Journal of Nusantara Studies (JONUS)

CONCEPTUALISATION OF DEATH AND RESURRECTION IN THE HOLY QURAN: A COGNITIVE-SEMANTIC APPROACH

*[1]Khan Sardaraz & [2]Roslan bin Ali

[1&2] Faculty for Language Studies & Commmunication Studies, Universiti Malaysia Sarawak, 94300 Kota Samarahan, Sarawak, Malaysia.
*Corresponding author: sardarazsorani@gmail.com

ABSTRACT

Conceptual metaphor is the discursive linguistic strategy employed in the Holy Quran to imprint upon the human mind the Quranic worldview. This approach can better explain the abstract concepts of death and resurrection in the Holy Quran through cross domain mapping with human experiential concepts. Traditional exegetes and rhetoricians missed this phenomenon in the Holy Quran because of their preoccupation with rhetorical and theological aspects of death and resurrection. The existing cognitive semantic research has also paid little or no attention to the investigation of death and resurrection in the Holy Quran. Therefore, this paper attempts to investigate the conceptual metaphor themes of death and resurrection in the Holy Quran. Data were retrieved from the Holy Quran on the basis of key words and phrases encapsulating the abstract concepts of death and resurrection. The analysis of data reveals various conceptual metaphor themes. It is also found that the data question the asymmetrical hypothesis of conceptual metaphor theory and its role as a sole model of metaphor interpretation. This study is part of the growing research on conceptual metaphor in the Holy Quran and is hoped to contribute to further research on the cognitive semantic analysis of the Holy Quran.

Keywords: cognition, cognitive-semantic, conceptual metaphor, experiential gestalt, Quran,

1.0 INTRODUCTION

Belief in death and life after death is one of cardinal pillars of faith in Islam (Quran 2:4; 4:59; 4:162). Traditional exegetes and rhetoricians missed most of the metaphoric concepts relating to the death and resurrection in the language of the Holy Quran because they were more concerned with legal, theological or rhetorical issues in the Holy Quran (Saeed, 2006). These metaphoric concepts were given literal treatment and thus a bulk of metaphoric concepts remained unexplored. This was due to the fact that exegetes and rhetoricians followed al-Jurjani's (1959) theory of metaphor in search for similarities between different domains using pragmatic principles. In other words, the focus in traditional exegetical works has been on resemblance based metaphors. Thus, the traditional school of thought misses the experiential correlation based metaphors which are pervasive in language and thought (Berrada, 2006). Moreover, the modern rational legalistic approaches to the Holy Quran have put further curbs on the rhetorical or linguistic research (Saeed, 2006). Thus, the Holy Quran offers a vast field for metaphoric linguistic research from diverse perspectives.

No doubt, the resurrection of the dead in the Hereafter has received much attention in the existing rhetorical tradition (Abdul-Raof, 2000; Fauzia, 2005, 2006; Haleem, 1999; Qutb,

2004, 1997; Rahman, 2009). Qutb (2004) gives the finest analysis of the pictographic description of the Hereafter and holds that the aim of these pictographic scenes in the Holy Quran is the aesthetic appeal which has overwhelmed the believers and unbelievers through the ages. Death has been termed as gateway to the Hereafter (Quran, 6:61-62). However, according to Haleem (1999), little has been said about the stage after death in the Holy Quran. It has been given piecemeal treatment in the existing literature either from the rhetorical perspective (Qutb, 2004), theological perspective (Aathya, 2001; al-Aasqalani, 1953; al-Zamakhsharī, 1987; Kathir, 1998) or from the philosophical perspective (al-Razi, 1999). It was Asad (1984) who revived the cognitive semantic approach of al-Zamakhshari (1987) and held that abstract concepts can only be understood in light of concrete experiential concepts in the Holy Quran. The same stand was demonstrated by Berrada (2006), that metaphors are conceptual and help in comprehension of abstract concepts.

Death and resurrection are among those concepts which can only be understood if they are conveyed in more experientially delineated concepts (Asad, 1984). The concepts of death and resurrection are described in the Holy Quran in the allegorical fashions of sleep, person, captor, awakening and growth. Therefore, the traditional theory of metaphor would not suffice to clarify and enable us to comprehend this phenomenon unless conceptual metaphor theory is applied (Berrada, 2007).

