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## Directional Metaphor in the Quranic text – cognitive approach

الاستعارات الاتجاهية في النص القرآني - مقارنة عرفانية

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**Abstract:**

The text of the Holy Quran represents the special miraculous text in its meaning, rhetoric, eloquence and style. That is why it is the ideal model for those who want to straighten their tongue, elevate their language and enrich their thoughts. The qur'anic text is charged with enormous metaphorical energy, created for us a conceptual structure that had taken root in our minds and which became the emanation of our metaphorical expressions, which are the reflection and manifestation of mental metaphors residing in our minds. These are the kind of metaphors that researchers George Lakoff and Mark Johnson worked on in their book (Metaphors We Live By). This study will focus on directional metaphors in the Quranic text, in particular the large directional metaphor (good up/bad down).

**Keywords:** The Quranic text, the conceptual scheme, the conceptual metaphors, the directional metaphors, the major metaphor.

**الملخص :**

يمثل النص القرآني الكريم، النص المعجز بامتياز، في معناه، وفي بلاغته، وفي فصاحته، وفي أسلوبه. ولهذا فهو النموذج الأمثل لمن يريد أن يستقيم لسانه، وترقى لغته، ويغنى فكره. والنص القرآني مشحون بطاقة مجازية هائلة. أنشأت لنا بنية تصويرية تجذرت في أذهاننا، وأصبحت تصدر عنا من تعابيرنا الاستعارية، التي هي انعكاس وتجل لاستعارات ذهنية قابضة في أذهاننا. وهذا النوع من الاستعارات هو الذي اشتغل عليه الدارسان جورج لاكوف ومارك جونسون في كتابيهما (الاستعارات التي نحيا بها). وستركز هذه الدراسة على الاستعارات الاتجاهية في النص القرآني، وبالتحديد الاستعارة الاتجاهية الكبرى (الجيد فوق/الرديء تحت).

الكلمات المفتاحية: النص القرآني؛ النسق التصوري؛ الاستعارات التصويرية؛ الاستعارات الاتجاهية؛ الاستعارة الكبرى.

## Introduction:

The Holy Qur'an is a miraculous text in its meaning, eloquence, eloquence, and style. It is the perfect model for correcting the tongue, sophisticating the language, and enriching the thought., praising the one who created man and taught him the manifest. Allah says,

﴿الرَّحْمَنُ (1) عَلَّمَ الْقُرْآنَ (2) خَلَقَ الْإِنْسَانَ (3) عَلَّمَهُ الْبَيَانَ (4)﴾

“ The Compassionate (1) Has taught the Quran(2) He created man(3) And taught him clear expression.(4)”

The proof that the poets in the breast of Islam left the poetry systems for its sake, and turned to the Qur'an to read it, and study it. Therefore, they took from its meaning, rhetoric, and fluency. . This was reflected in their everyday and literary life.

The Quranic text is charged with a tremendous metaphorical energy, and the issue of metaphor in the Qur'an has been discussed by many scholars, including Sharif Al-Radi(359-406) in his book "summarizing the statement in the metaphors of the Qur'an", which he wrote in order to follow up the figures and metaphors in the Holy Qur'an. There is no room here to discuss the dispute, but to extract a part of the metaphor in the Quranic text, represented by the figurative metaphor, which entered the life of a Muslim, was picked up by his mind and settled in him, and expressed by his tongue. Thus, a special allegorical structure was formed in our Islamic culture. It carries the genes of the Quranic metaphor. Thus, they differ from metaphors in other cultures.

The language of the Qur'an has created for us a conceptual structure that has taken root in our minds, and it has become emanating from our metaphorical expressions, which are a reflection and manifestation of mental

metaphors lying in our minds. This is what the scholars George Lakoff and Mark Johnson worked on to prove that metaphors are subject to the substitution model, where we understand a certain field with another field, which is in our preconceptions, we call him at that moment and do not call others. Among the varieties of figurative metaphors presented by the two scholars in their book (the metaphors we live by) is the directional metaphor, which is not subject to the substitution model between two perceptions, but organizes a whole system of interrelated perceptions and gives them a spatial (physical) orientation such as: above, below, above, below. In front, behind...Etc.

