

**A Linguistic Study of Islamic Religious
Discourse:
Conceptual Metaphors in the Prophetic Tradition**

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PhD Thesis

2011



Declaration

I hereby confirm that the thesis entitled “A Linguistic Study of Islamic Religious Discourse: Conceptual Metaphors in the Prophetic Tradition” represents my own work.

Ahmad El-Sharif

A handwritten signature in black ink, appearing to read 'Ahmad El-Sharif', is written over a set of horizontal dashed lines.

Abstract

This study examines the emergence of metaphorical language in the Prophet Muhammad's sayings and tradition. It principally argues that the selection of metaphors in the Prophetic discourse is chiefly governed by the rhetorical aim of persuasion. Additionally, the Prophetic metaphors are discursively used to express a distinctive Islamic doctrine and ideology that embody the laws, principles, and beliefs of Islam.

The study is anchored by the theoretical framework provided by the cognitive theory of metaphor developed by George Lakoff and Mark Johnson and corpus-assisted and critical metaphor analysis approaches introduced by Jonathan Charteris-Black. The critical analysis of the Prophetic metaphors acknowledges the impact of the most frequent and significant metaphoric source domains appearing in a corpus compiled from the Prophet Muhammad's sayings and tradition. These metaphors are introduced to an audience on the basis of Islamic religious beliefs in addition to the socio-cultural experiences and knowledge of pre-Islamic Arabs and early Muslims of the time.

This study demonstrates the Prophet Muhammad's reliance on metaphorical language in introducing unfamiliar Islamic notions such as Islam and faith, rulership and Islamic laws, and rituals and unlawful practices among many other notions. The abstract nature of these concepts necessitates the use of conventional metaphors which provide epistemic and ontological information about the topics in hand. In addition, the study argues that behind his didactic discourse, the Prophet Muhammad's selection of metaphors reflects a distinctive ideological perspective by which Muslims and non-Muslims are distinguished within the realm of spiritual life. Finally, the study establishes the persuasive impact of the Prophetic metaphors with reference to the three Aristotelian propositions: the ethical, emotional, and logical.

The study provides the first effort to analyse conceptual metaphors used in the Prophet Muhammad's sayings and tradition on the basis of modern cognitive and critical approaches to metaphor analysis. Furthermore, this study builds upon the findings of previous studies on critical metaphor analysis of metaphors employed in other religious discourses, such as the Bible and the Qur'an; so, it draws attention to the need for more study of metaphors in Islamic religious discourse.

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September 2011

Acknowledgments

Grace to almighty God, and as I finally put the finishing touches on this thesis, I want to express my huge gratitude to many important people and institutions who have contributed directly and indirectly in accomplishing this modest work.

First, to my considerate supervisor: Professor Felicity Rash, from the first day we met, has given me invaluable career advice on how to pursue this research efficiently. Felicity has supported me in everything I have achieved with unparalleled diligence and generosity. I am also grateful to the genuine co-supervision I received from Dr. Peter Orton whose meticulous comments and feedback were of great significance in organising my ideas and arguments. To say that they both have just taught me how to write a thesis would be a great understatement. What I have mostly learned by working under Felicity and Peter's supervision is their resolve and patience to make me produce the best work I could. I admit that I have sometimes found it frustrating and annoying to be over-estimated by them, but the gratification is immense and I am proud of the result. Even with all of that, I am inclined to make it clear that all that is good in this thesis has emerged as a result of their guidance, but any errors are my own, and I completely bear its ethical and academic responsibility.

I am also indebted to Al-alBayt University/Jordan for their generous financial support that has enabled me to study full-time and to undertake three years of research in London. My deepest gratitude is due to all my professors (and future colleagues) at Al-alBayt for their continuous encouragement, especially during the early stages of my study, and I want to state my special gratitude to Professor Fawwaz Abdul-Haq for his infinite support and to Dr. Amer AlRashid for being in instantaneous contact during the last year of this research.

During the research period in London, I have enjoyed the special companionship of the most wonderful people and helpful staff in the School of Modern Languages, Linguistics, and Film at Queen Mary-University of London (QMUL). More precisely, I owe the deepest recognition to Professor Muhammad Abdel Haleem (SOAS) and Dr. Erez Levon (QMUL) for their insightful recommendations during the early stages of my research. In addition, I want to express my greatest gratitude to my dearest colleagues all

post-graduate students in the department of Linguistics at QMUL (*aka*: ‘the Labbers’), who have certainly been waiting to read this page for a long time. They have always shown a great deal of enthusiasm for my thesis – at times, more than I have myself! Now, all are much better “metaphorists” than I am, and have also become experts at discussing the art of talking metaphorically!

My brothers and sisters have also been a source of inspiration, humour, and love. I am also very lucky to have wonderful brothers and sisters-in-law who have shown much support, consideration and pride. And I want to thank all my relatives and friends everywhere and who have remained in direct contact with me in the past three years. Without their confidence and encouragement, none of this would have been possible.

Saving the best for last, I want to thank both of my parents for their everlasting love and care. I thank my father most for his huge support and infinite confidence. Sending me to London as a doctoral student was probably a risk, and more than he bargained for. Although he showed some reluctance at the beginning, he has shown me later a great deal of confidence and satisfaction; to him, I am proud to dedicate this thesis.

Ahmad El-Sharif
Queen Mary, University of London
September 2011

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List of Abbreviations

Abbreviation	Meaning
BCE	Before Common Era
CE	Common Era
CMA	Critical Metaphor Analysis
CMT	Conceptual Metaphor Theory
GCB	Great Chain of Being
PT	Prophetic Tradition
SD	Source Domain
TD	Target Domain

Typography Conventions

_ For purposes of elucidation, metaphoric keywords from the source domain are represented in the body of the Prophetic Saying using **bold** font style, and their Arabic transliteration are represented in *italic* font style between two angle brackets <xxx>; elements from the target domain* are represented underlined font style.

_ Conceptual metaphors* are represented in in small upper-case letters.

* see the section ‘Terminology’ on page 13.

List of Arabic Phonetic Symbols* Used in Transliteration

Consonants

Arabic	Description	Symbol
أ	Voiced glottal stop	ʔ
ب	Voiced bilabial stop	<i>b</i>
ت	Voiceless dento-alveolar stop	<i>t</i>
ث	Voiceless interdental fricative	<i>θ</i>
ج	Voiced post-alveolar fricative	<i>j*</i>
ح	Devoiced pharyngeal fricative	<i>ħ</i>
خ	Voiceless velar fricative	<i>x</i>
د	Voiced dento-alveolar stop	<i>d</i>
ذ	Voiced interdental fricative	<i>ð</i>
ر	Voiced alveo-palatal trill	<i>r</i>
ز	Voiced alveolar fricative	<i>z</i>
س	Voiceless alveolar fricative	<i>s</i>
ش	Voiceless alveo-palatal fricative	<i>ʃ</i>
ص	Voiceless velarised alveolar fricative	<i>S*</i>
ض	Voiced velarised dento-alveolar stop	<i>Ḍ</i>
ط	Voiceless velarised dento-alveolar stop	<i>t̤</i>
ظ	Voiced velarised interdental fricative	<i>Z*</i>
ع	Voiced pharyngeal fricative	<i>c*</i>
غ	Voiced uvular fricative	<i>ɣ</i>
ف	Voiceless labio-dental fricative	<i>f</i>
ق	Voiceless uvular stop	<i>q</i>
ك	Voiceless velar stop	<i>k</i>
ل	Voiced alveolar lateral	<i>l</i>
م	Voiced bilabial nasal	<i>m</i>
ن	Voiced alveolar nasal	<i>n</i>
هـ	Voiceless glottal fricative	<i>h</i>
و	Voiced labiovelar glide	<i>w</i>
ي	Voiced palatal glide	<i>y*</i>

Vowel endings and long vowels

Symbol	Description	Example	Meaning
e	Front short close vowel	/ <i>xaaleq</i> /	creator
a	Front short open vowel	/ <i>baa^ca</i> /	sold
u	Back short close vowel	/ <i>muħaarib</i> /	warrior
aa	Front long open vowel	/ <i>ħaad</i> /	sharp
uu	Back long close vowel	/ <i>turuud</i> /	parcels

* Some of the phonetic symbols listed above are conventionalized for use within this research only, not all of them match the standard IPA symbols.

Terminology

- Conceptual metaphor:** According to Conceptual Metaphor Theory (Kövecses, 2002; Lakoff & Johnson, 1980), a conceptual metaphor is a mental representation of an instance of linguistic metaphor in which clear, simply structured, and concrete entities are used to describe more abstract concepts. A conceptual metaphor involves interpreting an instance of metaphor as a transfer of the shared and relevant ideas from the concrete conceptual domain, the “source”, to the abstract conceptual domain, the “target”.
- Conceptual Metaphor Theory:** A model of metaphor analysis, suggested by George Lakoff and Mark Johnson, that adopts an analytical structural framework by which a metaphor is recognised as a conceptual phenomenon that connects one notion with an idea, such as conceptualising an abstract notion (e.g. Argument) in terms of human attributes and experiences (e.g. War), and which in turns results in a metaphorical expression such as “his idea is indefensible”.
- Aphorism:** A terse saying embodying a general truth or astute observation.
- Commandment:** The act of introducing laws and orders which should be performed and applied by the follower of a particular religion.
- Complex mapping:** A process that characterises particular metaphoric schemes which have developed a synonymic representation within a specific discourse or a

particular language. In such a process, the source domain Y in the metaphor X IS Y becomes a target domain for another metaphor Y IS Z where all the X, Y, and Z metaphoric domains belong to the same metaphoric schemata.

- Critical Discourse Analysis: A theory of discourse analysis that aims to critically connect language, ideology and social change in any given discourse through focusing on ideology and hegemonic politics.
- Critical Metaphor Analysis: An approach to the analysis of metaphors in particular genera of discourse usually by means of corpus-assisted techniques. The approach, developed by Jonathan Charteris-Black, involves three processes: the identification, the interpretation, and the explanation of all instances of metaphor in the corpus in order to identify the ideological implication of using metaphorical language as a persuasive strategy.
- Didactic discourse: A discourse whose chief aim is to educate its audience and provide them with improved or new moral and ethical values.
- Discourse: An interrelated set of texts, and the practices of their production, dissemination, and reception, that introduce an intended message to a selected audience.
- Discourse practice: A set of processes involved in the text production and interpretation drawing attention to the type of discourse and how its components are drawn upon, and how they are combined to serve the purposes of the discourse producer (Fairclough, 1995b).
- Evaluation: A message recipient's social and emotional attitudes which are based on his/her sets of beliefs.

Ground (metaphor):	A word or an expression that represents the ‘respect’ and the features shared by topic (the Target domain according to CMT) and vehicle (the Source domain according to CMT) in a metaphorical expression (Goatly, 1997, p. 9).
Ideology/doctrine:	A variety of shared social representations and beliefs that have specific functions for social groups.
Islamic laws (<i>shari’ah</i>):	The set of orders and principles believed to be decreed by God and which appear in different types of Islamic discourse such as the Qur’an and the Prophetic Tradition.
Islamic religious discourse:	A large body of Islamic religious literature which includes laws, principles, and beliefs derived mainly from the Holy Qur’an, the Prophetic Tradition, and the system of Islamic laws (<i>shari’ah</i>) derived from the Islamic religious resources by Muslim theologians.
Islamic State/society:	A religious and political system that incorporates the foundations of political institutions and laws which have been implemented in reference to the Islamic ruling system and that depends on the principle of “succession” (<i>alxelaafah</i>) and Islamic laws (<i>shari’ah</i>) which are mainly derived from the Holy Qur’an and the Prophetic Tradition.
Linguistic metaphor:	The verbal instance of a figurative (metaphoric) expression in which one idea (the topic/target domain) is represented in terms of another (the vehicle/source domain) on the basis the existence of similarities (ground) between the two ideas (Goatly, 1997; Kövecses, 2002).
Metaphoric Mapping:	According to Conceptual Metaphor Theory, a

mapping is a cognitive process that systematically associates relevant corresponding elements of two (or more) conceptual spheres (called the source and target domains) of the human cognitive system.

Parable: A short allegorical story designed to illustrate or teach some truth, religious principle, or moral lesson.

Persuasion: An interactive communicative process in which a message sender aims to influence the beliefs, attitudes, and behaviour of a message receiver without using coercion or deception (Jowett & O'Donnell, 1992).

Prophetic Tradition (*Hadith*): A large body of texts that involves a range of laws, principles, and instructions taken from the sayings, actions, and approvals (consents) of the Prophet Muhammad.

Qur'an/Koran: The sacred text of Islam, divided into 114 chapters, or *surats*: revered as the divine word of God (*Allah*), dictated to Muhammad by the archangel Gabriel, and accepted as the foundation of Islamic law, religion, culture, and politics.

Saying (Prophetic Tradition): An extract of the Prophet Muhammad's discourse that is composed of two parts: a "narrative" (*isnad*) and a "body" (*matn*). The narrative consists of the chain of people who narrated the saying, and the body involves the actual text of the narration regardless of its nature. Thus, it can involve the Prophet's direct speech, accounts of his actions, his ethical values and morals, the actions which were performed before him that he approved (consents), and even his physical description.

Social practices: The processes that shift attention to issues of

concern in social analysis. In this regard, the analysis of a given discourse should focus on the ways by which social and political dominations are reproduced by texts and speeches (Fairclough, 1992, p. 8).

Source domain:	According to Conceptual Metaphor Theory, the source domain is a conceptual domain that includes an idea that conveys a certain meaning on the basis of human experiential knowledge such as physical entities and animate beings
Target domain:	According to Conceptual Metaphor Theory, a target domain is a conceptual domain that most frequently involves the meaning that the metaphor is intended to convey and which generally includes abstract concepts and notions such as emotional states.
Topic/tenor (linguistic metaphor):	A word or an expression that represents the object referred to in a metaphoric expression.
Vehicle (linguistic metaphor):	A word or an expression that represents the notion to which a topic is compared in a metaphoric expression.

Chapter One: Introduction

1.1. The Study and its Structure

The idea of this study originated when I saw a debate on the Arabic “religious” TV Channel *Iqra’a*. The theme of the debate was rulership in Islam and the fine qualities which a Muslim ruler should have. During the debate, one of the participants was directing the theme of the debate towards the responsibility of the ruler in preventing oppression in society, and he repeatedly emphasised that, as the Prophet Muhammad says, the Muslim ruler is ‘God’s shade on the earth to which each one of His servants who is wronged repairs’. Additionally, another participant emphasised that the Muslim ruler, who impartially applies Islamic laws to his subjects, could prevent problems from appearing in society because these laws, he argued, are more “sanctionative” than the existing “secular” legislations applied in most Arab and Islamic countries. At the first instance, I questioned the necessity of having two instances of metaphors in one context to evoke a simple message; the Prophet Muhammad’s concise saying, mentioned in the debate, involves two images: the first the depiction of the *Sultan* (the Muslim ruler) as shade (*Zell*); the other involves the depiction of the ruler’s subjects as servants of God (*men ‘ebaadeh*). This observation made me wonder whether a literal expression of the saying could evoke the same idea as efficiently. Starting from this point, I returned to a collection of the Prophet Muhammad’s tradition in Arabic and I was astonished by the immense number of metaphors which his sayings involve. Later, I came across AlSharif AlRadi’s book *Al-Majazaat Al-Nabaweyah* (the Prophetic Metaphors) (AlSharif, 1998) which involves many Prophetic sayings which involve metaphors (*majaz*). The diversity of metaphors mentioned in this book aroused my interest in the metaphors appearing in the Prophet Muhammad’s sayings and tradition. I felt that a linguistic study would contribute to the use of metaphorical language in Islamic and Arabic religious discourse can be significant to the large bulk of research on metaphor achieved in the last two decades.

However, studying the use of metaphorical language in the Prophetic discourse from the point of view of rhetoric and discourse analysis was marginal to my aims until I came across the notions “persuasion” and the “persuasive function of metaphor” (Charteris-

Black, 2004, 2005; Pradeep & James Price, 2002). My interest in the topic increased after I had started exploring literature that examines the psychological, cognitive, pragmatic, and discursive aspects of metaphorical language and its function as a persuasive device in various types of discourse. Later, I realised that my study is hooked between a triangle of three themes: the cognitive bases of the modern theory of metaphor, the ubiquity of metaphorical language in everyday language and (religious) discourse, and the persuasive power of metaphor in the Prophetic discourse. These are the three axes of the doctoral thesis in hand.

The structure of this study is presented as follows: in the first chapter, I introduce the theoretical background and arguments of this study. Afterwards, I underline the significance of this study and its contribution to the field. In the following section, I present the context of the study and some preliminary background about pre-Islamic and early Islamic Arabic society at the time of the Prophet. Next, I embark upon the study of the sciences of the Prophet Muhammad's tradition in Islamic civilisation. I end the first chapter by drawing attention to some key themes in Islamic religious discourse.

In the second chapter, I present early research carried out on discourse and metaphor. Firstly, I introduce the notion 'discourse' and its development under the umbrella of discourse analysis. Then, I present the different assumptions about the functions of religious discourse. In the following section, I investigate the growth of interest in the diachronic study of metaphorical language from its early classical views to modern cognitive theory. Then, I introduce the notion 'metaphor' and its different connotations. I bring to light the different views of the use of metaphorical language in discourse, and I undertake the significance of the study of metaphor in Arabic and Islamic tradition and its importance to Islamic religious discourse. The modern cognitive approach to metaphor analysis is elaborated by showing its earliest tenets introduced by the philosophers Ivor A. Richards and Max Black. After that, I show the different views about the importance of metaphor interpretation. In the following section, I explain Conceptual Metaphor Theory and its key tenets and how it has developed in the past twenty years. I elaborate the different approaches and theories of the relationship between the use of metaphorical language in discourse and the act of persuasion. I close this chapter by presenting the corpus-assisted approach to critical metaphor analysis and its significance to this study.

In the third chapter, I present the methods adopted to achieve the goals of this study. First, I show the different procedures by which I compiled my corpus. Then, I present my approach in identifying the instances of metaphors in the corpus. The qualitative approach adopted in the analysis of metaphors is underlined, and the criteria by which I select the illustrative metaphors and their evaluation is introduced.

In the fourth chapter, I categorise the major source domains for the prophetic metaphors. Here, I show that the Prophetic metaphors can be categorised according to an inventory of four major metaphoric schemas: container metaphors; metaphors of location, direction, and motion; metaphors from the GREAT CHAIN OF BEING schema; and metaphors involving natural phenomena. In the container metaphors, I present how the PT involves the frequent use of the metaphors THE BODY IS A CONTAINER FOR SINS, THE BODY IS A CONTAINER FOR EMOTIONS, THE MUSLIM'S BODY IS A CONTAINER FOR THE QUR'AN, THE BODY/HEART IS A CONTAINER FOR FAITH, A BUILDING AS A CONTAINER, and finally, I show the relationship between the CONTAINMENT image schema and the CONDUIT metaphoric schema. In the section about metaphors of location, direction, and motion, I discuss orientational metaphors, and the conceptual metaphors FAITH IS UP, RECOGNITION BY GOD IS PHYSICAL CLOSENESS, and metaphors from the JOURNEY and MOTION conceptual domains. Then, I analyse the use of the metaphors SPIRITUAL LIFE IS A JOURNEY, THE QUR'AN IS A GUIDE, SUNNA IS A GUIDE, and ISLAM IS A PATH with reference to Islamic religious discourse. The GREAT CHAIN OF BEING metaphoric scheme, which represents the largest category of the Prophetic metaphors, is re-organised into seven sub-categories: metaphors involving religious and divine concepts, personification, metaphors that involve the intrinsic behaviour of living creatures, metaphors that involve products of human activity and attributes, metaphors that involve human society and culture, metaphors that involve animals, and finally, metaphors that involve plants. The last major source domains of the Prophetic metaphors involves the metaphors which represent natural phenomena. Finally, I end this descriptive chapter with some conclusions regarding the categorisation of the metaphoric source domains in the Prophetic corpus and some issues concerning the structures of the following chapters.

The fifth chapter encompasses the contextual analysis of key metaphoric schemes in the Prophetic discourse. I outline the issues of identifying metaphoric keywords and the

discursive practices associated with them in the Prophetic Tradition. I argue in this chapter in favour of the assumption that the Prophetic metaphors reflect an ideological and doctrinal scheme manifested through the initiation of a unique Islamic statement of beliefs. Next, I begin the critical analysis of the prophetic metaphors, and this involves the contextual examination of PATH and GUIDANCE image schemes, the heart metaphors, the SLAVE/SERVANT image scheme, the BROTHERHOOD IN ALLAH image scheme, metaphors from the domain of PASTURALISM, and images of LIGHT and DARKNESS. Finally, I conclude the chapter by discussing how the Prophetic metaphors reflect an Islamic doctrine and ideology.

In the sixth chapter, I study the Prophetic metaphors from a different angle focusing on their major themes and target domains. I investigate the representation of rulership in Islam, images of Islamic laws, ritual, unlawful practices, and the components of Islamic society. By analysing images of the ‘components of Islamic society’, I mean how Muslims, Jews, Christians, hypocrites, and non-believers are represented metaphorically in the Prophetic discourse.

The seventh chapter illustrates how the Prophetic metaphors are used as a persuasive device in the Prophetic discourse. With reference to the classical Aristotelian model and contemporary cognitive views which have justified the persuasive function of metaphorical language, I outline the three major dimensions of the persuasiveness of the Prophetic metaphors: the Prophet Muhammad’s credibility in his discourse, the emotional appeal of the Prophetic metaphors, and their rational and logical appeal. These dimensions are based on Aristotle’s argument of the importance of the ethical, pathetic, and logical appeal in increasing the persuasiveness of a speech.

In the eighth chapter, I draw attention to some implications which arise from the study of metaphors in Islamic religious discourse. I examine the essential effects of metaphoric language in the Prophetic discourse. Next, I outline the possible different sources and historical roots of the Prophetic metaphors. I amplify the argument of this chapter by evaluating the feasibility of using the Conceptual Metaphor Theory and Critical Metaphor Analysis approaches in analysing the Prophetic metaphors. In this section, I explore the relationship between the Prophetic metaphors and Arabic, metaphor and

religious truth, and the critical analysis of metaphor. I finish the chapter by underlining the discursive devices and strategies which are used in the service of the Prophetic metaphors, and this includes repetition, contrast, and rhymes.

In the ninth chapter, I present the major conclusions of the study derived from my analysis and examples carried out in the previous chapters. Then, I end the chapter, and the study, by introducing some implications that can be beneficial for future research in the field.

1.2. Background and Argument of the Study

For centuries, Islamic religious discourse has been at the forefront of public and academic interest of Arab and Muslim scholars and researchers. This interest is manifest in the large number of books and manuscripts which have been published by early and contemporary Arab and Muslim (and many western) scholars who have endeavoured to investigate the several aspects of Islam such; as its origin, principles, beliefs, ideological implications, and discourse(s). Recently, hundreds of articles, papers, and videos dominate international Media and cyber space, engaging in various debates regarding issues of importance for Muslims.

Such a global interest creates an awareness of the number and variety of Islamic ideological beliefs which are evoked by different types of discourse that varies in terms of its modernity and fundamentalism. It is noticeable that such discourses emerge in particular when the Muslims and the Western world witness an event that threatens the delicate situation of harmony and ethical convention between them. For instance, the dramatic events of 11 September 2001, when the “Twin Towers” of the World Trade Centre in New York City were attacked by a group of Muslim plane-hijackers: this triggered a series of dramatic events that involved military actions against some Muslim countries. This action has been countered by a number of revenge attacks by Islamist groups against civilians in many American and European cities. The justification for these terrorist attacks given by their performers – and other sympathetic parties worldwide – has created an interest in studying this particular Islamist fundamental discourse on one hand and anti-fundamentalist

Islamic discourse on the other. The heterogeneous nature of Islamic discourse in terms of its variance between extremism, moderateness, and liberalism, and its association with contemporary ideological discourses has been acknowledged by a large number of social and linguistic researchers (Charteris-Black, 2005; Dickins, 2005; Mihas, 2005; Murray, Parry, Robinson, & Goddard, 2008; Zeidan, 2003).

In another respect, the past two decades have witnessed the rebirth of research into metaphor from modern cognitive linguistic viewpoints. The pervasiveness of this linguistic phenomenon in ordinary language and discourse has been consistently demonstrated in many languages and for different types of discourse, especially political and ideological discourse (Aydin Mehmet, 1997; Charteris-Black, 2005; Goatly, 2006; Hülse & Spencer, 2008; Mio, 1996; Musolff, 2000, 2003; Mustafa, AlZayaat, Hamed, & AlNajaar, 2004; Rash, 2005, 2006), religious and moral discourse (Aydin Mehmet, 1997; Charteris-Black, 2004; Jäkel, 2002; Marston, 2000), learning and educational contexts (Cameron, 2003), business and economics (Lundmark, 2005; Skorczynska & Deignan, 2006; Sznajder & Angordans, 2005), and in public discourse (Musolff, 2000, 2003; Wilson, 2002). However, contemporary Arab linguists have not shown a comparable interest in studying this phenomenon using modern linguistic theories of metaphor analysis. In fact, apart from the study of the rhetorical aspects of language of the Holy Qur'an and its "miraculous" value, few linguistic researchers have methodically investigated the characteristics of early Islamic religious discourse, which includes the Holy Qur'an and the Prophet Muhammad's sayings and tradition, from a discourse-analytical viewpoint. In the following chapters, I will show examples of such studies. The paucity of linguistic research into metaphor in Arabic is one of the key factors that necessitate the study of this phenomenon.

In the light of the above, and on the basis of an in-depth corpus-assisted linguistic exploration of the Prophetic Tradition, this study investigates several aspects of modern metaphor theory and its application to Islamic religious discourse. As well as elucidating the metaphors in the Prophetic Tradition, I examine the discursive strategies employed in the Prophetic discourse to bring an Islamic point of view to the major themes that the Prophet Muhammad used with close reference to his choice of metaphors. I explore in this study the variety of metaphors in the Prophet Muhammad's discourse arguing that these metaphors are mainly used as a persuasive discursive device to invoke a distinctive Islamic

doctrine and ideology. In reference to Charteris-Black's assumptions, I demonstrate that the use of particular metaphors, beside other discursive devices, serves a rhetorical purpose that makes the message in a given discourse more appreciable by the listener and reader (Charteris-Black, 2005, p. 125). I emphasise that the "Prophetic metaphors" involve aspects of Islamic doctrine and ideology that are contained in its moral and didactic discourse. Additionally, whilst I emphasise in this study the conventionality of most Prophetic metaphors, the many novel and creative metaphors existing within the Prophetic discourse show that there are underlying themes uniting the various strands of Islamic religious discourse and the socio-cultural systems of the time of the Prophet. Consequently, the persuasiveness of these metaphors is motivated because of their *divine* nature and because they are stated by a credible and trustworthy discourse maker who was the Prophet Muhammad; the last Messenger of God according to the fundamental Islamic beliefs.

1.3. Significance of the Research

There are various approaches to the analysis of metaphors in discourse which focus on how language is used effectively in communicating ideas, beliefs, doctrines and ideologies as introduced by different kinds of discourse makers such as journalists, writers, theorists, politicians, and moral leaders. Prophets are among the most prominent figures in history, and they are regarded as having an undeniable role within their societies in promoting change through to their messages and actions. The Prophet Muhammad, for example, had been a messenger for one of the major world religions, and his discourse involves many ideas and beliefs which have influenced many people for centuries.

The current study employs an inter-disciplinary approach to analyse metaphorical language in religious discourse. The Prophet Muhammad's discourse is a purposeful discourse, and one aspect of its significance can be perceived in the large body of old and contemporary Arabic and Islamic political, public, and didactic speeches which characterise the Arabic culture for centuries. Much of the argument (or propaganda) of these speeches is supported by reference to religious notions derived from Islamic religious discourse such as 'adherence to the Muslim group' (*aljama'aa*) and 'obedience to the (Muslim) ruler'

(*ta'atu wali al'amr*). Contemporary Arab, and Muslim, politicians frequently refer to the Holy Qur'an or the Prophet Muhammad's tradition to support their policies by endowing them with a sort of religious "legitimacy". It has long been perceived that religion can be instrumental in supporting ideological beliefs which aim to lead and control the souls of mankind. Studying the Prophet Muhammad's discursive strategies in evoking his messages in a "non-religious" academic environment provides more support to the advancement in inter-disciplinary analysis of how human cultural and linguistic knowledge significantly influence their perception of religious messages and beliefs. The centrality of language in human interaction and behaviour should be acknowledged by those who are in charge of preaching (or evangelising) to people since the knowledge gained through the purposeful use of language has permanent impact on the recipients of a given "didactic" discourse such as the Prophet Muhammad's tradition. This study aims to provide insights into the significance of metaphoric language in strengthening Islamic religious beliefs.

1.4. Context of the Research

Before proceeding to the theoretical background of this study, it is necessary to shed some light on its context. In the following sub-sections, I concisely introduce some aspects of the social and cultural life of pre-Islamic Arabs and early Islamic society. In addition, I briefly present the most noteworthy facts about the Prophet Muhammad's tradition, and show how it was methodically collected and documented by Muslim scholars. I end by illustrating few major aspects of Islamic religious discourse as presented in the Holy Qur'an and the Prophet Muhammad's discourse.

1.4.1. Pre-Islamic and Early Islamic Arabic Society

In the 6th century CE, most pre-Islamic Arabs who inhabited the Arabian Peninsula were not familiar with a specific written literature or codified language. However, they possessed a language that was exceptionally rich in vocabulary and structure. Their language was shaped by their passion for poetry and oratory. Consequently, poets and orators who

showed rhetorical talent enjoyed a privileged status among the members of their tribes. To some extent poetry and oratory constituted the earliest sort of tribal “propaganda”; a form of verbal art of persuasion that was highly estimated in pre-Islamic Arabs society, and a large portion of classical Arabic poetry was written to be recited in public in forms of eulogy and satire (Lewis, 1988, p. 10).

The pre-Islamic Arabs’ life, known as *aljahiliyya* or “Age of Ignorance” (Netton, 2006, p. 88), was characterised by polytheism and idolatry. Idols, which were commonly worshipped, were made of figures from stone or wood. Pre-Islamic Arabs customarily performed their prayers to these idols, requested help in worldly affairs and trade, and offered sacrifices at their feet (Al-Kalbi, 1995, p. 18). However, the ancient Arabs also believed in the existence of a supreme God, whom they called *Allah*. In fact, they believed that they were worshipping the minor deities and their idols on earth as an approach to God in the heavens.

In terms of their social life, pre-Islamic Arabs enjoyed, to some extent, an ordered tribal social system. Within this system, many moral concepts and virtues were praised and honoured, such as generosity to deprived and unfortunate people, supporting the victims of injustice, hospitality to guests and wayfarers, bravery in battle, patience in misfortune, and loyalty to one’s fellow tribesmen; these moral values gained strength from tribal traditions and customs in addition to the fine moral values and attributes which Jewish and Christian minorities had respected from their traditions.

In 570 CE, the Prophet Muhammad was born in Mecca and belonged to a renowned tribe, the *Quraish*, and at the age of forty, he introduced Islam there. Mecca’s importance rested upon its status as the axis of polytheistic religious practices at the time because it encompassed the “Sacred House of God” (*al-Ka’bah*). This building has had a significant status for early Arabs, and they have come both from Arabia and from far lands to visit it and perform their pilgrimage, and practice trade. Additionally, the “Sacred House of God” had embarrassed some of pre-Islam Arabs secular activities. They used to meet around it, practice their trades, and even they hanged on its walls the best works of the pre-Islamic poets, and these poems have been called *almu’allaqaat* (meaning ‘The Suspended Odes’ or ‘The Hanging Poems’). In fact, Mecca, and its *Ka’bah*, has for many centuries been the

focal point for polytheism that involves the worship of Allah and other deities simultaneously. A few decades before the emergence of Islam, Arabia was not wholly given over to polytheism and idolatry. Both Christianity and Judaism claimed a significant number of followers among pre-Islamic Arabs. For example, Jews inhabited *Yathrib* (later renamed *al-Medina al-Monawarah* after the Prophet's migration to it) and several other small communities and villages in the north of *al-Hijaz* lands. These monotheist Jewish communities had their own regulations and laws, and they continued with their original religious practices without being discriminated against by their neighbours (Esposito, 2005, p. 17). Christianity, on the other hand, was widely diffused in the southern and northern parts of Arabia near to Syrian (*aš-šaam*) territories before the emergence of Islam. It would be reasonable to presume that the existence Jewish and Christian minorities in contact with pre-Islam Arabs had helped pave the road for retaining monotheism in the Arabian Peninsula.

After he had started receiving revelations that he believed to be from God and transmitted by the archangel Gabriel (*jibril*), the Prophet Muhammad firstly proclaimed his message in Mecca, his city of birth. The divine message had started by a series of revelations, known as the Qur'an, which the Prophet and his first companions memorized and recorded¹. During this time, the Prophet Muhammad preached to the people of Mecca, imploring them to abandon polytheism. However, the Prophet and his companions, who had recently converted to Islam, were persecuted by the leading Meccan authorities. For this reason, and after about twelve years of preaching, the Prophet Muhammad and the Muslims performed the *Hijra* (emigration) to the city of Medina (formerly known as *Yathrib*) (Sir Hamilton, Bernard, Johannes, Charles, & Joseph, 1960: 'Muhammad'). In Medina, the Prophet and his companions found a more suitable environment to spread the new message without restraint. At the time of the Prophet Muhammad, Medina was home to various social and religious groups. However, not all of them are mentioned in the Prophetic Tradition. Among them, a few groups had particular status because of their influence in the Islamic "state" such as Jews and Christians; other minor groups, such as the

¹ It is worth mentioning that the Prophet Muhammad (and many of his companions) did not receive any form of formal or traditional education, and he has remained illiterate until his death.

majjuus (the Zoroastrians), are important because of their undeniable role in affecting the harmony of Islamic society, or state¹.

The first major group that formed early Islamic society were the “Muslims”. A Muslim is one who accepts and follows the message of God transmitted by His last Prophet, Muhammad, and adheres to the religion of Islam. The etymology of the word ‘Muslim’ suggests the act of “submitting” totally to God’s orders (Sir Hamilton et al., 1960: ‘Muslim’). The core principle that Muslims should accept and respect is that there is only one God, called *Allah*, whom they worship with devotion. Additionally, Muslims must accept that Islam is a universal divine message that had existed long before Muhammad, though it has not been named Islam before. All Muslims must observe God’s laws as detailed in the Holy Qur’an or invoked in Prophet Muhammad’s tradition with the aim is of creating a well-organised and cohesive community within larger Islamic communities.

The second religious group consisted of “Jews” and “Christians” who have remained faithful to their original religious beliefs transmitted through generations. Traditionally, those people are called ‘the People of The Book’ (*?ahlu alketaab*), and they formed a significant component of early Islamic society and they were governed by an ethical covenant with Muslims in accordance with Islamic jurisprudence (*šari’a*). By this ethical and conventionally accepted contract, Jews and Christians have been granted special status that allows them the rights of residence in return for a special tax (*aljezya*) (Glenn, 2007, pp. 218-219).

The third group to have existed in Islamic society since its establishment in Medina consists of “hypocrites”. In spite of their lack of any distinguished historical account because they are outwardly considered Muslims, hypocrites were distinguished within a particular social context in Islamic discourse because of their great influence on Muslims and Islamic society during the time of the Prophet’s and after his death. A hypocrite (*munaafeq*) in Islam is one who has witnessed Islam, accepted its principles, and embraced it, but when his life style and preferences were challenged, he/she decided to abandon

¹ The notion of “Islamic State” is difficult to define in reference to our modern conception of States as a political body, and I will highlight this issue later in this section.

Islam. A hypocrite has deliberately chosen not to follow Islam because it would conflict with a certain life-style that he/she has adopted. Generally, the hypocrite outwardly practices Islam while inwardly conceals his/her disbelief and hatred of Islam and Muslims. The Qur'an has many verses discussing hypocrites and their attributes, referring to them as more dangerous to Muslims than the worst non-Muslim enemies of Islam. Islamic discourse informs that by living among the believers, hypocrites aim primarily to defeat and annihilate their community from within, to harm it and disrupt its unity, and to support the non-believers against them and Allah's messenger. For instance, it is mentioned in the Holy Qur'an that:

• “وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (8) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (9)”. (سورة البقرة، 2: 8-9)

• “And of mankind, there are some (hypocrites) who say: “We believe in Allah and the Last Day” while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!”. (*Al-Baqara*, the Cow, 2:8-9)¹

• “هَذَا لِكِ ابْتِلَاءِ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا (11) وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (12)”. (سورة الاحزاب، 33: 11-12)

• “There, the believers were tried and shaken with a mighty shaking. And when hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger[...] promised us nothing but delusion!” (*Al-Ahzab*, the Confederates, 33:11-12)

Finally, early Islamic society in Medina involved another group neither of Muslims nor of the People of the Book. This group consists of the “non-believers”, or “infidels” (*kuffaar*). A non-believer (*kaafir*) is a person who rejects God or who hides, denies, or covers the

¹ Citations from the Holy Qur'an involves indicating the Chapter's (*Surat*) Name (in Arabic and its translation), the Chapter Number: the Verses (*ayaah*) Number (Hilali & Khan, 1997).

truth of Islam, and explicitly defies its orders and rules. Islam emphasises that there is a general rule for dealing with non-Muslims, mentioned in the Qur'an, as follows:

• ”لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8) ” (سورة الممتحنة، 60:8)

- “Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity” (*Al-Mumtahanah*, the Woman to be examined, 60:8)

Non-believers must always be watched out for and considered as a threat to the harmony and peace of Islamic society. Furthermore, Muslims must always address this group and invite them into Islam by means of fine words and mutual respect unless they show a threatening act against Islam and Muslims.