According to cognitive theory of metaphor, metaphor is not a linguistic device. The human conceptual system is essentially metaphorical and therefore, it is pervasive in our language and thought (Lakoff & Johnson, 1980a). This conceptual system helps in metaphorically defining abstract concepts in terms of concrete concepts and these concepts are based on experiential gestalt. Experiential gestalts are schematically structured concepts in the human conceptual system. Without this experiential basis, the abstract concepts can neither be represented nor can they be comprehended (Lakoff & Johnson, 1980b). Metaphor is "cross domains mappings" in our conceptual system (Lakoff, 1993, p. 203). The present study shall apply the conceptual metaphor theory (Lakoff, 1993; Lakoff & Johnson, 1980a, 1980b, 1980c) to analyse the conceptualisation of death and resurrection in the Holy Quran.

Conceptual metaphor theory has attracted many researchers to investigate the conceptual metaphor phenomenon in the Holy Quran. Berrada (2002, 2006, 2007) has used this theory to demonstrate that the Holy Quran uses reification metaphors to express the more abstract concepts of faith, life after death, light and darkness and punishment. Shokr (2006) has investigated the conceptual metaphor of 'moral life is journey' in the Holy Quran. He holds that the invariance hypothesis cannot be applied to the religious model. Eweida (2007) has investigated the conceptualisation of time in the Holy Quran and has found differences in English and Arabic languages.

Al-Saggaf, Yasin, and Abdullah (2013, 2014) have analysed life, faith, commerce, containers and soul metaphors in the Holy Quran and found differences in the English translations by Ali, Pickthall and the Reformist Group. They conclude that the original Arabic Quran and the translations must be distinguished from each other. Mohammad (2014) has analysed metaphors of nature modeled on Charteris-Black (2004). He (2004) has demonstrated that all the metaphors emanate from one basic and key metaphor of 'natural phenomenon is a condition for having faith in God'.
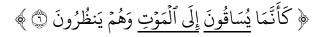
The above studies show that death and resurrection have not been investigated so far in the Holy Quran. In the available literature, only Golzadeh and Pourebrahim (2014) have investigated death metaphorically and metonymically in the Holy Quran and Nahjul-Balāgha

as power. Death is power which controls human beings. But they have also mainly focused on *Nahjul-Balāgha* and not on the Holy Quran. Moreover, most of the studies have dealt with the translations and therefore, it is necessary to locate the conceptual metaphors of death and resurrection within the original Holy Quran. Therefore, this study shall adopt a methodical approach to find out all the lexical items which constitute death and resurrection metaphors.

2.0 METHODOLOGY

Data corpus for the research is based on the original Arabic Quran because of the difference between the experiential correlation of concepts in the Arabic and English language as has been explored by Eweida (2007), Berrada (2007) and Maleej (2007). However, the English translation by Abdullah Yusuf Ali has been given for each verse for comprehension of non-Arabic speakers. Data has been collected from the Holy Quran on the basis of key words and phrases. The roots '*mīm wāw tā*', '*wāw fā yā*', '*nūn wāw mīm*', '*qāf bā rā*', '*jīm dāl thā*' and '*bā 'ayn thā*', have been used for data collection because the lexical items derived from these roots express the concepts relating to death and resurrection in the Holy Quran. These roots build the unified theme of death and resurrection in the Holy Quran. The explanation of roots is given in the next section. The study retrieved the data from the website Islamic city (2016)[1]. The retrieved verses were then scrutinised manually and the repeated verses were deleted. The total number of verses for the analysis was 218.

The data collected was analysed to find out the conceptual metaphor theme of death and resurrection on the model of conceptual metaphor theory (Lakoff, 1993; Lakoff & Johnson, 1980a, 1980b, 1980c). Metaphor identification procedure (Group, 2007) has been used to find out the metaphorically used lexical units in the corpus. This procedure involves manual reading, determining the lexical unit, determining the meaning of the lexical unit and then if the contextual meaning differs from basic meaning, it is marking as a metaphor. For this purpose various dictionaries such as (al-Isfahani, n.d.; Baolbaki, 1995; Ibn Fâris, 1979; Lane, 1968) have been consulted. This process led to the selection of 46 verses where the lexical items were marked as metaphors. After the identification of metaphoric linguistic expressions, the study categorised the conceptualisation of death and resurrection on the basis of the source domains as suggested in Kövecses (2010) and El-Sharif (2011). The following example illustrates the mechanism,

﴿ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ۝ ﴾

The translation
Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.