This is what we will work on in this research paper, where we will try to answer the following questions. What are directional metaphors? Moreover, what are the most important metaphors that fall under? What are the examples of directional metaphors in the Quranic text?

How did the great directional metaphor (good above/bad below) manifest itself in the Quranic text? In addition, how did our minds work on these metaphors? In addition, how did it manifest itself in our metaphorical phrases?

## 1-The conceptual metaphor by George Lakoff and Mark Johnson:

Linguists George Lakoff and Mark Johnson developed their modern rhetorical theory, which centers around conceptual metaphors. They argued that the metaphor does not lie in the language itself, but rather in the conceptual system of each of us. This was the most important assumption they presented at the beginning of their book: “Metaphor is not linked to language or words, but on the contrary. The processes of human thought are in large part metaphorical, and

this is what we mean when we say that the human conceptual system is constructed and defined metaphorically. Metaphors in the conceptual system of every from U.S.

That is what we mean when we say that the human conceptual system is metaphorically structured and defined. Metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system." (p06)

This is why we find the conceptual metaphor in all human beings, big and small, educated and illiterate, Muslim and non-Muslim. According to the two scholars, it is the product of a mental perception governed by our experiences since the beginning of our awareness of what surrounds us; therefore, it comes from us in an urgent way that calls it and does not call others at that moment.

In the translated work of George Lakoff and Mark Johnson (2009) into Arabic, it was mentioned that,

"An important part of our experiences, behaviours and emotions is allegorical in nature. In this way, metaphors will not be expressions derived from original ((facts)), but will themselves be ((facts)) in relation to human thought, the human conceptual framework". P. (16)

Metaphor is not a pure linguistic production, but language is one of the means by which we express it. Because the previous metaphor is in the conceptual schemes of each of us, where we perceive a certain field by means of another field that is in our mind, Abd Elbasit Lkriri (2004) noted that,

"The place of metaphor is not language, but how we perceive a certain mental field, by means of another mental field." P(12)

Thus, the metaphor is a pattern of thought patterns, as Ahmed Yusuf Ali (2015) stated, in which it is no longer just

"A linguistic construct, but has become a cognitive content, a pattern of thought patterns and a sign of certain scientific formulations. Moreover, different stages of growth at the intellectual and collective level" P(38)

As for how to produce this metaphor, the two scholars argue that it is subject to the substitution model; we understand a certain field and express it through another field that calls him and does not call others, where, in their translated work it was noted that,

"The essence of the metaphor lies in the fact that it allows understanding something (and his experience [and suffering]) from something else". P. (23)

For example, some of the great metaphors that we express in our society, our religious and cultural references the metaphor of (Muhammad Nur نور), Muhammad (peace and blessings of Allah be upon him) is light. I do not think that there is a better mental perception than when talking about our Holy Prophet and his gift to the world with message. In addition, bring them out of the darkness of ignorance into the light of faith. By the light we are guided to the right path, by the light the darkness is revealed, by the light peace comes and our hearts are filled with tranquillity. The opposite of Darkness, which is the lack of guidance on the way, namely fear, lack of tranquillity and lack of reassurance.

## **2-Types of conceptual metaphors:**

The two researchers classified metaphors (metaphors of everyday speech, or used metaphors) into three varieties:

### **I. Structural Metaphor**

### **II- the Orientational Metaphor**

### **III- Ontological Metaphor**

There is no room here to mention and expand on them, but I will focus only on the second category of conceptual metaphors, namely

directional metaphors, the course of my study.

The purpose of this study is to clarify the eloquence of the Qur'an and its miracle in how to depict scenes from the unseen and the last day of human thought limited by the knowledge provided by Allah to him. So that this human being can perceive what is in that image, and mentally bring it closer to his previous perceptions.