1.4.2. The Prophetic Tradition

The present study confines itself to the linguistic analysis of the metaphorical language in the Prophet Muhammad's sayings and tradition. However, studying the different areas of the sciences of this tradition strengthens the need to shed light on its nature, transmission, authenticity, and legislative significance in Islam. In this respect, a brief foreword must precede the linguistic analysis of this study.

The Prophet Muhammad's tradition, also known as the *Hadith* (modern) or *Sunnah* (path), is considered in Islam the second source of legislation after the Holy Qur'an. This Tradition, or *Hadith*¹, consists of an enormous body of texts that involves a range of laws, principles, and instructions taken from the sayings, actions and approvals (consents) of the Prophet Muhammad. Muslims around the world believe that the laws and principles

¹ The notions 'the Prophetic Tradition' and *Hadith* and *Sunna* will be used interchangeably in this research; the three notions refer to the same text.

embedded within the Prophetic Tradition (henceforth PT), and which the Prophet Muhammad has provided, are of a divine source. In the Holy Qur'an, God (*Allah*) says:

• “وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (5)“ (سورة النجم، 53:3-5)

- “Nor does he [Muhammad]¹ speak of (his own) Desire. It is only a Revelation revealed. He has been taught (this Qu’ran) by one mighty in power [Jibril (Gabriel)]” (*An-Najm*, the Star, 53:3-5).

Thus, Muslims are required to believe that both the Qur’an and the PT are the two main sources of Islamic laws (*šari‘a*). Although both the Qur’an and the PT are considered “revelation” from God, it should be emphasised that Muslims perceive the Holy Qur’an as the actual word of God, whereas the PT is a revelation evoked by God but expressed through the words, ordinary actions and behaviour, consents and approvals of the Prophet Muhammad (Sir Hamilton et al., 1960: ‘hadith’).

The PT brings together a large number of sayings, speeches, and accounts of the Prophet’s deeds and approvals which cover about twenty-three years of his life. The PT was narrated in extracts called *Sayings*, and each Saying is composed of two parts: a ‘narrative’ (*isnad*) and a ‘body’ (*matn*). The narrative (*isnad*) consists of the chain of people who narrated the Saying. It involves an ordered list of all those who have recited and transmitted the Saying of the Prophet beginning with the last transmitter in the chain (who is reciting the Saying to the Saying’s collector) and ending with the ‘Companions’² (*Saħaabah*) who narrated it directly from the Prophet (Philips, 2007, p. 43). The second part, the body (*matn*), involves the actual text of the narration regardless of its nature; it can involve the Prophet’s direct speech, accounts of his actions, his ethical values and morals, the actions which were performed before him that he approved (consents), and even his physical description (Philips, 2007, p. 43).

¹ The researcher’s addition.

² The ‘Companions’ were the disciples, scribes, and family of the Prophet Muhammad. The ‘Companions’ were the disciples, scribes, and family of the Prophet Muhammad, and who lived during his life and saw him.

Muslims consider the PT an essential supplement to the Qur'an and a clarification of its message. For example, the Qur'an explains in detail several laws and principles that regulate many matters essential to Muslims, such as the laws of household (*al?usra*) and inheritance (*almawaariθ*); however it does not talk in detail about other matters such as the performance of prayers, the manner of pilgrimage, or the amount of the obligatory charity (*zakaat*). In addition to the Qur'an, Muslims believe that the PT constitutes an important source of religious knowledge materialised by the large body of laws and principles embodied in the PT. Furthermore, in many instances, the PT involves detailed historical information and stories about the historical peoples and events which were mentioned briefly in the Qur'an. Consequently, the Prophetic Tradition can be considered a source for Islamic history in addition to its function as a source of religious legislation.

It is impossible to identify the precise number of Sayings attributed to the Prophet. In addition, most of the Prophet's Companions (*Sahaabah*) who heard the Prophet's Sayings and remembered them by heart moved from Medina after the Prophet's death. During the period of Islamic expansion many of them lived in the new conquered lands for the rest of their lives (Bin Ahmad, 1984, p. 28). Naturally, centuries later the different narrations of the PT were spread throughout the vast Islamic world, so that it became very difficult to collect them entirely in one collection. Hence, different collections of the PT have emerged.

Around one century after the Prophet Muhammad's death, Muslims started to pay more attention to the PT and its transmission (Siddiqi & Murad, 1993, p. 6). During the Umayyad Islamic state (in the second *Hijri* century), the PT was being narrated orally through many paths of transmission between the narrators on the one hand, and the teacher-student interaction on the other, though it is believed that the PT were initially preserved during the Prophet's life by his "Companions" (*Sahaabah*) in the same way that they preserved the Qur'an (Amin, 1975, pp. 208-209; Siddiqi & Murad, 1993, p. 24). Subsequently, the Companions' disciples, called the "Successors" (*tabe'uun*) have passed on the *Hadith* from their teachers, the Companions, to their followers. Consequently, a chain of narration of the PT has been developed through successive narrations from teachers to students over the following centuries down to the present age (Philips, 2007, p. 37; Siddiqi & Murad, 1993, p. 86).

The process of collecting the Prophetic Tradition was not random. The seriousness of the task and its importance for keeping Islamic sources of legislation has strengthened the need to find out the most authentic Sayings of the Prophet. Accordingly, early collectors of the PT introduced rigid rules and criteria by which they managed to judge the authenticity of a given Saying. An authentic Saying will be marked as ‘Sound’ (*Saḥīḥ*) if and only if the authenticity of the chain of the narrators of the Saying (*isnaad*) is proved. A Saying will not be proved sound unless it meets four criteria that test the authenticity of the chain of the narrators. These criteria are as follows (As-Salah, 1984, pp. 104-106): firstly, the Sound Saying must have a continuous chain of transmission (*isnaad*) that is made up of trustworthy narrators narrating from other trustworthy narrators and which is found to be free from any irregularities or defects. Secondly, the narrators’ integrity and authenticity must be put under investigation in order to distinguish the reliable narrator from the unreliable. Thirdly, the Sound Saying must not contradict other well-known Sound Sayings whose chain of narration is strong and correct. Finally, there must be no minor deficiency within the chain that can affect its truth.

The methodical and systematic compilation of the PT began around one century after the Prophet’s death, and it continued through the following centuries during which many “Traditionists”¹ (*muḥaddethyn*) had been working exhaustively on collecting the sound Sayings. For example, Imam Al-Bukhari, a Sunni Islamic scholar who lived in Persia in the second century after the Prophet’s death, was among the most prominent collectors of the sound PT, and he spent about sixteen years of his life in compiling his collection of the *Hadith*. His work, called *Al-Jame’ Al-Saḥīḥ* (the Sound Collection), involves most of the Sound Sayings and deeds of the Prophet Muhammad. His method of classifying the Sound Sayings is based on the scrutiny of each Saying’s compatibility with the Holy Qur’an and on an examination of the veracity of the narrators’ chain of the tradition. Al-Bukhari’s firm criteria made him extract and refine about 7265 Sound Sayings from hundreds of thousands of alleged Sayings which he had collected (Abbott, 1967, p. 69) making his work regarded by the vast majority of Sunni Muslims as the second most authentic source of legislation after the Holy Qur’an (Philips, 2007, p. 170).

¹ In early Arabic culture those who studied the science of the *Hadith* were known as the “Traditionists” (*muḥaddethyn*) (Sir Hamilton et al., 1960: ‘MuHaddeth’).

This collection, in addition to many other collections of “sound” Sayings, has been of great significance for the study of PT and Islamic legislation (*šari‘ah*) and jurisprudence (*fiqh*). However, none of the earlier Traditionists has claimed to collect all the authentic and sound *Hadith* of their age. Later Traditionists have continued the work of collecting other sound Prophetic Sayings which could not be included in other collections because of particular impediments and limitations that hindered the earlier *Hadith* collectors; for example, the difficulties of travelling between the different regions of the Islamic state or the impossibility of finding and meeting a particular narrator of a particular Saying in a particular time.

1.4.3. Key Themes in Islamic Religious Discourse

In the 7th century CE, the Prophet Muhammad had proclaimed in Mecca a message that calls for the worship of a single God, *Allah*. From the early days, the Prophet Muhammad asserted that Islam was an extension of the two previous monotheistic religions: Judaism and Christianity. However, the Qur’an emphasises that the followers of Judaism and Christianity have deviated from the original principles of Judaism and Christianity after the crucifixion¹ of Jesus Christ. Islam calls all people, regardless of their religions, to return to the correct path of Islam and to submit completely to God’s commands. The Prophet Muhammad did not claim the novelty of his message, but he emphasised that it was a continuance of one divine message that had been delivered through a chain of prophets starting from Adam, and including other prophets: Noah, Abraham, Moses, and Jesus. The Prophet Muhammad emphasised also that his message simultaneously subsumed and completed the revelations attributed to earlier prophets (Chisholm, 1910: ‘Islam’).

Islamic religious discourse involves a large body of principles, laws, ethical and moral values that lay the foundation of an Islamic state that emerged and expanded after the

¹ According to the Islamic fundamental belief, Jesus Christ was not crucified; instead, the Romans mistakenly crucified a person who was made similar to Jesus. The identity of this substitute person has been a source of great interest among Muslims according to most Muslims. The mostly cited name refers to one of Jesus’ enemies and traitor called Judas Iscariot. A second proposal suggests that it was Simon of Cyrene who voluntarily accepted to be crucified instead of Jesus.

death of the Prophet Muhammad. In this respect, the notion “Islamic State” has developed as a religious and political system because it has incorporated the foundations of political institutions and laws which have been implemented in reference to the Islamic ruling system that depends on “succession” (*alxelaafah*)¹ on the basis of the Qur’an and the Prophetic Tradition². This connection between religious and political concepts makes it difficult to draw a line between the different components of Islamic religious discourse. In fact, the association between religion and state is deep-rooted in Islamic discourse. Studying Islamic religious discourse involves the study of a set of guidelines that form Islamic doctrine and constructs the basis of its civilization. As the Prophet constantly emphasises, the origins of all aspects of Islam must be sought in the Qur’an, the Prophetic Tradition, and the traditions and practices of early rightly-guided Muslims.

Islamic religious discourse emphasises the need to change incorrect beliefs and the remaining immoral habits of pre-Islamic Arab society. For instance, since polytheism and idolatry prevailed over all aspects of religious life in pre-Islamic Arabia, early Islamic religious discourse worked on changing people’s beliefs from polytheism to monotheism. This entailed highlighting the distinctive but metaphysical features of the real God, His transcendence, unity, immateriality, singularity, power, mercy, and fairness (Ali, 1967, p. 138). This is emphasized within Islamic religious discourse. The first formula that a Muslim says as he/she joins Islam is ‘No god but Allah’ (*la ?elaaha ?ella allah*) and this testimony creates a barrier between the polytheist life and the new monotheist one. Furthermore, the infinity of God is emphasized within Islamic discourse (Iqbal, 1962, p. 64). Consequently, God is the “First” (*al?awal*) and the “Last” (*al?axer*)³, He has neither

¹ It is worth mentioning that the system of Succession was the first system of government established in Islam in order to represent the political unity of the Muslim and other groups that constituted first Islamic society.

² In theory, the Succession system (*alxelaafah*) can be likened to modern constitutional republican system where the head of state (the Caliph) and other officials preside over their people according to Islamic law, which exercises power over their citizens. It is dictated that the Caliph should be selected by a board of Muslim trustee, by Muslims, or by their representatives.

³ The notion of the uniqueness of the nature of God, as indicated in many places in the Holy Qur’an, has contributed in raising large philosophical debates about the different representations of God as the wilful Creator and Sustainer of all things. In this respect, many Muslim philosophers had introduced the ancient Greeks’ doctrine to represent the relationship between God and his realm. For example, Al-Farabi, who was a Muslim scientist and philosopher of the Islamic world, sought a philosophic hierarchical order in the two

parents nor sons, He did not beget a child nor was He begotten. His nature should not be subject of unfounded scrutiny beyond what is already mentioned in the Qur'an, where it is said that nothing resembles Him:

• “قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)”
(سورة الاخلاص، 112 : 4-1)

• “Say (O Muhammad): “He is Allah, (the) One; [...]”¹ Allah, the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks); He begets not, nor was He begotten; and there is none co-equal or comparable unto him” (*Al-Ikhlās*, the Purity, 112: 1-4).

As well as the uniqueness of God's nature, Islamic discourse emphasises the individuality and uniqueness of humans over other creatures, and that no-one bears the burden (the duties and sins) of another. A human is only entitled to what is due to him/her as a result of his/her personal efforts. Therefore, Islam refutes the concept of “redemption” of the sins of mankind's by the death of Jesus Christ (Iqbal, 1962, p. 95). Additionally, Islamic religious discourse makes it clear that the individuality of Man entitles him to privileged status, but he must also accept his duties. First, man² has been chosen, honoured, and been preferred by God above many of those whom He has created with marked preferment (*Al-Isra'*, the Journey by Night, 17:70). Man has been also assigned by almighty God to be His representative (*xalyfah*) on earth and to rule it in justice generation after generation (*Al-Baqarah*, the Cow, 2:30). This sacred assignment makes him the trustee who bore the *amanah*³ (the Trust) which God has offered him (*Al-Ahzab*, the Confederates, 33:72).

Islamically related realms of theology and politics (Netton, 1989, p. 125) in which his main arguments concerned the positions of “king” and “statesmen in this hierarchal realm with all the implications of this image.

¹ The researcher's deletion.

² The term ‘man’ here refers to humanity as a whole.

³ *Al-amanah* (the Trust) an Islamic notion that refers to the moral responsibility, honesty, and all duties which Allah has ordained in His Book (the Qur'an).

In the light of the several aspects of Islamic religious discourse, one can perceive that when comparing the Christian (or Jewish) religious discourse and Islamic discourse we find that they have much in common. This common nature could be attributed to our universal human predicament of living in the same physical world, experiencing the same basic needs and often encountering the same challenges. To illustrate, Islamic religious discourse reinforces the need to build a coherent and harmonious Islamic society without social and economic segregation. Several Islamic principles mentioned in the Qur'an and the PT praise almsgiving and charity to maintain the relationships of solidarity among members of the Islamic State (Ali, 1967, p. 138). For this reason a sort of a compulsory charity (*zakaat*) is ordered to balance the spread of wealth in society. Islamic religious discourse emphasises that a person's property is a depository, or a trust, of God that He lends to His subjects; it should therefore be distributed justly between people. Accordingly, deprived people have a recognised right to wealthy people's property:

• “وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (24) لِّلسَّائِلِ وَالْمَحْرُومِ (25)” (سورة المعارج، 70: 25-24)

• “And those in whose wealth is there is a recognised right; for the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).” (*Al-Ma'arij*, the Ways of Ascent, 70:24-25).

In another respect, Islamic discourse prohibits Muslims from certain customs and deeds which were common in pre-Islamic Arabic society. For example, Islam prohibits Muslims from following unjust or improper methods in acquiring property, such as gambling, robbery, or usury (*riba*), and it emphasises that all this kind of unacceptable business must be replaced by trade:

• “يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ” (سورة النساء، 4: 29)

- “O you who believe! Eat not up your property among yourselves unjustly, except it be a trade amongst you, by your mutual consent” (*Al-Nisa'*, the Women, 4:29).

This attitude about the acquisition of property is common in the Abrahamic religions (Judaism, Christianity, and Islam). For example, it is mentioned in the Hebrew Bible that people are encouraged to offer loans because they enable the poor to regain their independence; however it forbids the unjust acquisition of money by charging interest on the loan¹:

- “If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.” (*Exodus*, 22:25)
- “And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee. Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon interest, nor give him thy victuals for increase.” (*Leviticus*, 25:35-37)

Furthermore, Islamic religious discourse involves many rituals to be practised by Muslims. The Prophet Muhammad sent Muadh, his companion, to Yemen, and he ordered him to tell them that Allah has made it obligatory on them to pay the *zakat* [the compulsory charity tax] which will be taken from the rich among them and given to the poor among them. And the Prophet instructed Muadh that if they obey him in that, then he should avoid taking the best of their possessions (*Al-Bukhari*, 2:24:573).²

In addition, Islamic religious discourse also emphasises that whatever leads to the welfare of the individual or society, regardless of their religion, is good and allowed, and whatever is injurious is bad and prohibited. In the Prophetic Tradition, Prophet Muhammad

¹ The provided quotations are from the Hebrew Bible, 1917 Jewish Publication Society translation.

² Citation from *Al-Bukhari* (a resource of the Prophetic Tradition) involves: the Author, the Volume, the Chapter, and the Saying's Number.

emphasizes the prohibition of shedding the blood of non-Muslims (*demmy*), and he warns that ‘whoever killed a person having a treaty with the Muslims shall not smell the smell of Paradise’ (Al-Bukhari, 4:53:391).

Islamic religious discourse implements the concept of self-monitoring. A Muslim should be thoroughly aware that his deeds and dealings are with God who sees him at all times and in all places, that he cannot hide from Him, and that nobody can deceive God. The Muslim should look to God in every action he performs, or even intends to perform. Thus, a true Muslim should worship Allah as if he/she sees Him, because if he/she does not achieve this state of devotion, then the Muslim should take it for granted that Allah sees him/her (Al-Bukhari, 6:60:300).

Being delivered to people who believed in myths and legends to explain natural phenomena, Islamic religious discourse encourages Muslims to observe the universe and its astounding design. Muslims should also read the history of ancient people to supplement their beliefs and trust in God’s might and His ability to revive the dead in the afterlife. Nature and history, according to the Holy Qur’an, are major sources of knowledge (Iqbal, 1962, p. 128). Observing natural elements and phenomena, such as the movement of the sun and the phases of the moon, shows how God is capable of reviving the dead on the Day of Resurrection:

• “أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ” (سورة يس, 36: 138)

- “Is not He Who created the heavens and the earth, Able to create the like of them? [giving life to (dry) bones and decomposed ones]. Yes, indeed! He is the All-Knowing Supreme Creator” (*Ya-sin*, 36:81).

On the other hand, history shows Muslims how other nations have been punished for their misdeeds. The Qur’an constantly cites historical events, and urges readers to reflect on past and present human experience (Iqbal, 1962, p. 138).

Islamic religious discourse as presented in the Qur’an and the PT represents a continuation of the major tenets of the previous two Abarhamic religions: Judaism and

Islam. As all of them appeared in the same geographical zone and recognize *almost* the same prophets¹, the three religions claim to be monotheist religions, and they believe in *Divine Revelation* in which a contact between God and humans (prophets) takes place through revelation. They focus on the ultimate relationship between the believers themselves on one hand, and with their God on the other. This is why they all emphasise the eternal relationship between God and His subjects in the worldly life, in the life after death, in a Day of Judgement, and in Paradise and Hell. Additionally, Islamic religious discourse encourages its followers to adhere to ethical and moral values such as truth, justice, beauty, love, and goodness. As in Judaism, Islamic religious discourse particularity sets detailed principles and laws that govern the mutual relationships between Muslims themselves and their relationships with non-Muslims in times of peace and war. In many instances, Islamic religious discourse provides historic insights about other nations of believers or non-believers who lived in the past in order to set an example for Muslims. In this account, Islam considers both the Bible and Torah to be genuine revelations from God; however Islamic discourse constantly emphasises that these divine texts have been subject to alteration over the centuries. For this reason, God sent the Prophet Muhammad as a last prophet and revelation to reintroduce a new and final revelation which was written down very soon and unchanged since the Prophet Muhammad's time.

On the other hand, Islamic religious discourse is characterised from other Abrahamic discourses in its view to the uniqueness of God. While the concept of God in Christianity is that of a Trinity in One, Islam (and Judaism) does not have this concept. Furthermore, the notion of God in Islam (as in Christianity) is that of the universal God while in Judaism it is emphasised that the notion of God is focused on one nation (the children of Israel). What is more, Islamic discourse repeatedly emphasises that there is no concept of original sin (as the one in Christianity), nor vicarious atonement. As we will see in the following chapters of this thesis, the Prophet Muhammad emphasises that all Humans are born sinless, but human weakness leads to sin. Thus, salvation in Islam cannot be attained by grace through faith in Jesus Christ (*Ephesians*, 2:8-9), but it can only be

¹ Jews, Christians, and Muslims recognize almost the same prophets; however, Jews only recognise Moses and previous prophets, Christians recognize Jesus and Moses but not Muhammad, and Muslims recognize Jesus, Moses and Muhammad and previous prophets.

achieved through good works, thus personal righteousness must outweigh personal sin on the Day of Judgment (*Al-Mu'minuun*, the Believers, 23:101-103). These issues are presented in details in the Holy Qur'an and the Prophet Muhammad's tradition, and I will re-embark upon these topics in more details during the course of this study.

Chapter Two: Review of Linguistic Research on Discourse and Metaphor

2.1. Introducing “Discourse”

The word “discourse” has appeared repeatedly in the previous chapter without any reference to its meaning within this study. In fact, the notion itself is too complex to be encompassed in a single definition. It is noticeable that several definitions of the word “discourse” overlap because of the different connotations of the term. In its broad sense the word “discourse” is defined in the *Oxford English Dictionary* as ‘written or spoken communication or debate’ (Simpson & Weiner, 1989: ‘discourse’). David Crystal defines a discourse as ‘a continuous stretch of (especially spoken) language larger than a sentence, often constituting a coherent unit such as a sermon, argument, joke, or narrative’ (Crystal, 1992, p. 25).

In the Foucauldian sense, a “discourse” is perceived as ‘an entity of sequences of signs in that they are enouncements (*enoncés*)’ (Foucault, 1969, pp. 140-141), and an “enouncement”, or a “statement”, is perceived as an abstract matter which enables signs to assign specific repeatable relations to the objects they refer to (or to other subjects or enouncements). It is the sequence of these relations to objects (subjects) and other enouncements that constitute a discourse. The regularities that produce such discourses, called “discursive formations”, aim to describe the relationships that emerge by the analysis of large bodies of knowledge, such as political economy and natural history (Foucault, 1969, pp. 140-141).

In another sense, a discourse involves ‘a group of statements which provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment’ (Hall, 1992, p. 291). Accordingly, the discourse can involve any oral or written text that represents an organized form of human experience, and this representation is established through processes of recitation and interpretation of different events and in different contexts within many domains of experience such as literature, trade, politics, or religion. However, the most common sociolinguistic description for discourse is the one introduced by Norman Fairclough in which he regards

discourse as a sort of “social practice” (Fairclough, 1992, p. 28). In this regard, the analysis of a given discourse should focus on the ways by which social and political dominations are reproduced by texts and speeches because a discourse is ‘shaped by relations of power, and invested with ideologies’ (Fairclough, 1992, p. 8).

Although it is understood from the last definition that a (political) discourse generally reflects difference in power and dominion, it is still reasonable to recognize most other kinds of discourse as social practices too. For instance, and with reference to my illustration of the major aspects of Islamic religious discourse in the previous chapter, any religious (or moral) discourse can be perceived as a social practice that reproduces a set of ethical principles and laws which aim to resist social (and ethnical) inequality, oppression (power abuse), or ungrounded supremacy (domination). Thus, and within the scope of this study, I consider that my use of the term “discourse” must be somehow more specific to the divine message where I perceive a discourse as an interrelated set of religious texts, and the practices of their production, dissemination, reception, and interpretation that introduce an intended message to a selected audience.

Discourse Analysis is the discipline of linguistics which puts into practice a set of systematic methods that approach the relationship between the text and its context, and it involves a diverse selection of quantitative and qualitative approaches that facilitate the way for the discourse analyst to break through the different components of a particular discourse and uncover its messages. Furthermore, discourse analysis shows how a given discourse is constructed on the basis of the accumulated beliefs and ideologies of the discourse maker and his/her society. It is mistaken to argue that there is a unique ‘method’ of discourse analysis, and it is generally agreed that any explicit method in discourse studies may be used to analyse a particular discourse as long as this method can adequately and relevantly produce insights into the mutual relationships between the given discourse and its society. In this regard, since van Dijk considers a discourse as variety of shared social representations that have specific functions for social groups as an ideology, and since he maintains that the different discursive practices between social actors constitute one site where ideologies are reproduced, transformed and challenged (van Dijk, 1998, p. 191), discourse analysis must involve systematic approaches that can investigate the various levels or dimensions that makes a given discourse interact with a particular

ideology or doctrine in a particular society; such dimensions may involve sounds (intonation, etc.), gestures, syntax, the lexicon, style, rhetoric, meanings, speech acts, moves, strategies, turns and other aspects of verbal and communicative interaction.

In the 1970s, innovative linguistic approaches emerged with the purpose of introducing a comprehensive methodology for analysing any particular kind of discourse. The main thrust of these approaches was to distinguish the role of language in structuring power relations within society and to reveal how these differences in power are reflected in conversation and discourse (Phillips & Hardy, 2002). From the body of these approaches the theory of Critical Discourse Analysis (henceforth CDA) has developed (Fairclough, 1995; Fairclough, Cortese, & Ardizzone, 2007; Wodak, 2001). Fundamentally, this theory aims to critically connect language, ideology and social change in any given discourse through focusing on ideology and hegemonic¹ politics. This approach does not merely reveal patterns or regularities in texts, but it highlights what is written or said in contexts where the discourse takes place. Richardson emphasises that ‘textual meaning is *constructed* [the author’s emphasis] through an interaction between producer, text and consumer rather than simply being ‘read off’ the page by all readers in exactly the same way’ (Richardson, 2007, p. 15).

Norman Fairclough, one of the leading figures of CDA, perceives that any piece of text (in written or spoken language) can be considered an instance of discourse if it involves an instance of discursive practice and an instance of social practice (Fairclough, 1992, 1995). In other words, discourse analysis should be concerned with the “textual analysis” which involves the description of the form and meaning of the text in hand. Such analysis enables the discourse analyst, or the observant discourse recipient, to deconstruct beliefs and ideologies from the text or “denaturalise” them in a way that involves ‘showing how social structures determine properties of discourse, and how discourse in turn

¹ According to Ernesto Laclau and Chantal Mouffe, hegemony can be perceived as a political relationship which involves an indirect form of imperial dominance wherein a *hegemon* (the leader state or society) rules another sub-ordinate state(s) (or sub-ordinate society(ies). Accordingly, the sub-ordinate state (or society) collectively performs social tasks that are culturally unnatural and not beneficial to them, but that are in exclusive benefit to the imperial interests of the *hegemon*, the superior, ordinate power (Ernest & Chantal, 2001).

determines social structures' (Fairclough, 1995, p. 27). Additionally, it should focus on the discursive production and interpretation of the text, or its "discourse practice" that specifies the nature of the processes involved in the text production and interpretation, and it draws more attention to the type of discourse and how its components are drawn upon, and how they are combined to serve the purposes of the discourse producer. Finally, discourse analysis should operate at the level of broader social analysis, called the "socio-cultural practice", that shifts attention to issues of concern in social analysis, and this may include the institutional and organisational circumstances where the discursive event takes place, or the form that shapes the nature of the discursive practice itself (Fairclough, 1992, p. 4).

As stated above, the mainstream of CDA research draws attention to issues of power and domination manifest in discourse, which in turn, can be perceived as a variety of discursive strategies and techniques such as the control of a topic by interlocutor(s), interaction, and turn-taking. The benefit of this sort of analysis is that it demonstrates how new topics are introduced to an ignorant audience and how it could be changed by the dominant participant(s) in a given context. Furthermore, it reveals how power-differences can be a determinant factor in deciding who speak(s) first, and about which topic, and for how long. Moreover, CDA draws attention to the content of the text; and to its structure by focusing on the methods in which different ideologies are introduced in a given discourse. In the case of religious discourse, CDA can reveal some sorts of underlying ideological (or "doctrinal" with reference to religious discourse) arguments and beliefs and prove how they are related to the different social orders in a given society (*See* Pennycock, 2001, pp. 85-94).

What concerns us in this study is Fairclough's reference to discourse as a social practice that is characterised by its ideological effects on hegemonic and leadership practices. These practices are chiefly influenced by the society where the discursive event takes place, and they may have a significant impact on the production and interpretation of a particular discourse and its different components, especially its metaphoric language. The Prophetic discourse involves discursive practices conditioned by the cultural and linguistic environment of the Prophet Muhammad's time. What is important here is the fact that as the Prophetic discourse is still made available to the contemporary public, its reader or hearer may or may not have the same reaction to it as that which early Muslims might have

had. Thus, the reaction of the reader or the hearer of the Prophetic discourse is affected by the importance of the discourse itself and the importance of the discourse producer, the Prophet Muhammad. Accordingly, this study addresses metaphorical language as a discursive practice in the Prophetic discourse, and it emphasises that these discursive practices were generated on the basis of religious, social, and cultural factors.

For the purposes of this study, I assume that the Prophetic Tradition constitutes a planned discourse that mirrors aspects of Islamic religious doctrine and ideology. In this respect, it is of great significance to embark upon the nature of religious discourse and its significance within the framework of critical discourse analysis. In the case of this study, I will present how the Prophetic discourse and its metaphors are structured as they are on basis of both universal and cultural social practices and religious propositions which serve the functions of religious discourse.

2.2. The Functions of Religious Discourse

It could be challenging to propose a clear distinction of what is perceived as “religious” language and what is perceived as “non-religious” or “secular”. In the most general sense, “religious language”, as employed by scholars of religion, refers to the written and spoken language typically used by religious believers when they talk about their religious beliefs and their religious experiences (Harrison, 2007, p. 127).

Philosophers were among the first to study religious language for the purpose of identifying the epistemological nature of religious beliefs. In this regard, the term “religious language” is used as to correspond to the statements or claims made about god(s). As expected, the nature of the Abrahamic¹ God (and other pagan god(s)) as described by language, the rhetorical language and emotional appeal that religious language conveys have received most the attention. However, religious language has many purposes other than stirring emotional feelings while performing prayers. Religious language has

¹ It is conventional in literature and philosophy to refer to the religions of Judaism, Christianity, and Islam as the “Abrahamic religions”. The three religions accept the traditions of that God (called *Yahweh* or *YHWH* in Hebrew and *Allah* in Arabic) revealed himself to the patriarch Abraham.

ideological implications which can be extracted from the meticulous study of its functions within a particular context.

Binkley and Hick suggest that we can distinguish at least seven different kinds of language *usage* for religious language (Binkley & Hick, 1962, pp. 19-21). Firstly, they propose that religious language involves an “empirical usage” in which empirical statements of factual and historical claims are made about some important events, such as the birth and crucifixion of Jesus Christ in Christianity. Secondly, religious language bears a “tautological usage” in which redundant repetitions of a particular meaning become prominent in the religious discourse, and they give the example of the use of the idea “God is good and omnipotent” when discussing the nature of the concept of God, which appears constantly in the Abrahamic religions. Thirdly, Binkley and Hick accept that religious language is highly emotive, and it often carries some qualities of poetry. The “emotive usage” aims to appeal to the religion followers’ imagination and attempts to arouse their feelings of reverence for their religion and its dignity and religious practices. Fourthly, Binkley and Hick perceive that religious language is used to perform rites and ceremonies of religious services. This “performatory” or “ceremonial” usage represents the kind of language customarily used in performing rituals. Fifthly, religious language can provide a directive function in proclaiming certain kinds of behaviour, in other words, it can have a “prescriptive usage”. Thus, religious language can involve a vast corpus of instructions and laws that aim to govern the mutual relationships between the members of the same religious community on the one hand, and the relationship between the believers and their god(s) on the other. Sixthly, religious language can serve a “mythical usage” where myths are employed in religion as a pre-scientific account of certain mysterious facts such as the creation of universe, the nature of death, the reward of sins, resurrection and eternity. Accordingly, a myth is often used with the intention to convey a deeper meaning of a religious account which could not be expressed straightforwardly. Finally, Binkley and Hick perceive that religious language can serve a “paradoxical usage” where in many religions a thorough study for the religious text will reveal contradictions and inconsistencies which have to be considered (Binkley & Hick, 1962, p. 21), and it is the skilful manipulation of the linguistic components of the religious discourse that can give

the relevant interpretation and elucidation of the hypothetical incongruities, and such controversial paradoxes between the different religious texts can be resolved.

The reader of the Prophetic discourse finds that – for the most part – it conforms to the above-mentioned usages. For instance, it clearly shows evidences of empirical usage where many of the Prophet Muhammad’s Sayings talk about factual and historical events, such as previous prophets and their people. Additionally, the Prophetic discourse involves tautological usage in which redundant repetitions of a particular meaning are expressed, such as referring to Muslims as brothers or as servants of God. The emotive usage is mostly seen in the Sayings which involve edifying moral commands and those Sayings which involve supplication to God. The Prophetic discourse contains a large body of laws, policies, and prescribed actions which reflect its prescriptive usage. Nevertheless, a Muslim may reluctantly accept the association between the concept of “myth” (*?ustura*) and Islamic religious discourse because ‘myth’ usually refers to “untrue” folkloric stories about ancient people and their deities. However, a Muslim might admit that the Prophetic discourse shows a mythical usage reflected by the stories that tell how the universe was created, and the principles that control the relationships between Muslims and their God. However, there are two aspects in which the Prophetic discourse does not accord with the above usages: firstly, the Prophetic discourse cannot be recited while performing prayers or any ritual in Islam, thus it does not have a totally performatory or ceremonial usage, even though some Sayings which involve supplications to God can be used outside prayers when a believer finds himself in need of his God. Furthermore, the Prophetic discourse is spoken by a human, and its language is based on the common cultural understanding of the people during the Prophet’s time; thus, the assumed divine basis of the Prophetic discourse strengthens the need to ask if it shows any sort of paradoxical or contradictory usages. The existence of such usage can be confusing to the layman reader of the Prophetic discourse, and the reading of these “contradictory” texts without reliance on reliable and rational resources may cause the inexpert reader to go against the fundamental principles of faith in his interpretation (Aydin Mehmet, 1997). In addition, one can assign to religious language a sort of “explanatory” function by which a particular religious discourse is used to interpret and explain another discourse from the same religion. This can be elucidated from Islamic

discourse where the PT is used to explain and interpret what is mentioned in the Holy Qur'an.

In reference to the entire discussion above, the seven usages of religious language and their application on the Prophetic discourse shift our attention to the need to detect the linguistic means employed in achieving these functions or usages. For instance, many researchers who have embarked on the study of religious language have tackled the topic from one of two angles: either by studying the “meanings” of the religious discourse or by studying the “forms”. The first approach pays attention to the meanings and the rhetorical components of the religious language and its discourse, such as prayers, hymns, and religious services. This approach pays more attention to the semantic qualities of the discourse in hand such as its richness in terms of lexical variations and its rhetorical qualities (Fernandez, 1986; Wagner, 1986; Weiner, 1991). The second approach pays more attention to the forms in which the religious discourse is structured assuming that religious language bears ‘some formal marks of its special character’ (Keane, 1997, p. 52), and this character can be manifested through “virtually” any linguistic means, such as changes in phonology, morphology, syntax, prosody, lexicon, or the entire linguistic code can frame a stretch of discourse as religious (Keane, 1997, p. 52).

2.3. The Study of Metaphor

As mentioned in the first section, this study investigates the occurrence of metaphorical language and its pervasiveness in the Prophet Muhammad’s discourse; so, and before proceeding to the analysis of the Prophetic metaphors, it is vital to discuss the different issues related to the methodological study of metaphor in language and discourse.

2.3.1. Introducing Metaphor

The concept of ‘metaphor’ has long been regarded as referring to the case in which a word (or a cluster of words, phrases, or expressions) is used figuratively in an atypical meaning

in discourse. From a more technical perspective, the notion of “metaphor” has mostly revolved around the concept of the “transference” of meanings and the “substitution” of words. For example, Aristotle was among the first to formally consider metaphorical language as a linguistic phenomenon, and he defined the metaphor as ‘the transference of a name from the object to which it has a natural application’ (Foss, 1996, p. 187). In later ages, the concept of “replacement” has been introduced to metaphor. Thus, in the early Renaissance, T. Wilson, a rhetorician, defined metaphor as ‘an alternation of a woorde from the proper and naturall meanyng, to that whiche is not proper, and yet agreeth thereunto, by some lykenes that appeareth to be in it’ (Simpson & Weiner, 1989: ‘metaphor’). However, most contemporary dictionaries still maintain the concept of “transference” and discard that of “replacement” from their definitions of the word “metaphor”. To illustrate, the *Oxford English Dictionary* (OED) defines metaphor as ‘the figure of speech in which a name or descriptive term is transferred to some object different from, but analogous to, that to which it is properly applicable; an instance of this, a metaphorical expression’ (Simpson & Weiner, 1989: ‘metaphor’). Thus, it can be seen how the conception of metaphor as a sort of transference of ideas and substitution of words has been widely accepted throughout the ages, and how the notion “metaphor” refers to expressions which are used figuratively in discourse.