(Quran 8:6)

The lexical item '*yusāqūna*' is third person masculine plural passive imperfect verb derived from the root '*sīn wāw qāf*' and it literally means 'drive cattle to water' (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). Thus, the contextual meaning differs from the basic meaning and it is marked as metaphor. Similarly, the lexical item '*ilā*' is a preposition of location which has been used with the genitive noun '*l-mawti*'. The noun gets metaphoric character as a destination to which human beings are driven like cattle. As the basic meanings of the lexical items differ from the contextual meanings, therefore, the verb '*yusāqūna*' and

---

[1] http://corpus.quran.com/qurandictionary.jsp

the noun '*l-mawti*' are metaphoric. The noun '*l-mawti*' along-with the preposition '*ilā*' gives the conceptual metaphor of death is destination. Death is an event in human life which is from the domain of time. The concept of time has conceptual correlation with space in the human conceptual system either as time is an object in bounded space or time is a moving object in space (See Lakoff, 1993). In traditional exegetical works, the lexical items are literally interpreted, but the above discussion shows that it has the experiential correlation of time with space and human behaviour with animal behaviour.

3.0 ANALYSIS AND DISCUSSION

During the analysis of metaphorical words, it has been found that death and resurrection have been conceptualised through the source domains of personification, human behaviour/ attributes and plants. The main conceptual metaphors found in the corpus are analysed below.

3.1 Death is sleep

Death is metaphysical phenomenon which can only be perceived and realized through some experiential source domain like sleep. The human knowledge of sleep like inactivity, inattentiveness, and horizontal shape is used to map death (Lakoff & Turner, 2009). If death gets the conceptualisation of sleep, resurrection is conceptualised as reawakening from sleep. This metaphor has been found only in the following verse of the Holy Quran,

(۱). ﴾ قَالُواْ يَٰوَيۡلَنَا مَنۢ بَعَثَنَا مِن مَّرۡقَدِنَا ﴿

> The translation:
> *They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?*
>   (Quran 36:52)

In this verse, the metaphor is signaled by the lexical items '*baʿatha*' and '*marqadinā*'. The lexical item '*baʿatha*' is from the root '*bā ʿayn thā*' which embodies the basic concept of arising, stir, agitation or to remove the restrain from something and hence the verb '*baʿatha*' means raised, stirred (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). The lexical item '*marqadi*' is derived from the root '*rā qāf dāl*' which encapsulates the concept of sleep and the '*marqadi*' means sleeping place (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). The verb with suffixed plural pronoun and the possessive noun with plural pronoun means 'raised us up from our sleeping places'. This means that death is sleep, the grave is the sleeping place and the resurrection is the awakening up from sleep. This linguistic metaphoric expression is based on death is sleep.

One of hypothesis of the conceptual metaphor theory is that metaphor must abide by the asymmetrical hypothesis. This means that the mapping must be one directional. The source domain must map the target domain or sleep must map the death. Contrary to the Asymmetrical hypothesis of conceptual metaphor theory, this study has also found that sleep is death. Grady (1999) called this metaphor as metaphor based on resemblance. In the Holy Quran, such an example has been found in the following verses:

(۲).   ﴾ وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيۡلِ وَيَعۡلَمُ مَا جَرَحۡتُم بِٱلنَّهَارِ ﴿

> The translation

"It is He *who doth take your souls by night*, and hath knowledge of all that ye have done by day."

(Quran 6:60)

(٣). ﴿ اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ﴾

The translation:
"It is Allah that *takes the souls (of men)* at death; and those that die not *(He takes) during their sleep.*

(Quran 39:42)

In these verses, the metaphor sleep is death is signaled by the lexical item '*yatawaffā*'. This verb has been derived from the root '*wāw fā yā*'. The root embodies the basic perception of segregation and separation of soul (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). Thus, literally sleep is the disjunction of the soul from the body. But death is caused by the separation of the soul from the body and therefore, death has been used as a source domain to map the concept of sleep. In verses Quran (6:60; 39:42) sleep is considered as death in which Allah SWT takes away the souls from human beings and when the souls are returned to their bodies, they are awakened. Sleep is regarded as minor death (Kathir, 1998). According to (al-Razi, 1999), both sleep and death are from the same domain but the difference is that in sleep only a few of our senses do not work, while in death all the parts of the body, whether outward or inward, stop functioning. In Arabic it is usually said "النّوم مَوْتٌ خفيف، والموت نوم ثقيل" Sleep is minor death and death is deep sleep" (al-Isfahani, n.d.). There is a difference between the soul of life and the soul of intellect and in sleep it is the soul of intellect which is taken, not the soul of life (al-Zamakhsharī, 1987). Thus, Death here is used as a source domain to explain the sleep. In the sayings of the Holy Prophet, we find the same conceptualisation.