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

Allah says in the holy Quran surat al-Baqarah.verse (74)

"Then, after that, your hearts were hardened and became as stones or even worse in hardness". Abu Ja'far (1994) said, "Allah means the unbelievers of children of Israel ... "Then I hardened your hearts": that is, dried up, hardened and hardened .. In one sense". P(11)

This is my goal of the study, and it is the same as what the student, Atiyah Suleiman Ahmed, who studied it as me, he stated in his book (Quranic metaphors in the light of the cognitive theory)

"It is not intended to adapt the Quranic text to modern semantic theories, or that it matches it, but to show that the Almighty's truth preceded by his words what human minds have reached, and what prompted us to try to understand the miraculous Quranic text, Allah says in the holy Quran surat Muhamaed verse (23),

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts" Allah says. And in another verse, surat an-Nisa verse (82)

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

"Do they not ponder the Quran? Had it been from anyone other than Allah, they would have found in it many inconsistencies." Allah says. Atiyah Suleiman Ahmed (2014) noted in this book, "Trying to understand the Quranic text is a command from Allah for us." P(05)

Moreover, because the Holy Qur'an is the miraculous text of eloquence and statement, We have to reflect on it, to know how to quote from his eloquence and statement, and how the previous ones quoted from him, Atiyah Suleiman Ahmed (2014) also noted, "the truth, blessed and Almighty, speaks to us through his dear book, so we try to quote from the light of his book to learn how to be a statement, and how and you have extracted the words and meanings that are in them, and you are unable to bring others in their place".P(05)

Man is ignorant of the world of the unseen, the world after death, ignorant of the life of the Isthmus, the life of paradise or hell, god forbid. However, Allah all knows about her, and surrounded by her knowledge, Allah says in the holy Quran surat al-kahf verse (91)

﴿كَذَلِكَ وَفَدَّ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا﴾

"Thus. And We had encompassed [all] that he had in knowledge"

That is why he accurately portrayed man. As far as he understood and understood, it confirms what Allah says, in surat Yaseen verse(69)

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ﴾

"And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him." In the same meaning, Allah says in surat Yaseen verse(69)

﴿إِنْ هُوَ إِلَّا نَذَرٌ وَقُرْآنٌ مُبِينٌ﴾

"It is not but a message and a clear Qur'an"

Abu Ja'far (1994) explained that "It can there be no Lord of the worlds from his creation and image, and he is the one who is aware of

his mental ability and the limits of his comprehension. Therefore, he addressed his creation with what they understand, and brought the image closer to them so that they could perceive and visualize it" p(444), Atiyah Suleiman Ahmed (2014) noted in his work, "Language with its persuasive abilities can create a conceptual structure about things, which we have not seen. We do not care if the speaker is the Lord of the worlds, who created man and taught him the statement. Man would not have spoken or shown without the knowledge of the Lord of the worlds." P(138)

In addition, when a person has become a believer, there is no doubt about the unseen, in all its stages and details. He had to be acquainted with the occult world with all its stations. Moreover, here the conceptual metaphor played its role in depicting him, bringing him closer to his mind.

When the conceptual metaphor was an understanding of a certain field through another field, Allah Almighty, in his revealed book, addressed us with what we can comprehend and imagine in an attempt to build a conceptual structure around the resurrection and its horrors-for example, but unlimited, when Allah says, in surat al-Qari'ah verse(04)

{يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ}

"The Day when people will be like scattered moths."

Therefore, we imagine the horror of this great day by imagining the mattress that is being raised, the mattress that is burning and falling into the fire and the saddle, or it is people that day wander into each other. Thus, we understood the perception of the horror of people on the day of judgment through our preconception of the mattress falling from the saddle fire, because **metaphor is a mental**

### **process in which they build one allegorical perception by another perception.**

Allah has depicted paradise for us and its blessings as well he showed us with our perception of bliss of the world but in a much better way, and therefore when he talks about Paradise and its bliss, we recall from memory the most beautiful images to imagine. We imagine it in its most magnificent form of greenery, purity and good wind. When the Almighty tells us about some of those we bless, he says in surat al-Waqi'ah verse(34),

{وَفُورُشَيْمٍ مَّرْفُوعَةٍ}

"And on couches or thrones, raised high."

Abu Ja'far (1994) explained, "We imagine them with what we have seen before from the pictures of raised buildings, or raised drawers. You will see all the blessings of paradise from below you and from around you at the sight of your eyes.