From their part, early Arab scholars referred to metaphor either as a (*?este^caara*) or as (*majaaz*), where the two notions share the concept of “substitution”. The word (*?este^caara*) is derived from the verb (*?a^caara*) which means ‘to borrow’ or ‘to lend’. Al-Jurjani, who was the first Arab scholar to study metaphor distinctively, followed Aristotle’s traditional characterization of metaphor and defined it as a word that is temporarily lent (*?uste^cyraat*) and “inserted” to refer to something that it does not designate conventionally in the system of language (Jurjani, 1988). Al-Ghazali, a prominent Arab philosopher, referred to a metaphor as (*majaaz*), a word that roughly means ‘passing over’ or ‘going beyond’ and ‘going through’. In fact the word (*majaaz*) reflects early Arab rhetoricians’ and philologists’ views about metaphor whereby a metaphor was perceived as a word or an expression that is not used in its original, or true (*haqyqy*) place (Al-Ghazali, 1904, pp. 341-342). In addition, metaphor was viewed as part of the study of rhetoric (*albayan*). Rhetoric, in the early stages of Arabic philology in the 11th century CE, was considered a science that

allows the conveyance of ideas through different verbal means (Qalqila, 1992, p. 37). As a reflection of the classical view, it was widely believed among rhetoricians and philologists during the early stages of Arabic philology that metaphorical language is preferable to literal statements because it reflects more the linguistic and rhetorical competence of the discourse maker and makes the discourse sound more vibrant.

In relevance to the Aristotelian model, an alleged association between a metaphor and the principle that it is merely a substitution and alternative to literal language has been established for centuries by rhetoricians and philosophers. For example, the philosopher Max Black drew a model for metaphorical language that involves three basic views (or concepts): “substitution”, “comparison”, and “interaction” (Black, 1962)¹. Black maintains that a metaphor is a simple switching of one term for another. So, a metaphor is literally translatable into any literal language. However, his views asserted that the comprehension of metaphorical language is a complicated process; so a metaphor must be comprehended as an abbreviated “analogy” between two comparable objects or notions where the recipient of metaphorical language (listener or reader) understands metaphor by searching for any perceived similarities between the two objects or notions. This assumption has remained embedded in most research which investigates the process of understanding metaphor. The interactive view predicts that metaphor can create new appropriate meanings in any context by its association with new experiences and knowledge. This view can be supported by the proposition that human cognition depends upon metaphors to extend the understanding of most aspects of everyday life through conceptual experiences.

Modern approaches to metaphor analysis have been based upon the proposition that a metaphor is a type of “comparison”. In this respect, a new model of metaphor analysis has been produced. This model suggests that a metaphor involves a sort of interaction between two domains: the “vehicle” and the “target”, or the “topic” (Croft & Cruse, 2004; Ritchie, 2006; Searle, 1993). While the ‘topic’, or the ‘target’, represents to the object referred to, the ‘vehicle’ is the notion to which this object is being compared. Andrew Goatly introduced another domain, in addition to the previous two, which he labelled the “ground”

¹ I discuss Max Black’s view of metaphors in more details in section 2.4.2.

(Goatly, 1997). This ground is defined as the “respect” in which this comparison is being made. To illustrate, Goatly illustrates this third component of metaphor by the expression ‘The past is another country; they do things differently there’¹ in which he regards the phrase ‘the past’ as the topic of the metaphor; the phrase ‘another country’ as its vehicle; the respect in which the comparison between the ‘past’ and ‘another country’ is being made is the phrase ‘they do things differently there’ which is considered the ground of the metaphor (Goatly, 1997, p. 9). Obviously, such an uncomplicated metaphoric expression and its analysis allow the discourse recipient to immediately grasp the respect in which the topic discussed is metaphorised. However, metaphors in everyday language are less systematic and their manifestations in discourse do not necessarily follow the same overt structure as the above-mentioned expression and its three components. Furthermore, the developments in the fields of semantics and discourse analysis have contributed to refining the definition of metaphor in order to mirror the relationship between the interpretations of a metaphor on the one hand and the created meaning(s) in discourse on the other. Katz, for instance, sees that in any given discourse a metaphor is an utterance that can be understood when its expressed meaning differs from the true (literal) meaning(s) intended by the speaker (Katz, 1996, p. 18). For example, in the expression ‘that salesman is a bulldozer’ the topic ‘salesman’ is described in terms of a “vehicle” word normally denoting a piece of machinery, in other words the salesman is “dehumanised”. So, to grasp the intended meaning, the listener – or the reader – of the expression is required to look beyond the surface meaning of the words in the expression, and he/she must make certain inferences regarding the similarity between the qualities of the topic ‘salesman’ and the features of the vehicle ‘bulldozer’ such as its weight, stringency, or aggressiveness. Obviously, the absence of an explicit ground in the metaphoric expression ‘that salesman is a bulldozer’ makes the identification of the exact respect of the metaphor and its implied message subject to speculation.

¹ This is the opening sentence from *The Go-Between*, a book by the British writer Leslie Poles Hartley.

2.3.2. Metaphorical Language and its Use in Discourse

Modern cognitive approaches to metaphor analysis utilise critical approaches of discourse analysis in order to draw attention to the critical awareness of particular metaphors within language and culture. Philip Eubanks emphasises that the ‘connection between the cognitive and the cultural is the greatest strength of cognitive metaphor theory’ (Eubanks, 2000, p. 25), and he builds his proposition on Lakoff and Johnson’s remark that:

[M]etaphors [...] highlight and make coherent certain aspects of our experience [...] metaphors may create realities for us, especially social realities. A metaphor may thus be a guide for future action [...] this will, in turn, reinforce the power of the metaphor to make experience coherent. In this sense metaphors can be self-fulfilling prophecies. (Lakoff & Johnson, 1980, p. 156)

Lakoff and Johnson were the first linguists to argue that metaphorical language holds a vital position in any given language or culture. Metaphors, they state, are not consistently tied to physical explanations of reality; in fact their use must be considered as reflection of the linguistic and social behaviours of the culture where they emerge. What is meant by the above proposition is that metaphors contain within them beliefs about the actual nature of everyday phenomena. To illustrate, the acquisition of any sort of knowledge by a child is universally metaphorised in terms of writing; people commonly describe the mind at birth as a *tabula rasa* – an empty slate on which all knowledge must be “written” by others. Or, to give another illustration, it is popular in many cultures to depict the hearts of the followers of a given religion as empty vessels which should be filled by the many religious principles and beliefs which religion encompasses. For example, the Prophet Muhammad frequently refers to images of the heart, ink, and the process of writing when talking about the acquisition of spiritual knowledge and guidance (see chapter 5 section 2.1). Hence, a particular discourse can be perceived as a mirror of the socio-cultural practices of its society, and it constructs its own context in relevance to the specific social principles and standpoints of that society or culture. A discourse maker who employs metaphorical language must make his metaphors conform to these social principles in order to make his discourse appreciable and influential.

The cognitive machinery that a metaphor possesses and the way it functions in everyday language provides the discourse producer with a tool that gives his/her metaphors an explanatory power. This power makes a novel idea more readily comprehensible for the discourse recipient because a metaphor is mostly based on the common cultural background of the discourse recipient. Eva Kittay maintains that ‘metaphor has cognitive value and this stems not from providing new facts about the world but from a reconceptualisation of the information that is already available to us’ (Kittay, 1987, p. 39). Metaphorical language can resolve ambiguous and incomprehensible arguments by bringing to the surface the most comprehensible aspects of the argument in question in reference to our familiar domains of experience. She further claims that ‘metaphor actually gives us “epistemic access” to fresh experience and, to the extent that we have no other linguistic resources to achieve this, metaphor is “cognitively irreplaceable” (Kittay, 1987, p. 39).

For these reasons, metaphorical language constitutes an indispensable linguistic tool in religious discourse. In her book *Metaphor and Religious Language* (Soskice, 1985), 1985), Janet Martin Soskice was among the pioneer researchers to draw attention to the relationship between metaphor and religious language. Soskice argues in her book that what is needed to study religious language is not a more literal theology but a better understanding of metaphor. She sees that the analysis of metaphor in religious language illuminates the way in which the clergy speak of God and contributes to revealing how our understanding of metaphors in religious language can facilitate the way we perceive sciences and other disciplines.

Soskice emphasises the role of metaphors in creating new perspectives to increase humans’ understanding of religious notions. She argues that by the creation of new perspectives, successful metaphors expand humans’ descriptive powers when other types of linguistic expressions fail (Soskice, 1985, p. 66). Furthermore, she suggests that metaphors in religious discourse involve an “evocative” function where the range of associations evoked by metaphor genuinely tells the recipient of the religious discourse more about the metaphorised religious notion(s), especially if the religious notion is very abstract and difficult to recognize without the metaphor. For example, when perceiving the metaphor “God is a father”, the message of the metaphor acquaints the believer with different entailed propositions such as ‘if God is our father, he will hear us when we cry to him; if

God is our father, then as children and heirs we come to him without fear; if God is our father, he will not give us stones when we ask for bread' (Soskice, 1985, p. 112).

Religious discourse commonly involves covert and indefinite knowledge about abstract and metaphysical assumptions. These abstract assumptions, such as the existence of God, the creation of the universe, the definiteness of our destiny, the reality of death and the afterlife, are not easily comprehensible because they transcend our ordinary cognitive and sensual capacities. In reference to the conceptual theory of metaphor (see section 2.5), Olaf Jäkel makes significant predictions about the occurrence, frequency, and centrality of linguistic metaphors in texts which deal with religious issues (Jäkel, 2002). Most importantly, he maintains that because of the high level of abstraction of the religious domain it is likely that religious language will be largely (if not completely) dependent on metaphorical conceptualisation when mentioning concepts which are removed from our human sensual experience, such as God, the soul, the hereafter, and the freedom of moral choice (Jäkel, 2002, p. 23).

The theoretical assumptions presented above encourage the discourse analyst to examine how metaphorical language is employed in religious discourse to extend the knowledge of human existence to what is beyond it. Charteris-Black contends that the effectiveness of metaphor within religious discourse is related to the fact that:

[I]t [metaphor] is a primary means by which the unknown can be conceptualised in terms of what is already known [...] metaphors are a natural means for exploring the possible forms that such divinity might take and for expressing religious experiences. (Charteris-Black, 2004, p. 173)

In connection with this idea, it is noticeable that in many religions, metaphors are the only means of representing abstract notions and concepts. The three major Abrahamic (monotheist) religions, Judaism, Christianity, and Islam, generally portray the concept of "God" in the Old and New Testaments and the Holy Qur'an in terms of metaphorical rather than literal language (See Charteris-Black, 2004). In fact, one could claim that a believer's knowledge about God is deficient because of the lack of any direct experience of Him. This

is why metaphorical language can be the optimal tool to employ in religious discourse when referring to God.

Metaphorical language facilitates understanding of the nature of God by directing the perception to His absolute intrinsic qualities. For example, God is conventionally represented in Christianity and Judaism as a “father”, and in Islam He is represented using metaphors of “light” (Charteris-Black, 2004, p. 213). These images draw attention to particular symbolic qualities of God such as His power, His providential care, His indispensability and His perfection. Additionally, it is emphasised that metaphorical language plays a significant role in the creativity of any ideological discourse. In this preliminary presentation, we admit that one of the key roles of metaphorical language is to add more vividness to the message, and its use in language eliminates monotony and uniformity. However, such an oversimplified proposition is not satisfactory to modern approaches and theories of metaphor analysis.

Metaphorical language possesses an ideological significance which should be investigated (Fairclough, 1995, p. 74), and this can be achieved by showing how the metaphoric representation of a particular topic invokes differences in power, social practices, principles, thoughts and beliefs. Additionally, a religious discourse involves a system of ideas and beliefs which can evoke ideological implications. Hence, metaphors are used in religious discourse to associate some aspects of people’s experiential and social knowledge of the real world and society with the system of beliefs and values that their religion encompasses. For example, in relation to the concept of God in the three Abrahamic (monotheistic) religions, Judaism, Christianity, and Islam, one might argue that the two metaphoric representations of God as a “father” and as “light”¹ invoke ideological messages. On basis of the religious beliefs of the three religions, the two metaphoric representations play an essential role within religious discourse in portraying the existence of God as a necessity for humanity. Humans, like mature children, are always in need of a father to whom they repair in moments of despair. Meanwhile, the father represents power

¹ Metaphors involving the notion of ‘light’ have been a common motif for early Arabic and Islamic philosophy. This motif has augmented the philosophical debates about the nature of God in Islam and its “transience” and “emanation”. For a detailed account of the topic look into *Allah Transcendent: Studies in the Structure and Semiotics of Islamic* by Ian Richard Netton.

and authority in the eyes of his children regardless of his (the father's) own character and behaviour. Where God is represented using the metaphor of light, this image, in contrast to the image of darkness, reflects God's omnipotence since this resembles the forces that produce light such as the sun and fire. This force is considered the decisive factor for life. For example, at least one of the major functions of light is to bring life to plants by the process of photosynthesis. By this natural process the cycle of life continues. God is portrayed as the ultimate source of light; thus He is the primary source for the sustainability of life. In this case, it is metaphorical language that arouses our sense of our own weakness and limitation in relation to God's power. Accordingly, it is the overall affections, evaluations, and ideas that follow from each representation what evoke the metaphorical conceptualisation of God as a 'father' and as 'light', and the following figure illustrates these two representations:

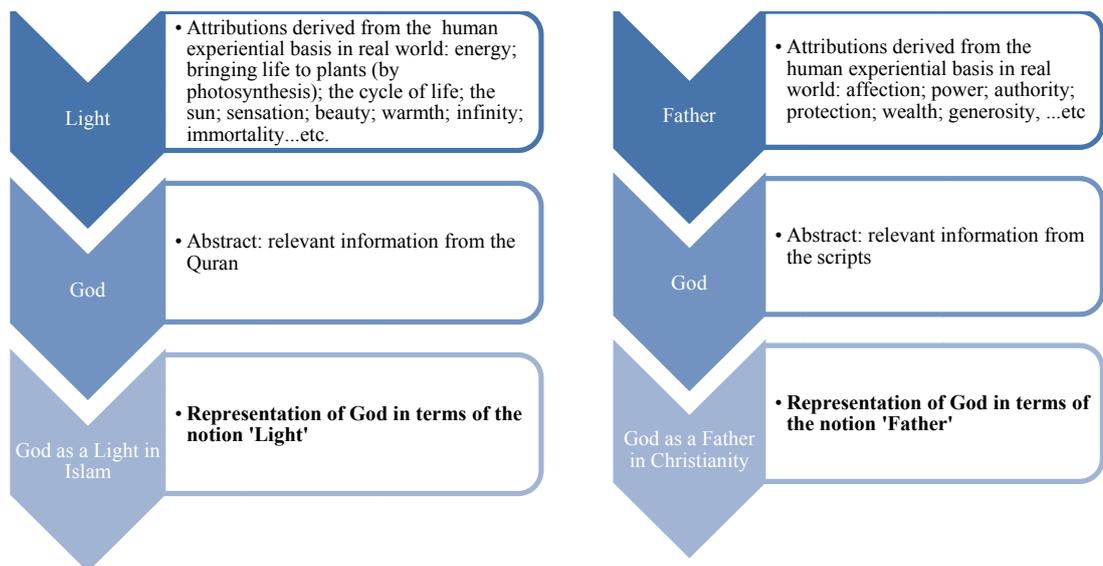


Figure 1: The representation of God as a 'father' in Christianity and as 'light' in Islam.

Obviously, the two Metaphoric representations above can evoke additional implications which may play a significant part in creating ideological messages. Such implications

highlight humans' weak nature when it is compared to that of God; so this should encourage the believers to submit to their God's laws and commands.

2.3.3. Metaphor and Islamic Religious Discourse

Metaphorical language has been valued in Arabic culture mostly for its rhetorical significance, though early Arab philologists did not recognise it as an indispensable aspect of language. For centuries, metaphorical language has been considered as a supportive and an "ornamental" feature of discourse, especially if the latter involves arguments and debates which aim to attract the discourse recipient's attention. Al-Jurjani (d. 1078 CE)¹, a prominent Arab philologist, maintained that a metaphor could only reveal deep insight into a few embedded (concealed) relationships between different things (Jurjani, 1988, p. 57). A metaphor was essentially regarded as an ornamental device for poetry and speeches. This view has remained omnipresent in most early Arab discussions and commentaries regarding the existence of metaphorical language in any Arabic text.

On the other hand, many Arab scholars were enthusiastic about the study of metaphorical language and its significance in language. For example, Al-Askari (d. 1004 CE) maintained that a metaphor is used to explain the intended idea for the purpose of emphasizing its meaning and properties. He also explained how a metaphor is capable of referring to a meaning rhetorically in a few words (Askari, 1981, p. 295). Both philologists Al-Rummani (d. 994 CE) and As-Suyuti (d. 1505 CE) argued that a metaphor is capable of clarifying meaning in a way that could not be fully achieved by using everyday literal language (Al-Rummani, 1968, p. 86; As-Suyuti, 1973, p. 44).

The study of metaphors in Arabic religious texts has been driven mainly by the need to interpret the meanings of the Holy Qur'an and the Prophetic Tradition. In fact, the development in the science of interpreting and explaining the Holy Qur'an (*tafsir*) has significantly contributed to the development of Arabic studies, especially rhetoric. In this

¹ For early Arab scholars I will indicate the year of their death.

respect, the necessity for studying metaphors has developed from the need to deduce religious principles and commandments from the sources on a sound basis.

A number of early Arab philosophers and theologians have questioned the existence of metaphors in Islamic religious discourse, especially in the Holy Qur'an, some because they believed that the word "metaphor" denotes an untrue or false statement. Further, "literalist" theologians affirmed that whatever the Qur'an says is (or should be) literally true because it is the word of God, and God does not say anything untrue. On the other hand, most early Arab philosophers recognised the inevitability of using metaphors in religious discourse. They argued that it is the incomparable nature of the divine communication that entails the existence of metaphors which can transmit the divine message into human language. In other words, since religion does not have a special language of its own, it must resort to ordinary language in accordance with society's conventions (*ʿaada*) in which the given language operates as a means of conversation (*muḥawarah*) (Al-Ghazali, 1904, p. 35). Accordingly, a prophet easily expresses the distinguishing qualities of the divine language to his followers through similitude, since prophets have always been sent speaking the language of their people.

In spite of the feasibility of the previous justifications for the existence of metaphors in religious language, many Muslim theologians have persistently refused to "blemish" the study of religion with such philosophical arguments. Most early Muslim theologians feared that such speculations could lead to some metaphorical interpretations that would contradict the well-established principles of faith and creed explicitly or implicitly. However, many moderate Muslim philosophers, and a few theologians, were influenced by the philosophical paradigms for the interpretation of metaphorical language in religious discourse by emphasising the fact that symbolic language in general, and consistent use of metaphors in particular, may have a deep and continuing impression on the heart, and give the religious texts more prestige and *divine* status.

Al-Ghazali, for example, argued that the immense weight of metaphors in Islamic religious discourse is a normal, and even necessary, phenomenon of religious language. So, the emergence of metaphors in the Holy Qur'an cannot be ignored (Aydin Mehmet, 1997, p. 2). In spite of the fact that he emphasised in his treatises that no (kind of) language,

especially religious – constantly – means literally what it appears to mean, Al-Ghazali argued in favour of the existence of metaphors in the Qur’an, but he rejected the belief that all the divine words in the scriptures must be interpreted metaphorically. He maintained that metaphorical expressions in any given religious discourse require an interpretation (*ta’wil*) related to the inference, or exegesis (*tafsir*), of the religious text. Thus, metaphorical interpretation (*ta’wil*) must involve a sort of “metaphorical reading” of the religious text, the Qur’an and the Prophetic Tradition. This reading should involve a process by which a transference from the original and literal (*haqiqi* or *lafzi*) meaning to metaphorical (*majazi*) meaning takes place (Aydin Mehmet, 1997, p. 3). However, Al-Ghazali sustained the argument that no metaphorical interpretation will be accepted if it contradicts the evidential principles of faith (or creed) which are explicitly mentioned in the Holy Qur’an or the Prophetic Tradition, and which constructs the “religious evidence” (*dalil naqli*). Furthermore, Al-Ghazali believed that a sound metaphorical interpretation must respect certain norms and regulations. First of all, an interpreter must possess a professional mastery of Arabic and its grammars and conventions. Secondly, the interpreter must look first for “religious evidence” (*dalil naqli*) that supports the “rational evidence” (*dalil ‘aqli*) before adopting a particular metaphorical interpretation. Thirdly, and possibly most importantly, the interpreter should not accept any metaphorical interpretation that goes against the evident principles of religion and faith. I add to these norms that it is necessary for the interpreter to take into consideration the different settings and contexts where metaphors appear. The interpreter of the scripts and its metaphors must take into consideration that the meanings of words evolve over time. So, some metaphors may have had different implications in the Prophet’s time. These metaphors may not necessarily have the same effect or implications in our days.

Consequently, interpreting instances of metaphors in any religious discourse, especially the Holy Qur’an and the PT, requires the search for any potential and obvious literal interpretation. Those who are proficient enough in rhetoric, philology and theology are best able to interpret the discourse and uncover its unseen meanings. Their efforts must be oriented towards making the interpretation of the metaphorical expressions transcend the limits of its literal sense to cover the way in which the Prophet and his companions used it, taking into consideration that the revealed meaning must be abandoned if it is found to be

absurd or against the fundamental beliefs of faith and Islamic doctrine. And if it happens that the exact metaphorical interpretation is inaccessible or difficult to the recipient because of some paucity in necessary pragmatic and contextual details, then the recipient of the religious message should adhere to the superficial literal interpretation without speculating about other controversial metaphorical ones. This approach is safe especially when addressing an audience of laymen who do not have the well-founded knowledge and expertise to tackle controversial religious issues (Aydin Mehmet, 1997, p. 7).

Still, this research purely looks to the linguistic manifestation and argument regarding the existence of metaphorical language in the PT. Thus, I outline in my analysis the linguistic aspect of the interpretation of the metaphors distinguishing it from the more sophisticated and debatable theological one. In this regard, I aim that by following such an approach my analysis will not be driven by a biased desire to prove how religious messages are consistently represented in the Prophetic discourse because of its divine nature.

2.4. The Cognitive Approach to Metaphor

The brief illustration of early philosophers and philologists introduced in the previous section outlines that metaphors and figurative language should not be always tackled from a rhetorical and stylistic viewpoint. In an extreme view, a metaphor has been considered as a “deviation” from the normal way of using literal language in everyday interaction and public discourse. Lakoff rejects such an assumption and wonders how something so widespread, ordinary, and “natural” in language as metaphor can possibly be described as deviant (Croft & Cruse, 2004, p. 206). Such an extreme view of metaphor can be attributed to the observation that in many cases the recipient of a metaphor may misinterpret it in way that makes it sound anomalous. Thus, why does a speaker, or a writer, resort to a language that may cause confusion to his listeners or readers?

The assumption that the understanding and interpretation of metaphors differ from the understanding and interpretation of literal expressions does not necessarily imply that a metaphor is a perverted practice or a deviation from “ordinary” language. The process of interpreting a metaphor should not be a one-to-one analogy to its literal meaning. One can

argue that interpreting a metaphor is a process similar to the translation between two different languages. In this regard, several contextual and para-contextual factors play significant roles in facilitating the mutual understanding and interpretation between the interlocutors. Charteris-Black maintains that metaphor interpretation involves the establishment of a relationship between the linguistic metaphors and the cognitive and pragmatic factors that determine them (Charteris-Black, 2005, p. 37). Thus, the understanding and interpretation of a metaphor must be carried out by investigating and analysing how disciplines in linguistics, such as semantics and pragmatics contribute to the explanation of these processes.

In the middle of the last century, many philosophers and scholars of metaphor brought research in metaphor to the foreground of cognitive research, and particular attention was paid then to the mechanisms by which a metaphor is interpreted and understood. Ivor Armstrong Richards and Max Black were among the prominent scholars who first recognised the need to study metaphor from a cognitive viewpoint.

2.4.1. Ivor A. Richards' View of Metaphor

Ivor A. Richards embarked upon the study of metaphor firstly from the position of rhetoric and supported by semantics (Ricoeur, Czerny, McLaughlin, & Costello, 1978, p. 76). In addition to his interest in how a particular metaphor can be identified and analysed, he investigated the way in which metaphors produce new meanings in language. Richards' approach to metaphor involves a variety of assumptions and principles, but three important points have gained most of the interest. First of all, Richards argued in favour of the belief that metaphor is an omnipresent principle of language to the degree that it should not be considered an unnecessary ornament of rhetoric and persuasion (Richards, 1936, pp. 92-93). Secondly, he introduced a conceptual and cognitive basis for the process of understanding metaphor, and he highlighted that when we use a metaphor a new meaning of a single word, or phrase, results from the "interaction" of two "thoughts" of different things active together (Richards, 1936, pp. 92-93). Richards labelled these two "thoughts": the "tenor" and the "vehicle". The tenor involves what he calls "the underlying idea or

principal subject” (Richards, 1936, p. 97), and the vehicle involves the figurative aspect(s) that could describe or represent the tenor. In a simple metaphoric expression (e.g. ‘Achilles is a lion’), the tenor ‘Achilles’ is described in terms of the vehicle ‘lion’. There is no concepts of “transference” of meaning or “substitution” of words; both the tenor and vehicle participate in conveying the intended meaning collectively. And this is the third point that Richards emphasised; metaphor is a matter of thought derived from the meaning of more than one word.

Richards’ ideas have been widely recognised by the following philosophers and scholars of metaphors. Paul Ricoeur inferred from Richards’ three assumptions that a given metaphor holds together within one simple meaning two different missing parts of different contexts of this meaning. According to that, Ricoeur continues, perceiving a metaphor does not entail that we are dealing with a simple transfer of words, instead a metaphor involves ‘a commerce between thoughts, that is, a transaction between contexts’ (Ricoeur et al., 1978, p. 80).

2.4.2. Max Black’s View of Metaphor

Richards was among the first to pioneer a philosophical discussion about the nature of metaphor. Later philosophers propelled the issue to the foreground of more detailed and sophisticated considerations. Max Black tackled the phenomenon of metaphor on the basis of Richards’ ideas, and he critically questioned the arguments of the Aristotelian “substitution” view and elaborated the “comparison” view. However, his main achievement was his refinement of Richards’ “interaction” views (Black, 1962).

With regard to the Aristotelian “substitution view”, Black questions the generality of its argument which considers metaphors as ornamental substitutes for literal language. According to this view, an expression such as ‘Achilles is a lion’ can be rendered into the literal expression ‘Achilles is brave’. Black rejects this argument by emphasising that a metaphor is not merely a switching of one term for another, and he elaborates his proposition by postulating that the reality of metaphor is derived from the analogy that it involves which makes a metaphor look like simile (then ‘Achilles is like a lion’).

According to this elaborated version of the “comparison” view, Black emphasises that the recipient of a metaphor must detect the ground of the intended analogy or simile by aid of contextual clues in order to identify the author’s original literal meaning (Black, 1962, p. 35). In this respect, one can argue that the interpretation of a metaphor is a matter of interpreting the corresponding simile, and the truth of the metaphor is thus reduced to that of the simile. Croft and Cruse maintained that in this view, the simile gives a more direct picture of the semantic structure of the expression; the metaphor is to be seen as a kind of shorter way to say something, otherwise metaphor and simile are similar (Croft & Cruse, 2004, p. 211).

It is apparent that the “comparison view” of metaphor can be perceived as a special case of the “substitution” view because it emphasises that a metaphor consists in the presentation of the “underlying analogy or similarity”, and this representation gives us more information about each part of the metaphor. Accordingly, in the expression ‘Achilles is a lion’ the analogy, or the “comparison”, between “Achilles’ bravery” and the “lion’s bravery” is achieved by looking comparatively for the similarities perceived between most aspects of both ‘Achilles’ and the ‘lion’ (such as the way each one jumps fearlessly on a prey or an enemy), and this comparison is what invokes the former’s bravery. Consequently, the interpretation of a metaphor, according to this view, is a matter of interpreting the corresponding analogy, and the truth of the metaphor is thus reduced to that of the analogy or comparison.

It is obvious that both the substitution and comparison views are appropriate when tackling the interpretation of metaphors at the lexical level. However, when it comes to the interpretation of a whole metaphorical statement, the two views show limitations in describing how the production of meaning at the semantic level of interpretation occurs (Ricoeur et al., 1978, p. 65). For instance, in an expression such as ‘My sister (bride/beloved) is a locked garden’ (Song of Solomon, 4:12), the meaning of the metaphor can hardly be simplified to any reasonable literal equivalent, especially if the reader or listener is not familiar with the metaphoric words and their historical or literary context. For this reason, Black adapted his views of metaphor by perceiving metaphor as a unique mental process rather than an extraordinary way of saying what could be said literally; the result was his refinement of Richards’ “interaction” view.

In his version of the “interaction” view, Black recognised metaphor as the “filter” by which particular characteristics of the “vehicle” are selected to be projected onto the “tenor”. For the sake of illustration, Black suggested the metaphoric expression ‘Man is a wolf’ which involves some level of combination that derives a new conceptual metaphoric structure, the “Man-As-Wolf” schema. This schema changes the meaning of both the ‘man’ and ‘wolf’ concepts to allow certain predications which are normally applied to one (the wolf) to be applied (with some change in meaning) to the other (the man). In this respect, the view is called the “interactive view” because neither the vehicle nor the tenor remains unchanged in the metaphoric expression. In fact, the “interactionist” schema Man-as-Wolf becomes more than a simple combination, rather it shows how both the vehicle and the tenor move conceptually closer together, with the effect that the ‘man’ (or people in general) are to some extent “dehumanised”, and “wolves” are “anthropomorphised”. Black argues that ‘If to call a man a wolf is to put him in a special light, we must not forget that the metaphor makes the wolf seem more human than he otherwise would’ (Black, 1962, p. 44).

Black’s views of metaphor have aroused the interest of philosophers of language who recognized the significance of his ground-breaking insights. The most significant success of his views is illustrated in the following discussions built on the fact that metaphorical expressions cannot be reduced to literal language. However, despite the patent agreement about the ubiquity of metaphor in language, the processes by which metaphors are interpreted and understood in the cognitive system of the metaphor recipient have been the subject of great debate.

2.4.3. The Interpretation of Metaphor

A remarkable development in the research of metaphor interpretation took place during the 1970s. Several disciplines in linguistics, such as semantics and pragmatics, have described metaphorical language as a conceptual rather than a linguistic phenomenon. The “Standard Pragmatic Model”, accredited to Grice (Grice, 1975, 1978) and developed later by Searle (Searle, 1993), describes how the interlocutors understand and interpret metaphor by

proposing that a metaphor is a sort of *deviation* from spontaneous literal speech; therefore it requires a supplementary cognitive effort to be understood by the discourse recipient. The “Standard Pragmatic Model” emphasizes that in order to interpret a particular metaphor the discourse recipient (a listener or hearer) should have access to the necessary pragmatic information reflected from context such as the nature of interlocutors and the setting in which the linguistic act occurs. This model assumes that the pragmatic information, which could be inaccessible to the discourse recipient, is more important than the apparent semantic knowledge that he/she already has and uses in order to unearth the literal meaning of a particular text.

However, the key tenets of the Standard Pragmatic Model did not prove entirely acceptable to scholars because they could not stand up to empirical research. Raymond Gibbs and Sam Glucksberg have demonstrated through experimental research that the Standard Pragmatic Model cannot compete with the empirical evidence collected when studying metaphor. On basis of reading-time and phrase-classification experiments, they have separately demonstrated that when metaphoric expressions are encountered in actual social contexts the discourse recipient can interpret any given kind of metaphoric language without the need to firstly analyse, and then reject, their literal meanings (Gibbs, 1994, 2001; Glucksberg, 1998). Gibbs emphasises that:

Numerous reading-time and phrase-classification studies demonstrate that listeners and readers can often understand the figurative interpretations of metaphors, irony and sarcasm, idioms, proverbs, and indirect speech acts without necessarily having to first analyze and reject their literal meanings when these expressions are seen in realistic social contexts. (Gibbs, 2001, p. 318)

This proposition supports the argument that understanding metaphorical language does not necessarily require more time than understanding literal language. For instance, it is justifiable to assume that a reader, or a listener, attempts to interpret every lexical item in discourse at the moment it is perceived. This “Immediacy View” suggests that the reader’s or a listener’s cognitive system works on encoding each lexical item “simultaneously” in order to choose the appropriate interpretation of a metaphor (Just & Carpenter, 1980, p.

329). However, this view imposes another problem because of its vagueness and its oversimplified view for metaphor interpretation. For example, Frisson et al. argue that the claims of the immediacy view took for granted that the reader or the listener does not take much time to perform the different cognitive processes involved in understanding any given expression, even if it includes metaphors (Frisson, Pickering, McElree, & Traxler, 2004, p. 2004). In fact, it is assumed that these processes may involve different stages of accessing the lexemes and their disambiguation with respect to context, thus constructing a syntactic representation that includes the given lexical items, and generating a semantic representation that is appraised with reference to surrounding facts and knowledge. All these processes are presumed to occur in the discourse recipient's cognitive system for each lexical item before he/she starts processing the next one.

In response to the criticism raised about the Standard Pragmatic and the immediacy views, Raymond Gibbs suggests that interlocutors can understand the intended meanings of many metaphorical expressions in a straightforward way if they are perceived in any given practical social context (Gibbs, 2001, p. 318), and he suggests in his view, called the "Direct Access View", that listeners or readers do not need to perform any supplementary cognitive effort in order to automatically analyze the literal meaning of any given expression. Gibbs perceives that such a process occurs before the stage of identifying and applying the pragmatic knowledge of the context in order to ascertain the discourse maker's intentions. Still, it is widely believed that interlocutors may require more time to understand and interpret certain metaphors within a piece of discourse, especially the novel metaphors found in poetry and literary texts (See Giora, 2008).

The need to study the context where a metaphor appears has been consistently emphasized by contemporary metaphor theories. The "Graded Salience View", for instance, explains linguistic processing at both the lexical and phrasal levels. This theory emphasises that the salient meanings of words and phrases in any context are automatically processed and analysed in the discourse recipient's cognitive system throughout the early stages of metaphor identification (Giora, 1997, 1999, 2008; Giora & Fein, 1999; Peleg, Giora, & Fein, 2001). The Graded Salience view has a significant role in describing the processing procedures of metaphor identification on the lexical and phrasal levels. For instance, Rachel Giora and Ofer Fein argue that the *salient* meanings of figurative or literal

language arise as soon as individual words are heard or read (Giora & Fein, 1999). Accordingly, the salient meanings of conventional or familiar phrases can be immediately activated regardless of their context. When more information about the context is provided the interpretation of the metaphor will be more precise. For example, in a metaphorical expression such as ‘to step on somebody’s toes’ the salient meaning of the metaphor should activate both the concept of ‘offence’ and the representation of ‘toes’. The concept and its representation are processed in the initial stages individually and then the entire expression will be interpreted according to the literal and metaphorical sense of its constituents. In other words, a familiar metaphor has at least two salient (i.e. conventional) meanings: literal and metaphorical. Giora perceives that the two meanings should be activated in both types of contexts regardless of their real implications (Giora, 1999, p. 921). The Graded Salience view coincides, to a great extent, with Raymond Gibbs’s Direct Access view because it maintains that metaphors are interpreted in a relatively short time. Apparently, the Graded Salience view is introduced as a hybrid view in the sense that it gives additional flexibility in explaining why some interlocutors can interpret particular metaphors immediately while some others may require a relatively longer time.

A further view, the “Under-Specification View”, has been developed in order to demonstrate the on-line processing of words with semantically related senses using experiential analysis of certain human gestures, such as eye-tracking, during the stage of metaphor perception (Pickering & Frisson, 2001). This view asserts the precedence of lexical effects in the comprehension of a particular metaphor. Lexical entries, including metaphors, are accumulated within the human cognitive system as highly abstract and underspecified entities which are accessed via a single, abstract core (Giora, 2008, p. 146). Thus, the most contextually appropriate and specific meaning of the metaphor takes place after the process of lexical access and the identification of context effects. Accordingly, the “comprehender” of a metaphor uses the available contextual information to focus on the more specific, contextually appropriate sense of the metaphor (Giora, 2008, p. 146). In a more straightforward sense, when perceiving a metaphor, an “activation” process takes place leading to access the most specific senses of the perceived expressions. For example, in the word ‘disarm’ the first meaning to be retrieved by the discourse recipient will be underspecified, and then the act of ‘removing the arms’ will be understood either literally

or figuratively. During the process of metaphor interpretation, the cognitive system of the discourse recipient will resort to the context before adopting the relevant connotation of the metaphoric word or expression. Consequently, the “homing-in” process will take place rapidly as soon as the context is recognized in the discourse recipient’s cognitive system, and it becomes slower if the context is not provided, or is marginalised (Gibbs, 2001, p. 146; Giora, 2008, p. 320; Pickering & Frisson, 2001, p. 152).

2.5. Conceptual Metaphor Theory

The previous presentation of theories of metaphor interpretation indicates that the notions of “substitution” and “transference” have remained acceptable when describing the processes related to the production and interpretation of metaphors. In the past two decades, the concept of “transference” has gained a great importance in cognitive theories of metaphor because it maintains that the production and understanding of metaphor involve cognitive processes. This innovative view of metaphor has significantly affected the methods by which metaphorical language use in everyday life is perceived. Conceptual Metaphor Theory is one of the many theories¹ which methodically analyse the emergence of metaphors in language and discourse from a cognitive standpoint.