(٤). عَنْ حُذَيْفَةَ، قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ " بِاسْمِكَ أَمُوتُ وَأَحْيَا". وَإِذَا قَامَ قَالَ " الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ".

The translation:
Narrated Hudhaifa: When the Prophet went to bed, he would say "On Thy Name I die and I rise," and when he got up he would say: "All praise be to Allah, who gave us life after our death (sleep is a form of death) and to Him will we be raised and returned.

(al-Bukhari, 1987)

This means that the death is sleep metaphor is based on resemblance as acknowledged by Grady (1999). If the resemblance based metaphor is acknowledged, it goes against the main tenets of the conceptual metaphor theory. This means that the asymmetrical hypothesis of the conceptual metaphor cannot be maintained in novel metaphors or image metaphors.

3.2 Death is person

Knowledge about the human attributes is often used to map the abstract concept by attributing them to human attributes. Personification helps to conceptualise a large number of abstract concepts in human terms (Lakoff, 1993; Lakoff & Johnson, 1980b; Lakoff & Turner, 1989). Death as person is the entailment of death is an adversary. This conceptual metaphor has been found in the following verse of the Holy Quran

(٥).   ﴿ وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ١٤٣ ﴾

The translation:
Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!).

(Quran 3:143)

In this verse the verb '*talqawhu*' signifies the metaphor. It has been derived from the root '*lām qāf yā*' which means face-to-face meeting between two things or individuals (al-Isfahani, n.d.; Ibn Fâris, 1979). Hence the meaning is 'ye meet him'. The same conceptualisation is present in the clause '*ra-aytumūhu*' which means 'ye have seen it'. Death has been conceptualised as a person who can be met with and can be seen. Similar mappings are found in the following verses.

(٦).   ﴿ وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٰٔنَ ﴾

The translation:
Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;"

(Quran 4:18)

(٧).   ﴿ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ ﴾

The translation:
Were ye witnesses when death appeared before Jacob?

(Quran 2:133)

(٨).   ﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ ... ﴾

The translation:
It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest ....

(Quran 2:180)

(٩).   ﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ ﴾

The translation:
O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests.

(Quran 5:106)

In all these verses, the metaphor is signaled by the perfect verb '*hadara*'. It has been derived from the root '*ḥā ḍād rā*' which means the arrival of a thing or its presence and its observation (Ibn Fâris, 1979; Lane, 1968). Death is described as an agent which comes to someone and he sees it. Thus, death is a person which attends upon man. The same conceptualisation of death as person continues in the following verses,

(١٠).   ﴿ حَتَّىٰ إِذَا جَآءَ أَحَدَكُمُ ٱلۡمَوۡتُ تَوَفَّتۡهُ رُسُلُنَا وَهُمۡ لَا يُفَرِّطُونَ ۝ ﴾

The translation:

At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

(Quran 6:61)

(١١).   ﴿ حَتَّىٰ إِذَا جَآءَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ رَبِّ ٱرۡجِعُونِ ۝ ﴾

The translation:

(In falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life)

(Quran 23:99)

In the above verses, the verb '*jāa*' has been derived from the root '*jīm yā hamza*'. The root embodies the concept of arrival or coming of something (al-Isfahani, n.d.). The verb '*jāa*' with the subject '*al-mawtu*' means that death has come. Thus, death is represented as a person who comes to a person.

(١٢).   ﴿ يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأۡتِيهِ ٱلۡمَوۡتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ﴾

The translation:

In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die.

(Quran 14:17)

(١٣).   ﴿ وَأَنفِقُواْ مِن مَّا رَزَقۡنَـٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ أَحَدَكُمُ ٱلۡمَوۡتُ ﴾

The translation:

and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you.

(Quran 63:10)

In the above verses, the root of the verb '*yatī*' is '*hamza tā yā*' which means to come. The verb '*yatī*' means will come (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). Death has been given the human attribute of coming at ease to someone.