Our Holy Prophet narrated about her, in his saying: " And on couches or thrones, raised high" he said:" her height is for you between heaven and earth, and it has been between heaven and earth for five hundred years", although her reality in paradise-which no eye has seen and no ear has heard-is very different from what the mind imagine." P(535)

### **3-Directional metaphor: Orientational Metaphor:**

Directional metaphors, a category of conceptual metaphor by Lakoff and Johnson (2009). It was mentioned from their translated work that, "In them, they build one perception by means of another perception, as in the case of structural metaphors". P (33). Where in the structural metaphor we understand and visualize a certain area through another area that we clearly visualize, as we use a certain area to understand another area that is more structured and rooted in our daily life, that is,

Abd elaziz Lhwidak (2015) noted that, "In our cultural experiential format" P (269)

From the field of journey, we understand the field of life. We recognized the great metaphor (life is a journey) as the journey is rooted in our mind. There are walks, distances, stations, where we meet people, part ways with others at various stations of the journey, and we arrive at our last stop to part ways with those remaining on the journey ... This is how life is, we live a lifetime (distance), we meet people (Passenger). Some of them leave us and others remain in our lives (Passenger), then we reach the end of life and die (our disembarkation station), we part with our parents and friends (the remaining passenger).

As for directional metaphors, they organize a whole system of interrelated perceptions and give them a spatial orientation (physical), as Lakoff and Johnson (2009) said after talking about structural metaphors, in the translated work it is said, "But on the contrary, it organizes a whole system of interrelated perceptions, and we will call this type of directional metaphors ,orientational, as most of them are related to the spatial direction: High-front, inside-outside, in front-behind, above-below, deep-superficial, central-marginal. These spatial trends stem from the fact that our bodies have a shape that they are. It works the way it does in our physical environment. These directional metaphors give perceptions a spatial orientation, as in the following perception: (happiness is up). It is the fact that the perception of happiness is directed upwards that justifies the existence of expressions such as: I feel at the top today." P(33)

The two scholars emphasize that this classification is not arbitrary, but that they started from the foundations of our daily life

"Such directional metaphors are not arbitrary, and their foundations are found in our physical and cultural experience. Although the bilateral encounters are between above and below, or between inside and outside... The directional metaphors on which they are based may vary from culture to another. In some cultures, for example, the future is in front of us, while in others it is behind us," P(33).

This difference in directional metaphors according to different cultures applies to some directional metaphors in our Islamic culture, as some of what we consider (good/up) is in the culture of others (bad/down). Example: directional metaphor: (believer (Muslim)/ up). In addition, the directional metaphor: (the unbeliever (Christian, Jew or atheist)/ down), while for others it is exactly the opposite, as well as the metaphor (intoxicants down), for the non-Muslim: (intoxicants up).

These directional metaphors are found in abundance in the Quranic text, and Ahmed Yusuf Ali (2015) noted, "ideal rhetorical text. It is charged with a tremendous metaphorical energy, summoned a parallel tremendous cognitive activity," P(05)

In addition, I will come to introduce and study the directional metaphor in it in detail; I will focus only on the grand metaphor (the good up and the bad down). However, this does not negate the existence of other types of directional metaphors, such as (in front/behind). We have an example of Allah's saying, surat al-Boroj verse (19.20)

﴿بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ. وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ﴾

"But they who disbelieve are in [persistent] denial While Allah encompasses them from behind."

al-Tabari's commentary(1994) explained that in the words of the Almighty ("those who disbelieve"): what about these people who lie

about the promise of Allah is that they did not receive news before them from the false nations of Allah's messengers as Pharaoh and his people, and Thamud and their forms. And Allah has an ocean behind them:" by their deeds nothing is hidden from them, and it is their reward for all of them").p (509)

And therefore God is behind their backs, means that he is the censor, and that he is not hidden hidden. We use this directional metaphor, in various contexts, including the following metaphorical phrases:

- 1 - I'm behind you, watching you
- 2- Behind every great man is a woman
- 3- My father supported my back
- 4- I am behind you, I will never leave you

The directional metaphor (in front/behind) is also manifested in Allah saying in surat al-Inshakak verse (7-12)