2.5.1. The Key Tenets of Conceptual Metaphor Theory

In their book *Metaphors We Live By*, George Lakoff and Mark Johnson emphasise the pervasiveness of metaphorical language in everyday language and thoughts. This pervasiveness is attributed to the assumption that it is more accurate to consider metaphorical language as a figure of thought rather than a figure of speech. Metaphor is considered an indispensable cognitive device that organises the necessary cognitive

¹ Another famous theory is the Conceptual Blending (also known as ‘Conceptual Integration’) theory which is developed by Gilles Fauconnier and Mark Turner. This theory suggests that elements and vital relations from diverse experiential and conceptual scenarios are “blended” in a mental sphere by means of subconscious process known as Conceptual Blending. The implications of such process suggest that metaphorical language is assumed to be ubiquitous to everyday thought and language (See Fauconnier & Turner, 1998).

operations which take place in our everyday communication and which connect the different conceptual and semantic domains of experience. The cognitive nature of metaphorical language gives more evidence to its ubiquity in all kinds of verbal communication. For example, metaphors are spontaneously employed in emotional language, business and legal texts, advertising, religious and political discourses. Lakoff and Johnson emphasise that researchers should pay more attention to the conceptual nature of metaphor and its omnipresence in everyday communication rather than its rhetorical aspect. They say:

Metaphor is for most people a device of the poetic imagination and the rhetorical flourish – a matter of extraordinary rather than ordinary language. Moreover, metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. (Lakoff & Johnson, 1980, p. 3)

To elaborate the cognitive model of metaphor, Lakoff and Johnson describe the metaphor in terms of transferring ideas between two spheres of the human cognitive system through a process of “cross-domain” mapping (Lakoff & Johnson, 1980). The model adopts an analytical structural framework by which a metaphor is recognised as a conceptual phenomenon that connects one notion with an idea, such as the conceptualisation of an abstract notion (e.g. argument) in terms of human attributes and experiences (e.g. war), and which in turn results a metaphorical expression such as ‘his idea is indefensible’. In this regard, Lakoff and Johnson suggest that every instance of metaphor involves two components: a ‘source domain’ that involves contexts and situations which are based on cultural experience, and the ‘target domain’ that involves abstract and complex contexts to which the words in the source domain are applied. The two notions ‘source’ and ‘target’ domains are meant to refer to the notions of the ‘vehicle’ and ‘topic’ respectively (introduced in section 2.3.1). According to Lakoff and Johnson’s views, a ‘vehicle’ is merely the linguistic manifestation of the conceptual ‘source domain’ in a given metaphoric

expression, and the ‘topic’ represents the linguistic manifestation of the conceptual ‘target domain’ in the same metaphoric expression. While the conceptual source domain involves clear, simply structured and concrete notions such as ‘war’, ‘game’, ‘building’, and ‘journey’, the conceptual target domain typically involves more abstract notions such as ‘argument’, ‘economy’, ‘love’, and ‘life’. Accordingly, the process of interpreting an instance of metaphor involves the *transfer*, or the “mapping”, of the shared and relevant ideas from the concrete conceptual domain, the “source”, to the abstract conceptual domain, the “target”. Herein, the term mapping suggests a sort of “projection” of structure from A on to B that results the organization of our view of relevant categories in the target domain B in terms of the source domain A (Steen, 1994, p. 11). The systematic conceptual correspondences are drawn between the relevant elements in the two conceptual domains. Whereas the source domain generally includes human experiential knowledge such as physical entities and animate beings, the target domain typically involves more abstract notions such as emotional states. And the following figure illustrates this scheme:

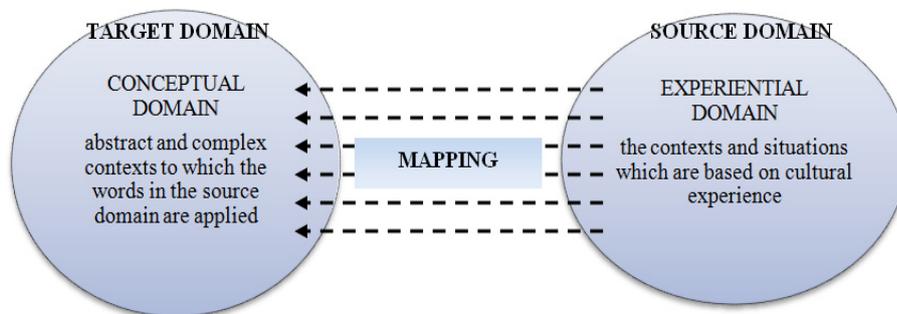


Figure 2: The conceptual mapping of metaphor according to the theory of conceptual metaphor.

To illustrate the model, a conventionally used metaphorical expression such as ‘his idea is indefensible’ involves a relationship between the conceptual abstract domain ‘argument’ and the experiential domain ‘war’. A mapping process between the elements of the conceptual source domain WAR and the elements in the conceptual target domain

ARGUMENT emerges and generates the conceptual metaphor ARGUMENT IS WAR¹. Lakoff and Johnson propose that this mapping involves a set of conceptual relationships which associate our linguistic system on the one hand with our cultural and experiential knowledge on the other (Lakoff & Johnson, 1999, p. 47). Accordingly, our human experiential knowledge about wars involves some constituent elements which exist in the conceptual domain WAR. These elements are the distinctive notions, facts, and beliefs about war such as soldiers, weapons, pain, fighting, and the concepts of winning and defeat and so on. According to Lakoff and Johnson, whenever we encounter a linguistic metaphor based on the conceptual metaphor ARGUMENT IS WAR, elements of the source domain WAR will be mapped with the relevant facts and ideas from the abstract conceptual domain ARGUMENT. This mapping process is what makes the readers or hearers of the metaphor interpret the meaning of the metaphor accurately. Thus, it is conventional to talk about ‘winning’ and ‘losing’ an argument, or ‘defending’, ‘attacking’ or even ‘giving up’ a position in an argument; we can say that a line of reasoning can ‘defeat’ another, or that one may ‘surrender’; participants in an argument may have a certain ‘strategy’ or ‘tactics’ and sometimes a ‘plan’ which might be ‘indefensible’; moreover, an argument can be ‘shot down’ and ‘demolished’ (Lakoff & Johnson, 1980, p. 4).

This new model of describing a metaphor as a conceptual rather than a linguistic phenomenon strengthens the need to introduce a new definition of metaphor. Lakoff perceives that:

..., the word “metaphor” has come to be used differently in contemporary metaphor research. It has come to mean a cross-domain mapping in the conceptual system. The term “metaphorical expression” refers to a linguistic expression (a word, phrase, or sentence) that is the surface realization of such a cross-domain mapping. (Lakoff, 1993, p. 203)

Lakoff and Johnson illustrate how in their view metaphors mirror the deep cognitive processes which organize our interaction with the external world and how we express our experiences verbally. Their views have been developed to a theory (universally known as

¹ Conventionally conceptual metaphors are represented in small upper-case letters.

the ‘Conceptual Metaphor Theory’) on the basis of three central assumptions: the ubiquity of metaphor in everyday language, the systematic nature of metaphor, and the grounding of metaphor in bodily experience.

The Conceptual Metaphor Theory (henceforth CMT) perceives a metaphor from a conceptual cognitive perspective paying less attention to its linguistic materialization. The theory distinguishes between a linguistic and a conceptual metaphor by emphasizing that with conceptual metaphors, one domain of experience is used to understand another domain, while the verbal instance of an expression, or a metaphor, is what is considered the linguistic metaphor (Kövecses, 2002, p. 12). Furthermore, Lakoff and Johnson have directed their attention more meticulously to the study of conventional metaphors rather than novel, or creative, ones. Conventional metaphors are those metaphors which are common either in one language or universally in different languages. According to Croft and Cruse, conventional metaphors are more significant because they are most firmly grounded in human experience (Croft & Cruse, 2004, p. 195). To exemplify, it is conventional to conceptualise the emotions of ‘love’ in terms of a ‘journey’ on the basis of the conceptual metaphor LOVE IS A JOURNEY, and this metaphoric representation construct linguistic metaphors such as: ‘look how far we’ve come’, ‘we’re at a crossroads’, ‘we’ll just have to go our separate ways’, or ‘I don’t think this relationship is going anywhere’ (Kövecses, 2002, p. 5).

On the other hand, novel metaphors can be conceptualised in the same manner. For instance, many historians and politicians represent the historical progression and events that a state faces in terms of the course of a ship in the sea (Grady, 2007, p. 190). The different elements from the source conceptual domain of ships and navigation are mapped onto the elements of the target conceptual domain of nations and politics which brings forth the conceptual metaphor A STATE IS A SHIP. The mapping process can be illustrated as follow:

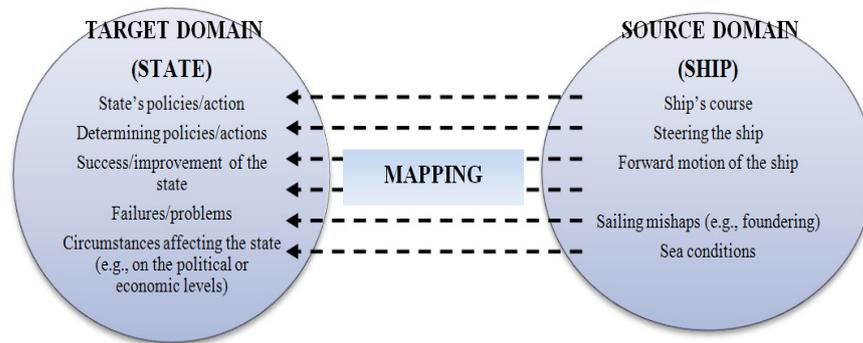


Figure 3: The conceptual metaphor A STATE IS A SHIP according to the CMT (Grady, Todd, & Coulson, 1999).

In addition, CMT argues that conceptual metaphors show how our body plays a significant role in shaping our thought; this is why many metaphors involve *embodiment*. In more elaborate cases, our human body is used as a “container” for abstract notions such as emotional states. This representation is based on the human experiential knowledge in which the human body is considered the physical container for the body organs such as the heart and brain. Other metaphors correspond to directional experiences such as “high” and “low”, “up” and “down”, “in” and “out”. These conventional metaphoric schemes, among many others, construct the bases of our everyday metaphorical language, and this reflects the correspondence between our language and our thought in reference to our experiences and knowledge of the physical world; hence the inevitability of using metaphorical language in everyday language. However, this does not necessarily mean that metaphoric language is “better” than literal language in ordinary language or discourse. Additionally, the pervasiveness of the metaphorical language or its absence in somebody’s everyday language does not reflect significant information about the existence of some sort of “metaphoric competence” which reflects the knowledge of metaphor and the ability to use it effectively (Low, 1988). As Raymond Gibbs points out, people still have preference for making their language more comprehensible by extending their use of literal language at the expense of metaphorical language in order to make messages easy to understand (Gibbs, 2003, p. 9). However, it is worth mentioning that many scholars emphasise that

research into metaphorical language and its conceptual nature contributes, directly or indirectly, to shedding light on the ways in which literal language operates (Goatly, 1997, p. 3).

2.5.2. Development of Conceptual Metaphor Theory

Conceptual Metaphor Theory has been subject to significant development by a number of scholars. Zoltan Kövecses, for instance, has elaborated many aspects and principles of CMT, providing examples of conceptual metaphors from different languages and cultures (Kövecses, 1991, 2002, 2005). He demonstrates how certain metaphors are employed in different domains of discourse such as economics, advertising, politics and religion. Kövecses maintains that the conceptual nature of metaphor suggests that metaphors must be categorized into four levels: the first level differentiates between metaphors according to their “novelty” and “conventionality”; the second differentiates between metaphors in terms of their cognitive functions: “structural”, “ontological”, or “orientational”. The third level differentiates metaphors according to whether they are “knowledge-based” or “image-based”. Finally, he classifies metaphors according to their level of “generality” and “specificity” (Kövecses, 2002).

In the first level, the level of conventionality, metaphors are categorised in terms of the degree of their “entrenchment” in everyday use by ordinary interlocutors for everyday purposes. For instance some conceptual metaphors, such as ARGUMENT IS WAR (e.g., ‘I defended my argument’), sound more conventional than metaphors such as LOVE IS INSANITY (e.g., ‘I’m madly in love’). In the second level, the cognitive function of metaphor, the majority of metaphors are used to provide a relatively rich knowledge structure for the target concept (Kövecses, 2002, p. 33). In this respect, metaphors enable the interlocutors to understand a topic from the target domain by information from the source domain; for example, understanding time in terms of movement through the conceptual metaphor TIME IS MOTION (e.g., ‘the time will come when..’). Ontological metaphors, on the other hand, provide an ontological status to general categories of abstract target concepts. Speakers conceive their experiences in terms of a variety of ontological

notions such as objects, substances, and containers; for example the conceptual metaphor THE HEART IS A CONTAINER FOR EMOTIONS (e.g., ‘my heart is filled with joy’). Orientational metaphors are those metaphors which are used to make a set of target concepts coherent in the speakers’ conceptual system by referring to human spatial orientations, such as up/down; for example, the conceptual metaphor VIRTUE IS UP (e.g., ‘she is an upstanding citizen’).

The third level differentiates metaphors according to whether they are knowledge-based or image-based. Kövecses argues that image-schema metaphors involve source domains that have skeletal image-schemas because they ‘map relatively little from source to target’ (Kövecses, 2002, p. 37). Thus, a knowledge-based metaphor is the one that is based on our innate and experiential basic knowledge of the metaphorised target domain and the ideas associated with the source domain. For example, it is conventional in many languages (for example English and Arabic) to conceptualise the concept of ‘anger’ by the image-schemas of the CONTAINER and INTERNAL PRESSURE; thus we have a metaphorical expression such as ‘he exploded with anger’ in which all elements of the source domain(s) CONTAINER and INTERNAL PRESSURE are mapped into the target domain ANGER. On the other hand, image-based metaphors do not have all the basic elements in the source domain participating in the mapping process. In such a case, few conceptual elements of the source domain make the conceptual associations with their relevant elements in the target domain. To illustrate, in the metaphors from the JOURNEY and MOTION conceptual domain (in English) one can notice that examples with the word ‘out’ (such as ‘pass out’, ‘space out’, ‘out of order’, ‘be out of something’,..etc.) do not plainly reflect the metaphorical sense typically associated with JOURNEY or MOTION metaphors (i.e., travellers, path, destination,..etc). In addition, it is assumed that these metaphors are formed from our bodily interactions as expressed through linguistic experiences (and from historical context). This is why image-schema metaphors involve the most recurring metaphoric structures within our cognitive processes and which work on establishing different patterns of understanding and reasoning of metaphorical language.

Finally, the fourth level involves the classification of metaphors according to their level of generality. Some metaphors sound more generic in their image-schemas than others. For example, metaphors from the conceptual domain of CONTAINER in the metaphor

THE BODY IS THE CONTAINER FOR THE EMOTIONS are highly generic, and they can be unpacked into large numbers of specific metaphors. Thus we may have a container, a contained substance, an external factor (such as heating) that affects the container and its contained substance, a reaction (explosion or bursting) resulted from the external factor, and so on. However, another less generic ontological metaphor, such as IDEAS ARE TRANSFERABLE OBJECTS, is much less detailed than the CONTAINER schema; it involves less information about the elements of the source domain, and it does not have much room for elaboration.

In reference to these levels, Kövecses draws attention to the universality of many conceptual metaphors. Investigating metaphorical language in different languages (including English, Hungarian, Zulu, Chinese, and Japanese), Kövecses demonstrates that the universality of some cross-cultural metaphors can be attributed to our familiar and universal bodily experiences as humans. In addition, Kövecses attributes the existence of some cultural variations in using metaphors, even within the same culture, to the unique cultural behaviours of the members of different societies (Kövecses, 2005, p. 184). The existence of cross-cultural metaphors in a religious discourse, such as the Prophetic Tradition, can shed more light on the epistemic background of the Prophetic metaphors revealing the shared roots between Islamic religious discourse and other kinds of previous religious discourses such as the Bible.

To summarise, it is clear that the modern cognitive theory of metaphor, specifically CMT, comprises among its tenets a variety of proposals. First, it emphasises that metaphorical language is ubiquitous in everyday life, language, and discourse: it is not merely a matter of poetic creativity. The necessity of metaphors arises from the fact that they have an explanatory function which makes them the main tool used in conceptualising abstract concepts and ideas, and this idea is highlighted by Kövecses's notion of the cognitive functions of metaphor (structural, ontological, and orientational) mentioned above (*See Kövecses, 2002*). Metaphors link the most abstract conceptual thinking to our human sensual perception on the basis of our experiential knowledge. In addition, the theory defines a metaphor as a conceptual rather than linguistic phenomenon that involves cross-domain mapping between two different conceptual domains. This schematic representation indicates that during the development of languages the association(s)

between metaphorical meaning of an expression and its literal denotation should be inspected because a significant part of the original meaning inhabits both the source and the target domains, and this embedded meaning can be recognised by a process of cross-domain mapping between the relevant elements in the source and target domains. Accordingly, a cognitive approach to metaphor involves the integration of the diachronic study of language with the analysis of the conceptual metaphors. Therefore, the possible sense(s) of a metaphor are not necessarily attainable by paraphrasing it into literal language. This implies that the novelty of metaphoric images in different discourses is expected because the meaning of a particular message that an image involves in a discourse cannot be reduced to a non-metaphorical form without losing parts of its meaning. Finally, it is established in the field that metaphorical language may provide a partial description or explanation of the target domain in question by highlighting particular aspects of the source domains and hiding others. For example, images from the conceptual domains of LIGHT and FIRE can be used discursively to evoke positive ideas such as cultural enlightenment and the spread of knowledge; however, the negative intrinsic qualities of light and fire must be concealed (the latter's burning effect) in order to evoke the intended positive meaning. In this respect, the function of a metaphor within discourse is to direct the discourse recipient's attention to particular aspects of the metaphoric image rather than all its characteristics.

2.6. Metaphorical Language and Persuasion

Discourse analysis reveals how a particular discourse can be perceived as a social practice. The discourse producer employs a variety of discursive practices with the chief purpose of influencing an audience, often by exerting different sorts of power (Phillips & Hardy, 2002). In most cases, the difference of power between the discourse maker and his audience is materialised by the difference in linguistic competence between them. In this case, the discourse producer aims from his verbal interaction with his audience to deliver a particular message or implement an ideology. The successful transmission of the message between the discourse maker and his audience is governed by the former's intention to "persuade" the latter. In the case of religious discourse, recognizing the exact meaning of the message

is important because the believers then realise that they are obeying the commands of their religion correctly. The misinterpretation of the religious message can lead the believer to err, and errors can lead to harmful consequences for the believer and his society. Furthermore, some errors which are performed because of misunderstanding the religious message are considered sins, and their performer may be severely punished if they are committed deliberately. For this reason, the power to interpret and refine the religious messages and extract law from them in traditional Islamic societies should be in the hands of the scholars (*‘ulemaa?*) who master the arts of jurisprudence, rhetoric, and who are best able to deliver the divine message persuasively.

2.6.1. Persuasion

Persuasion is an interactive communicative process in which a message sender aims to influence the beliefs, attitudes, and behaviour of the message recipient without using coercion or deception (Jowett & O'Donnell, 1992, p. 21). The attempt to alter the beliefs or actions of others relies on the power of verbal and non-verbal symbols allowing interlocutors voluntarily to participate in the persuasion process (Fogg, 2003; Miller, 2002). In this communicative process a message maker (or a persuader) sends a persuasive message to a message recipient or an audience (or a persuadee) leaving the audience with the power to decide whether to accept the message or not (Simpson & Weiner, 1989). In more technical terms, persuasion is recognised as a process that may lead to three possible behavioural outcomes: a “response-shaping” outcome, a “response-reinforcing” outcome, and a “response-changing” outcome (Miller, 2002).

In ancient Greece, persuasion was considered as a part of the rhetoric that was primarily used in poetry by orators to honour epic heroes like Achilles, Hector, and Odysseus. However, after the rise of the democratic polis and the emergence of political and sophist debates and treatises, oratory skills were adapted to the needs of the public and political life of these cities. Thus, the argument about the art of rhetoric and persuasion revolved around how oratory should be used as a means of influencing political and judicial decisions, and in many cases philosophical ideas as well. From the days of imperial Rome

through to the Reformation, persuasion was raised to the level of a fine art to be mastered by clergymen and preachers who used the spoken word to inspire purposeful actions, virtuous behaviour, and moral values, or inviting people to join religious practices such as entering the monastic life or going on pilgrimages. During the Middle-Ages, persuasion was considered an *art* to be mastered by educated men who studied at the universities of Europe (Chisholm, 1910: 'Persuasion').

In modern times, most of the literature on persuasion has been produced by psychologists. The "Yale Study Group"¹ identified four central areas influencing the persuasiveness of a message: the "communicator" and his credibility and attractiveness; the "content of the message" and its features and characteristics and its message context; the "medium", or "channel", of communication that may involve factors such as active versus passive reception and personal versus media influence; and the "audience" who may include interlocutors from different backgrounds and ages at the time of the communication (Mio, 1996, pp. 128-129). It could be important to indicate that the first two areas (the communicator and content of the message) are of particular significance for this research because of the role they play in reflecting most aspects of the persuasive power of the Prophetic metaphors, and I will discuss this issue in the seventh chapter of this study.

The impact of the communicator's, or discourse maker's, credibility is an influential factor in the act of persuasion, and the relationship between communicator's credibility and his persuasiveness can be traced back to ancient Greece. Contemporary social scientific research on persuasion reveals that among the many dimensions that affect persuasion is the communicator's credibility. This dimension reflects the discourse maker's expertise and trustworthiness in the eyes of his/her audience (Berlo, Lemert, & Mertz, 1969; McCroskey & Teven, 1999). In terms of increasing the discourse maker's credibility and expertise from the audience's viewpoint, a variety of means can be taken into consideration, such as providing the necessary information on the discourse producer's background, the nature of his/her experience and knowledge. Other non-verbal features work significantly on enhancing the discourse maker's expertise such as his/her fluency and facial expressiveness

¹ The "Yale Study Group" a research group that pioneered psychological research in the 1950s, it was led by the psychologist Carl Hovland.

(Burgoon, Birk, & Pfau, 1990). The dimension of the discourse maker's trustworthiness can be increased by highlighting his/her authoritativeness and legitimacy in attaining the position he/she occupies.

The content of the message is a decisive factor in enhancing the persuasive power of the discourse. It is argued that the message of persuasive discourse primarily aims to alter the recipient's former attitudes and beliefs. Since persuasion is the result of both cognitive and affective processes (L. R. Nabi, 2002a; Stephenson, 2003), there are two general appeals that a message involves in order to maintain its persuasiveness: a "rational" appeal and an "emotional" one.

In reference to the rational appeal, the "cognitive response" view of persuasion posits that the persuasive effectiveness of a message is a function of the individual's cognitive responses to the message (Albarracin et al., 2003; Eagly & Chaiken, 1993; Petty, Ostrom, & Brock, 1981). Thus, persuasion occurs when the overall cognitive response of the discourse recipient is positive. The strength and quality of the arguments in the message and the message recipient's motivation to process the message are essential components to guarantee the success of the rational appeal. On the other hand, the message recipient is less likely to scrutinize the message and its argument(s) more closely if he/she lacks the ability or motivation to process the message because of its vagueness, irrelevance, or insignificance. Emotional arousal can be significant in making a message more acceptable for the recipient. For example, the appeal of fear, or threat, is widely and effectively applied in persuasion (Boster & Mongeau, 1984; Witte & Allen, 2000). A message that relies on the appeal of fear or threat should encompass two components: the "recommendation" and "threat". While the former presents to the message recipient the reward attained from obeying the discourse maker, the latter aims to give the message recipient information about the risk resulting from disobeying the discourse maker's message.

2.6.2. Persuasion in Linguistic Research

As discussed in the previous section, research into persuasion has primarily relied on psychological frameworks which do not involve a deep investigation of the linguistic

features of the context of persuasion. The persuasive communicative event involves a variety of linguistic and non-linguistic factors that influence the degree of persuasiveness of a message.

Among the many linguistic frameworks that focus on persuasion as a linguistic phenomenon, linguistic pragmatics has had a significant impact on the study of persuasion. The works of Austin and Grice in linguistic pragmatics have drawn attention to the communicative usage of language conceived as intentional human action (Larrazabal & Kepa, 2002, p. 3), and that the study of persuasion must take into consideration the pragmatics of the context of persuasion focusing on the analysis of the beliefs, desires, and intentions of the discourse maker. Thus, it is necessary to introduce approaches that combine the study of linguistic pragmatics with other social and psychological frameworks. O’Keefe argues that:

Persuasion research is not unified within any single discipline or conceptual framework. Research has been conducted in a number of academic fields, with few efforts after integration or connection. Nearly all the social sciences (including psychology, communication, sociology, political science, and anthropology) and related applied endeavours in which social-scientific questions and methods appear (such as advertising, marketing, and public health) contain relevant research (O’Keefe, 2001, p. 575).

From a linguistic-pragmatics viewpoint, persuasion is considered to be a speech act that is based on a conversational, or a dialogue, structure in which one party persuades another party (normally) through some sort of verbal communication (Walton, 2007, p. 47).

Persuasion in linguistic research has been primarily conceived as an argument. In regard of that, several approaches in argumentation theory approached persuasion from a linguistic viewpoint. For instance, the “pragma-dialectics” view, which was introduced by Van Eemeren and Grootendorst (Van Eemeren & Grootendorst, 1984), adopts the position of classical Aristotelian dialectics and rhetoric. This links speech act theory with the dialectical theory of “critical rationalists”. In this respect, the identification of the persuasive context requires the identification of argumentation as a ‘verbal, social and

rational activity aimed at convincing a reasonable critic of the acceptability of a standpoint by advancing a constellation of propositions justifying or refuting the proposition expressed in the standpoint' (Van Eemeren, 2001, p. 11). Accordingly, linguistic research into persuasion or argumentation must take into consideration the unexpressed premises, argument schemes, argumentation structures and, particularly, fallacies because the interlocutors (and the discourse analyst) instinctively take all these processes into consideration in the context of argumentation (Larrazaabal & Kepa, 2002, p. 3).

From another perspective, Simons et al. argue that persuasion can be defined with reference to a "stimulus-response" framework. An act of persuasion, they maintain, is characterized as a stimulus that changes, shapes, or reinforces a response (Simons, Morreale, & Gronbeck, 2001, p. 29). The response, on the other hand, is reflected in a change in the beliefs, values, and attitudes of the subject of the act of persuasion. The significance of this argument is reflected by the fact that it distinguishes between persuasion and other forms of influence such as inducement, coercion, or threat.

In addition, the act of persuasion can be perceived from the point of view of an "attitude change" theory. The "Elaboration Likelihood Model" is a general theory of attitude change which argues that there are two routes to persuasion, "central" and "peripheral" (Petty & Cacioppo, 1986). The "central route" involves the processes which require a great deal of thought and cognitive effort and this suggests that these processes will *predominate* under the conditions which promote a higher degree of elaboration in the context of persuasion; for example, political speeches or public advertisements. Hence, these processes involve careful examination of the persuasion context in order to identify its argument value, and how it in turn produces unique cognitive responses to the message from the audience's side. On the other hand, the "peripheral route processes" rely chiefly on the contextual and pragmatic characteristics of the message, such as its producer's credibility and attractiveness, the channel by which it is presented, or the theme of the message itself. Thus, the "central route" does not involve the elaboration of the persuasive message through extensive cognitive processing and elaboration. A message recipient who carefully evaluates the content of the persuasive message may be persuaded by the central route. A less thoughtful recipient who relies on simple cues, such as the character of the message producer, the message's length, any presumed rule of thumb (e.g. 'experts can be

trusted’, ‘consensus implies correctness’, ‘more is better’) to evaluate the message may be persuaded through the peripheral route (Walton, 2007, p. 86). Such a model can form the basis for an elaborate model that methodically analyses the persuasive power of any message which involves metaphorical language; for example, the Prophet Muhammad’s message.

2.6.3. The Persuasive Power of Metaphor

Modern cognitive approaches to metaphor analysis emphasise the ubiquity of this linguistic phenomenon, and this emphasis implies that metaphorical language is considered among the most important components of the linguistic repertoire of any given language and culture. Language is perceived as the channel by which ideas and beliefs are transmitted. Thus, it is necessary to scrutinise the different components and strategies which make this channel fit the requirements of the content of the message it transmits, and which in turn make the message more persuasive.

For example, rhetorical devices are among the many strategies which make a particular message more persuasive. Rhetorical and discursive devices such as irony and sarcasm, anecdotes and rhetorical questions are commonly employed by a discourse producer in communicative acts in order to attract the discourse recipient’s attention and sympathy towards a particular viewpoint. These devices, according to Charteris-Black, are the main tools that arouse the audience’s interest and retain their attention to the speaker (Charteris-Black, 2005, p. 8), a procedure that is indispensable in gaining the sympathy of the discourse recipient(s).

Theories which seek to explain the persuasive role of metaphor in discourse emphasize that the comprehension and interpretation of the metaphor is a decisive factor for its persuasiveness. This emphasis has led to a variety of views on the role of metaphorical language in persuasive discourse such as the “Literal-Primacy” view, the

“Salience-Imbalance” theory, and “Structure-Mapping” theory¹. These theories suggest six perspectives for the theoretical relationship between metaphor and persuasion (Sopory & Dillard, 2002, pp. 383-391). These perspectives involve pleasure or relief; communicator credibility; reduced counterarguments; resource-matching; stimulated elaboration; and superior organization.

First, any instance of metaphor may have a persuasive power as a result of its capacity to invoke a sense of “pleasure” and “relief”. According to the Literal-Primacy view, the metaphor is an exceptional type of language, but it is literally false and involves “semantic anomalies”. Therefore, a metaphorical expression causes a negative tension because of its semantic anomaly (Reinsch, 1970; Tudman, 1970). This tension will not be relieved unless the metaphorical meaning becomes comprehensible. Any metaphor involves a pleasure aspect, and to reveal this aspect it is important to solve the semantic tension. It is important to determine its metaphorical meaning and uncover the unexpected similarities between the two components of the metaphor (the “source” and “target” domains) to make the discourse argument pleasurable; and it is also important to find how the discovery of metaphorical meaning drives away the negative tension and hence leads to a sense of relief. Consequently, since literal language does not generate any semantic tension, neither pleasure nor relief will result from its understanding. On the other hand, in metaphorical expressions, the creation of the states of pleasure or relief makes the metaphorical meaning in the message more enjoyable for the message recipient, thereby increasing its persuasiveness.

The second perspective, “communicator credibility”, proposes that a discourse producer is judged more credible the more he/she uses metaphors as opposed to literal language (Osborn & Ehninger, 1962; Reinsch, 1970). This augmentation of credibility in metaphor users can be attributed to two reasons. First, according to Aristotle, those who employ metaphors should be judged quite positively. He outlines that “[t]he greatest thing by far is to be a master of metaphor. It is the one thing that cannot be learnt from others;

¹ For more information about these theories see Beardsley 1976, Beardsley 1962, Mac Cormac 1985, and Searle 1979 for research on the “Literal-Primacy” view; see also Ortony, Vondruska, Foss and Jones 1985, and Ortony 1979 for the “Salience-Imbalance” theory; and Gentner and Clements 1988, Gentner 1982, 1983, and 1989 for the “Structure-Mapping” theory.

and it is also a sign of genius' (Sopory & Dillard, 2002). Secondly, according to the Literal-Primacy view (Bowers & Osborn, 1966; Osborn & Ehninger, 1962), metaphors can draw attention to some unfamiliar or unexpected similarities between different entities, and the detection of these similarities may be straightforwardly recognised by the discourse recipient(s) providing them with a source of interest and pleasure. This situation makes the discourse recipients more impressed by the discourse producer, and encourages them to judge his/her credibility positively.

The third perspective suggests that the process of metaphor comprehension produces associations that may lead to 'an overload in the recipient's mental circuitry' (Guthrie, 1972, p. 4). The key argument of this "reduced counterarguments" perspective is that the processing of any metaphor in discourse requires more cognitive resources than processing literal language. Therefore, a metaphor recipient will need a high level of cognitive resources in order to decipher the persuasive message. Consequently, a smaller amount of resources is left to 'derogate or exclude the message content or the source' (Guthrie, 1972, p. 4). This perspective assumes that all message recipients are inclined to "counterargue" a message, ignoring what it actually advocates. Any discourse recipient uses a counterargument strategy as a mechanism to test the validity of one or more ideas of the initial argument because of the existing prior knowledge in his mind. Thus, the discourse recipient, supported by his prior knowledge, might aim to reveal how the discourse producer's contention does not follow from its premises in a valid manner, and he directs his main interest to demonstrate the validity of a conclusion that is incompatible with that of the first argument. As a result, the reduced counterargument situation caused by the existence of a metaphor will give the cognitive system of the discourse recipient less room to question the validity of the message content and causes him/her to agree with the original ideas advocated in the message. This thus causes a disruption between an argument and its counterargument which leads to the increase of the persuasive power of metaphor. In simple terms, the perspective suggests that metaphors are used in discourse partially to *distract* the discourse recipient's attention from scrutinising the actual idea of the argument and its message.

The fourth perspective assumes that the relationship between metaphor and persuasion can be better understood from a more sophisticated use of the cognitive and

linguistic resources at the disposal of both the producer and recipient of a discourse. This idea is invoked by the “resource-matching” perspective (Jaffe, 1988). Ortony proposes that the meaning of a metaphorical expression can be deduced by promoting some cognitive elaboration for the message to assure a better “integration” in the interlocutors’ memory, and this leads ultimately to a greater persuasive effect when compared to the literal message (Ortony, 1979). However, since elaboration calls for more effort and more mobilization of the cognitive resources in the interlocutors’ cognitive systems, the discourse recipient searches for a way to scrutinise the different relationships and characteristics that enable him/her to understand the metaphor. These relationships should also conform to the characteristics and components of the metaphor in order to interpret it according to the intentions of the discourse maker, and this in turn requires more elaboration by the discourse recipient, especially if the metaphor is complex. Accordingly, if there is a mutual conformity between the available cognitive resources required to interpret the metaphorical message (provided by the discourse producer) on the one hand, and the other resources available to the discourse interpreter on the other, then maximum elaboration and thus maximum comprehension occurs, and persuasion will occur (or be not inhibited), and when there is a mismatch between the two interlocutors in the form of too few cognitive resources, then less comprehension occurs (and persuasion is inhibited) (Sopory & Dillard, 2002, p. 386). On the other hand, if excess resources are available (for example, *clichéd* metaphors), what happens is that ‘irrelevant idiosyncratic thoughts are generated that dilute the persuasive impact of the message content’ (Sopory & Dillard, 2002, p. 386). According to this view, metaphorical language has a persuasive advantage over literal language only under resource-enhanced conditions. These conditions mostly involve message repetition because repetition generates a desirable “familiarity” that allows a match of resources for a novel metaphorical message, and this will provide the literal message with excess resources.

According to the fifth perspective, the “stimulated elaboration” perspective, the understanding of metaphors motivates our thought by drawing attention to the similarities between the two parts of metaphor, the “target” and “source” domains, rather than to simple linguistic and rhetorical features. This brings to mind more wealthy and productive associations in the discourse recipient’s semantic memory than literal language does

(Whaley, 1991). Accordingly, the enhancement of semantic connections can generate more elaborations of the message content, and these can increase its persuasiveness. Whaley further assumes that, since certain types of metaphors appear to provoke more arguments, their processing and comprehension may produce more elaboration than that of messages transmitted in literal language. Therefore, if the discourse recipient has the highest motivation and the ability to process the metaphor, and if the content of the message is convincing, then the result will be an increase in elaborations which conform to the argument of the message and justify it, thereby making it more persuasive (Chaiken, Liberman, & Eagly, 1989).

Finally, the “superior organization” perspective proposes that a metaphor facilitates the structuring and organisation of the message’s arguments better than literal language (Mio, 1996). This view argues that metaphor brings to mind a larger range of semantic associations, and if these associations show consistency with the metaphor employed, then the arguments raised in the discourse will be connected to one another using the new associations. Moreover, the relationships between the original semantic associations and the metaphor make the new arguments more *salient* to the discourse recipient. Accordingly, a metaphor interpreter straightforwardly relates the arguments to each other by means of salient semantic associations before moving to process the persuasiveness of the entire message. The more coherent organization is salient to the discourse recipient the more the comprehension of the argument improves, and they in turn should increase its persuasiveness (McGuire, 1972, 1985).

The aforementioned perspectives illustrate the different ways in which metaphor can make a discourse message more persuasive. Sopory and Dillard argue that in spite of the fact that these perspectives may conflict with one another, a variety of hypotheses and assumptions can be derived from them (Sopory & Dillard, 2002). For example, they predict that metaphors should show “suasory” (a tendency to persuade) function in discourse, and their use in discourse is more persuasive than literal language. In addition they presume that persuasion can be a positive function of the density of metaphors in a discourse; the dense use of metaphorical language in the introduction to a piece of discourse, according to the “superior organization” view, leads to enhanced persuasion, while other views presume that persuasion can be best achieved when metaphors are condensed in the conclusion of the

discourse; the two opposing assumptions can only be judged by means of more empirical research.

2.7. The Corpus-Assisted Approach to Critical Metaphor Analysis

Corpus-assisted linguistic research has significantly contributed to metaphor research through studying the occurrence of particular instances and patterns of metaphoric usages in different genres of discourse such as politics and ideology (Charteris-Black, 2004; Goatly, 2006), advertising (Lundmark, 2005), educational contexts (Cameron, 2003), and politics, race, and economics (Skorczynska & Deignan, 2006). These studies rely mainly on the analysis of instances of metaphors and their usages within a corpus compiled from a particular type of text and genres. The aim of this analysis is to reveal the discourse producer's viewpoints, or ideologies, evoked by the metaphors used in his/her discourse.