3.3 Death is captor

According to Lakoff and Turner (2009), death is adversary and carries the entailment of death is captor. Death is captor can be abundantly seen in poetry and everyday language. This conceptual metaphor has also been investigated by Golzadeh and Pourebrahim (2013) in the Holy Quran. However their treatment of the metaphor is piecemeal because they have just given one instantiation of this metaphor in the Holy Quran. The conceptual metaphor of death is captor has been used in the following verses of the Holy Quran,

(١٤).   ﴿ قُلۡ فَٱدۡرَءُواْ عَنۡ أَنفُسِكُمُ ٱلۡمَوۡتَ إِن كُنتُمۡ صَـٰدِقِينَ ۝ ﴾

The translation:

 Say: "Avert death from your own selves, if ye speak the truth."

(Quran 3:168)

The verb '*id'raū*' gives metaphoric connotation to the noun '*l-mawta*'. The verb's root is '*dāl rā hamza*' which means inclining towards one side, elimination or avert (al-Isfahani, n.d.; al-Zamakhshari, 1998; Lane, 1968). The verb '*id'raū*' is imperative and means push someone back. It shows that death is a captor which cannot be pushed back or averted.

(۱۵). ﴿ أَيْنَمَا تَكُونُوا۟ يُدْرِكڪُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ﴾

The translation:
Wherever ye are, death will find you out, even if ye are in towers built up strong and high!

(Quran 4:78)

(۱٦). ﴿ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ﴾

The translation:
Should he die as a refugee from home for Allah and His Messenger, His reward becomes due

(Quran 4:100)

In these verses, the verb '*yud'rik*' signals the metaphor of death is captor. Its root is '*dāl rā kāf*' which embodies the concept of overtaking something and capturing it (Ibn Fâris, 1979; Lane, 1968). In both cases, the nominative form of the noun '*al-mawto*' 'death' is conceptualised as captor who follows and overtakes the prey. The following verses have the same conceptualisation of death.

(۱۷). ﴿ قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْت ﴾

The translation:
Say: "Running away will not profit you if ye are running away from death or slaughter.

(Quran 33:16)

(۱۸). ﴿ قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ﴾

The translation:
Say: "The Death from which ye flee will truly overtake you.

(Quran 62:8)

In these verses, '*al-firāru*' is the noun while '*farar*' and '*tafirrū*' are verbs. These lexical items are derived from the same root '*fā rā rā*' which carries the basic concept of appearance, fleeing, escape and lightness or rashness (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). They are used with the lexical item '*mawt*' to conceptualise death as a captor from whom people flee or run away. But death is a captor from which fleeing is of no avail.

3.4 Death is a fearful being

Knowledge of human emotional status has also been used to personify death as a fearful being. This is also an entailment of death is a fearful adversary. This conceptual mapping is found in the following verses:

(۱۹).　﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ ﴾

The translation:
Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death?

(Quran 2:243)

(۲۰).　﴿ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ﴾

The translation:
They press their fingers in their ears to keep out the stunning thunder-clap, while they are in terror of death.

(Quran 2:19)

In the above verses, death is personified as an awful being through the use of lexical item of '*ḥadhara*' with '*mawt*'. The lexical item '*ḥadhara*' is derived from the root '*ḥā dhāl rā*' which enfolds the basic perception of wary or in fear of something dreadful (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). Death is an awful being which causes fear.

3.5 Death and life are creatures
Death has been conceptualised as a living being created by Allah SWT. Death gets personified as a living creature to test human beings with it. This metaphor is found in the following verse.

(۲۱).　﴿ ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾

The translation:
He Who created Death and Life, that He may try which of you is best in deed.

(Quran 67:2)

The verb '*khalaqa*' signals the metaphor in this verse. It is derived from the root '*khā lām qāf*' and means the act of measuring to create something (al-Isfahani, n.d.; Ibn Fâris, 1979; Lane, 1968). When it comes with the abstract concept of death, it means that 'who created death'. Thus, death gets personification as death is a living creature.

3.6 Undergoing death is tasting it

According to Sweetser (1991) the vocabulary of physical perception is linked with internal emotions. It makes the basis of conceptual metaphor mind is body. Undergoing experience is tasting it is one of those metaphors derived from it. Death is also an experience which has been mapped with tasting in the following verses:

(۲۲).　﴿ كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ﴾

The translation:
Every soul shall have a taste of death.

(Quran 3:185), (Quran 21:35), (Quran 29:57)

(۲۳).　﴿ لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ﴾

The translation:
Nor will they there taste death, except the first death;

(Quran 44:56)

(٢٤).   ﴿ إِذًا لَّأَذَقْنَاكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ﴾

The translation:
In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death.