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝٨ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝٩ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۖ فَسَوْفَ يَدْعُوا ثُبُورًا ۝١٠ وَيَصْلَىٰ سَعِيرًا ۝١١ ﴾

"7. As for him who is given his book in his right hand. 8. He will be reckoned with an easy reckoning. 9. And will return to his family delighted. 10. But as for him who is given his book behind his back. 11. He will call for destruction."

al-Tabari's commentary (1994) "as for the one who is given the book of his deeds with his right hand, he looks at his bad deeds and bypasses them . . . The one who discussed the account that day perished...As for the one who brings his book behind his back, he makes his North behind his back, and his right makes it to his neck... He will call for Doom ... They will burn in the fire".<sup>27</sup> Here the directional metaphor (in front of/behind) suggests either the salvation of the believer, whose book comes from in front of him (his right), or the destruction of the unbeliever, whose book comes from behind his back.

Thus, the directional metaphor here is, (the believer's book is in front and the unbeliever's book is behind). P(589)

This explains our metaphorical expressions from such as:

- 1-Put your problems behind you.
- 2- Behind him, there is only problems.
- 3- The future is bright in front of hard worker.
- 4- May Allah make a relief in front of you.

When introducing models of directional metaphors, Lakoff and Johnson (1980) relied on the study William Negi (1974) providing with it their basis in our daily life: "In each case we will give a brief explanation of how each allegorical perception arises from our physical and cultural experience" p (33).

I will present some examples of the directional metaphors presented by the two scholars with their physical bases in our daily life. Adding the inclusion of a few metaphorical phrases that I enclose under each model.

"Happiness is up , misery is down:

- 1-I am over the moon.
- 2-It raised my spirits.
- 3-My spirits fell.
- 4 - He plunges into misery.

The physical underpinnings of this perception: the falling posture is associated with misery and breakdown, and the erect posture is associated with a positive emotional state.

Consciousness is up, and the subconscious is down:

1. Stand up.
- 2-Wake up from your sleep.
- 3 - He falls into a deep sleep.
- 4- He is under the pressure of bad psychological state.

The physical basis of this perception: man and most other mammals sleep in a stretched position. He gets up when he is lying down. Health and life up, illness and death down:



- 1-He is at the top of wellness and apogee
- 2-He rose from the dead.
- 3-His health is constantly deteriorating.
- 4-He fell dead.

The physical underpinnings of this perception: a serious illness forces us physically stretch and when we die, we are in an inferior position.

The good is up, the bad is down:

- 1-Things seem to be improving and rising
- 2- We reached a high level last year, but since then things have not stopped going down.
- 3- We have reached the lowest point.
- 4 - She did a high-level job.

The physical underpinnings of personal well-being: the things that make something good for an individual, such as happiness, health, life and dominance, are all things that are found at the top.

Lakoff and Johnson (2009) noted in his book that, "Virtue is up, vice is down:

- 1-He is a man with high feelings
- 2 - He is above all suspicion
- 3-He is a degenerate and fallen man
- 4- I will not go down to such a low level." P (34,36)

It should be noted that all these directional metaphors, which I have summarized and even that I have not mentioned here, represent the great metaphor (the good is up and the bad is down). This is what the two scholars implicitly acknowledged when they presented the physical bases of the metaphor (the good is up, and the bad is down), as they stated in their presentation of the physical bases of personal well-being.

Lakoff and Johnson (2009) stated that, "The things that make something good for an individual, such as happiness, health, life and domination, are all things found at the top." P (36)

Where both happiness and health make life and domination the cause of the good thing

for the individual, and are in our perceptions above, and therefore, (happiness/good, good above), and (health/good, good above). In addition, (life/good, the good is up). Moreover, (dominance/good, and good up). In turn, it is both (misery, illness and death, submission and weakness/ lousy). In addition, be in our perceptions under, because (lousy / down).

From this we conclude that the directional metaphor (the good is up and the bad is down) is a major metaphor that includes all those metaphors contained as models. This great metaphor contains many directional metaphors in our Islamic culture. Allah is supreme, and the Holy Qur'an is supreme and the best.