Jonathan Charteris-Black (Charteris-Black, 2004, 2005) has developed a model of metaphor analysis within discourse on the basis of corpus analysis techniques, cognitive semantics, and Fairclough's Critical Discourse Analysis (CDA) (Fairclough, 1995). This corpus-assisted approach to critical metaphor analysis (henceforth CMA) aims to address the rhetorical and ideological role of metaphor in any given discourse. CMA proposes that in order to critically analyse metaphors in a corpus compiled of particular genera of discourse, we must make use of three processes: the identification, the interpretation, and the explanation of all instances of metaphor in the corpus (Charteris-Black, 2004, pp. 35-39). Furthermore, CMA emphasises that metaphors should be analysed in "real world" authentic data because 'metaphor can only be explained by considering the interdependency of its semantic, pragmatic and cognitive dimensions' (Charteris-Black, 2004, p. 2). By integrating in his approach the areas of cognitive semantics, pragmatics, and critical discourse analysis, Charteris-Black was able to critically analyse the ideological implication of using metaphor as a persuasive device in different types of discourse, such as politics, press reporting (including financial and sport reporting), and religion (Charteris-Black, 2004, 2005).

The central argument of CMA that makes it significant to this study is its emphasis upon the ideological implications of metaphorical language in a given discourse. CMA underlines that some metaphors are mostly used in different kinds of discourse because they can evoke ideological implications which are transmitted to an audience by means of discursive strategies. Charteris-Black sees that a corpus-assisted critical approach fills a gap in metaphor research because cognitive semantics conceals the fact that ‘metaphor selection in particular types of discourse is governed by the rhetorical aim of persuasion’ (Charteris-Black, 2004, p. 247), and the act of persuasion involves exerting some sort of (verbal) power to influence an audience’s beliefs and attitudes. Our study takes this proposal into consideration when it argues in favour of the idea that the Prophetic metaphors are mainly employed as persuasive device to evoke a unique Islamic doctrine and ideology.

A corpus-assisted approach to analyse metaphors in discourse relies on looking for ‘the presence of incongruity or semantic tension – either at linguistic, pragmatic or cognitive levels – resulting from a shift in domain use’ (Charteris-Black, 2004, p. 35). This incongruity is considered the key factor in identifying a metaphor. Hence, the systematic analysis of metaphors in a given corpora compiled from a particular discourse begins by exploring the different metaphorical source domains appearing in a given corpus, such as JOURNEY, BUILDING, PLANT, CONFLICT, and RELIGIOUS metaphors. To achieve this, the metaphor analyst should firstly look for metaphorical expressions which are commonly used with a metaphoric sense. These expressions must be labelled as “metaphor keywords”. The analysis of these keywords involves a quantitative search in a corpus by means of computer software in order to measure the degree of conventionality of each metaphor in the discourse, and whether a keyword is used metaphorically or not. Wherever a metaphor keyword is found to be of high frequency in the given discourse, it is considered a conventional metaphor. These conventional metaphors, according to Charteris-Black, are more important than the novel ones, because they provide the discourse analyst with further indications of the different rhetorical or ideological strategies employed by the discourse maker, and these may reflect hidden aspects of his/her character. In addition, CMA asserts that it is worth investigating the occurrence of particular metaphors within separate (smaller) parts of the corpus (Charteris-Black names them “registers”) to establish their contexts, frequencies and significance.

Among the detailed examples which Charteris-Black discusses is his explanation of CMA is the use of the metaphoric keyword ‘crusade’ which appears in the expression ‘crusade against terror’ (Charteris-Black, 2004). This expression was used by the former American President George W. Bush following the attacks on the “Twin Towers” of the New York World Trade Centre in 2001. Charteris-Black demonstrates that this example is topical and controversial at the same time. It is claimed by most Pro-American media and institutions that President Bush intended the term ‘crusade’ to be taken metaphorically, whereas many Pro-Muslim media outlets were more inclined to interpret it literally. Charteris-Black points out that the word ‘crusade’ is particularly painful to Muslims because it takes them back to its literal and historical meaning that denotes any of the mediaeval Christian military expeditions sent to retain the Holy Land from the Muslims. This connection implies that the proposed war against terrorism was, in fact, against Islam and Muslims. However, Charteris-Black refutes this assumption by looking for the metaphor keyword expression ‘crusade against’ in a large corpus compiled of academic and newspaper texts. He illustrates that the metaphoric sense of the expression often collocates with corruption, slavery, communism, cancer and crime; which carry obvious negative evaluations. Accordingly, it is the juxtaposition between the negative evaluation of the above-mentioned collocates with the expression – a crusade against (something negatively evaluated) – which ultimately gives a positive evaluation to the metaphor of crusade (Charteris-Black, 2004, p. 36). Charteris-Black argues that in his ‘crusade’ metaphor (and also his ‘axis of evil’ metaphor), President Bush’s rhetoric drew on the conceptual metaphor POLITICS IS RELIGION, whereas the rhetoric of his ideological opponents, including the Islamist Osama Bin Laden, drew on the metaphor CONFLICT IS RELIGION (Charteris-Black, 2004, pp. 38-39). Furthermore, Charteris-Black argues that it is the regular use of these metaphors from the domain of religion which creates the problematic connection between the domains of POLITICS, CONFLICT, and RELIGION. So, each one of these domains participates in the creation of different conceptualizations of terrorism by the discourse audience (Charteris-Black, 2004, p. 41)¹.

¹ In fact, the declaration of a ‘crusade’ against terrorism rang alarm bells in the world; it raised fears that the terrorist attacks and the literal interpretation of this metaphor could spark a ‘clash of civilizations’ between Christians and Muslims, making fresh winds of hatred and mistrust.

In addition, Charteris-Black investigates metaphor usage in three religious discourses: the Old Testament, the New Testament, and the Qur'an. In his analysis of the metaphors in the Qur'an, he illustrates how images from the semantic field of 'light' are extensively used in religious discourse. He indicates that metaphors from the conceptual domains of LIGHT and DARK collocate in the Qur'an sixteen times within the same verse. One example from the Holy Qur'an states:

Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism) (*Al-Ma'idah*, the Dinner Table Spread with Food 5:16)¹

Charteris-Black emphasizes that the occurrence of metaphors of LIGHT in the Qur'an reflects the conceptual metaphor SPIRITUAL KNOWLEDGE IS LIGHT and SPIRITUAL IGNORANCE IS DARKNESS (Charteris-Black, 2004, p. 231), and the implications of this image characterise an important aspect of Islamic religious discourse by which metaphors invoke a strong evaluative judgement on the people's behaviour and spiritual life (Charteris-Black, 2004, pp. 230-231), and this can be found in other kinds of Islamic religious discourse such as the Prophetic Tradition.

Additionally, Charteris-Black's analysis focuses on the connection between the frequency of certain metaphors and their values within discourse. For example, he shows that there is a high frequency of body-part metaphors in American Presidential Speeches. Nations, as well as cities and all human and political communities, are frequently conceptualized metaphorically as persons or bodies:

These [body part metaphors] are of quite high frequency in the corpus and are perhaps best considered as blends of metaphor and metonymy based on some familiar relations of correspondence of particular parts of the body

¹ For reasons of adequacy and inconsistency of the provided translation of the Holy Qur'an, this translation is different from that used by Charteris-Black in his argument. His adopted translation reads: 'With Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path', a translation that is not quite accurate.

with particular actions. The hand is metonymically associated with all types of physical action, the heart with feeling, the head with thinking and the eyes with seeing (and metaphorically with understanding). (Charteris-Black, 2004, p. 105)

Charteris-Black maintains that CMA complements the traditional cognitive theories of metaphor. Furthermore, he asserts that cognitive semantics can present a valuable model for metaphor interpretation, but it is not adequate to account for why certain metaphors are chosen by certain discourse producers and in specific discourse contexts. In fact, Charteris-Black's main argument is that social, ideological, and societal factors contribute greatly to the choice of conceptual metaphor, which in turn points to the need to study the context in any research that deals with metaphors.

The meticulous consideration of the key tenets of CMA shows that it complements the cognitive semantic tradition of metaphor that addresses the need to investigate how individuals interpret metaphors. The key achievement of this approach is that it emphasises that metaphor is also of a pragmatic social nature. The discourse (and metaphor) analyst must take into consideration the reasons behind the individuals' choice of a specific metaphor in particular discourse contexts. Charteris-Black states that 'A complete theory of metaphor must also incorporate a pragmatic perspective that interprets metaphor choice with reference to the purposes of use within specific discourse contexts' (Charteris-Black, 2004, p. 247). Thus, since cognitive semantics argues that the interlocutors habitually process metaphors unconsciously, CMA raises awareness of how the critical analysis of metaphorical language in any given discourse provides us with a better understanding of the intuitive cognitive system of a society in relation to its linguistic repertoire.

Chapter Three: Methods

This study essentially investigates metaphorical language usage as a discursive and persuasive device in the Prophetic Tradition by means of elucidating examples. The elucidation is attained by examining metaphoric keywords and source domains used in the Prophetic discourse. Furthermore, the analysis of most significant instances of metaphor in the Prophetic discourse and their conceptual source domains will provide significant information about the pragmatic meaning of metaphors within their contexts in the Prophetic Sayings. To achieve the goals of this study, I follow CMA approach that is based on three stages which involve the compilation of the corpus, the identification of instances of metaphors in the corpus, and finally the contextual and critical analysis of the identified metaphors.

3.1. Compiling the Corpus

In order to identify and interpret metaphors in the Prophetic discourse, it was necessary to identify the Sayings which involve instances of metaphorical language within the entire corpus. Among the many collections of the Prophetic Traditions, I have chosen the Arabic version of *Miškāt Al-MaSaabiḥ (the Niche of Lamps)*, a well-known collection of Prophet Muhammad's Sayings that is highly esteemed by many scholars of the PT. This collection was firstly written by AlBaghawi (d. 1122 CE) and completed by AlTabrizi (d. 1340 CE), and it includes a large number of famous Sayings which are originally mentioned in other collections of the Prophetic Tradition, such as Imam Bukhari and Imam Muslim's collections of the Sound Prophetic Sayings. The collection is divided into twenty-nine chapters which deal with different topics that concern what people need to know about their subject-matter, such as worship, morality, asceticism, and recalling the Hereafter. *Miškāt Al-MaSaabiḥ* is deemed to be suitable for academic research because its Sayings are easily accessible to the layperson who is not a specialist in the Prophetic Tradition and its different disciplines. Furthermore, the collection provides marginal information and commentaries about the Sayings mentioned such as their sources (from the original

collections of the *Hadith*), occasions, contexts, the different known versions of the Sayings, the degree of their authenticity, and the trustworthiness of their narrators.

Before compiling the Prophetic corpus and underlining its metaphors, it was necessary to investigate the content of the corpus and its suitability for linguistic research. I relied on an electronic version¹ of *Miškāt Al-MaSaabiḥ* which includes all the Sayings of the original paper-back copy. It is important to mention here that all of the relevant information on the English translations and commentaries on the Sayings of this study were taken from *Miškāt Al-MaSaabiḥ: English Translation with Explanatory Notes* by James Robson (Robson, 1965) who was an Irish clergyman and Professor of Arabic at the University of Manchester. This translation proved to be the most acceptable translation that proficiently adhered to the original meaning of the Prophetic Sayings and rendered them into idiomatic English. In his commentary on the Sayings that are to be found in the *Miškāt*, Robson has incorporated brief explanations of certain Sayings based on the explanations found in other books which explain the Sayings mentioned in *Miškāt Al-MaSaabiḥ*; such as *Mirqaat al-Mafatiḥ* and *al-Taʿliq al-Sahih ʿala Miškāt Al-MaSaabiḥ*. Robson points out, however, that he did not discuss the questions of authenticity of the Sayings in his work, nor did he elaborate upon the salient meanings of the Sayings. This is why most of the notes and commentaries in his translation essentially deal with explanations of some Arabic words, place names, incidents to which reference is made, and the references to the chapters (*surahs*) and verses (*ʿayah*) of the Qurʾan which are quoted.

Before starting my investigation of the corpus, I had to refine it first by removing words and expressions which are not necessary to the analysis; for example, names of the narrators, and the author's commentaries which are not essentially part of the body of the Sayings. In addition, I removed many Sayings which are not recognised as completely *sound* Sayings by the many commentators and Traditionists². This step is necessary to

¹ A Microsoft Word Document can be downloaded online from *Meshkat Islamic Network* for Arabic digital books (www.almeshkat.net/books/open.php?cat=8&book=1762).

² *Miškāt Al-MaSaabiḥ* is considered to be one of the most authentic secondary collections of *Hadith*. However, it is not a "primary source book" like Al-Bukhari or Muslim's Collections because it was intended as a revision and improvement to "*MaSaabiḥ Al-Sunnah*" of Al-Baghawi. This latter's book (Al-Baghawi's) contained about 4,500 Sayings; over half of which were collected from the Al-Bukhari and Muslim's Collections of Sound Tradition. However, Al-Baghawi tried to classify most of his Sayings according to his

make sure that the analysis would be based on the most authentic Sayings attributed to the Prophet Muhammad. After this process of refinement, the corpus was reduced in size from about 390,000 words to about 320,000 words. The resulting corpus is the one used for my analysis.

The initial examination of the Sayings in the electronic Arabic and English versions¹ of *Miškāt Al-MaSaabiḥ* shows that one of the main challenges of pursuing a corpus-based approach with this kind of corpus is the unfeasibility of performing an analysis on basis of computer concordancing software. The complexity of Arabic morphological and syntactical structures, in addition to its orthographic system, means that no computer concordancing software is capable of handling Arabic texts. For this reason, it was necessary to find instances of metaphors in the corpus manually. I had to read the Prophetic corpus entirely many times and highlight instances of metaphors. I then identified metaphoric keywords and their relevant conceptual domains and classified these in terms of conceptual metaphors and source domains. In spite of the fact that reading the entire corpus was a time-consuming stage, this task helped me to acquaint myself with the contexts in which particular metaphors occur. Charteris-Black emphasises that it is not always possible to make a clear distinction between metaphors and literal language in any given discourse; a set of word forms and derivations (nouns, verbs, and adjectives) can be perceived as metaphorical if the context in which they occur conveys its metaphoricity (Charteris-Black, 2005, p. 14). In addition, this approach is supported by Andrew Goatly's assertion that the cognitive system of the discourse recipient, whether he is a reader or a listener, is a vital factor in the awareness of metaphorical language and its understanding (Goatly, 1997, p. 137).

knowledge, and he did not include the full *isnad* (chain of narrators) for the Sayings; thus it was difficult to know their exact reliability. Later, Al-Tabrizi added an additional 1,500 Sayings in his *Miškāt* and reclassified some others. He made some additions to the earlier work and most importantly, he made an effort to list the source of the Sayings which were left out in "*MaSaabiḥ Al-Sunnah*". In recent times, Sheikh Naser Aldin Al-Albaani meticulously investigated the collection, researched and reproduced its sources and authenticity wherever it is needed, and corrected many of what he perceived as deficiencies in the book.

¹ James Robson's English translation of *Miškāt Al-MaSaabiḥ*.

3.2. Identifying the Metaphors

Different issues concerning the identification of metaphors in the PT should be taken into consideration before proceeding to their analysis. The metaphorical language in the PT shows such a rich diversity that I had to adopt and adapt an analytical and classificatory approach for metaphor analysis that can straightforwardly deal with the varieties of the Prophetic metaphors. Generally, the Prophetic metaphors are easily identifiable in Arabic, and the metaphoricity of most of keywords is obvious to the reader. However, the systematic approach adopted in identifying metaphors requires the verification of the metaphoricity of each lexical unit in the corpus by consulting Arabic dictionaries, and in my analysis, I always resorted to two Arabic monolingual dictionaries: *Lessan al^crab* (The Arab Tongue) and *alMua^cjam alWasit* (The Intermediate Dictionary). Relying on dictionaries has more advantage than relying exclusively on the one's own intuition. Gerard Steen, for instance, points out how discourse analysts may have different (linguistic) knowledge backgrounds. He emphasizes that it may be more convenient for the metaphor analyst to adopt a dictionary as a concrete norm of reference. This strategy allows the analyst to have 'an independent reflection of what counts as the meanings of words for a particular group of users of English [or a given language]' (Steen, 2007, p. 97).

In many cases, Robson's translation of the PT provided me with some insights into the metaphoric sense of many keywords. So, I frequently resorted to the 'Metaphor Identification Procedure' (MIP) developed by the Pragglejaz Group¹ (Pragglejaz, 2007) to judge the metaphoricity of a given keyword. This approach provides a systematic means of identifying metaphorical keywords that prevents the researcher from seeing '[...] concrete manifestations of conceptual metaphors everywhere' (Steen, 2007, p. 27). In order to

¹ Pragglejaz Group: is a group of researchers whose research focus on the study metaphorical language in everyday language and usage. The name Pragglejaz derives from the first letter of the first names of the ten original members of the group: Peter Crisp (HK), Ray Gibbs (Berkeley), Alan Cienki (VU), Graham Low (York), Gerard Steen (VU), Lynne Cameron (Open Univ), Elena Semino (Lancaster), Joe Grady (Berkeley), Alice Deignan (Leeds) and Zoltan Kövecses (Hungary).

identify instances of metaphors in a given text, MIP suggests following the next procedures¹:

1. Reading the entire text/discourse to establish a general understanding of the meaning.

2. Determining the lexical units in the text/discourse.

3. (a) Establishing meaning from context for each lexical unit in the text/discourse; this involves identifying how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning), and taking into account what comes before and after the lexical unit.

- (b) Determining whether each lexical unit has a more basic contemporary meaning in other contexts than the one in the given context. These basic meanings tend to be more concrete (what they evoke is easier to imagine, see, hear, feel, smell, and taste), related to bodily action, more precise (as opposed to vague), or historically older. It must be emphasised that basic meanings are not necessarily the most frequent meanings of the lexical unit.

- (c) Making a decision as to whether the contextual meaning contrasts with the basic meaning (but can be understood in comparison with it) if the lexical unit has a more basic current/contemporary meaning in other contexts than the given context.

4. Marking the lexical unit as metaphorical if step 3c is true.

In addition, I have adopted some corpus linguistic techniques to facilitate the process of identifying instances of linguistic metaphors in the Prophetic corpus. The detection of specific linguistic elements provided me with records that facilitated predicting some

¹ The following procedures are entirely quoted from (Pragglejaz, 2007, p. 3).

instances of metaphors by looking for explicit metaphor markers. These markers regularly appear within the same contexts where a particular metaphor occurs within the Prophetic discourse. For instance, it is remarkable in the Prophetic corpus that several Sayings involve metaphors and parables that are paraphrased as the pattern of a simile:

- *maḥalu* (target domain) *ka-maḥale* (source domain)...

In English it can be plainly rendered into:

- The example of (target domain) is like that of (**source domain**)...

To illustrate, in one Saying the Prophet says:

- مثل علم لا ينتفع به كمثل كنز لا ينفق منه في سبيل الله.
- *maḥalu* [°]*elmen laa yuntafa[°]u behe ka-maḥale kanzen laa yunfaqu menhu fy sabyle alaah.*
- Knowledge from which no benefit is derived is like **a treasure** from which nothing is expended in God's path. (*Miškāt*, 280, p.63)

In addition, since part of the corpus-assisted analyses of discourse are based on the orthographic representation of words, the simile pattern which involves the simile marker 'like' (*maḥalu*) facilitates identifying instances of linguistic similes in the corpus by a word-processing computer software (such as MS-Word, WordPad, or even Internet Explorer). Then, these linguistics similes are assigned to the relevant conceptual metaphor. Herein, it is imperative to point out that although simile is generally distinguished from other types of figures of speech, the argument that analogical structuring characterises human thought suggests that similes work like metaphors by making unforeseen associations between literally dissimilar notions or concepts. To elaborate, one can argue that similes involve the association between ideas which are understood as being present in the source and target domain simultaneously. In this respect, and in terms of their cognitive structure and semantic characteristics, the linguistic structures of similes can be overlooked in the analysis because they do not – in effect – add new ideas to the target domain as metaphors do; instead they merely highlight what the target domain already involves.

Accordingly, I presume in my analysis that the inbuilt distinction between linguistic metaphors and linguistic similes can be marginalised because of the fundamental postulation of the cognitive theory of metaphor that the two ‘tropes’ share the same underlying cognitive structure (Kövecses, 2002, p. vii). Actually, metaphors and similes are conventionally represented using the same cross-domain mapping X IS Y. Hence, a linguistic simile that has the form ‘*x is like y*’ will be naturally represented in my analysis in terms of a cross-domain mapping between a conceptual source domain and a conceptual target domain and on the form X IS Y.

For the MIP methodology adjusted to my data, I referred to Arabic monolingual dictionaries in order to identify the basic meaning of the candidate metaphoric keywords and to check their contexts. Adopting the MIP approach allowed me to select the most frequent and significant metaphoric keywords directly from their contexts. Moreover, the application of this approach helped me to identify most conceptual metaphoric mappings (in the form X IS Y) which correspond to the metaphor identified in each Saying. These conceptual mappings were classified into three groups in terms of their degree of conventionality (or metaphoricity), and this involves:

- Highly Conventional Metaphors (HConv.): those metaphors which appear in the corpus 9 or more times.
- Conventional metaphors (Conv.): those metaphors which appear between 4-8 times in the corpus.
- Novel Metaphors (Nov.): those metaphors which appear 3 or fewer times.

To facilitate the retrieval process, I contextually assigned to each instance of linguistic metaphor in the corpus the conceptual mapping(s) that represents it. Furthermore, I tagged my Sayings with symbols that mirror some elementary information or discursive features of the metaphors identified in the corpus. The table below shows a selection of these tags:

Table 1: Examples of tags in the corpus.

Symbol	Meaning
CPTM/	Conceptual Metaphor
PRBL/	Parable
DMRK/	Discourse Marker
CONT/	Contrast
RHYM/	Rhyme

My corpus (which is saved in a webpage format (html)) involves all the necessary indicators and tags which aid the retrieval process. The identified tagging and conceptual metaphors make the Sayings in the corpus appear as follows:

5 - [4] (متفق عليه) 6
 الإيمان بضع وسبعون شعبة، فأفضلها: قول لا إله إلا الله، وأدناها: إمطة
 الأذى عن الطريق، والحياء شعبة من الإيمان.

(DMRK/CONT) Faith has over seventy branches (CPTM/ ABSTRACT COMPLEX SYSTEMS ARE PLANTS /FAITH IS A PLANT), the most excellent [Original Arabic: 'highest degree (in goodness)'] (CPTM/ SPIRITUAL PROGRESS IS MOTION UPWARD) of which is the declaration that there is no god but God, and the humblest [Original Arabic: 'lowest'] (CPTM/SPIRITUAL DECLINE IS MOTION DOWNWARD) of which is the removal of what is injurious from the road. And modesty is a branch of faith (CPTM/ ABSTRACT COMPLEX SYSTEMS ARE PLANTS /MODESTY IS A PLANT).

In a few cases, the identification of instances of metaphors in the corpus further depended upon my foreknowledge of Arabic and my acquaintance with its tradition and culture. After identifying the metaphors in my corpus, I grouped them into an electronic database that involves all conceptual metaphorical mappings and source domains organised according to the source domain of each metaphor on the basis of an inventory of conceptual metaphors adopted from preceding research in the field (Charteris-Black, 2004, 2005; Lakoff, 1993; Lakoff & Johnson, 1980; Musolff, 2001, 2004; Rash, 2006).

3.3. Metaphor Analysis

After the identification of metaphors and their keywords, it became feasible to inspect both the emergence and distribution of metaphoric keywords and the elements from the source domains they represent. The identification of instances of linguistic metaphors and their source domains in the corpus was the point of departure for a simple quantitative investigation. The frequency of keywords from the different source domains was calculated, and their collocates were inspected and examined with reference to their contexts. By this approach, I began my analysis and discussion of metaphorical language use in the PT on the basis of the assessment of the degree of conventionality and novelty of the selected metaphorical domains and mappings in the corpus.

I started my analysis by labelling the source domain for each instance of metaphor found in the corpus. Then, I had to choose from the large group of metaphors the most significant examples which acquire their importance for the research either from their relevant frequency or from their discursive or ideological implications. I interpreted these metaphors and presented the experiential basis for their metaphoric schemas and domains and how they are motivated by early Arabs' cultural experiences. The selected metaphors were explained in terms of their meanings, entailments, and functions with reference to their social, cultural, and religious contexts. In many cases, I outlined other possible conceptual metaphors with reference to the most generic versions of the metaphor identified; such as the conceptual metaphors LIFE IS A JOURNEY and UP IS GOOD.

Novel metaphors were identified too, and their uniqueness and peculiarity were outlined in my discussion. The connection between them and conventional metaphors was also investigated, and the analysis of metaphors was extended to that of other discursive features in the Prophetic discourse on the basis of their contribution in strengthening the persuasive power of the neighbouring metaphors.

With regard to the approach for analysing the Prophetic metaphors, it is significant to emphasise that the reliability of Critical Metaphor Analysis (CMA) as research tool for my corpus. CMA is greatly significant when analysing metaphors in large corpora (such as the British National Corpus). As a research tool, CMA tackles the emergence of metaphors

in a corpus compiled from real contextualized discourses, and the larger the corpus the more representative it is. Furthermore, large corpora can provide more supporting indications of metaphor usage backed by extensive qualitative and quantitative evidences provided through the analysis of one type of texts (political, advertisement, media, or religious). However, although the corpus which I use in this study is of moderate size (about 300,000 words), CMA can be applied to it because it emphasises that small parts of a given corpus (a register) can be representatively used to investigate the occurrence of particular metaphors and examine their occurrences, contexts, frequencies and significance. This includes the meticulous analysis of the many rhetorical and ideological discursive strategies that control metaphor usage in the Prophetic discourse. Additionally, the relative large number of metaphors found in the Prophetic corpus will contribute to the formulation of new conceptual metaphors and conceptual source and target domains in addition to those suggested by other scholars of metaphor, such as Raymond Gibbs (Gibbs, 1994), Andreas Musolff (Musolff, 2001, 2003, 2004; Musolff, Schaffner, & Townson, 1996), Zoltan Kövecses (Kövecses, 2002), Jonathan Charteris-Black (Charteris-Black, 2004, 2005), Felicity Rash (Rash, 2005), and Joseph Grady (Grady, 2007).

3.4. Evaluating the Metaphors Selected for Analysis

After the identification and categorisation of the metaphors found in the PT, I selected a large sample set of metaphors for my analysis and discussion. I relied on three parameters to decide which metaphors are most significant to this research. The first two involve the degree of conventionality of particular metaphor with respect to Islamic religious discourse and the frequency of the conceptual mappings associated with the metaphor. The third factor, which I partially relied on, is my foreknowledge of the importance of marked metaphors which enjoy a noteworthy presence in most Islamic, and Arabic, discourses. My experience in Arabic and Islamic culture facilitated the recognition and evaluation of most significant metaphors in the PT. To illustrate, the metaphor of the just ruler (*Imam*) as GOD'S SHADE, mentioned at the beginning of this study, appears only once in the corpus, but it is represented within broader Arabic culture in sayings, proverbs, and poetry, and it is cited in most discourses that appeal to justice and rational rulership. To illustrate, it was

very common during the Islamic Empire to address the Imam as ‘the sultan’, and among the many connotations of this word is the idea of ‘strength and power’ of light (Ibn Manzur, 1997: ‘Sultan’), and this justifies the concept of the ruler as the ‘Shade of God on the earth’. Accordingly, such a metaphor is evaluated as one of the most significant images in the PT in spite of its novelty.

To summarise, the following figure illustrates the main procedures and steps carried out during this study:

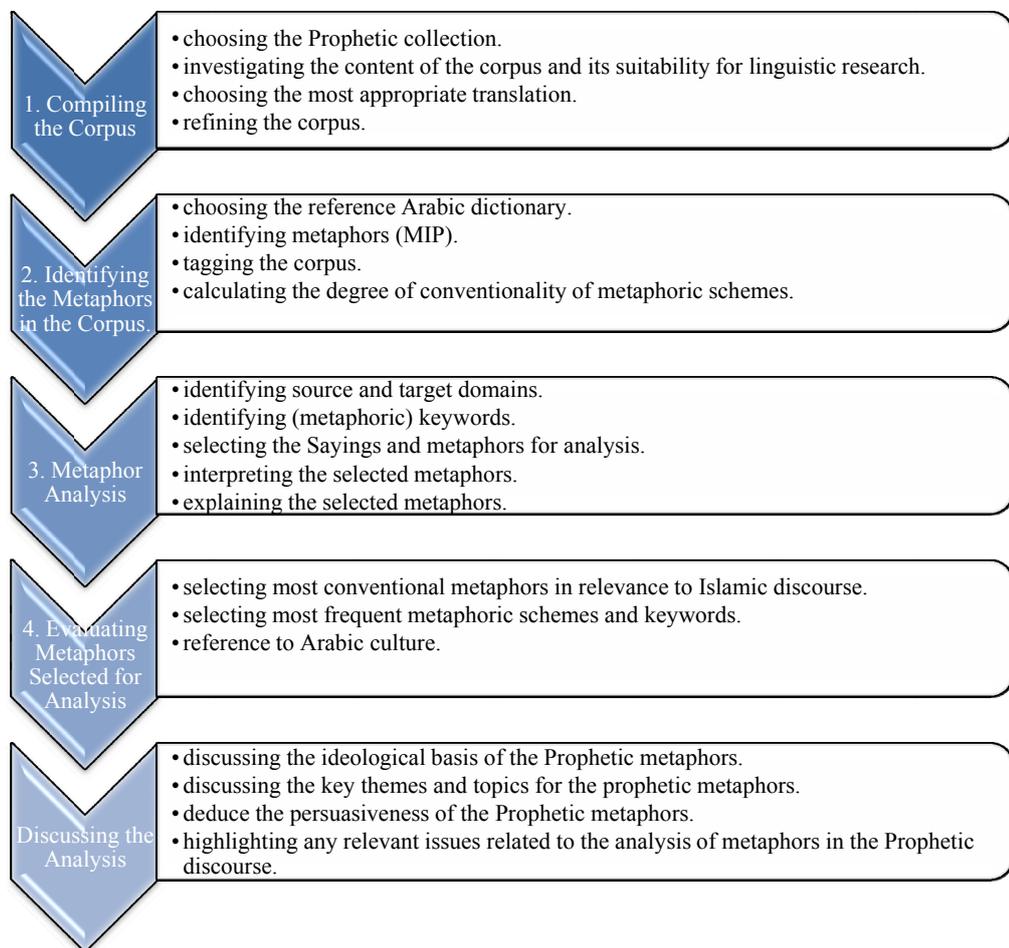


Figure 4: The main procedures and steps in this study.

Chapter Four: The Major Source Domains for the Prophetic Metaphors

In this chapter, I illustrate the major source domains and metaphors found in my compiled corpus of the Prophet Muhammad's Sayings and tradition. The inspection of metaphors in the entire Prophetic corpus shows a remarkable richness in its linguistic metaphors; these metaphors are the linguistic manifestation of a large set of conceptual metaphors which are used in the language of the PT. Amongst about 5,000 Sayings in the corpus, I could distinguish some 826 instances of linguistic metaphors. The distribution of these metaphors varies considerably; some Sayings involve only one instantiation of metaphor in their body (*matn*), other Sayings may involve a cluster of more than two metaphors. Additionally, most of the Prophetic metaphors show a large variation and productivity in their source domains in a manner that makes it unfeasible to categorise them in a few sets of major categories.

In terms of their conventionality and novelty, I found that among the 826 instances of metaphors in the corpus, there are 247 metaphors which are deemed to be "Highly Conventional Metaphors" (HConv.), these metaphors are represented in an inventory of 17 distinctive conceptual metaphoric mappings (on the form X IS Y) such as SPIRITUAL LIFE IS A JOURNEY, PEOPLE ARE SERVANTS OF GOD, HUMANS ARE PLANTS, MORALITY IS CLEAN, and HOPE FOR GOD'S REWARD AND FORGIVENESS IS LIGHT. "Conventional Metaphors" (Conv.) appear 209 times and are represented by 44 conceptual metaphoric mappings. Examples of these involve ABSTRACT COMPLEX SYSTEMS ARE PLANTS, BELIEVERS ARE SHEPHERDS, FAITH IS IN THE HEART, ISLAM IS A PATH, MUSLIMS ARE BROTHERS IN ALLAH, and THE ACT OF ACQUIRING MONEY UNJUSTLY IS DEVOURING. Finally, the largest category, the class of "Novel Metaphors" (Nov.), involves 370 metaphors which are represented by 340 conceptual metaphoric mappings such as ABSTRACT COMPLEX SYSTEMS ARE BUILDINGS, ANXIETIES ARE A BURDEN, DEBT IS A BURDEN, FAITH IS A PLANT, and HYPOCRISY IS A PLANT. Table no.2 below illustrates the distributions of the Prophetic metaphors according to their level of conventionality:

Table 2: Frequencies of metaphors and mappings in the Prophetic corpus.

	Number of metaphors	Number of mappings	Percentage of metaphors in the entire corpus
Highly Conventional Metaphors (HConv.)	247	17	29.90%
Conventional Metaphors (Conv.)	209	44	25.30%
Novel Metaphors (Nov.)	370	340	44.80%
Total	826	401	100%

The question arising from the table above is how to categorise such diverse metaphors within a unified analytical categorisation that takes into consideration the variation of metaphors in terms of their conventionality and novelty. While the analysis of HConv. and Conv. metaphors can be uncomplicated because they involve a relatively small number of generic conceptual metaphors, the analysis of novel metaphors (Nov.) can be challenging because of their great diversity in terms of their conceptual mappings.

My categorisation of the linguistic metaphors in the PT adopts the experientialist framework of the Conceptual Metaphor Theory (CMT) developed by George Lakoff and Mark Johnson. This categorisation is based for the most part on Kövecses' inventory of commonly used source (and target) domains for English metaphors (Kövecses, 2002). With the aid of the *Cobuild Metaphor Dictionary*, Kövecses identifies thirteen major source domains that he sees as the most prominent metaphors in everyday English language: the *Human Body, Health and Illness, Animals, Plants, Buildings and Construction, Machines and Tools, Games and Sport, Money and Economic Transactions, Cooking and Food, Heat and Cold, Light and Darkness, Forces*, and finally *Movement and Direction* (Kövecses, 2002, pp. 16-20).

The categorisation followed in this study illustrates linguistic examples from four major metaphoric schemes which encompass Kövecses's categorisation and a few other particular categories found in the PT, and it involves CONTAINER metaphors, metaphors of LOCATION, DIRECTION, and MOTION, THE GREAT CHAIN OF BEING, and metaphors

involving natural phenomena. This categorisation was presented by Lakoff and Turner (Lakoff & Turner, 1989) and Lakoff and Johnson (Lakoff & Johnson, 1999), and it has been applied by many researchers in the field (Charteris-Black, 2004, 2005; Deignan, 2003; Jäkel, 2002; Lundmark, 2005; Musolff, 2001, 2003, 2004; Rash, 2005). My categorization in this chapter is illustrated in figure No.5 next page:

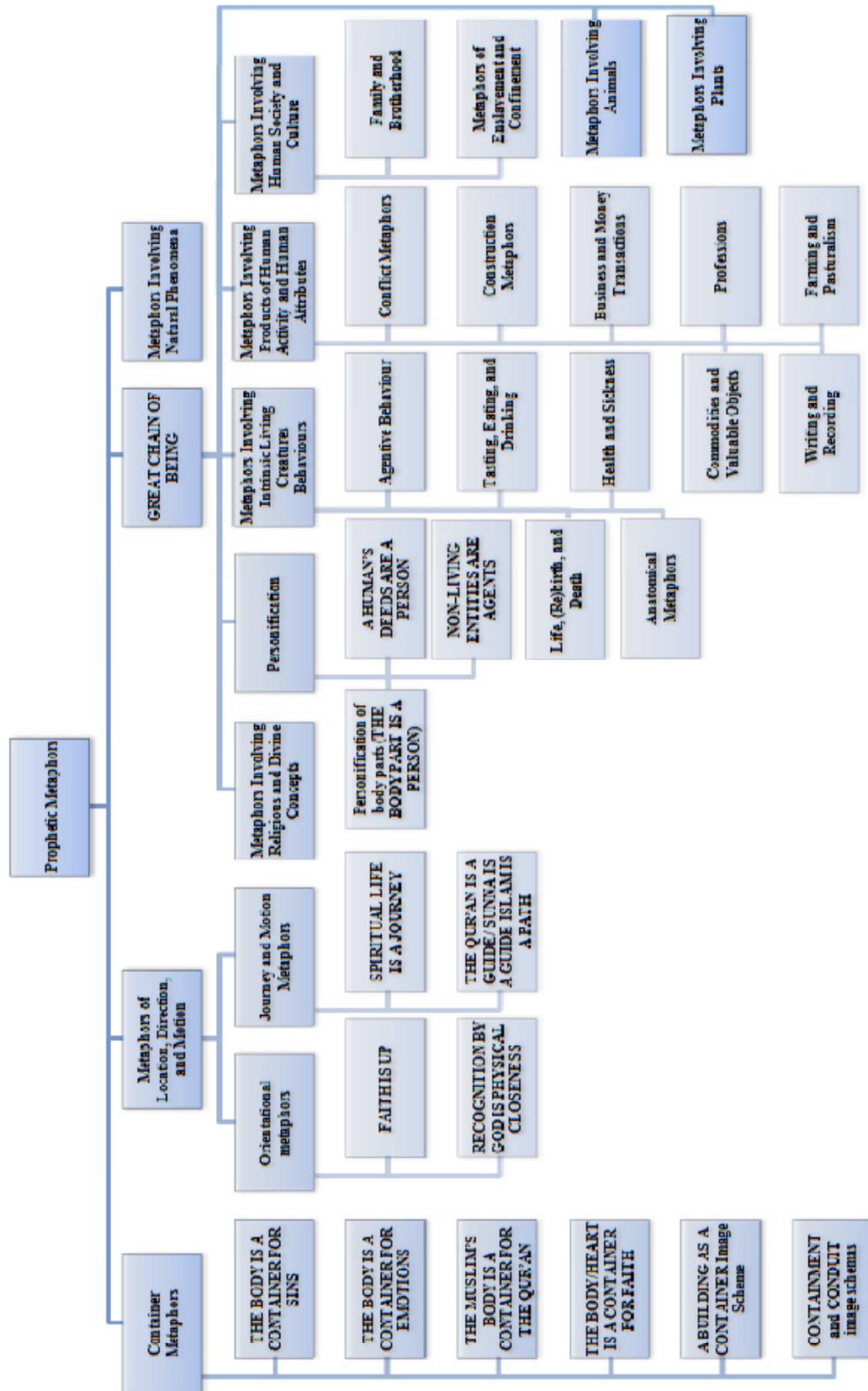


Figure 5: Categories of the major metaphorical source domains in the Prophetic Tradition.