(Quran 17:75)

In the above verses, the active participle '*dhāiqatu*', the verbs '*yadhūqūna*' and '*adhaq*' are derived from the root '*dhāl wāw qāf*'. The root embodies the concept of the taste or trial of something for the purpose of taste (al-Isfahani, n.d.; Ibn Fâris, 1979). It has been used with the noun '*al-mawti*' to map death as tasting. The perceptual experience of food has been used to map the experience of death. The source domain of taste has been used to map the experience of death in the above verses.

3.7 Resurrection is growth

This metaphor is based on people are plants and mother earth (Hogan, 2011). Resurrection has been explained through the source domain of rebirth from the earth in the Holy Quran. Resurrection is the target domain which humans cannot grasp without its elucidation through some experientially delineated source domain of growth. Such mappings can be found in several verses, such as Quran (7:57), Quran (16:65), Quran (22:05), Quran (30:24), Quran (30:50), Quran (35:09), Quran (43:11), Quran (45:05), Quran (50:11) and Quran (57:17). In most of these cases analogy has been used to describe resurrection as the growth of the dead earth after rain.

(٢٥).   ﴿ حَتَّىٰ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ۝ ﴾

The translation:
when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.

(Quran 7:57)

(٢٦).   ﴿ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ﴾

The translation:
And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead.

(Quran 41:39)

(٢٧).   ﴿ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ ... وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۝ ﴾

The translation:
O mankind! if ye have a doubt about the Resurrection, …. and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).

(Quran 22:5)

In this verse, the target domain is resurrection while the source domain is growth from the earth. People will be resurrected on the day of judgement as seeds are sprouted and grow when the earth is watered. People are plants sown in the dead earth after death and awaiting rebirth on the day of resurrection after the earth is watered. Hence resurrection is growth from the mother earth.

4.0 DISCUSSION

The findings reveal that most of the metaphoric concepts investigated in this study have been given literal treatment in the exegetical literature. However, they reveal a deep correlation of concepts in the human conceptual system and it has been used as one of the discursive devices in the Holy Quran to inscribe on the human psychology the truth of the otherwise elusive concepts. Conceptual metaphor theory gives new dimensions to the abstract concepts of death and resurrection in the Holy Quran which can further be extended to other themes and concepts in the Holy Quran for robust linguistic metaphoric research.

The analysis shows that the target domain of death has been explained through various source domains taken from ordinary life. All these source domains owe their origin to the primary source domain of the great chain of being. Death has either been personified or has been explained as human activity while resurrection has mainly been explained through detailed analogies deriving its structure from the basic metaphor of mother earth. The analysis shows that some of the basic hypothesis of conceptual metaphor cannot be proven in all metaphors. As acknowledged by Grady (1999), the resemblance based metaphors violate the directionality hypothesis of the conceptual metaphor. This study has also found that as in English, in Arabic language death and sleep can serve as a source domain for each other. Thus, though this study on the existing research on the Holy Quran and conceptual metaphor tradition, it also questions the directionality principle of conceptual metaphor theory.

The most important finding which this study has shown is that the conceptual metaphor often resides at the level of the root meaning of the lexical items. This means that roots enfold the most salient meanings of lexical items. The Arabic roots have been called the repository of Arabic concepts (Ibn Fâris, 1979; Ryding, 2005). Therefore, the conventional metaphoric expressions are understood automatically. This is also the reason that the language of the Holy Quran is quite easy to understand. Abdelaal and Kaigama (2015) also argue that conceptual metaphor clarifies the eschatological concepts but this study has revealed the basic reason for this simplicity which may further be researched in future studies.

However, the basic roots give only the generalised overview of the concepts and the conceptual metaphor gives merely a relational structure to the linguistic metaphoric expression. Interpretation depends not only upon the root meanings but also upon the form of the lexical item, its relational structure with other lexical items and the intended communicative context. This is the reason that Berrada (2007) calls for extensive pragmatic principles in the interpretation of the Holy Quran. The position can be explained by examining one metaphoric expression such as undergoing death is tasting it.