The Angels are in heaven, and the souls of believers ascend to the higher heavens, but the Demons are below, and the souls of unbelievers do not ascend to the higher heavens, and the liar is vile, and the thief is scum...And others we will separate by Allah's permission through the verses of the revealed Qur'an.

#### **4- Directional metaphor (good above and bad below) in the Quranic text:**

##### **A-Directional metaphor**

(the book of the righteous is up and the book of the ungodly is down):

Allah Almighty says in Surah Al-mutafafeen verse (07), after the name of Allah, the Most Merciful, the most merciful,

﴿كَذَٰلِكَ إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ﴾

"Not at all. The record of the wicked is in Sijjeen."

Al-Tabari (1994) says, "They are the ungodly, they are the evil of people, and their deeds are evil deeds. The souls of unbelievers and their deeds are evil deeds... The devil is bound to the lower Earth." P (588)

From this, it became our perception of every lousy person or a lousy person that he is

down/under. Thus, metaphorical phrases are issued about us from such as:

- 1-He is at rock bottom because of his actions.
- 2-He is under my feet.
- 3-My morales are low.

As for the Almighty saying, in the same Surah verse (18), after the name of Allah, the most merciful:

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ)

“No indeed; the record of the righteous is in Elliyyeen.”

Al-Tabari (1994) explains: "and they (those who narrated Allah by performing his duties and avoiding his forbidden acts) said that they are in aliyin, and the people of interpretation differed in the meaning of aliyin, and some of them said: it is the seventh heaven, and some of them said: in the higher heaven. And some of them said: "in heaven with God)" P (588). From this, we have the perception that the righteous and normal man whom God loves is on top. Therefore (the good above), and for this reason, we are issued a set of metaphorical expressions that represent this directional metaphor, where we say:

- 1-His star is shining in the sky
- 2-For me, he is on the top of them all.
- 3-May Allah raise your place.

**B-Directional metaphor:** (believers above and unbelievers below):

The Almighty says in Surah Al-Imran verse (139), following the name of Allah, the Merciful,

(وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

“And do not waver, nor be sad. You are the superior ones if you are believers.”

In addition, he said to the Companions of Muhammad, who believed in him and fought with him, and he inflicted wounds and sores on them, on one of them.

al-Tabari (1994) said, «Do not be offended and do not grieve, O companions of Muhammad, meaning: do not be weakened

by what your enemy has inflicted on you by anyone, from murder and sores, from the jihad of your enemy and their war. And he said," You are the highest," meaning those who are visible to them, and you have the heel in the nail and victory over them. He said, "If you are believers," he would say, "if you believe in the Prophet Muhammad (peace and blessings of Allah be upon him), in what he promises you and in what he prophesies to you." P (316)

Therefore, the degree of (faith and believer / up ) and the degree of (disbelief and unbelievers/ down) were degrees, as believers are degrees with their Lord, and they are (up) a degree, rank, honor and closeness to Allah, provided that they believe in what their prophet said.

**C-Directional metaphor:** (our master Moses up and The Magicians and Pharaoh down):

Allah Almighty says, in Surah Taha verse(68) , after the name of Allah, the merciful,

(فَقُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ)

“We said, “Do not fear! You are the uppermost.”

Al-Qurtubi(2006) explains this verse by saying:" when Allah knew what was in Moses's heart, he revealed to him, do not be afraid, for you are the highest, that is, the most powerful for them in this world, and in the higher degrees in paradise: for the prophecy and the choice that Allah has given you". P (316)

Thus, Moses preached God's word that you are the highest over those who do not believe in you, and those who deceive you, and the highest/up over the magicians. Thus, you are the victor over the magicians and over the Pharaoh, and the conqueror of them. In addition, you are the top of any of them, and they are the bottom of any of them are defeated / down.

**D-Figurative metaphor** (angels are up, elves and demons are down):

Allah Almighty says in Surat al-Safat verse (08), the name of Allah, the merciful,

﴿لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ﴾.

“They cannot listen to the higher group (angels) for they are pelted from every side.”