4.1. Container Metaphors

Containment is a key concept in the tradition of Conceptual Metaphor Theory because of its noticeable presence in ordinary language as an ontological and epistemic image scheme. In general, ontological metaphors have an explanatory function by which abstract concepts and intangible entities are conceptualised using physical substances and entities. Target domains, which mainly involve abstract entities, activities, emotional states, notions and concepts, are represented using a CONTAINER and CONTAINED SUBSTANCE relationship. This analogy facilitates the conceptualisation of abstract concepts in the target domain because it assigns to them tangible qualities from features of the source domain. This process shows how the conceptualization of events, actions, emotions and states as entities and substances can be considered a basic conceptual structuring principle of human thinking (Lakoff & Johnson, 1980, pp. 25-32).

The conceptual CONTAINER schema is deeply rooted in human thoughts and experiences. Kövecses emphasizes that the cognitive function of ontological metaphors (including CONTAINER metaphors) is to give an ontological status to general categories of abstract target concepts (Kövecses, 2002, p. 34). These metaphors help language users to visualize their experiences using objects or substances that take the shape of a container or a substance within a container. In most straightforward cases, metaphors from the CONTAINER conceptual domain can be easily recognised by the use of prepositions of location (in/out, from/to). Additionally, in most metaphoric expressions which involve a CONTAINER metaphor, it is the metaphoric scheme of “containment” which is emphasized rather than the intrinsic qualities of the container or the contained substance. In public discourse, such an image scheme makes CONTAINER metaphors used frequently to evoke ideas of membership to a particular group by referring to “in-group” and “out-group” relationships (Charteris-Black, 2004, 2005; Musolff, 2003, 2004; Musolff et al., 1996; Rash, 2006). This CONTAINER metaphoric scheme can be simply illustrated by the following figure:

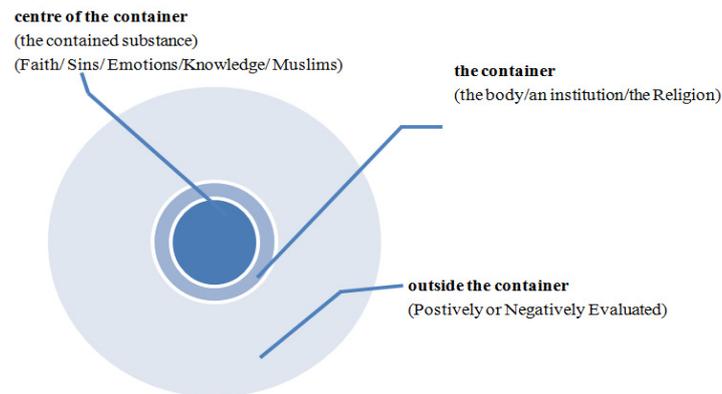


Figure 6: The CONTAINER metaphoric scheme.

CONTAINER metaphors in the Prophetic corpus are ubiquitous because of two facts: the ontological functions of these metaphors on the one hand, and the nature of Islamic religious discourse on the other. Islamic religious discourse is rich in abstract religious notions and ideas such as ‘faith in One God’ and ‘obliteration of committed sins’ which were not familiar to pre-Islamic Arabs. These notions involve a variety of qualities and attributes which need to be conveyed to an ignorant audience. The understanding of such notions can be facilitated by using ontological metaphors which are based on their human experiential knowledge. Furthermore, most of these metaphors are still used conventionally in contemporary Arabic language and culture. However, CONTAINER metaphors in the PT show discrepancies in terms of their degree of generality and specificity. Amongst the many metaphors that can be classified under the CONTAINER scheme in the Prophetic discourse I found the generic conceptual metaphor THE BODY IS A CONTAINER is elaborated in a multiplicity of specific-level metaphors, such as the metaphors THE BODY IS A CONTAINER FOR SINS or THE HEART IS THE CONTAINER FOR FAITH.

THE BODY IS A CONTAINER FOR SINS

The metaphor THE BODY IS A CONTAINER FOR SINS is prolific in the PT. For example, one of its representations involves depicting sins as POLLUTION that is contained in the human body; the acts of repenting and obliterating sins are represented as an act of CLEANSING. This representation involves the juxtaposition of the metaphors MORALITY IS CLEAN and

AMORAL IS DIRTY in the same context. Sins (*xatayaa*) are metaphorised as DIRT or POLLUTION which “dwell” the body, and they need to be ‘come out’ (*taxruja mena*) by constant exposure to a cleanser. The Prophet Muhammad¹ says:

1. من توضأ فأحسن الوضوء خرجت خطاياها من جسده، حتى تخرج من تحت أظفاره.

(1) If anyone performs the ablution well, his sins <*xatayaahu*> **will come out** <*xarajat*> from his **body**, even **coming out** <*taxruja*> from **under his nails**. (*Miškāt*, 284, p.64)

2. إذا توضأ العبد المسلم، أو المؤمن، فغسل وجهه، خرج من وجهه كل خطيئة نظر إليها بعينه مع الماء مع آخر قطر الماء، فإذا غسل يديه خرجت من يديه كل خطيئة بطشتها يده مع الماء أو مع آخر قطر الماء، فإذا غسل رجليه خرج كل خطيئة مشتها رجلاه مع الماء أو مع آخر قطر الماء، حتى يخرج نقياً من الذنوب.

(2) When a Muslim, or a believer, washes his face in the course of ablution, every sin <*xaty?ah*> he contemplated with his eyes **will come forth from** <*xaraja mena*> **his face** along with the water, or with the last drop of water; when he washes his hands, every sin <*xaty?ah*> they wrought **will come forth from** <*xaraja mena*> **his hands** with the water, or with the last drop of water ; and when he washes his feet, every sin <*xaty?ah*> towards which his **feet** have walked **will come out** <*xaraja mena*> with the water, or with the last drop of water, with the result that he **will come forth pure** <*xaraja naqeyan*> from offences. (*Miškāt*, 285, p.65)

In the two Sayings above, the human body is represented as a CONTAINER FOR SINS. The metaphor is elaborated by implicitly representing each body part as an “outlet” from which

¹ For purposes of elucidation, metaphoric keywords from the source domain are represented in **bold** and their Arabic transliteration are represented in *italic* between two angle brackets <xxx>, whereas elements from the target domain are represented underlined.

sins leave. The act of performing ablution is metaphorised as a moral cleansing to the body, and the image scheme of CONTAINMENT is evoked explicitly by the repetitive use of the keyword ‘*xaraja*’ (to come forth), which entails the flow of a substance (sins) from a CONTAINER (human body) to a place outside it. Part of the conventionality of this metaphor in Islamic religious discourse can be attributed to its ontological function; whereas both ‘sins’, ‘forgiveness’, and ‘obliteration’ are abstract notions, their representation using a CONTAINMENT image scheme aims to facilitate recognising the notion of “forgiveness” for the believers.

THE BODY IS A CONTAINER FOR EMOTIONS

The Prophetic discourse also involves a range of conventional metaphors that conceptualise emotional states in terms of a substance contained in the human body, especially in the heart. Mercy (*alraḥma*), for example, is an emotional attribute which is represented as a substance that can be ‘*tunaza^cu mena*’ (withdrawn from) the heart. The Prophet blamed a nomadic man for his uncompassionate treatment of his children by saying:

3. أو أملك لك أن نزع الله من قلبك الرحمة!!

(3) I cannot help you [to a nomadic Arab] since God **has withdrawn** <*naza^ca*> mercy <*alraḥma*> **from your heart** <*qalbeka*>!!. (*Miṣkat*, 4948, p.1031)

The image in the Saying above is presented plainly by depicting the heart as the CONTAINER for the emotion of mercy. In addition, the metaphor is elaborated by assigning to God the role of an “agent” who “fills” the CONTAINER or makes it empty. This implicit message highlights God’s might by which mercy is metaphorised as a “substance” that is bestowed upon human beings by the will of God.

Additionally, excessive anger <alyayZ> is conventionally metaphorised in ordinary language as a FLUID IN A CONTAINER (Kövecses, 2002, 2005; Lakoff & Johnson, 1980). In the PT, it is mentioned that a Muslim who finds himself exposed to a situation of excessive anger must ‘restrain’ (*kaZama*) his anger and ‘swallow it back’ (*tajara^ca*) when possible. The Prophet incites his follower that:

4. من كظم غيظًا وهو يقدر على أن ينفذه دعاه الله على رؤوس الخلائق يوم القيامة حتى يخيره في أي الحور شاء.

(4) If anyone **restrains** <*kaZama*> anger <*γayZan*> when he is in a position to give vent to it God will call him on the day of resurrection over the heads of all creatures and let him choose whichever of the bright-eyed maidens he wishes. (*Miškāt*, 5088, p.1055)

The metaphor of anger as A CONTAINED OBJECT WITHIN THE BODY is presented more specifically by representing the act of restraining anger as an act of preventing a substance, which was initially inside the body, from leaving the body, the act of restraining anger is represented as the act of re-swallowing a fluid substance by means of force (*kaZama*), and since the act of re-swallowing involves pushing the substance back inside of the body then this substance was initially in the body. This scenario entails the metaphor THE BODY IS A CONTAINER FOR ANGER, a metaphor that is conventionally used in Arabic and in many other languages.

THE MUSLIM’S BODY IS A CONTAINER FOR THE QUR’AN

The CONTAINER metaphoric scheme creatively metaphorises the Qur’an as a contained substance that diffuses a pleasant fragrance. This metaphor incites Muslims to memorise the Qur’an by heart, to recite it, and to apply it in their everyday life affairs. For example, the Prophet equates memorising the Qur’an with the act of keeping fragrance in a closed

bag made from leather (*jeraaben mahšuen meskaa*). Accordingly, the body (or the heart) is conceptualised as the CONTAINER for the Qur'an, and the significance of the CONTAINED SUBSTANCE, the Qur'an, is invoked through the image of fragrance diffusing with reference to the metonymic representation THE FRAGRANCE FOR THE QUALITY OF ITS BEARER. The Prophet says:

5. تعلموا القرآن فاقراوه، فإن مثل القرآن لمن تعلم وقام به كمثل جراب محشو مسكا يفوح ريحه كل مكان. ومثل من تعلمه فرقد وهو في جوفه كمثل جراب أوكى على مسك.

(5) Learn and recite the Qur'an <*alqur'aana*>, for to one who learns, recites and uses it in prayer at night it is like **a bag filled with musk** <*jeraaben mahšuen meskaa*> whose fragrance **diffuses** <*yafuuhu*> itself everywhere; and he who learns it and goes to sleep having it **within him** is like a **bag with musk tied up in it** <*jeraaben ?uuke?a^c alaa mesk*>. (*Miškat*, 2143, p.454)

The Saying above elaborates the image of the CONTAINER metaphor to involve fragrance and its scent as a source domain to stand for the qualities of the Muslim who memorises the Qur'an by heart, recites it, and works within its rules. However, the Prophet emphasises that the significance of the Qur'an should not be confined to its memorisation and recitation; instead, the Qur'an must be taught to others. Working with the Qur'an's teaching resembles the perfume that diffuses (*yafuuhu*) its fragrance in the air so everyone enjoys its scent. This reflects the evaluative aspect of metaphors which involve images of FRAGRANCE in their source domains.

THE BODY/HEART IS A CONTAINER FOR FAITH

In Arabic, the heart is purportedly endowed with the cognitive capacities of the mind. For example, the intellect and consciousness, in addition to the experienced combinations of

thought, memory, emotions, perception, imagination, desire and will, and most other unconscious cognitive processes are conventionally attributed to the heart.

The Prophetic discourse, for the most part, conforms to the folklore beliefs of the society where it was first delivered, and its language supports the cultural and traditional linguistic system based on the people's beliefs. Thus, metaphors involving the heart are conventionally used in the Prophetic discourse (as in ordinary language too) to stand for the person's inherent qualities, such as his/her faith, moral values, traits and attributes. For example, the Prophetic corpus involves 16 instances of the metonymic representation THE HEART'S CONDITION FOR THE INDIVIDUAL'S FAITH. According to this scheme, the heart is represented as a CONTAINER for human spiritual qualities. In most simple cases, this scheme can be understood via the use of the preposition 'in' (*fy*) to refer to the idea of CONTAINMENT. To illustrate, both faith (*?eymaan*) and pride (*kebr*) are represented in the PT as a contained substance whose presence in the person's heart may allow or prevent him/her from entering paradise. The Prophet declares that:

6. لا يدخل النار أحد في قلبه مثقال حبة خردل من إيمان. ولا يدخل الجنة أحد في قلبه
مثقال حبة من خردل من كبر ...

(6) He who has **in his heart** <*fy qalbehe*> as much **faith** <*?eymaan*> as a **grain of mustard-seed** <*meθqaala ḥabate xardalen*> will not enter hell, and he who has **in his heart** <*fy qalbehe*> as much **pride** <*kebr*> as a **grain of mustard-seed** will not enter paradise. (*Miškāt*, 5107, p.1058)

Similarly, as the heart is situated in the body, what is contained in it is essentially in the body too. Faith is represented dwelling in the Muslim's body, and it departs (*xaraja mena*) from the body when the Muslim commits the sin of fornication. The Prophet says:

7. إذا زنى العبد خرج منه الإيمان فكان فوق رأسه كالظلة، فإذا خرج من ذلك العمل عاد إليه الإيمان.

(7) When a servant of God commits fornication faith **departs from** <*xaraja mena*> **him** and there is something like an **awning** over his head; but when he quits that action faith **returns to** <*aada elayhe*> him. (*Miškat*, 60, p.19)

Thus, the metaphor THE HEART IS A CONTAINER FOR FAITH or its generic representation FAITH IS IN THE HEART shows that faith is perceived as a SUBSTANCE that dwells in the heart, an image that can be attributed to the traditional belief that the heart is the centre of cognitive capacities.

A BUILDING AS A CONTAINER

The PT involves many metaphors whose source domains are derived from the conceptual domain of BUILDING and which in turn involve the metaphoric schema of CONTAINMENT. Its constituent image involves a building which has already been completed with its main components such as ‘doors’ and ‘windows’. Generally, these images involve a few metaphoric keywords that entail the metaphor BUILDINGS ARE CONTAINERS, and amongst these metaphoric keywords we find nouns like ‘door’ (*baab*) or verbs like ‘to open’ (*yaftah*) and ‘to close’ (*yuyleq*). The CONTAINMENT scheme in these metaphors is invoked by perceiving that what is inside the ‘building’ is different and isolated from what is outside. For example, in the PT, some of these metaphors are used to represent Islamic social forms to evoke images of shared aims and being under the protection against a threat. In some instances, these metaphors show the affluence of joining Islam and being affiliated to it. Thus, the metaphors suggest that being in a certain ‘building’ results in the acquisition of its qualities and the benefit of its provisions. For instance, God’s mercy is implicitly represented in the PT as a BUILDING that opens its ‘doors’ (*?abwaab*) for those who

deserve it. GOD’S MERCY IS A BUILDING is the conceptual mapping which can be observed in the following Sayings:

8. إذا دخل أحدكم المسجد فليقل: اللهم افتح لي أبواب رحمتك .

(8) When any of you enters the mosque he should say, “O God, **open** to me **the gates** <?abwaaba> of Thy mercy <rahmatek>.” (Miškat, 703, p.143)

9. من ولي من أمر الناس شيئا ثم أغلق بابه دون المسلمين أو المظلوم أو ذي الحاجة أغلق الله دونه أبواب رحمته عند حاجته.

(9) If one who has been given any authority over the people locks his gate against Muslims, or one who has been wronged, or one who has a need, God **will lock the gates** <?aylaqa allahu duunahu ?abwaaba> of His mercy <rahmatehe> against him when he has a need. (Miškat, 3729, p.792)

In addition, poverty (*faqr*) and begging (*su?aal*) are among the notions which are represented using the BUILDING AS A CONTAINER metaphor. For example, the two notions are represented as BUILDINGS whose doors are (and must remain) closed. Here, the keywords ‘open’ (*fataħa*) and ‘door’ (*baab*) collectively map the conceptual metaphors BEGGING IS A BUILDING and POVERTY IS A BUILDING in the following Saying:

10. ...ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر ...

(10)...when a man opens **a door** <baab> towards begging <masa?alaten> God **opens** <fataħa> for him **a door** <baab> towards poverty <faqr>. (Miškat, 5287, p.1095)

The metaphor of BUILDING AS A CONTAINER in Saying 10 above negatively represents ‘poverty’ (*alfaqr*) and what it may bring. However, the intrinsic nature and qualities of this CONTAINER are not explicitly mentioned in the Saying except that it has ‘doors’ (*baab*) which can be ‘opened’ (*fataħa*). This makes us infer that the container in the Saying above is more likely to be a building.

The PT involves many other instances of metaphors whose source domains involve the scheme of BUILDING and which evoke the CONTAINMENT schemes. For example, the Prophet sees that good is contained within a BUILDING or a CONTAINER that has GATEWAYS (*?abwaab*) which can be opened through the correct religious practices (*Miškāt*, 29, p.11)¹. On the other hand, the Prophet represents evil deeds as a substance that is kept, or contained, within a firm CONTAINER, or a BUILDING, that could be opened (*taftaħ*) when the Muslim expresses his dissatisfaction and rejection of his fate by uttering the expression ‘If I had done such and such, such and such would have happened’ (*Miškāt*, 5298, p.1098). Furthermore, usury, which is severely prohibited in Islam, is represented as a BUILDING which should not be approached by accepting a present for interceding for someone. The Prophet warns that if anyone intercedes for someone and that one gives him for it a present which he accepts, he has just passed through a great GATE of usury (*Miškāt*, 3757, p.799)². In other Sayings, the Prophet represents marriage as a CONTAINER, more precisely a ‘bowl’ (*Sahfa*) where he (the Prophet) warns the woman against trying to ruin another married woman’s life by taking her husband for herself; he says ‘A woman must not ask to have her sister divorced [Original Arabic ‘should not ask to empty her sister’s bowl’]’ (*Miškāt*, 3145, p.668). In another image, the Prophet metaphorises all sort of evils as being preserved in a box whose ‘key’ (*meftaah*) is wine (*Miškāt*, 580, p.117), in which we have the conceptual metaphors WINE IS A KEY FOR EVIL and EVIL IS A CONTAINED SUBSTANCE. Additionally, one’s belly is depicted as a CONTAINER or a VESSEL (*we^ʿaa?*) that man has never filled any vessel (with food) worse than it (*Miškāt*, 5192, p.1077).

¹ See Appendix 1 (a,b) for a full account of the Sayings used in this Study.

² The provided English translation in says ‘the If anyone intercedes for someone and that one gives him for it a present which he accepts, he has been guilty of a serious *type* [my italicisation] of usury’ (Robson 1963: 799).

CONTAINMENT and CONDUIT Image Schemas

In another respect, CONTAINER image schemes reflect other relevant metaphoric schemes that conceptualise the interaction and transmission of ideas between humans. Conventionally, these metaphors, called the CONDUIT metaphors, conceptualise the exchange of ideas in terms of the transmission (or travelling) of a substance along a conduit as shown by expression ‘His message came across’ (Kövecses, 2002, p. 74). The metaphorical image scheme of any CONDUIT metaphor suggests that our language, and knowledge, describes a variety of abstract ideas, such as a theory, language, religious belief, or a piece of knowledge and information in terms of a substance. These ideas are structured using images such as THE MIND IS A CONTAINER and IDEAS (OR MEANINGS) ARE (TRANSFERABLE) OBJECTS/SUBSTANCES and COMMUNICATION IS SENDING (Kövecses, 2002, p. 74). Consequently, the CONDUIT scheme can be used to describe human verbal interaction; a speaker puts his ideas (objects/substance) into words (containers) and transmits them by a mutually understandable linguistic system (along a conduit) to a listener or reader (bearer) who in turn takes the idea (objects/substance) out of the word (containers). Generally, the source domains of these metaphors can be identified from the relevant processes (the verbs) in the expression. For example, in the expression ‘His message came across’ the conduit metaphor is implicitly deduced through the verb ‘came across’.

CONDUIT metaphors occur on a large scale in the PT, and this can be attributed to their ontological and structural function in ordinary language. In the most straightforward cases of these metaphors, a range of abstract concepts, moral values and attributes are defined and represented in the PT as substances that can be carried, given and dropped. For example, ‘faith’ is an abstract religious concept that is conventionally conceptualised in religious discourse using conduit metaphors. Thus, ‘faith’ can be ‘acquired’, ‘kept’ or ‘preserved’, and ‘bestowed upon’, and in some cases it is represented as a ‘transferable’ and ‘measurable’ object as well. For example, ‘faith’ is represented metaphorically by using the conceptual mappings FAITH IS A SUBSTANCE THAT IS CONTAINED IN THE BODY and FAITH IS IN THE HEART. The combination of the two preceding metaphors entails the metaphor FAITH IS A TRANSFERABLE OBJECT, in addition to the predominant metaphor. The Prophet says:

11. يا معشر من أسلم بلسانه ولم يفيض الإيمان إلى قلبه لا تؤذوا المسلمين، ولا تعيروهم، ولا تتبعوا عوراتهم.....

(11) You who have accepted Islam with your tongues but whose **hearts** <qalbeh> **have not been reached by** <lam yafeD> faith <al?eymaanu>, do not annoy the Muslims, or revile them, or seek out their faults,... (Miškat, 5044, p.1047)

In Saying 11 above, the scheme of transference is evoked through the metaphoric keyword ‘reached by’ (yafeD elaa) which literally means in Arabic ‘to infuse’ or ‘to pour’ a liquid substance into a container. This metaphorical representation carries the message that faith can be acquired and transferred from one place to another, namely the believer’s heart.

Knowledge is conventionally conceptualised using CONDUIT metaphors. Religious knowledge of Islamic principles and jurisprudence (šary^ca) is represented as an object that can be ‘acquired’, ‘preserved, and ‘given’; it is also represented as ‘transferable’ and ‘bearable’ substance. So, the believers’ mission is to deliver (?adaa) it to the following generations. The Prophet says:

12. نضر الله عبدا سمع مقالتي فحفظها ووعاها وأداها، فرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه.....

(12) God brighten [sic.] a man who hears what I say <maqaalaty>, **gets it by heart, retains** <faḥafeZahaa> **it**, and **passes it on** <?adahaa> to others! Many a **bearer of** <ḥaamele> knowledge <feqh> is not versed in it, and many a **bearer of** <ḥaamele> knowledge <feqh> conveys it to one who is more versed than he is. (Miškat, 228, p.55)

The Sayings 11 and 12 above show CONTAINER metaphors serving an ontological function where the metaphors are used to give shape to abstract concepts and even contribute to the structure of concrete elements derived from the experiential knowledge of everyday life. The Prophet Muhammad, naturally, refers to these metaphors in order to facilitate the conceptualisation and understanding of the “abstraction” that characterises religious discourse.

To conclude, it is obvious from all the above-mentioned Sayings and their metaphors that CONTAINER image schemas are so basic to the Prophetic discourse that the discourse’s recipient may hardly pay attention to these metaphors. However, in the cases where novel CONTAINER metaphors are employed creatively, it is clear that the Prophetic discourse encapsulates evaluative information implied from the Saying. This fact can be perceived by the metaphoric representation FAITH IS IN THE HEART. The centrality of the heart and its alleged conventional representation as the organ responsible for cognitive capacities suggests that ‘faith’ is central to the spiritual life of the believer as long as it remains within the believer’s body; the quality of the container is recognised, to great extent, by the quality of the substance it contains, but when ‘faith’ leaves its container, then the quality of the container depreciates.

4.2. Metaphors of Location, Direction, and Motion

Experiential and cultural knowledge helps the human cognitive system in conceptualising and transmitting ideas and thoughts by using metaphoric expressions which denote ideas with relevance to space and direction. These metaphors define abstract concepts and notions with reference to a horizontal or vertical position that either moves or remains still. Kövecses sees that metaphors of location, direction, and movement serve a “structural” cognitive function because their source domains provide a relatively rich knowledge structure for the target concept at hand (Kövecses, 2002, p. 33). The PT employs a large number of metaphors of location, direction, and motion. In fact, it is noticed that the most significant aspect of these metaphors is their “evaluative” function. The conceptual scheme of these metaphors can be briefly highlighted in the following illustrative figure:

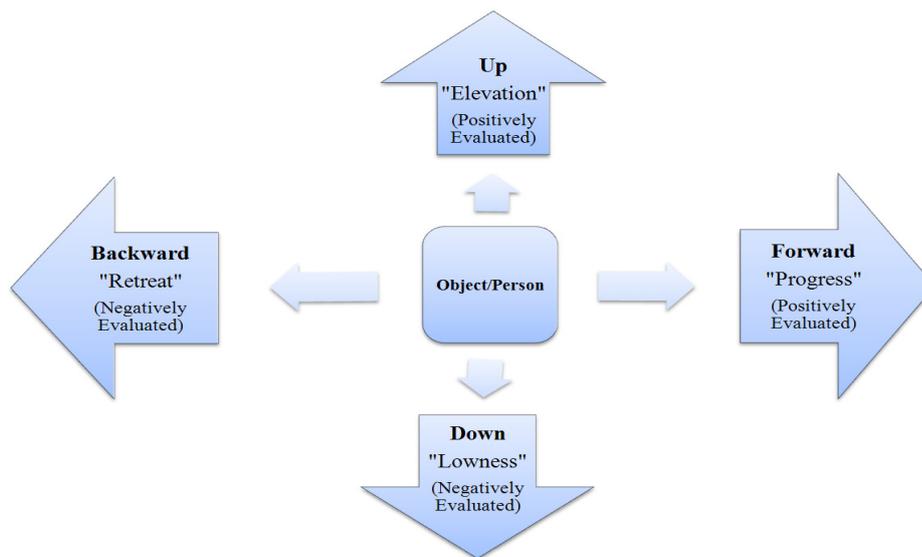


Figure 7: The conceptual scheme of metaphors of location, direction, and motion.

In the following sub-sections, I present the different instantiations of this group of metaphors in the Prophetic corpus.

4.2.1. Orientational metaphors

Lakoff and Johnson argue that orientational or spatial metaphors such as GOOD IS UP and its opposite image BAD IS DOWN can be found at the most basic level of our human metaphoric conceptualization (Lakoff & Johnson, 1980, pp. 14-21). Many metaphors from this domain coincide with metaphors of MOVEMENT. In religious discourse, upward orientation tends to coincide with positive evaluation, and downward orientation with a negative one (Kövecses, 2002, p. 36). For example, moral values and attributes are commonly represented in the PT using orientational relationships such as UP IS GOOD, DOWN IS BAD and NEAR TO GOD IS GOOD, FAR FROM GOD IS BAD, IMPROVEMENT IS UPWARD MOTION, and DETERIORATION IS DOWNWARD MOTION.

FAITH IS UP

It is argued that humans' attitude to show preference for UP metaphors over DOWN ones is culturally motivated in languages and societies which have a certain kind of social structure and organisation (Kövecses, 2005, p. 262). In the case of Arabic and Islamic culture, this appreciation of upward positions coincides with the structural organisation of Arabic societies. For example, the head (*raʔs*) is always used to represent good qualities and high social status. Thus, we have the notion '*raʔs alʔamr*' (the most important issue), '*raʔs alqabila*' (head of the tribe), and '*marfuʔ alraʔs*' (has the head always up (brave)). From another perspective, the appreciation of upward positions can be attributed to the traditional belief that Heaven, with its pleasures, exists somewhere in the sky. On the other hand, the appreciation of down metaphor can be attributed to its association with the ideas: 'ground', 'earth', and 'dirt'. One can also postulate that it is attributed to the concept of 'Hell' that is conventionally represented located in a lower place, as in the "under-world".

In Islamic religious discourse, and the PT in particular, favourable behaviours, traits, and attributes are assigned a high position. The appearance of metaphoric keywords such as 'raise' (*yarfaʔ*), 'exalt' (*faʔḍalla*), and high 'degree' (literally 'step') (*darajah*) with reference to the spiritual status of the individual invokes a religious moral message where the spiritual progress, achieved in the worldly life by the individual, will be rewarded by God. This reward consists of raising the believer's status up to a position near God and His Paradise. In other words, a believer's spiritual improvement is metaphorised using the metaphor SPIRITUAL IMPROVEMENT IS MOTION UPWARD; a combination of the two metaphors FAITH IS UP and IMPORTANCE IS UP. This can be applied to many human deeds too where a good deed is the one that 'raises' the believer's status. For example, the Prophet urges his followers that human deeds in the worldly life are classified in a vertical hierarchy in terms of their goodness. He says:

13. الإيمان بضع وسبعون شعبة: فأفضلها قول لا إله إلا الله، وأدناها إمطة الأذى عن الطريق.

(13) **Faith** <al?emaan> has over seventy branches, the **most excellent** [Original Arabic ‘most exalted’] <fa?afDaluhaa> of which is the declaration that there is no god but God, and **the humblest** [Original Arabic ‘lowest’] <?adnaahaa> of which is the removal of what is injurious from the road. (*Miškāt*, 5, p.6)

In Saying 13 above, ‘faith’ is represented using a hierarchical order where its most exalted (?afDal) sort of faith consists of the Muslim’s confession that God is the only and absolute god. The image is more explicitly invoked by the contrast drawn from the metaphoric keyword ‘humblest’ (Original Arabic ‘lowest’) (?adnaa) which is based on the metaphor TRIVIAL IS DOWN entailed from the more generic metaphor LOW IS BAD. Thus, the status of faith and the ‘degree’ (the rank) in Heaven which a believer will be rewarded are evoked in terms of a process of a gradual elevation within the hierarchy of both religion and Heaven. The metaphoric representation SPIRITUAL IMPROVEMENT IS MOTION UPWARD is understood by the use of verbs and prepositions of motion. For example, the Prophet says:

14. وذلك أنه إذا توضأ فأحسن الوضوء ثم خرج إلى المسجد، لا يخرج به إلا الصلاة، لم يخط خطوة إلا رفعت له بها درجة، وحط عنه بها خطيئة..

(14) ...for when he [a man] performs ablution, doing it well, then goes out to the mosque, having no other reason than prayer for going out, he does not take a step without being **raised a degree** <rufe^cat lahu behaa daraja> for it and having a sin **remitted** <hutta> for it. (*Miškāt*, 702, p.143)

15. إن الله يرفع بهذا الكتاب أقواما ويضع به آخرين.

(15) By this Book [the Qur’an] God **exalts** <yarfa^cu> some peoples and **lowers** <yaDa^cu> others. (*Miškāt*, 3685, p.784)

For everyday practices, the Prophet emphasises in many Sayings the superiority, or the “excellence”, of having work over the act of begging. The Prophet compares a hand that can give alms and another hand that only takes alms by means of an orientational metaphor. The Prophet Muhammad says:

16. اليد العليا خير من اليد السفلى، واليد العليا هي المنفقة، واليد السفلى هي السائلة.

(16) The **upper hand** <*alyadu al'ulyaa*> is better than the **lower one** <*alyade alsuflaa*>, the upper being the one which bestows and the lower the one which begs. (*Miškāt*, 1843, p.390)

In the Sayings 14, 15, and 16 above, orientational metaphors evoke an evaluative judgement that is invoked by the constant use of the metaphors SPIRITUAL IMPROVEMENT IS MOTION UPWARD and IMPORTANCE IS UP/TRIVIAL IS DOWN, understood through the processes ‘to raise a degree’ (*rufe^ca*), ‘to remit’ (*hutta*), ‘to exalt’ (*yarfa^cu*), ‘to lower’ (*yaDa^cu*) and the adjectives ‘upper’ (*al'ulyaa*) and ‘lower’ (*alsuflaa*). This evaluative function is implicitly understood in Saying 16 where the hand that works and does not ask for alms is represented positively as an ‘upper’ hand. In this case, the hand, which metonymically stands for its bearer and stands also for labouring, is represented metaphorically as a reflection of the person’s spiritual status. Furthermore, the metonym can be perceived as an illustration of the actual position of the hand in real life experience where the position of a bestowing hand is generally spatially above a begging one.

RECOGNITION BY GOD IS PHYSICAL CLOSENESS

In addition to the UP/DOWN image scheme, orientational metaphors and metaphors of LOCATION and MOTION in the PT sometimes represent the target domain with reference to a metaphorical spiritual and moral relationship with (the location of) God. For example, people are represented in terms of their NEARNESS to and DISTANCE from God. The person

who performs righteous deeds will be rewarded and brought spiritually “nearer” to God. Thus, a person can be either NEAR to God or FAR from Him according to the degree of his/her faith and the righteousness of his/her conduct, and this entails the metaphor RECOGNITION BY GOD IS PHYSICAL CLOSENESS. This metaphor emphasises that good deeds such as engaging in ‘holy war’ (*jihad*), performing ablution, praying on time, ruling justly, and mentioning God in prayers are highly esteemed in Islam. Muslims will be significantly rewarded on the Day of Resurrection by exalting their “degree” (or rank) in Heaven NEAR to God. On the other hand, bad deeds and conduct cause the decline of the person’s spiritual degree to position FAR from God and His mercy. The Prophet says:

17. إن أحب الناس إلى الله يوم القيامة وأقربهم منه مجلسا إمام عادل،....، وأبعدهم منه مجلسا إمام جائر.

(17) The one who will be dearest to God and **nearest** <?aqrabuhum> **to Him** in station on the day of resurrection will be a just imam [ruler] <?emaamun ^caadel>,...., and the one who will be **farthest** <?ab^caduhum> **from Him** in station will be a tyrannical imam <?emaamun jaa^cer>. (Miškat, 3704, p.787)

18. لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله قسوة للقلب، وإن أبعد الناس من الله القلب القاسي.

(18) Do not speak much without mentioning God, for much talk without mention of God produces hardness of the heart, and the one who is **farthest** <?ab^cada> **from God** is he who has a hard heart <alqalbu alqaasy>. (Miškat, 2276, p.480)

In the Sayings 17 and 18 above, the metaphor of being close to God or far from him are evoked by the use of the adjectives ‘nearest to’ (?aqrabu) and ‘far from’ (?ab^cadu). Like other metaphors which involve an upward orientation, these metaphors evoke an evaluative

judgement by which the one who is near to God is positively evaluated, and this is explicitly invoked by the association between being seated ‘near to’ (*qaryb*) God on the Day of Resurrection and being ‘dearest to’ (*?aḥabbu*) God in the Saying 17 above, which in turn conforms to the conventional metaphor NEAR IS GOOD.

4.2.2. Journey and Motion Metaphors

Metaphors of JOURNEYS and MOTION are commonly used in language and discourse to represent the idea of improvement and progress in social, political, or religious practices. The experiential bases of the metaphors from the domains of JOURNEYS and MOTION are characterised by the identification of a ‘path’, a point of departure, source(s) or means of movement, the path traversed, and the destination or goal, and most essentially, the travellers themselves (Kövecses, 2002, p. 31). The cultural basis of this metaphorical domain can be reformulated as a mapping in which A PURPOSEFUL ACTIVITY is conceptualised as A PROCESS OF TRAVELLING ALONG A PATH TOWARDS A DESTINATION (Lakoff, 1993). Charteris-Black argues that the rhetorical purpose of JOURNEY metaphors is to create solidarity so that positively evaluated purposes may be successfully attained (Charteris-Black, 2005, p. 46). In addition, he finds that this extended version of the JOURNEY metaphor is preferable for analysing JOURNEY metaphors in political and religious discourses because the use of ‘verbs of motion’ indicates movement and the use of ‘destination’ indicates goal-orientation (Charteris-Black, 2004, p. 74).

In the PT, different conventional and novel metaphors from the JOURNEY domain are employed to describe the religious life of people in terms of life’s journey. These metaphors mostly draw attention to the fact that people have the freedom to choose the path of their religious life, but they must accept the consequences of their choices.

SPIRITUAL LIFE IS A JOURNEY

The PT repeatedly refers to the spiritual life of the individual in terms of a journey along a path. Generally, it is the idea of the path and its clarity and straightforwardness which these metaphors highlight. In addition, the image of the destination in the metaphors SPIRITUAL LIFE IS A JOURNEY and ISLAM IS A PATH is creatively drawn in different Sayings in the PT within the conventional scheme LIFE IS A JOURNEY. For example, the Prophet emphasises that the comparison of temporary worldly life to eternal future life is like a ‘stranger’ (*yaryb*) or a TRAVELLER ‘passing through’ (*‘aaberu sabyl*) who stops in a place temporarily before continuing his journey. The Prophet says:

19. كن في الدنيا كأنك غريب أو عابر سبيل.