The lexical item '*dhāiqatu*' means having a taste of something. But death cannot literally have a taste. Therefore, such meaning becomes anomalous. Therefore, further meanings of the lexical items are to be searched for. The lexical item may have meanings of taste, relish, gusto, inclination, liking, perception and experience (Lane, 1968). The lexical concept '*al-mawti*' carries the semantic potential of death, demise, nothingness, senseless, sleep, stupor (Baolbaki, 1995; Lane, 1968). When the lexical concept '*dhāiqatu*' combines '*al-mawti*', it means the perception of the pangs of death and not merely the tasting. It shows that conceptual metaphor theory offers systematic categorisation of concepts in the Holy Quran, interpretation of religious discourse such as the Holy Quran needs both conceptual metaphor and language (El-Sharif, 2016). Thus, this study reveals that conceptual metaphor theory offers a comprehensive approach to metaphoric research in the Holy Quran, it cannot reveal the interrelationship between language, experiences and conceptual system which offers a vibrant field for future metaphoric research in the Holy Quran.

5.0 CONCLUSION

This study reveals that conceptual metaphor theory offers a comprehensive approach to investigate the conventional metaphors in the Holy Quran which have been missed in the existing exegetical literature. This model also gives systematic categorisation of concepts in the Holy Quran which will further enliven interest in linguistic and conceptual research in the Holy Quran. This study shows that the abstract concepts of death and resurrection are explained through the experiential gestalts of human attributes and behaviour, human activities, human perceptual experiences and growth. These experiential gestalts give systematic structure to the abstract concepts of death and resurrection which are missing in the existing exegetical and rhetorical literature. However, this study reveals that neither the asymmetrical hypothesis of conceptual metaphor theory nor its role as comprehensive model for metaphor interpretation is tenable. However, this study has investigated conceptual metaphor in a piecemeal manner and therefore, it necessitates further studies to examine the nature and function of both linguistic knowledge and conceptual knowledge in metaphor interpretation of the Holy Quran.

REFERENCES

al-Aasqalani, A. A. H. (1373 AH). *Fatah al-bari.* Beirut: Dar al-Maghrefah.

Aathya, I. (2001). *al Muharer al wajiz fi tafsir al-kitab al aziz.* Beirut: Dar al-Kutub al-A'almiyah.

Abdelaal, N. M., & Kaigama, A. (2015). Investigating metaphor used in surah al-hadid to convey abstract meaning. *Australian Journal of Basic and Applied Sciences, 9*(11), 24-27.

Abdul-Raof, H. (2000). The linguistic architecture of the Qur'an. *Journal of Qur'anic Studies, 2*(2), 37-51.

Al-Saggaf, M. A., Yasin, M. S. M., & Abdullah, I. H.. (2013). Cognitive meanings in selected English translated texts of the noble Qur'an. *QURANICA-International Journal of Quranic Research 4*(1), 1-18.

Al-Saggaf, M. A., Yasin, M. S. M., & Abdullah, I. H. (2014). Dualism of soul-person in english translated texts of the Qur'an. *Procedia-Social and Behavioral Sciences, 118,* 42-50.

Asad, M. (1984). *The message of the Quran*. Gibraltar: Dar al-Andalus.

Baolbaki, R. (Ed.) (1995). *Al-Mawrid: An Arabic-English dictionary*. Beirut: Dar El-lim Lilmalayin.

Berrada, K. (2002). *The limitation of the standard theories of metaphor and the conceptualist alternative. an examination of conceptual metaphors in the Qur'an.* (Unpublished doctoral dissertation), University Hassan II. Morrocco.

Berrada, K. (2006). Metaphors of light and darkness in the holy Quran: a conceptual approach. *Basamat, Hassan II University, Mohamedia, 1*, 45-64.

Berrada, K. (2007). Food metaphors: a contrastive approach. *Metaphorik. de, 13,* 1-38.

al-Bukhari, M. (1987). *Sahih al-Bukhari*. Dobai: Hamdaan Publications.

Charteris-Black, J. (2004). *Corpus approaches to critical metaphor analysis*: USA. Palgrave-MacMillan.

El-Sharif, A. (2011). *A linguistic study of Islamic religious discourse: conceptual metaphors in the prophetic tradition*. (Doctoral dissertation), Queen Mary University of London. UK. Retrieved from http://qmro.qmul.ac.uk/jspui/handle/123456789/2417

El-Sharif, A. (2016). A theoretical account on the study of metaphor in didactic discourse. *Advances in Language and Literary Studies, 7*(2), 100-112.

Eweida, S. (2007). *The realization of time metaphors and the cultural implications: An analysis of the Quran and English quranic translations*. (Master's Dissertation), Stockholm University.