The interpretation of al-Tabari (1994) is as following, "(the higher public): the people of the lower heaven and above, and the name of all of them is higher, in addition to filling the earth. "To the higher angels who are higher than those who are below them," he said. P (446)

Therefore, Allah has made the Angels above, but the demons and Jinn have made them below, and whoever begs himself to eavesdrop by climbing stairs that are not his place, I follow him with a meteor that he throws, he will be burned

﴿وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا﴾

"(and are pelted from every side Repelled) and thrown from every side of the sky (Dhura means defeat: payment and deportation" (p.446) .

The angels are up and the demons are down.

(E) **Directional metaphor** (Ibrahim (peace be upon him) is up and Nimrud and his followers are down):

Allah Almighty says in Surah Al-Anaam verse (83), after the name of Allah, the most merciful,

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾<sup>43</sup>

“And that was Our Proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.”

The explanation of al-Tabari (1994) was, "(We raise whom We will in degrees) in the sense of which is the summation of the rank. This was originally the stairwells and stairs,

and then used for the height of houses and mattresses”. P (138)

This means that our master Ibrahim (peace be upon him) is of a higher status and rank than Nimrud and his followers who lied about what he said.

Thus, our master Abraham (peace be upon him) is up, and Nimrod and his followers are down.

**F-Directional metaphor** (the word of God above and the word of polytheism below):

Allah Almighty says in the surah Al-tawba verse (40), after the name of Allah, the most merciful,

﴿إِلَّا تَتَصَرَّوهُ فَقَدْ تَصَرَّهَ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَتَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.”

Al-Tabari (1994) said,” Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.” . Abu Ja'far said, “ Allah sent down his peace and tranquility on his messenger, and it was said on Abu Bakr (and

supported him with soldiers you did not see), and he says, his forces with soldiers from his angels, you did not see it (and he made the word of those who disbelieved), which is the word of polytheism (lower), because it was conquered and humiliated, and Allah, may he be exalted. Its people are right, and everyone who is oppressed and defeated is lower than the most. The most is the highest (and the word of Allah is the highest), he says, and the religion of Allah and his word is supreme, over the polytheists and his people, the overriding.

The son of Abbas said, "and he made the word of those who disbelieved lower, which is polytheism with Allah, and (the word of Allah is higher), which is: there is no God but Allah." P (193)

Therefore, we draw from this verse the following directional metaphors: (faith and victory of Allah is up and polytheism in Allah is down) also (victorious and victorious is up/oppressed and defeated are down) and (oneness of Allah is up/ polytheism in Allah is down) and (there is no god except Allah is up /polytheism is down).

**G-Directional metaphor** (the believer who works valid above):

Allah Almighty says in Surah Taha verse (75), in the name of Allah the merciful,  
(وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ  
الْعُلَىٰ)

"But whoever comes to him a believer, having worked righteousness – these will have the highest ranks."

Al-Tabari (1994) explained, "Those who have the highest degrees are those who have the highest degrees of paradise". P(316)

Therefore, the one who does good deeds among the believers has degrees of paradise/up.

**H- Directional metaphor** (believers who brought the flag above):

Allah Almighty says in Surah Al-mujaddala verse (11), after the name of Allah, the most merciful:

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا  
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ).

« O you who believe ! when you are told to make room in your gatherings, make room; Allah will make room for you. And when you are told to disperse, disperse. Allah elevates those among you who believe, and those given knowledge, many steps. Allah is aware of what you do.”

Al-Tabari (1994) explained this verse by saying, "Allah exalts the believers among you, O people, by obeying their Lord with regard to what he has commanded them to give way in the Majlis, if they are told to give way, and by encouraging them to good deeds if they are told to join them . In addition, Allah raises those who have brought the flag from the people of faith over the believers who have not brought the flag by virtue of their knowledge degrees, if they do as they were commanded," P(543)

Hence, the believers who have brought the flag/up.

**I- Directional metaphor** (hypocrites under): Allah Almighty says in Surah An-Nisa verse (145), after the name of Allah, the most merciful,

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ  
نَصِيرًا)

"The hypocrites will be in the lowest depths of the Fire, and you will find no helper for them."

