying levels of this metaphor.

CONCLUSION

The structural metaphor KNOWING IS SEEING in the Qur'ān language involves a set of mappings from the source experiential domain of SEEING into the abstract target domain of KNOWING. This metaphor is very prevalent in this religious text and its ubiquity feature emphasizes on the outstanding role of "knowledge to the God" in the text. Moreover, its explanatory function is evident, since Knowledge and thinking are metaphysical concepts of the Qur'ān language and needs clarification. However, according to what is predicted by systematicity principle, this metaphor focuses on certain aspects of "knowing" concept. It specifies knowledge to God and to His Signs and His Power. Moreover, mapping is from source to target, not vice versa (that is, SEEING IS KNOWING in which the domain of SEEING is explained in terms of the domain of KNOWING).

In the Qur'ān language, the target domain of KNOWING is explained via a set of mappings from other source domains related to body organs and bodily experiences of men, e.g., "ear" and its hearing function. These bodily experiential bases as well as cultural bases of the Qur'ānic Words of Revelation help us to profoundly study the strategies used in conveying metaphysical meanings of the Qur'ān and other religious texts.

REFERENCES

Eweida, Sara. 2006. *The Realization of Time Metaphors and the Cultural Implications: An Analysis of the Quran and English Quranic Translations*. Stockholm: Stockholm University.

Jäkel, Olaf. 2002. "Hypothesis Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts". Retrieved from jaekel@anglistic.uni-halle.de

Harrison, Victoria. 2007. "Metaphor, Religious Language, and Religious Experience". *Sophia*. 46: 127-145.

Lakoff, George and Mark, Johnson. 1980. *Metaphors We Live By.* Chicago: University of Chicago Press.

Lakoff, George. 1987. *Women, Fire, and Dangerous Things. What Categories Reveal About the Mind.* Chicago: University of Chicago Press.

Lakoff, George, and Mark, Turner. 1989. *More Than Cool Reason: A Field Guide to Poetic Metaphor.* Chicago and London: The University of Chicago Press.

Lakoff, George. 1993. "The Contemporary Theory of Metaphor". Andrew, Ortony. (ed.). *Metaphor and Thought*. Cambridge: Cambridge University Press. 202-251

Saeed, John, I. 1997.*Semantics.* Oxford: Blackwell.

Saffarzadeh, Tahereh. 2005. *The Holy Qur'ān: Translation With Commentary*. Tehran: Parsketab.

Shokr Abdulmoneim, Mohammad. 2006. "The Metaphorical Concept 'Life is a Journey'" in the Quran: A Cognitive –semantic Analysis". Retrieved from http://www. Metaph oric.de.

Yu, Ning. 2003. "Chinese Metaphors of Thinking". *Cognitive Linguistics*. 14-2/3:141-165.