Fauzia, T. S. (2005). *Nature Imagery in the Quran with reference to the Earth* (Doctoral dissertation), National University of Modern Languages, Islamabad. Retrieved from prr.hec.gov.pk/thesis/2427

Fauzia, T. S. (2006). Qur'anic imagery of doomsday and resurrection. *Renaissance, 16*(10). Retrieved from http://www.monthly-renaissance.com/

Golzadeh, F. A. & Pourebrahim, S. (2013). Death metaphor in religious texts: a cognitive semantics approach. *The International Journal of Humanities, 20*(4), 61-78.

Grady, J. (1999). A typology of motivation for conceptual metaphor: correlation vs. resemblance. *Amsterdam Studies In The Theory And History Of Linguistic Science Series 4*, 79-100.

Group, P. (2007). MIP: A method for identifying metaphorically used words in discourse. *Metaphor and symbol, 22*(1), 1-39.

Haleem, M. A. (1999). *Understanding the Qur'an: themes and style*. London: IB Tauris.

Hogan, K. M. (2011). Mother Earth as a Conceptual Metaphor in 4 Ezra. *The Catholic Biblical quarterly, 73*(1), 72-91.

Ibn Fâris, Z. (1979). *Maqâbyis al-lughah*. Beirut: Dâr al-Fikr.

al-Isfahani, R. (n.d.). *al-Mufradat fi gharib Al-Qur'an* (Muhammad Abduh Ferozpuri, Trans. 1st ed.): Islami Academy

al-Jurjani, A. Q. (1959). *Asrar al-balaghah*. Cairo: Mathba'a al-Madani.

Kathir, U. (1998). *Tafsir ibn kathir*. Beirut: Dar al-Kutub al-A'almiyyah.

Kövecses, Z. (2010). *Metaphor: A practical introduction*. Oxford: Oxford University Press.

Lakoff, G. (1993). The contemporary theory of metaphor. In A. Ortony (Eds.), *Metaphor and Thought,* (pp. 202-251) Cambridge: Cambridge University Press.

Lakoff, G., & Johnson, M. (1980a). Conceptual metaphor in everyday language. *The journal of Philosophy, 77*(8), 453-486.

Lakoff, G., & Johnson, M. (1980b). The metaphorical structure of the human conceptual system. *Cognitive science, 4*(2), 195-208.

Lakoff, G., & Johnson, M. (1980c). *Metaphors we live by*. Chicago: University of Chicago Press.

Lakoff, G., & Turner, M. (2009). *More than cool reason: A field guide to poetic metaphor*. Chicago: University of Chicago Press.

Lane, E. W. (1968). *An Arabic-English lexicon*. Retrieved From http://www.tyndalearchive.com/tabs/lane/

Maalej, Z. (2007). The embodiment of fear expressions in Tunisian Arabic. In F. Sharifan & G. B. Palmer (Eds.), *Applied cultural linguistics: Implications for second language learning and intercultural communication*, (pp. 87-104). Amsterdam: John Benjamin Publishing Company.

Mohamed, M. T. (2014). The metaphor of nature in the holy Quran: a critical metaphor analysis. *Journal of Arabic and Human Sciences, 7*(3), 83-100.

al-Qurthubi, S. I. (1964). *Tafsir al-Qurthubi al-jami'li ahkamil Qur'an*. Cairo: Daar al-Kutab al-Mesiya.

Qutb, S. (1997). *Fi zilal Al Quran* (Syed Ma'aruf Shah Sherazi, Trans.). Lahore: Idara manshurat e Islami.

Qutb, S. (2004). *al-Taswir al-fanni fi-Al-Qur'an*. Cairo: Dar al-shuruq.

Rahman, F. (2009). *Major themes of the Qur'an*. Chicago: University of Chicago Press.

al-Razi, A. (1999). *Al-Tafseer al kabeer*. Beirut: Ehya'Al-Turath Al-Arabi house.

Ryding, K. C. (2005). *A reference grammar of modern standard Arabic*. Cambridge: Cambridge University Press.

Saeed, A. (2006). *Interpreting the Qur'an: towards a contemporary approach*. Oxford: Routledge.

Shokr, M. (2006). The metaphorical concept "life is a journey" in the Qur'an: A cognitive-semantic analysis. *Metaphorik. de, 10*, 94-132.

Sweetser, E. (1991). *From etymology to pragmatics: Metaphorical and cultural aspects of semantic structure*. Edinburgh: Cambridge University Press.

Website Islamic city (2016) http://corpus.quran.com/qurandictionary.jsp

al-Zamakhsharī, A. (1987). *al-Kashshāf*. Beirut: Daar Al-Kutab 'Arabi.