Al-Saadi(2006) explained, "The Almighty tells the hypocrites that they are at the bottom of the darkness of punishment, and the most severe cases of punishment. They are under the other disbelievers because they shared disbelief in Allah and hostility to his messengers, and added deception and deceit

to them and the ability to many kinds of enmity to believers, on a face that is not felt..." That and others deserved the most severe punishment." P(101)

That is, at the bottom of the dimples of torment. On the other hand, in the lower Gendarmerie of the fire, which is the evil of the punishment, for their hypocrisy, and their participation of unbelievers' disbelief in Allah and for their hidden anti-believers. Thus, God made the hypocrites in the lower Gendarmerie of the fire / down.

**J-Directional metaphor** (those liars are below):

Allah Almighty says in Surah Al-Safat verse (98), after the name of Allah the most merciful,

﴿فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ﴾

"So they plotted a plot against him, but We made them the lowest."

Al-Tabari (1994) explained this verse by saying, "The people of Abraham were up to no good, and that is what they wanted from burning him with fire." So we made them," he says, "so we made Abraham's people (the lower ones) mean the humiliated ones with a pretext, and Abraham overcame them with a pretext, and saved him from what they wanted from malice." P(449)

Therefore, the unbelievers were the ones with the lowest argument, and here is the morally lower grade, the ones who were lying / down.

**K- Directional metaphor** (the unbelieving person under): Allah Almighty says in Surah Al-tin verse (05), after the name of Allah, the most merciful,

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

"Then reduced him to the lowest of the low." Saadi (2006) says, "Allah has separated them at the bottom of two bastards, that is, at the bottom of the fire, the position of disobedient rebels against their Lord.

Thus, man was created in the best calendar, and then returns to the fire because of his unbelief". P (597) That is, it is in the dark of fire/down.

**L- Directional metaphor** (those who stray from Jinn and humans below):

Allah Almighty says in Surah Fussilat verse (29), after the name of Allah, the most merciful,

﴿وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا اللَّذِينَ أَضَلَّانَا مِنْ لَجِنِ الْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَفْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ﴾.

"Those who disbelieved will say, 'our lord, show us those who led us astray – among jinn and humans- and we will trample them under our feet, so they become of the lowest.'"

The explanation of al-Tabari (1994) is as following, and he said, "(We make them under our feet so that they will be from the bottom)

He says, "we make these two who have led us astray under our feet, because the gates of hell are one below another, and all that has gone down from them is more severe on its people, and the punishment of its people is more severe. Therefore, these disbelievers asked their lord to show them who led them astray to make them lower from them so that they will be in the most severe punishment in the lower Gendarmerie of hell." P (597)

Therefore, those who stray from the jinn and the human beings are in the lower Gendarmerie of hell/down.

### Conclusion:

The Holy Qur'an has provided us with unprecedented innovative metaphors, depicting the occult world for us in all its details from a memorable day, reckoning, paradise and bliss, fire and torment. In addition, it brought it closer to us than we could imagine. From positions and images, material and moral. Thus, the picture became clearer, and the meaning became clearer.

The great metaphor (the good up/the bad down) also brought us closer to my happy and naughty status, with God. The believer is up, and the companions of the Prophet (peace and blessings of Allah be upon him) are up. Moreover, whoever supports him is up, whoever does good deeds is up, whoever is truthful is up, whoever conquers the prophets and believes them is up, and whoever is pious is up, and therefore they are in paradise, because paradise is up. On the other hand, it is depicted to us that the unbeliever is down, and the naughty one is down. The hypocrite is down, the liar is down, the brothers of the demons are down, that those who lied to the messengers are down, and those who did evil deeds are down and that they are in hell because they are down.

The Quranic metaphors inspired us, including the directionality of inventing new metaphors, which helped us in our creative expressions, as well as daily to convey the desired meaning in the fullest form. When we are satisfied with a person, we perceive him at the top, and we express this by saying, (you are a higher example to your colleagues in good manners). In addition, when a person falls morally, we imagine him at the bottom, and we say, (I fell out of my sight), or (your value is at rock bottom). Moreover, the Quranic metaphors remain the ideal in our minds to invent non-vulgar renewed figurative metaphors.

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