(19) Be in the world as though you were a **stranger** <*yaryb*> or one who is **passing through** <*‘aaberu sabyl*>. (*Miškāt*, 1604, p.334)

In addition, many Sayings involve metaphors which represent the individual’s spiritual life as a JOURNEY towards attaining God’s forgiveness. For example, the Prophet represents the believer who is anxious about God’s punishment and aspiring to His forgiveness as a WAYFARER who does not sleep or who sets out at nightfall in order to reach his destination hastily and unharmed. Here, the Prophet elaborates the image by saying that a traveller who is afraid of a long journey must not sleep before arriving at his destination. The image follows the metaphor of the Muslim as A WAYFARER who does not set out at nightfall. The Prophet says:

20. من خاف أدلج، ومن أدلج بلغ المنزل....

(20) He who fears **sets out at nightfall** <?adlaja>, and he who sets out at nightfall **reaches** <balaya> the **destination** <almanzel>.... (Miškat, 5348, p.1110)

In many other Sayings the path which the believers have to follow is represented by the conceptual metaphor ISLAM IS A PATH including other factors (such as people) who take the role of the GUIDES for the TRAVELLERS along the PATH. On the other hand, other factors may play the role of “agents” who may lead the TRAVELLERS astray. For example, the Prophet draws a detailed metaphoric scenario in a parable in which the religious life of the individual is represented using a JOURNEY with its different metaphoric components. He says:

21. ضرب الله مثلا صراطا مستقيما، وعن جنبتي الصراط سوران فيهما أبواب مفتحة، وعلى الأبواب ستور مرخاة، وعند رأس الصراط داع يقول: استقيموا على الصراط ولا تعوجوا! وفوق ذلك داع يدعو كلما هم عبد أن يفتح شيئا من تلك الأبواب....

(21) God has propounded as a parable a **straight path** <Serratan mustaqyman> on the sides, of which are **walls** <suraan> with open **doors** <?abwaab> over which **curtains** <sutuur> are hanging down. At the top of the path there is **one who calls** <daa^{en}>, ‘**Go straight on the path** and do not **follow an irregular course.**’ Above that one is another who calls out as often as anyone tries to open any of those doors,..... (Miškat, 191, p.48)

Saying 21 above represents a detailed scenario of the metaphor SPIRITUAL LIFE IS A JOURNEY which is conventionally used in the PT, and it provides a detailed account for the metaphor ISLAM IS A PATH, THE QUR’AN IS A GUIDE, FORBIDDEN DEEDS ARE DOORS, GOD’S LIMITS ARE CURTAINS, and THE HEART IS A GUIDE. Remarkably, metaphors are interpreted by the Prophet as he explains their different source and target domains. The Prophet continues:

• وفوق ذلك داع يدعو كلما هم عبد أن يفتح شيئاً من تلك الأبواب قال: ”ويحك لا تفتحه فإنك إن تفتحه تلجه“. ثم فسره فأخبر: ” أن الصراط هو الإسلام وأن الأبواب المفتحة محارم الله وأن الستور المرخاة حدود الله وأن الداعي على رأس الصراط هو القرآن وأن الداعي من فوقه واعظ الله في قلب كل مؤمن“.

• ‘... calls out as often as anyone tries to open any of those doors: “Woe to you! do not open it, for if you open it you will go through it.” He then interpreted it telling that the **path** is Islam, **the open doors** are the things God has forbidden, **the curtains hanging down** are the limits God has set, **the crier at the top of the path** is the Qur’an, and the one above him is **God’s monitor** in every believer’s heart.” (*Miškāt*, 191, p.48)

In many other cases, the Prophetic discourse represents people as keen to ‘follow’ (*yatba*^ع) the beliefs of their ancestors even if their ancestors were wrong. This metaphoric representation can be perceived from the combination of the metaphors SPIRITUAL LIFE IS A JOURNEY and ISLAM IS A PATH. The Prophet says:

22. من دعا إلى هدى كان له من الأجر مثل أجور من تبعه، لا ينقص ذلك من أجورهم شيئاً. ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه، لا ينقص ذلك من آثامهم شيئاً.

(22) If anyone **summons** <da^عaa> others to follow right **guidance** <huda^عaa> his reward will be equivalent to those of the people who **follow** <tabe^عahu> him without their rewards being diminished in any respect on that account; and if anyone summons others to **follow error** <Dalaala> the sin of which he is guilty will be equivalent to those of the people who **follow** <tabe^عahu> him without their sins being diminished in any respect on that account. (*Miškāt*, 158, p.42)

In Saying 22 above, the metaphor suggests a SPIRITUAL JOURNEY that involves the Prophet's divine message as the PATH and people as the TRAVELLERS who pass through along a well-designated path. The Saying implicitly highlights that God is the GUIDE who has provided the necessary 'guidance' (*hedayaa*) to all His people, but it is the task of people, mainly the believers, to guide the unbelievers to this sound path. The idea of 'following' and 'guiding' may implicitly refer to the privilege of precedence in joining Islam, some TRAVELLERS have preceded others, and those who come later shall 'be guided' and 'follow the tracks' of those who have preceded them.

THE QUR'AN IS A GUIDE/ SUNNA IS A GUIDE/ISLAM IS A PATH

In most Sayings which involve the metaphor SPIRITUAL LIFE IS A JOURNEY and its elaborated image ISLAM IS A PATH in the PT, the Prophet emphasises that for this journey one requires a trustworthy guide or map: that is the Holy Qur'an and the *Hadith* (the Prophetic Tradition or *Sunna*). These two GUIDES provide the essential information that directs the TRAVELLER, the Muslim, to the sound destination, which is the attainment of God's forgiveness and entering His paradise. The Prophet says:

23. وقد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به كتاب الله ...

(23) I have left among you something, i.e. God's Book <*kettaba allah*>, by which, if you hold to it, you **will never again go astray** <*lan taḌellu*>... (*Miškāt*, 2555, p.546)

24. أما بعد، فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها، وكل بدعة ضلالة.

(24) To proceed: the best discourse is God's Book, the **best guidance** <*xayra alhady*> is that given by Muhammad <*hadyu muḥammad*>, and the worst things are those which are novelties... Every innovation <*bed'aten*> is **error** <*Dalala*> (that **leads astray**). (*Miškāt*, 141, p.39)

Sayings 23 and 24 above explicitly refer to the idea that the path which a Muslim has to follow must be based on the principles of the Qur'an and Prophet's commandments. The metaphor is reflected by the idea that failure to follow these two 'guides' may cause the person to 'go astray' (*taDellu*) and deviates from the designated 'path'. This path is the one that keeps the believers safe from committing sinful deeds that can bring God's anger and afflict their societies with His punishment.

In another respect, metaphors from the domains of the JOURNEY and MOTION are used in the Prophetic discourse to describe the quest for knowledge. For example, the Prophet illustrates in a (complex) image how important it is to seek knowledge, and he accentuates how the quest for knowledge is considered a good deed that deserves reward. The Prophet says:

25. ومن سلك طريقا يلتمس فيه علما سهل الله له به طريقا إلى الجنة... ومن بطأ به عمله لم يسرع به نسبه.

(25) ...If anyone **pursues** <*salaka*> a **path** <*tareyqan*> in search of knowledge <*elman*>, God will thereby make easy for him a **path** to paradise.... But he who is **made slow** <*bata?a*> by his actions <*amaluh*> **will not be speeded** <*yusre*> by his genealogy <*nasabuh*>. (*Miškāt*, 204, p.50)

Although the message of the Saying above can be interpreted literally, the metaphorical interpretation of the Saying cannot be ignored. The interpretation of the Saying is based on assigning a variety of mappings from the domain of JOURNEY and MOVEMENT in the sort of THE QUEST FOR KNOWLEDGE IS A JOURNEY, HUMAN DEEDS ARE A VEHICLE, and GENEALOGY IS A VEHICLE. Seeking any sort of knowledge is thus represented as a purposeful activity which can be represented in reference to the conceptual metaphor PURPOSES ARE DESTINATIONS.

In another example of the JOURNEY and MOTION domains, the Prophet makes it clear that he lives an unpretentious style of life because he sees himself as a mere RIDER (*raakeb*) who shades (*?estaZalla*) himself under a tree, then goes off and leaves it (*Miškāt*, 5188, p.1077). In addition, the Prophet urged Muadh, one of his followers, to accept being a judge on his behalf and that God will GUIDE his heart and keep his tongue true (*Miškāt*, 3738, p.794). In another Saying, he represents the progress of Islamic society and its compliance to God's orders as a SHIP which has Muslims as its CREW and PASSENGERS (*Miškāt*, 5138, p.1065).

The previous illustrations show that orientational metaphors and those from the domains of JOURNEY and MOTION vary considerably within the framework of Islamic religious discourse. For instance, it is clear that their instantiations vary in terms of their conventionality and novelty. While images of "following" and "guiding" frequently appear in the corpus as a reflection of their conventional use in everyday language, many other metaphors sound more "discourse-specific". These latter metaphors are easily recognisable by the discourse recipient(s). Thus, we see metaphors evoked by keywords intrinsically reflect the ideas "spiritual progress and improvement" within the domains of JOURNEY and MOTION with respect to Islamic discourse; such as 'guidance' (*hedaya*), 'leading astray' (*Dalala*), 'path' (*Seraat*), 'to set free' (*yu^cteq*), 'prison' (*sejn*), and 'slave' (*abd*). Metaphors of JOURNEY and MOTION also have an evaluative function in the Prophetic discourse. The Prophet outlines two kinds of people in his metaphors from the domains of JOURNEY and MOTION: those who follow the guidance of God and hold fast to the straight path of Islam and those who are led astray and deviate from the path. The evaluation is invoked through the juxtaposition between the qualities of the two paths on the one hand, and the qualities of the travellers on the other. This relationship appears repeatedly in the Prophetic discourse, and I will present more illustrative examples from this category in the following chapter.

4.3. The GREAT CHAIN OF BEING

One of the most prevalent aspects of the Prophetic metaphors is their use to classify and categorise people, entities, moral values and attributes according to a hierarchical scale based on the traditional and conventional beliefs of the Prophet's society. Furthermore, a large number of metaphors in the PT function as an "evaluative" discursive tool that conforms to a defined system of beliefs. In simple words, these metaphors have their source domains presented using a hierarchical order of standardised values of goodness and badness. Unlike orientational and location metaphors, it is the intrinsic quality of the source domain that assigns the target domain its value. Various objects constitute a hierarchical system in which every creature or thing belongs inherently and immutably to a certain level of this hierarchy, and this hierarchy is called the 'Great Chain of Being' (Lovejoy, 1936).

The Great Chain of Being (henceforth GCB) is a concept that was first recognised by ancient philosophers including Plato and Aristotle. This concept orders the universe in a linear sequence starting from the top with the gods, below them are humans, then come animals, then plants come next, and finally the inanimate world of rocks (Lovejoy, 1936). Over time, this concept has been elaborated with more details, and human races and their positions within their societies and professions have been ranked according to similar scales. For example, humans themselves were ranked above apes, which were ranked above reptiles, which were, in turn, ranked above amphibians which are above fish, and so on. The GCB view even predicted the existence of a world of invisible life in between the inanimate and the visible, living world; thus we have the notion of the "Abrahamic" God on the top of its hierarchy. In spite of its lack of scientific and reasonable evidence, the GCB view persists in the form of alleged beliefs and ideologies (Rash, 2005, 2006).

In the light of modern metaphor theory, my classification of the GCB metaphors in the PT adopted in this section mostly follows Kövecses' model (Kövecses, 2002). Kövecses sees that at the heart of the Great Chain metaphor is a certain folk theory of how "things" are related to each other in the world (Kövecses, 2002, p. 126). The GREAT CHAIN OF BEING can be considered a metaphor system, or a tool of great power and scope, that maps the attributes and/or behaviour between the different categories of the chain (such as mapping between the attributes of animals and unfavourable human behaviours). These

mapping processes give the Great Chain metaphors an evaluative function that is based on the cultural beliefs of society. Lakoff and Turner were among the first to draw attention to GREAT CHAIN OF BEING metaphors as evaluative tools in language and discourse (Lakoff & Turner, 1989, p. 160ff). In their model, the attributes and behaviour of humans are organized in a hierarchical fashion following the figure:

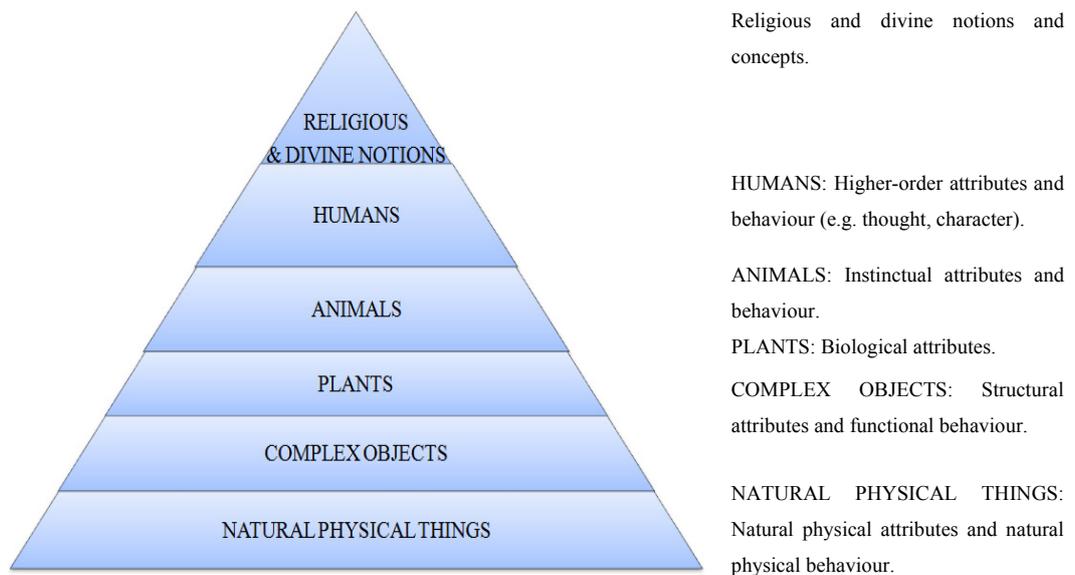


Figure 8: The Great Chain of Being hierarchy adopted for this study.

4.3.1. Metaphors Involving Religious and Divine Concepts

The notions ‘God’, ‘Angels’, ‘Paradise’ and ‘Hell’, ‘Salvation’ and ‘Redemption’ constitute a vital aspect of the Prophetic discourse. Generally, such abstract notions are presented in language using metaphors because they belong to the metaphysical unseen world, and they are characterised also by a source domain that is derived from religious concepts. To illustrate, many metaphors in the PT have in their source domain abstract religious and notions and ethical values such as ‘good’ and ‘evil’, the ‘mankind’ (the sons

of Adam) and the ‘devil’, ‘martyrdom’ and ‘charity’. These source domains are constantly used in the PT because they invoke an evaluative meaning. For example, the Prophet states that the status of the Muslims who come early to the mosque to perform the dawn and night prayers in congregation is similar to the status of the angels (*almalaa?eka*) who are approached to God and ordered in a row near the Lord’s throne. The Prophet says:

26... وإن الصف الأول على مثل صف الملائكة.....

(26) ...The first row <*aSSaf*> [in dawn and night prayers at mosque] is like **that of the angels** <*Saffe almala?ekate*>. (*Miškāt*, 1066, p.219)

In the Saying above, Muslims’ good qualities and conduct in respect of observing the obligatory prayers are portrayed as that which the angels enjoy in their devotion and obedience to God. This image aims to indicate the particular spiritual status which Muslims enjoy when they perform their duty assiduously. In other metaphors, notions from the domain of RELIGION appear in the source domain to metaphorise inanimate objects. For example, the Prophet urges his followers to come to prayers early and benefit from the reward of praying inside his mosque, especially near the pulpit. By using PARADISE and GARDEN OF EDEN as source domains to stand for the space between his ‘house’ (*bayt*) and pulpit (*menbar*), the Prophet asserts that the superiority of praying inside his mosque over praying outside it will be as that of the superiority of Paradise over earth. He says:

27... ما بين بيتي ومنبري روضة من رياض الجنة،...

(27) The space between my house and my pulpit <*bayna bayty wa menbary*> is one of the **gardens** <*rawDatun*> **of paradise**,.... (*Miškāt*, 694, p.141)

This metaphor is mapped with reference to the metonymic principle THE QUALITY OF THE PLACE FOR THE QUALITY OF THE ACTION according to which the space in the mosque between the Prophet's house and his pulpit stands for the act of performing prayers in congregation and the 'gardens of paradise' stand for God's forgiveness. Such an image reflects a deviation from the classic scheme of conceptualising abstract notions (Paradise) using concrete ones (the pulpit). Conventionally, 'Paradise' and the 'gardens of paradise' are abstract (metaphysical) notions, while the space between the pulpit and the Prophet's house is a physical entity. The image of the latter in terms of the former entails a distinctive characteristic of religious metaphors.

In other Sayings, good deeds are metaphorised using other deeds that are highly estimated, and among these is almsgiving. Almsgiving is frequently represented as the finest deed that will be abundantly rewarded by God on the Day of Resurrection. Thus, the reward for different good deeds are, in turn, reconceptualised in terms of the same reward that God assigns for 'almsgiving' (*sadaqa*). For example, the following Saying shows how the reward for not doing harm to other people can be equivalent to the reward for almsgiving: DOING NO HARM TO OTHERS IS ALMSGIVING. The Prophet says:

28. عن أبي ذر قال: سألت النبي صلى الله عليه و سلم: أي العمل أفضل؟ قال: "تدع الناس من الشر، فإنها صدقة تصدق بها على نفسك".

(28) Abu Dharr said he asked the Prophet what action was most excellent,....., and he replied, "Do no harm to others <*tada'u alnaasa mena alšare*>, for that is **sadaqa** <*Sadaqatu*> [almsgiving] you bestow <*taSadaqu*> on yourself." (*Miškat*, 3383, p.721)

4.3.2. Personification

Kövecses conceives that personification is a form of ontological metaphor in which human qualities are given to non-human entities. Thus, personification is a figure of speech by

which human qualities are assigned to animals, other living entities, inanimate objects, ideas and abstract notions. Personification is manifest in the reference to inanimate and objects using behaviours and capacities typically attributed to humans such as rational thinking and speaking. Kövecses (Kövecses, 2002, p. 35) asserts that personification abounds in everyday discourse and gives examples such as:

- His theory **explained** to me the behaviour of chickens raised in factories.
- Life has **cheated** me.
- Inflation is **eating up** our profits.
- Cancer finally **caught up** with him.
- The computer **went dead** on me.

With reference to CMT, metaphors involving personification are those whose source domains are from the semantic domain of humans and their intrinsic qualities and actions. The target domains in the above examples (underlined) involve nonhuman entities, but the qualities evoked by the involved processes (bold) are conventionally attributed to animate living creatures and human beings, and they reflect the qualities of the source domain in personification metaphors. Kövecses sees that by personification we can understand nonhumans better because we make use of one of the ‘best’ source domains we have which is ourselves. He elaborates that ‘[i]n personifying nonhumans as humans, we can begin to understand them a little better’ (Kövecses, 2002, p. 35).

While many instances of metaphors in the PT commonly reflect the problem of metaphoricity and the existence of the semantic tension that is caused either by reification or personification (Charteris-Black, 2004, p. 21), metaphors involving personification do not always invoke the metaphorical sense explicitly. Thus, it is important to investigate any linguistic evidence within the Saying and its context to support the presumed image of personification. In some cases, other Sayings in the corpus can assist in proving the image of personification in a particular expression in a Saying.

A HUMAN'S DEEDS ARE A PERSON

Many Sayings in the Prophetic corpus involve the representation of human deeds as a PERSON or an AGENT who performs deliberate actions. For example, the Prophet says:

29. يتبع الميت ثلاثة : فيرجع اثنان ويبقى معه واحد. يتبعه أهله وماله وعمله، فيرجع أهله وماله ويبقى عمله.

(29) Three **follow** <yatba^cu> the dead; two **returning** <fayarje^cu>, and one **remaining** <yabqaa> with him. His people, his property and his deeds **follow** him, but his people and property **return** while his deeds **remain**.
(*Miškāt*, 5167, p.1073)

The metaphoric scenario in Saying 29 above does not explicitly state that human deeds are personified and represented as a man's COMPANION on the life journey. However, by inspecting other instances of the same metaphor in the PT within different contexts we notice the existence of another metaphoric scenario where human deeds are personified explicitly to invoke the idea of companionship. The Prophet says:

30. والذي نفس محمد بيده، إن المعروف والمنكر خليقتان تنصبان للناس يوم القيامة، فأما المعروف فيبشر أصحابه ويوعدهم الخير، وأما المنكر فيقول : إليكم إليكم، وما يستطيعون له إلا لزوماً.

(30) By Him in whose hand Muhammad's soul is, what is reputable <alma^cruuf> and what is disreputable <walmunkar> are **two creatures** <xalyqataan> which will be set up for mankind on the day of resurrection. What is reputable **will give good news** <fayubašeru> to those who followed it and **will promise them good** <yu^ceduhum alxayr>, but while what is

disreputable **will tell** <*fayaquul*> them to go away; they will be unable to keep from adhering to it. (*Miškāt*, 5154, p.1070)

If we consider Saying 30 as a continuation of the metaphoric scenario in the Saying 29 above, the personified image of human deeds as a man's COMPANION in the life journey becomes clearer. The most significant aspect of this image is the implication that human deeds are bestowed with the human qualities of 'moving' and 'free will', and they are represented as a faithful COMPANION who remains with the person even after death. This idea is reflected in Saying 29 in the keywords 'follow' (*yatba^cu*), 'return' (*fayrje^cu*), and 'remain' (*yabqaa*). Such keywords can be considered an elaborated representation of the general conceptual metaphor LIFE IS A JOURNEY. Furthermore, the metaphor of personification is elaborated in Saying 30 by using more explicit human qualities where particular deeds are bestowed with the inherent human ability to speak; both the 'reputable' (*ma^cruuf*) and the 'disreputable' (*munkar*) values are given the human characteristic of speaking by 'giving good news' (*yubaššeru*) and 'promising' (*yu^ceduhum*), and 'telling' (*yaquul*). The metaphors in Sayings 29 and 30 draw attention to the relationship between a person and his/her deeds which could be either a cause of salvation or a cause of torment to their companion on the Day of Resurrection. Saying 30 explicitly indicates that these right deeds will speak on their performers' behalf and support them before God.

The COMPANION metaphor is also used to represent religious practices in the Prophetic discourse. For example, some religious practices are represented as a DEFENDER of the Muslim. Fasting and the Qur'an are both personified and represented as "defenders" who intercede for their performer. The Prophet says:

31. الصيام والقرآن يشفعان للعبد، يقول الصيام: أي رب إنني منعتك الطعام والشهوات بالنهار فشفعني فيه. ويقول القرآن: منعتك النوم بالليل فشفعني فيه. فيشفعان.

(31) Fasting <*alSyaam*> and the Qur'an <*alqur'an*> **intercede** <*yušaffa^caane*> for a man. Fasting **says** <*yaquulu*>, 'O my Lord, I **have kept**

him away from his food and his passion by day, so accept my intercession for him.’ The Qur’an **says** <yaquulu>,’ I **have kept** him away from sleep by night, so accept my intercession for him.’ Then their intercession is accepted. (*Miškāt*, 1963, p.418)

The scenario in Saying 31 involves the personification of the ritual rites of Fasting and the Qur’an using the acts of ‘interceding’ (*yašfa^caan*) and ‘saying’ (*yaquul*) which are explicit human qualities.

Personification of body parts (THE BODY PART IS A PERSON)

Good and evil deeds are conventionally used in the PT to represent a person’s character and spiritual state as reflected through his/her actions, and human body parts are recurrently personified in the PT to warn Muslims against performing certain immoral actions which are severely prohibited by God. For example, the act of fornication is severely prohibited in Islam because it is perceived as a serious violation of the norms of religion and society. This act is depicted in the PT as a continuous series of minor acts that start with looking (*naZar*) and ends with committing the act of fornication (*zenaa*). Accordingly, the Prophet warns that there are different types of fornication, and each body part might involve itself with its relevant sort of fornication and be accountable for its role in committing such a sinful deed. The Prophet says:

32. إن الله كتب على ابن آدم حفظه من الزنا أدرك ذلك لا محالة. فزنا العين النظر، وزنا اللسان المنطق، والنفس تمنى وتشتهي، والفرج يصدق ذلك كله ويكذبه.

(32) God has decreed for man his portion of **fornication** <*alzenaa*> which he will inevitably commit. The **fornication** of the eye <*al^cayn*> consists in looking, and of the tongue <*allessaan*> in speech. The soul <*alnafs*> **wishes** <*tamnaa*> and **desires** <*taštahy*>, and the private parts

<alfarj> **accord** <yuSadequ> with that or **reject** <yukaðdebuh> it. (*Miškat*, 86, p.24)

The Saying above depicts the different body parts using a human figure that is capable of performing the act of fornication. The different acts of ‘wishing’ (*tamnaa*), ‘according’ (*yuSadequ*), ‘rejecting’ (*yukaðdebuh*), ‘desiring’, and ‘committing fornication’ (*alzenaa*) are human activities which are performed by different body parts. In this Saying, the Prophet emphasises that major sins originate from committing minor and trivial sins committed by the body. The metaphor highlights that the ‘soul’ and the ‘private parts’ (*alfarj*) wish and accord to what other body parts perceive. Thus, the body parts are responsible for the act of fornication, and they share the same guilt of fornication. All these images and their entailments suggest that the body parts act as independent AGENTS. In another Saying, the body parts are metaphorically represented as following other body parts’ orders. The Prophet says:

33. إذا أصبح ابن آدم فإن الأعضاء كلها تكفر اللسان، فتقول: اتق الله فينا، فإننا نحن بك، فإن استقمتم استقمنا، وإن اعوججت اعوججنا.

(33) When a man gets up in the morning all the limbs <al?a’Daa?a> **humble** <tukaferru> themselves before the tongue <allesaana> and **say** <fataquul>, “Fear God for our sake, for we are dependent on you; if you are **straight** <?estaqamta> we are **straight**, but if you are **crooked** <?e’wajajta> we are **crooked**.” (*Miškat*, 4838, p.1009)

The Saying involves a scenario that represents the mutual relationship between all body parts. The tongue is represented as the AGENT responsible for the capacity of speaking, and the other body parts are personified and assigned the human capacity of pledging for the tongue and provoking it to moral conduct. Such a metaphorical representation can be

perceived as a reflection of the metonymic principle THE BODY PART FOR THE ACTION and the metaphor THE BODY PART IS A PERSON. In another Saying, body parts are explicitly assigned intrinsic human attributes such as ‘knowing’ and ‘competing’. For example, Saying 34 below represents the two hands of the man (or woman) who gives in charity as two COMPETITORS. Each one of these COMPETITORS gives alms in secret so the other hand will not ‘know’ (*ta^clam*) what the other hand has already given. The Prophet says:

34. سبعة يظلهم الله تعالى في ظله يوم لا ظل إلا ظله: إمام عادل...ورجل قلبه معلق
بالمسجد...ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه.

(34) There are seven whom God will cover with His shade on the day when there will be no shade but His: a just *imam* [ruler]; ...and a man who gives alms concealing it so that his left hand <*šemaaluhu*> **does not know** <*laa ta^clama*> what his right hand <*yamynuh*> **bestows** <*tunfeq*>. (*Miškat*, 701, p.142)

In the Saying above, the Prophet Muhammad speaks about small acts of worship which result in such a huge reward: shade on the Day of Resurrection¹. The representation of almsgiving in the Saying aims to describe the type of person who goes to great lengths in order to protect himself from *riyaa*? (the act of doing deeds in order to earn the praise and recognition of people). The scenario involves the two hands hiding what they have already given for charity, and it describes the body parts behaviour in terms of human behaviour as reflected by the metaphoric keywords ‘know’ (*ta^clam*) and ‘bestow’ (*tunfeq*). Herein, the two body parts are represented as two competing persons.

¹ The significance of the ‘shade’ in the Saying can be inferred from another Prophetic Saying that says on the Day of Resurrection, the sun would draw so close to the people that there would be left a distance of only one mile.

NON-LIVING ENTITIES ARE AGENTS

Certain inanimate objects are metaphorised in the PT as possessing intrinsic characteristics of humans or other animates. These objects, such as towns, houses, and natural phenomena, are represented as being capable of performing different sorts of animate traits such as eating and writing, or other sorts of human acts involving deliberate actions. The following Sayings illustrate this:

35. أمرت بقرية تاكل القرى؛ يقولون: يثرب، وهي المدينة، تنفي الناس كما ينفي الكير خبث الحديد.

(35) I have been commanded to go to a town <beqaryaten> which **will devour** <ta?kulu> all towns. People call it Yathrib, but it is Medina. It **drives away** <tanfy> people as the bellows drives away the impurity of iron. (*Miškāt*, 2737, p.588)

36. يا بني سلمة! دياركم تكتب آثاركم، دياركم تكتب آثاركم.

(36) B. Salima, if you keep to your present houses, your footprints **will be recorded** <deyaarukum> [Original Arabic your houses will record your footprints]¹, your footprints **will be recorded** <deyaarukum> [Original Arabic your houses will record your footprints] [he said this twice]. (*Miškāt*, 700, p.142)²

37. الريح من روح الله تأتي بالرحمة وبالعذاب، فلا تسبوهما، وسلوا الله من خيرها، وعودوا به من شرها.

¹ The literal translation of the phrase is “your houses record your footprints”, and it occurs in the active mode, not the passive.

² The context of this Saying is narrated by Jabir who said that the area round the mosque was vacant and that the B. Salima (a family house in Medina) wanted to remove near the mosque, but when the Prophet heard of that he urged them to stay in their places.

(37) The wind <*alryhu*> comes from God's mercy **bringing** <*ta?ty*> blessing and punishment, so **do not revile** <*laa tasubuhaa*> it, but ask God for some of its good and seek refuge in Him from its evil. (*Miškāt*, 1516, p.317)

The metaphor in Saying 35 above illustrates a relationship that involves the metonymic principle THE WHOLE FOR THE PART in which the city (Medina) stands for its inhabitants; this image can be perceived in reference to the more specific metonym THE TOWN FOR ITS INHABITANTS (Kövecses, 2002, p. 52). The image of personification is reflected in the acts of 'devouring' (*ta?akulu*) other cities and 'driving away' (*tanfy*) the wicked people from it. The act of 'devouring' (*ta?akulu*) invokes an animal or human trait, and the personification in the Saying is strengthened through the act of 'driving away' (*tanfy*). In spite of the implication that the acts of 'devouring' (*ta?akulu*) other cities and 'driving away' (*tanfy*) will be principally achieved by the inhabitants of the city (Medina) themselves, the metaphor implies that this act is performed by the city itself.

Saying 36 makes use of a creative exploitation of personification. Living at a far distance from the mosque, Bani Salima, a family in Medina, had experienced difficulty in coming to the mosque to perform the five obligatory prayers of the day, so they have had decided to move their houses near to the Prophet's mosque. The Prophet urged Bani Salima to remain in their original houses, promising them, and his other followers, that their reward would be doubled several times by God because their houses, represented as AGENTS for God, will 'record' (*taktub*) all their footprints when they go to the mosque. It is acknowledged in Islamic creed that there is a class of angels who are in charge of recording the people's deeds. The Prophet assures his followers that their good deeds will be recorded by the "agents" who will testify for the believer on the Day of Resurrection.

In Saying 37 above, the wind is endowed with the capacity of human beings to bring (*ta?ty*) either good or bad. This Saying calls for the need to accept God's will wholeheartedly. The wind is a natural phenomenon that occurs at any time and can hit any place. The Prophet instructs his followers to regard the wind as a human agent who follows the

orders of its master, and it must be welcomed and respected because it comes by the will of God. The personification is implicitly understood through the Prophet's command that one should not 'revile' (*yasubbu*) the wind. Arabs, amongst other people, used to talk about natural phenomena as they talk about people, and when they wanted to complain about the disastrous effects of these phenomena they do it in the same manner they used to address a human rather than an inanimate. Thus, wind in the Saying 37 is depicted implicitly as a human being whom people revile because of the calamities it may cause.

The Prophetic discourse also introduces many metaphors to the Arabic cultures which are repeatedly used in the present days as aphorisms. For example, in one Saying the Prophet Muhammad asks his followers to avoid asking for 'rulership' (*al?emaara*) because of its serious responsibilities which cannot be entrusted to an incompetent person. He said to his followers:

38. إنكم ستحرصون على الإمارة، وستكون ندامة يوم القيامة، فنعم المرضعة وبئست
الفاطمة.

(38) You will be eager for the office of commander *<al?emaara>*, but it will become a cause of regret on the day of resurrection. It is a good **suckler** *<murDe^éa>* but an evil **weaner** *<fatema>*. (*Miškāt*, 3681, p. 783)

In the above Saying, the Prophet metaphorises the office of command (*al?emaara*) as a woman who is hired for a relatively short period of time to be a new-born's 'suckler' (*murDe^éa*). She will enjoy the extravagances offered by her wealthy employer as long as she remains in charge of breast-feeding his son, but when the son grows up and becomes mature and does not need his 'suckler' anymore, the 'suckler' will be mostly neglected by her masters (or employers) and she becomes an unfortunate poor 'weaner' (*fatema*). In the Saying, the Prophet warns against absolute rulership because the state of the ruler is the same as the state of the 'suckler' as long as he is in command, but when he leaves this

office the transition will be as drastic as that of a weaner's because his privileges and authority will be terminated.

4.3.3. Metaphors Involving the Intrinsic Behaviour of Living Creatures

Human and non-human beings and their inherent attributes are used to assign qualities of living beings to different abstract notions, concepts, and attributes. Unlike personification, those metaphors involve the elements in the source domains drawn from the domain of the qualities and traits of animate beings, but not necessarily human. For example, 'time' is conventionally represented as a CHANGER or a SHAPER of human life, and death is depicted as a DESTROYER. Lakoff and Turner (Lakoff & Turner, 1989, p. 37) argue that we usually visualize events allegorically making use of the general metaphor EVENTS ARE ACTIONS metaphor, and if the event is found to be "agentless", then an animate's quality is ascribed to the concept giving it an elaborate "agentive" sense. Charteris-Black adds that the use of animate metaphors is a process by which 'the abstract is made tangible and given meaning through the use of conventional knowledge about the existence and behaviour of living things' (Charteris-Black, 2004, pp. 158-159).

Agentive Behaviour

In the PT, animate metaphors appear in contexts where abstract ideas and notions are represented as agents who perform deliberate acts. Generally, the metaphoric keywords evoke the intrinsic characteristics of living beings such as their interaction, reproduction, birth, growth and death. Similar to the 'time' metaphor presented above, 'niggardliness' (*alšuhħa*) is metaphorised in the PT as an agent that causes destruction and bloodshed. The Prophet says:

39... واتقوا الشح! فإن الشح أهلك من كان قبلكم : حملهم على أن سفكوا دماءهم واستحلوا

محارمهم.

(39) ...and beware of niggardliness <*alšuhħa*>, for niggardliness **destroyed** your predecessors, **inducing** <*ħamalahum*> them to shed one another's blood and to treat things forbidden them as lawful. (*Miškāt*, 1865, p. 394)

The Saying explicitly threatens the believers from the danger of 'niggardliness' (*alšuhħa*) and represents it as an ENEMY using the keywords 'beware of' (?*ettaquu*). The metaphor of 'niggardliness' as ANIMATE is reflected through the use of the animate implicit actions of 'destroying' (?*ahlaka*), which can be metaphorically conceptualised either as NIGGARDLINESS IS A FORCE or NIGGARDLINESS IS AN AGENT THAT BRINGS DESTRUCTION AND BLOODSHED. However, it is the use of the keyword 'inducing' (*ħamalahum*) with the phrase 'to shed another's blood' that reflects the deliberate "agentive" act.

Similarly, animate metaphors in the PT are discursively used to refer to a variety of entities using AGENTS of God who are assigned by Him to perform different tasks. In one Saying, plague, which involves circumstances beyond one's control, is represented as an AGENT of God that is 'sent upon' (*yab^caθuh*) non-believers as a punishment, or as an ordeal to test the believers' faith. The Prophet says:

40. أنه (الطاعون) عذاب يبعثه الله على من يشاء، وأن الله جعله رحمة للمؤمنين...

(40) It [the plague] <*alta^cuun*> is a punishment God **sends upon** <*yab^caθuh*> whomsoever He wills, but God has made it a blessing to the believers. (*Miškāt*, 1547, p.324)

In another Saying, 'provision' (*rezq*) and 'death' (?*ajal*) are depicted as a CREATURE that 'pursues' or 'searches for' (*yatlub*) man. The Prophet says:

41. إن الرزق ليطلب العبد كما يطلبه أجله .

(41) Provision <rezq> **searches for** <yatlub> a man in the same way as his appointed period [Original Arabic ‘his time of death’]. (*Miškat*, 5312, p. 1102)

The two metaphors in the Saying above involve both ‘provision’ and ‘death’ (the appointed period) being represented metaphorically as living beings AGENTS who search for (*yatlub*) their subjects as a CREDITOR searches for the DEBTOR to reclaim his loan. In another Saying, excessive laughter is represented as an AGENT, or a KILLER, that can cause the heart ‘to die’. The Prophet says:

42. ...ولا تكثر الضحك فإن كثرة الضحك تميت القلب.

(42) ...and do not laugh immoderately, for immoderate laughter <aDĐaḥeka> **causes the heart to die** (*tumyt*) [Original Arabic ‘it slays the heart’]. (*Miškat*, 5171, p.1074).

Here one can see that metaphors depicting animate qualities and behaviour primarily serve an ontological function. When exploring the lexical content of these metaphors, we notice that the elements in the target domain are mostly abstract ideas and notions. The abstraction of the represented concepts and their nature necessitate assigning them human capacities and attributes making them capable of performing intentional “agentive” actions such as ‘bringing’, ‘searching’, and ‘causing to die’.

Tasting, Eating, and Drinking

Metaphors involving the acts of tasting, eating, and drinking in the PT are drawn from the conceptual domains of FOOD and DRINKS. In addition, they share with the CONTAINER metaphoric domain the concept of CONTAINMENT; whereas the body and the stomach are considered the CONTAINERS, food and drinks are depicted as the CONTAINED SUBSTANCES in the metaphoric scheme. In the PT, the target domain is mainly related to money transactions and the acquisition of wealth. In most cases, there is a consistency in using ‘eating’ or ‘devouring’ metaphors to refer to the process of unlawful acquisition of money and wealth; thus the metaphor THE ACQUISITION OF MONEY IS DEVOURING. Such a metaphor can be attributed to human experience with the feeling of “satisfaction”. Humans and other creatures eat and drink to satisfy their natural needs, but sometimes they satisfy their needs excessively, and such metaphors for avariciousness and acquisitiveness appear in the PT repeatedly.

To illustrate, the act of dealing with usury, imposing it, taking it, or paying it, is conventionally represented in terms of eating (or devouring) money, and they coincide with the metaphor THE ACT OF DEALING WITH USURY IS DEVOURING. The most frequent keywords in this metaphoric scheme are ‘devouring’ (*?akala*) and ‘usury’ (*rebaa*). The Prophet says:

43. لعن رسول الله صلى الله عليه وسلم أكل الربا، وموكله، وكاتبه، وشاهديه.

(43) God’s messenger cursed the one who accepted [Original Arabic ‘**devours**’ <*?aakela*>] usury <*alrebaa*>, the one who paid it [Original Arabic ‘**nourishes**’ <*muwakelahu*> it’], the one who recorded it, and the two witnesses to it, saying that they were alike. (*Miškāt*, 2807, p.602)

In addition, acquiring other people's property unjustly and voraciously is metaphorised as an act of 'devouring', suggesting the conceptual metaphor THE ACT OF ACQUIRING MONEY UNJUSTLY IS DEVOURING. The Prophet says:

44. لئن حلف [رجل] على ماله ليأكله ظلما ليلقين الله وهو عنه معرض.

(44) If he [a man] swears about his property <maalehe> **to take** [Original Arabic 'devour'] <leya?kulahu> it unjustly he will certainly find God turning away from him when he meets Him. (*Miškāt*, 3764, p.801)

In addition to EATING metaphors, the PT refers to many abstract attributes using TASTE metaphors. For example, both 'faith' and 'property' are concepts which are viewed as edible substances which have a pleasant sweet taste (*halaawata*) that suggests the conceptual metaphor FAITH IS A SWEET FRUIT. The Prophet says:

45. ثلاث من كن فيه وجد بهن حلاوة الإيمان: من كان الله ورسوله أحب إليه مما سواهما، ومن أحب عبدا لا يحبه إلا الله، ومن يكره أن يعود في الكفر بعد أن أنقذه الله منه كما يكره أن يلقى في النار.

(45) There are three things for which anyone who is characterised by them will **experience the sweetness** <halaawata> of faith <al?eymaane>: he to whom God and His messenger are dearer than all else; he who loves a human being for God's sake alone; and he who has as great an abhorrence of returning to unbelief after God has rescued him from it as he has of being cast into hell. (*Miškāt*, 8, p.6)

In addition, 'property' (*maal*) is depicted using A SWEET FLAVOURED substance. The Prophet says:

46. إن هذا المال خضر حلو، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع.

(54) This property <*almaala*> is **green** and **sweet**, and he who receives it with a liberal mind will be blessed in it, but he who receives it with an avaricious mind <*wa man ?axaḏahu be ešraafe nafsen*> will not be blessed in it, being like **one who eats without being satisfied** <*kallaḏy ya?kulu wa laa yašba^c*>. (*Miškat*, 1842, p.390)

The act of EATING and the quality of SWEET FLAVOUR and their metaphoric realisation in the above Saying are used creatively on the basis of a combination between the conceptual mappings PROPERTY IS A SWEET FLAVOURED SUBSTANCE and THE ACQUISITION OF MONEY IS DEVOURING and the feeling of satisfaction (*yašba^c*). The message of this metaphor aims to threaten the Saying's recipients from falling into the vice of greed.

In addition, it is common in the PT to depict the slandering of an absent person (backbiting) as DEVOURING HIS FLESH (*Miškat*, 4981, p.1036). Other more creative images involve representing the consummation of marriage and sexual intercourse between man and woman in terms of experiencing SWEET FLAVOUR (*Miškat*, 3295, p.699).

Health and Sickness

Metaphors from the conceptual domains of HEALTH and SICKNESS are used in the PT to draw attention to the positive and negative inherent qualities of the target domain. The individual's, and society's, spiritual status is the most frequent target domain in this respect. Some metaphors of SICKNESS in the PT are used as source domains for an immoral

behaviour and attributes which are portrayed as EPIDEMIC DISEASES. For example, the verb *fašaa* ‘becoming widespread’ in Arabic habitually collocates with the word *alṭaaʿuun* – meaning ‘the plague’ from the semantic domain of diseases, and the metaphor in the Saying below puts forward the general conceptual mappings BLOODSHED IS AN EPIDEMIC DISEASE and FORNICATION IS AN EPIDEMIC DISEASE. The Prophet says:

47. ...ولا فشا الزنا في قوم إلا كثر فيهم الموت... ولا حكم قوم بغير حق إلا فشا فيهم الدم....

(47)...Fornication <*alzenaa*> does not **become widespread** <*fašaa*> among a people without death being prevalent among them...people do not judge unjustly without bloodshed <*aldamu*> **becoming widespread** <*fašaa*> among them... (*Miškat*, 5370, p.1116)

In addition, the images of diseases are creatively used in the PT, especially when they occur together with other metaphorical domains in a Saying. For example, in the following Saying, the Prophet employs the novel metaphor PASSIONS ARE DISEASES to warn against the seriousness of following passions. He says:

48. وإنه سيخرج في أمتي أقوام تتجاري بهم تلك الأهواء كما يتجاري الكلب بصاحبه، لا يبقى منه عرق ولا مفصل إلا دخله.

(48) ...and folk will come forth from among my people in whom those passions <*alʿahwaaʿu*> **will run** <*tatajaaraa*> as does **hydrophobia** <*alkalabu*> in one who suffers from it, **permeating every vein and joint** <*la yabqaa menhu ʿerqun wa laa mefSalun elaa daxalahu*>. (*Miškat*, 172, p.45)

Other sinful deeds are represented using SICKNESS and DISEASE metaphors by referring to their causes and attributes. For example, consuming wine is prohibited in Islam, and in the PT it is represented as a DISEASE too. The Prophet says:

49. أن طارق بن سويد سأل النبي صلى الله عليه و سلم عن الخمر فنهاه. فقال: إنما أصنعها للدواء. فقال: "إنه ليس بدواء، ولكنه داء".

(49) ... Tariq b. Suwaid asked the Prophet about wine <alxamr> and he forbade him. When he told him that he made it only as a medicine he replied, 'It <alxamr> is not a **medicine**¹, but is a **disease** <daa?>². (Miškāt, 3642, p.777)

Life, (Re)birth, and Death

As we noticed in the metaphors involving journeys and motion, it is common to represent the course of life metaphorically in terms of journeying along a path. However, metaphors from the conceptual domains of LIFE, (RE)BIRTH, and DEATH in the PT break the boundaries of the JOURNEY source domain to illustrate a special sort of spiritual, rather than physical, (after)life. These metaphors coincide with a different range of religious and moral practices such as 'repentance' and 'forgiveness'. For example, pilgrimage to Mecca, the fourth pillar of Islam, is represented as a source of (RE)BIRTH that frees the Muslim and purifies him from sin. The Prophet Muhammad says:

¹ Some Islamic resources argue that not all kinds of wine are forbidden to be used as medicine. Few scholars of Islamic jurisprudence (*fuqahaa'*) from the *Hanafi* School declare that a kind of wine called *nabidh* can be allowed for medicinal purpose only when used with moderation. However, the other three major Sunni schools of Islamic jurisprudence absolutely prohibit the use of *nabidh*.

²One of the rhetorical aspects of the Saying is that the word *daa?*, or a disease, rhymes with the last word in the preceding predicate *dawaa?*, meaning a medicine.

50. من حج فلم يرفث ولم يفسق رجع كيوم ولدته أمه.

(50) If anyone performs the pilgrimage for God's sake without talking immodestly or acting wickedly, he will return **as on the day his mother bore him** <*kayawme waladat-hu ummuhu*> [Original Arabic 'free from sin']. (*Miškāt*, 2507, p.535)

The expression 'the day his mother bore him' calls to mind the conceptual mapping A WELL-PERFORMED PILGRIMAGE IS A (RE)BIRTH. Such a metaphor is extended in the PT to cover other religious rituals such as fasting, performing prayers and almsgiving, which can act as target domains for the (RE)BIRTH source domain.

On the other hand, death is metaphorised in the PT as images of devastation and the cessation of the pleasures of life. In addition, spiritual death is used to denote a status of complete moral and ethical deterioration. It signifies human ignorance of, and indifference to all the norms and conventions of society. The PT refers to spiritual death by threatening that living immoderately causes a moral death. For instance, in the following Saying excessive laughter is represented as a cause of moral death:

51. وأحب للناس ما تحب لنفسك تكن مسلماً، ولا تكثر الضحك! فإن كثرة الضحك تميت القلب .

(51) If you like others to have what you like for yourself you will be a Muslim; and do not laugh immoderately, for immoderate laughter <*kaθrata alDaheke*> **causes the heart to die** <*tumytu alqalba*>. (*Miškāt*, 5171, p.1074)

In other cases, the images of LIFE and DEATH occur in the same context to draw a contrast between two opposing abstract concepts. For example, a conceptual mapping in the form

SPIRITUAL DEATH IS A PHYSICAL DEATH can be drawn by the metaphoric keywords ‘living’ (*ḥay*) and its antonym ‘dead’ (*mayyet*) within the same context. The following Saying illustrates this:

52. مثل الذي يذكر ربه والذي لا يذكر مثل الحي والميت.

(52) He who remembers his Lord <*allaḏy yaḏkuru*> and he who does not <*wallaḏy laa yaḏkur*> are like **the living** <*alḥayye*> and **the dead** <*al mayyete*>. (*Miškāt*, 2263, p.476)

The elements of the images from the source domain DEATH in the PT vary considerably; some of these images underline the seriousness of underestimating the importance of observing what God has already decreed to His subjects of religious laws and obligatory rituals. For example, to have a righteous and just leader is a highly valued attribute, and the Prophet warns against oppression by encouraging those who stand for justice in society to consider that inequitable judgements could lead to a ‘spiritual’ deterioration of the adjudicator, and to the disputing people, and to society. The Prophet says:

53. من جعل قاضيا بين الناس فقد ذبح بغير سكين .

(53) He who has been appointed a *qadi* [a judge] among the people **has been killed** [Original Arabic ‘**slaughtered**’]¹ <*ḏubeḥa*> without a knife. (*Miškāt*, 3733, p.793)

¹ The Arabic word (*ḏubeḥa*) literally used to refer to the act of slaughtering the animal (a sheep or cow) by ‘cutting’ its throat for the consumption of their meat.

Here, the Prophet informs those who are appointed as judges between people against being biased in their verdicts. The one who does that is depicted by the Prophet as the one who has been “slaughtered” (*ḍubeḥa*) by his own free will. The Prophet urges those who recognise their own weakness and know that they cannot stand to the duties and commitments of being impartial judges should abstain from this serious task. In another Saying an image of ‘slaughtering’ (*qata^cta^c unqa*) is expressed by referring to the act of ‘beheading’ (*qata^ca^c unqa*) using the conceptual mapping EXCESSIVE PRAISE IS BEHEADING:

54. أثنى رجل على رجل عند النبي صلى الله عليه وسلم، فقال: **“ويلك قطعت عنق أخيك!”**
 ثلاثاً. **“من كان منكم مادحاً لا محالة فليقل: أحسب فلاناً، والله حسبيه...”**.

(54) A man praised another in the Prophet’s presence he said, “Woe to you! You have **beheaded** *<qata^cta^c unqa>* your brother (saying it three times). One who cannot help expressing praise should say he considers so and so is such and such, for God is the One who takes account of him...”
 (*Miṣkat*, 4827, p.1007)

In the Saying above, the Prophet warns against those who enjoy eulogising people and excessively praise them in order to be rewarded by them. This bad conduct is represented as a bad sign of hypocrisy that lead to the spiritual deterioration of both the one who praises and the one who is praised. The consequence of this conduct is depicted similar to the act of “beheading” someone. This representation can be justified by the assumption that the one who praises others may mention more qualities that praised person does not really has, then the “praiser” would be a liar and hypocrite. In addition, the one who is excessively praised may be wrong in his internal conducts, and his appraisal may lead him to persist in his wrong deeds.

Anatomical Metaphors

The Prophetic discourse commonly employs metaphors whose source domains involve human or animal anatomy. For example, the Prophet strongly urges his followers to treat women kindly in the same manner as one would straighten a ‘crooked rib’. The Prophet says:

55. استوصوا بالنساء خيرا فإنهن خلقن من ضلع، وإن أعوج شيء في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج. فاستوصوا بالنساء.

(55) Act kindly towards women <belnesaa?e>, for they **were created** from a **rib** <Del^cen> and the most **crooked part** <?^cwaja šay?en> of a **rib** <Del^cen> is its top. If you attempt to **straighten** <tuqayemahu> it you **will break** <kasartahu> it, and if you leave it alone it will remain **crooked** <?^cwaja>; so act kindly towards women. (*Miškāt*, 3238, p.688)

Metaphors involving body parts are also used in the PT to metaphorise moral behaviour and religious practices. For example, the Prophetic discourse represents a hypocrite as a person who has two different faces that he/she uses to his/her advantage. The metaphor A HYPOCRITE IS A DOUBLE FACED PERSON can be interpreted with reference to the metonym THE FACE’S QUALITY FOR THE QUALITY OF ITS BEARER. The Prophet says:

56. تجدون شر الناس يوم القيامة ذا الوجهين، الذي يأتي هؤلاء بوجه وهؤلاء بوجه.

(56) You will find that the one <alnaase> who will be in the worst position on the day of resurrection will be the **two-faced** <da alwajhayne> man who presents one **face** <bewajhen> to some and **another** to others. (*Miškāt*, 4822, p.1006)

Body parts are further used in the PT to evoke the sense of completeness and perfection. For instance, the Prophet refers to the metaphor of a ‘cut-off hand’ (*yad jaðmaa?*) to represent the Friday sermon that has no *tašahhud*¹; he says:

57. كل خطبة ليس فيها تشهد فهي كاليد الجذماء.

(57) Every sermon <*xutbaten*> which does not contain a *tashahhud* is like a **hand cut off** <*aljaðmaa?*>. (*Miškāt*, 3150, p.670)

The metaphor in Saying 57 above strengthens the concept of performing and fulfilling religious rituals perfectly. The metaphor A SERMON IS A BODY evokes the sense of how serious it is to perform a ritual improperly. The Prophet emphasises that perfection of a ritual is based on the fulfilment of all its stages. Thus, the sermon of the Friday prayer must involve the speaker’s statement of *tašahhud* as a declaration of adherence to Islam and acceptance of God’s orders. One can argue in this regard that ‘hand’ is metonymically used in the PT to stand for the performance of right deeds.

Human body parts may also be used in the PT as metonyms which stand for their functions within the body. In many cases, the meaning of these metonyms within the Prophetic discourse is evoked through the connotation of the meaning of their collocates. For example, the ‘neck’ (*raqaba*) is metaphorically employed in Islamic discourse to refer to the ‘slave’. Hence, we find the idiomatic expression ‘to set someone’s neck free’ (*Miškāt*, 722, p.3387) that means ‘to detach someone’s neck from slavery’s chains’ (*yafuku raqabata*); hence the metaphoric representation of the unchained neck as metaphor for FREEDOM. Furthermore, the ‘neck’ (*raqaba*) is metonymically used in the Prophetic discourse to stand for a ‘slave’; hence the metonymic mapping THE NECK FOR THE SLAVE. The Prophet says:

¹ *tašahhud* is an Islamic formula that is said while performing prayers and delivering a Friday sermon; it involve the confession of the unity of God and that there is no other god but Him.

58. أفضل الصدقة الشفاعة بها تفك الرقبة .

(58) The most excellent *Sadaqa* [alms] is intercession for which a slave [Original Arabic a **neck**] is **set free** <*yafuku raqabata*> (*Miškāt*,3387, p.722).

Furthermore, in reference to the mutual relationship between the Muslim and his ruler, the act of ‘taking an oath’ of allegiance (*bay‘a*) for the ruler is a frequent idiomatic expression that is conventionally used in religious discourse. Both allegiance and loyalty to the Muslim ruler is metaphorised in terms of a burden – or a duty – that is carried on the subject’s neck like a rope making the conceptual metaphor ALLEGIANCE IS A BURDEN THAT IS HUNG ON THE NECK. The Prophet says:

59. ...ومن مات وليس في عنقه بيعة مات ميتة جاهلية.

(59) ...and he who dies without having taken an oath <*bay‘a*> [Original Arabic ‘an oath on his **neck**’] <*laysa fy ‘unqehe*> of allegiance will die like a pagan. (*Miškāt*,3674, p.782).

Other peripheral body parts are used metonymically in the PT to stand for the actions they perform. For example, the ‘hand’ is used to refer to its role in almsgiving or swearing allegiance to the ruler. In another image, and when some of the Prophet’s wives asked him which of them would be the first to die after him, and he replied (by revelation from God) that it would be the one with the ‘longest arm’¹ (*?twalkunna yadan*). So, when his wives took a rod and measured they found that Saudah had the longest arm among them.

¹ The literal meaning in the Arabic version is a hand (*yad*) not an arm (*‘deraa‘*).

However, when it was the Prophet's wife Zainab bint Khuzaimah who was the one who died immediately after him they came to know that the meaning of the length of the arm refers to charity (*sadaqa*) since Zainab was fond of giving alms (*Miškāt*, 1875, p.396). This image supports the idea that the 'hand' metonymically stands for the performance of good deeds. Additionally, obedience to the ruler in Islam is conceptualised using images of 'hand'; and to cease to obey the ruler is represented as 'removing a hand' (*xalāʿa yadan*). The Prophet says:

60. من خلع يدا من طاعة لقي الله يوم القيامة ولا حجة له .

(60) He who **throws off** [his **hand** of] [*yadan*] obedience will meet God on the day of resurrection without possessing any plea. (*Miškāt*, 3674, p.782)

This metaphor in Saying 60 above reflects the metonym THE HAND FOR SWEARING ALLEGIANCE. The significance of the 'hand' in swearing allegiance can be attributed to the tradition that it is customary that when two parties want to confirm a covenant they raise each hand and put it on the other party's hand.

Other body parts are used in contexts where the "holy war" (*jihad*) is emphasised, and again these body parts are used metonymically to stand for their intrinsic functions. The eye, for example, is used to stand metonymically for the one who guards the front-line against the enemies. The Prophet emphasizes that:

61. عينان لا تمسهما النار: عين بكت من خشية الله، وعين باتت تحرس في سبيل الله.

(61) There are two eyes <*ʿayn*> which will never be touched by hell, an eye which **weeps** <*bakat*> from fear of God and an eye which **spends the night on guard** <*batat taħrusu*> in God's path. (*Miškāt*, 3829, p.813)

The Prophetic discourse also employs metaphors that involve animals' body parts. In reference to the religious concept of "holy war" (*jihad*), the Prophet refers to many animals' body parts to create a scenario of warfare. For instance, the Prophet frequently refers to the significance of the holy war (*jihad*) in relation to the animals which were used in battlefields at his time. Horses were among the most important sort of machinery used in wars in the Prophet's time. Their importance in war is highlighted by the Prophet's statement that blessing rests on the forelocks of the horses:

62. البركة في نواصي الخيل.

(62) Blessing **rests** on the forelocks <*nawaaSy*> of the horses. (*Miškāt*, 3866, p.821)

The metaphor in Saying 62 above illustrates that the horse's forelock is a "repository" for all goodness related to holy war. This idea is elaborated in another Saying in which the Prophet emphasises that the horses used in the holy war always have goodness, such as reward and spoils, tied (*ma^cquud*) in their forelocks until the Day of Resurrection (*Miškāt*, 3867, p.822).

Other animals, such as camels, were used for travelling long distances. Their backs, or 'mounts', stand for their use in carrying people and goods. For example, in one Saying the Prophet urged his followers to share their animals' 'mounts' (*Zahr*) with others who do not have animals to ride; he said 'He who has an extra mount [Original Arabic 'back'] should lend it to him who has none' (*Miškāt*, 3898, p.826). In this Saying, the word 'mount', or 'saddle', is used metonymically to stand for the animal; thus we have the metonym THE BACK/MOUNT/SADDLE OF THE ANIMAL FOR THE ANIMAL.

4.3.4. Metaphors Involving the Products of Human Activity and Human Attributes

This category of metaphors shows how humans understand their environment in terms of habitual activities. In the following sub-sections, I categorise the domains of human activities and attributes according to their basic-level source domains. I discuss metaphors from the domains of CONFLICT and CONSTRUCTION, the metaphors associated with BUSINESS TRANSACTIONS, the metaphors from the source domain of PROFESSIONS, the metaphors involving images of FARMING and PASTURALISM, and finally the metaphors involving the act of WRITING.

Conflict Metaphors

In general, these metaphors from the domain of ‘conflict’ and ‘war’ do not stand alone in the Prophetic discourse without involving other metaphoric domains such as PERSONIFICATION, JOURNEY and MOVEMENT. The target domains in most instances of CONFLICT metaphors involve classes of humans, abstract religious notions and concepts (such as God’s punishment, death, and worldly trials¹), and social practices.

In addition, the Prophetic metaphors from the CONFLICT domain are distinguished by the consistent appearance of an “agentive” character in the source domain. In other words, the CONFLICT image frequently involves an image of “re-personification” of the represented person within the same source domain. In such a case, the “re-personified” person in question is assigned the character of another person whose inherent characters are drawn from the new source domain. For example, the Prophet metaphorises himself as a WARNER who warns his people against God’s punishment, which is represented as a devastating army. The Prophet Muhammad says:

¹ A trial in Islam is a sort of “sedition trials” or the examination and testing of the believer by alluring him with worldly passions such as the acquisition of property and self-indulgence.

63. إنما مثلي ومثل ما بعثني الله به كمثل رجل أتى قوما، فقال: يا قوم إني رأيت الجيش بعيني، وإني أنا النذير العريان، فالنجاء النجاء...

(63) I <maḥaly> and the message with which God has entrusted me are just like a man who came to a people and said, ‘I have seen **the army** <aljayša> with my own eyes, and I am a simple **Warner** <alnaḍyru al^laryaan>, so flee, flee..... (Miškat, 148, p.40).

The scenario in the Saying above shows how the Prophet “re-personifies” himself as a ‘warner’ (alnaḍyru) who saw the ‘army’ (aljayša) and returned to his people hastily to warn them. The message of the Saying implies that the army corresponds to God’s anger and his punishment in the afterlife for those who disobeyed Him. Thus the Saying evokes two metaphoric mappings of the sort GOD’S PUNISHMENT IS A DEVASTATING ARMY and THE PROPHET IS A WARNER. The message from the metaphor is explicitly stated by the Prophet as he continues the metaphoric scenario:

• فأطاعه طائفة من قومه، فأدلجوا، فانطلقوا على مهلهم فنجوا. وكذبت طائفة منهم، فأصبحوا مكانهم، فصبحهم الجيش فأهلكهم واجتاحهم. فذلك مثل من أطاعني فاتبع ما جئت به، ومثل من عصاني وكذب بما جئت به من الحق.

• ...a section of his people obeyed him, and setting off at nightfall, went away without hurry and escaped. But a section of them did not believe him and stayed where they were, and the army attacked them at dawn, destroying and extirpating them. That is a comparison with those who obey me and follow my message, and with those who disobey me and disbelieve the truth I have brought.

In another Saying, the Prophet urges his followers to learn poetry and use it to defend the religion against its enemy by means of words and referring to the metaphor A POET IS A HOLY FIGHTER and WORDS ARE WEAPONS. The Prophet says:

64. إن المؤمن يجاهد بسيفه ولسانه، والذي نفسي بيده لكانما ترمونهم به نضح النيل.

(64) The believer **strives** <yujaahedu> with his sword and his **tongue** <lesaanehe>. By Him in whose hand my soul is, it is as though you are **shooting** at them with it [poetry] like **spraying with arrows** <naDhaalnebl>. (Miškat, 4795, p.1002)

The Saying above illustrates that metaphoric representations of holy war (*jihad*) are highly valued in Islamic religious discourse. The significance of holy war as a metaphor is derived from the fact that nothing is more precious than one's own life. Thus, God will abundantly reward those who strive in His path by granting them a high status in Paradise in the afterlife. Accordingly, the metaphors of holy war are frequently used as a source domain for good human deeds to invoke the idea that a person who performs such deeds will be rewarded as those who fight in God's path. For example, a rite such as remembering God can be rewarded abundantly. The Prophet incites his followers to this act by referring to the metaphorical image MAKING MENTION OF GOD IS A HOLY WAR in which the reward of keeping mentioning God is equal to the reward of participating in *jihad*. The Prophet Says:

65. ذاكِر الله في الخافلين كالمقاتل خلف الفارين....

(65) The one who makes mention of God among those who are negligent is <ḍakeru allahe fy alḡafelyn> like one who **goes on fighting** <kalmuqaatel> after others **have fled**.... (Miškat, 2282, p.481)

On the other hand, abstract entities are frequently represented using PROTECTION against something bad. These metaphors are formed to give a positive evaluation to good deeds. For instance, the phrase ‘guard against’ (*tamna^cu*) implies the metaphor ALMSGIVING IS A PROTECTION in the following Saying:

66. حسن الملكة يمن، وسوء الخلق شؤم....والصدقة تمنع مبيته السوء، والبر زيادة في العمر.

(66) Treating those under one’s authority well produces prosperity, but an evil nature produces evil fortune.....*Sadaqa* [almsgiving] <*alSadaqa*> **guards against** <*tamna^cu*> an evil type of death, and kindness lengthens life. (*Miškāt*, 3359, p.716)

The image drawn from the keywords ‘guards against’ entails another important elaboration of the CONFLICT metaphor; in this case we are talking about a metaphorical guarding against an ENEMY. This enemy is one of the major components of metaphors from the domain of CONFLICT. In the PT, the ENEMY can be a metaphor for concepts and concrete entities. For example, the Prophet matches the image of ENEMY with reference to worldly life and its pleasures, such as obsession with women and their company; this involves ‘worldly trials’ and ‘worldly passions’ (*fetan*) which a believer has beware from. This image is evoked using the metaphoric keyword ‘fear’ (*?ettaquu*). The Prophet says:

67. ...فاتقوا الدنيا! واتقوا النساء! فإن أول فتنة بني إسرائيل كانت في النساء.

(67)**fear** [Original Arabic ‘be aware of’] the world <*aldunyaa*> and fear women <*alnessa?a*>, for the first **trial** [worldly passion] <*fetnata*> of the B. Isra’il had to do with women <*alnessa?a*>. (*Miškāt*, 3086, p.658)

In another respect, the Prophetic discourse employs metaphors from the CONFLICT metaphorical domain to introduce aphorisms and proverbs that evoke a variety of moral and ethical values. For example, the Prophet once advised his followers to leave enough time between pregnancies and avoid what is known as *ahyyla*, or having sexual intercourse with a nursing mother (but he did not prohibit it)¹. The Prophet believed that pregnancy would ruin the milk and weaken the suckling infant². Thus, the men should be cautious of having “unprotected” sexual intercourse with their wives while they are still suckling an infant. The process of this “safe” sexual intercourse is evoked metaphorically by the Prophet when he says:

68. لا تقتلوا أولادكم سرا فإن الغيل يدرك الفارس فيدعثره عن فرسه.

(68) Do not kill your children secretly, for the milk with which a child is suckled while his mother is pregnant <*ahyyla*> **overtakes** <*yudrek*> the **horseman** <*alfaares*> and **throws** him from his **horse** <*faraseh*>. (*Miškāt*, 3196, p.679).

Thus, the Prophet draws an image where he sees that such conduct, called *ahyyla*, could be harmful to the new-born child in the same manner as if something overtakes a trained ‘horseman’ (*alfaares*) and throws him from his horse. At that time, it is allegedly believed that the child who nurses from a pregnant mother will suffer for it in later life in the same

¹ It is indicated in Islamic tradition that the Prophet Muhammad intended to prohibit the act of *ahyyla* in order to save the health of the suckling child. However, he realized that it would be very hard for the husband, and it may result in much more injury to society itself. To keep the balance of the matters, therefore, the Prophet decided not to prohibit it. Furthermore, it is said that the Prophet refrained from prohibiting *ahyyla* when he saw how the two most powerful and populous nations of his time (Persia and Byzantium) did not prohibit it (*ahyyla*), and their women normally suckled their children during pregnancy without its affecting the two nations strength or numbers (Ibn Al-Qayyim al-Jawzīyah, 1994, p. 620).

² It happens sometimes that the Prophet Muhammad expresses his personal opinions in worldly matters, and these matters should be distinguished from his binding judgments in matters of religion and which are considered to be revelations from God.

manner as a horseman who is thrown from his horse. Accordingly, the interpretation of the Saying refers to this conduct as A SECRET KILLING to the new-born. The new-born is also portrayed as a HORSEMAN (*alfaares*) who has been injured after being thrown off a horse but he is not killed.

To add to the previous instances of CONFLICT metaphors, marriage and fasting are metaphorised as a PROTECTION/FORTRESS from committing the sin of fornication. The Prophet urges his fellow-men to marry if they can support a wife, using the keyword ‘preserves’ (*?aḥSan*) by which the Prophet emphasises that marriage protects men and women from committing the sin of adultery (*Miškāt*, 3080, p.658). On the other hand, many unfavourable practices are represented using minor images of plundering, which involve elements from the source domain of WARFARE. The Prophet condemns the one who goes to a place without been invited by the hosts, and he equates him to a ‘thief’ (*sareqan*) and a ‘raider’ (*muyyran*) (*Miškāt*, 3222, p.684).

Construction Metaphors

Metaphors from the domain of CONSTRUCTION can be considered as a version of the BUILDING metaphorical domain but with the exclusion of the idea of CONTAINMENT. These metaphors draw more attention to the human activity of building rather than the metaphorical scheme of CONTAINMENT.

BUILDING and CONSTRUCTION metaphors are invoked in everyday language through a variety of metaphorical image schemes where the process of creating a well-structured abstract complex system is represented as the act of making a well-structured strong building. Kövecses perceives that this metaphor consists of several simple metaphors, such as CREATING AN ABSTRACT COMPLEX SYSTEM IS BUILDING, THE STRUCTURE OF AN ABSTRACT SYSTEM IS THE PHYSICAL STRUCTURE OF A BUILDING, and A LASTING ABSTRACT SYSTEM IS A STRONG BUILDING (Kövecses, 2002, p. 131). Thus, Islam can be viewed as a complex system of laws and principles which can be the target domain for a variety of metaphors from the domain of CONSTRUCTION.

In the PT, images of CONSTRUCTION and BUILDING and their elaborations appear in a variety of forms. For instance, Islam – as an abstract complex system – is represented as the target domain for the metaphor ABSTRACT COMPLEX SYSTEMS ARE BUILDINGS. The Prophet says:

69. بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان.

(69) Islam <*al?isalaamu*> is **based on** <*buneya*> five things¹: the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of *zakat* [obligatory charity], the pilgrimage, and the fast during Ramadan. (*Miškāt*, 4, p.6)

In other Sayings, metaphors from the domain of CONSTRUCTION are introduced in reference to images of demolition too. The Prophet says:

70. أما علمت أن الإسلام يهدم ما كان قبله، وأن الهجرة تهدم ما كان قبلها، وأن الحج يهدم ما كان قبله؟

(70) Islam <*al?islaama*> **demolishes** <*yahdemu*> what preceded it, that the Hijra [Muslim's migration to Medina] <*alhejrata*> **demolishes** <*yahdemu*> what preceded it, and the Pilgrimage <*alhajja*> **demolishes** <*yahdemu*> what preceded it? (*Miškāt*, 28, p.11)

¹ The original Arabic text does not explicitly contain the word 'things', the Saying is rendered literally like this "Islam is based on five: the testimony that there is no god...". The translator refers to the covert meaning of 'pillars' (*?arkaana*) which can be understood from the literal connotation of the metaphoric keyword 'based on' (*buneya*). In addition, the concept 'the five pillars of Islam' is fundamentally used in most literature about obligatory rites of Islam.

Metaphors from the domain of CONSTRUCTION can be used to refer to the idea of completeness of the spiritual institution of prophecy whose function is to deliver the divine message. The Prophet Muhammad emphasizes in a different context that he is the last Prophet sent by God to transmit His message. He emphasizes that:

71. مثلي ومثل الأنبياء كمثل قصر أحسن بنيانه، ترك منه موضع لبنة، فطاف النظار يتعجبون من حسن بنيانه إلا موضع تلك اللبنة، فكنت أنا سددت موضع اللبنة، ختم بي البنيان، وختم بي الرسل .

(78) The way in which I may be compared with the prophets <al?anbyaa?e> is by a **castle** <gasren> which was beautifully constructed, but in which **the place of one brick** <mawDe^eu labenaten> was **left incomplete** <tureka>. Sightseers went round admiring the beauty of its **construction** <bunyaaneh> with the exception of the **place for that brick** <mawDe^eu telka allabena>. Now I have **filled up** <sadadu> the **place of that brick** <mawDe^ea allabena>, in me the **building** <albunyaanu> is **completed** <xutema> and in me the messengers are complete. (*Miškāt*, 5745, p.1231)

In the Saying above, the Prophet indicates his status as the one who has completed the previous Prophets' tradition. Prophets are represented as the constituents of a well-constructed palace. Each Prophet stands for a single BRICK (*labenah*) in the castle, and the Prophet Muhammad, the last messenger of God, is depicted as the last BRICK by which the castle of Prophecy is completed.

Business and Money Transactions

Business transactions are significant human activities and they play an important role in satisfying the necessities of humans. Business and money transactions involve different

sorts of social acts, such as giving, taking, selling, and buying. These omnipresent human interactions have influenced the linguistic system of society by which the transference of ideas is represented metaphorically in terms of business and money transactions. Like CONDUIT metaphors, metaphors of BUSINESS and MONEY TRANSACTIONS in the PT are mainly used to conceptualise abstract religious practices and human attributes using lexis related to business transactions between the members of Islamic society themselves, or with their God.

Different instances of metaphors from the domain of BUSINESS and MONEY TRANSACTIONS are used in the PT to encourage practising lawful things by highlighting the concepts of ‘reward’ for good deeds on the one hand and the concepts of ‘gaining’ and ‘losing’ on the other. For example, the Prophet redefines the notion ‘the poor one’ (*almufles*) in terms of religious and moral practices using the conceptual mapping SPIRITUAL LIFE IS A FINANCIAL TRANSACTION. The Prophet says:

72. إن المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي وقد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا. فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم، فطرحت عليه، ثم طرح في النار.

(72) **The poor one (Mufliis)** [Original Arabic ‘bankrupt’] <*almuflesu*> among my people is he who will bring on the day of resurrection prayer, fasting and *zakat*, but will come having reviled this one, aspersed that one, devoured the property of this one, shed the blood of that one, and beaten this one. Then this one and that one will be given some of his good deeds; but If his good deeds are exhausted before he pays what he **owes** <*yuqDaa*>, some of their sins will be taken and cast upon him and he will be cast into hell. (*Miškāt*, 5127, p.1062)

In other Sayings, the Prophet defines the mutual relationship between the Muslim and his/her God in terms of the relationship between a creditor and a debtor. The different

obligatory rituals which a believer has to perform are represented as a 'debt' (*dayn*) that is due to God. In one Saying, the Prophet strengthens this idea by emphasising that pilgrimage is a DEBT that is due to God. The Saying states:

73. أتى رجل النبي صلى الله عليه وسلم فقال: إن أختي نذرت أن تحج، وإنها ماتت. فقال النبي صلى الله عليه وسلم: "لو كان عليها دين أكنت قاضيه؟". قال: نعم. قال: "فأقض دين الله، فهو أحق بالقضاء".

(73) ...a man coming to the Prophet and saying that his sister had taken a vow to make the pilgrimage <*tahujja*>, but had died. The Prophet asked whether he would pay a **debt** <*daynun*>, supposing she owed one, and when he replied that he would, he said, "Well, pay the **debt** <*daynun*> due to God, for it is the one which most deserves **to be paid** <*bel qaḏaa?*>. (*Miškāt*, 2512, p.536)

In addition, some business transactions, such as usury (*rebaa*), are severely prohibited in Islam. This attitude towards usury is exploited to draw attention to the seriousness of a bad behaviour. For example, the PT shows the act of talking unjustly (backbiting) against a Muslim's honour using the image of USURY. The Prophet says:

74. إن من أربى الربا الاستطالة في عرض المسلم بغير حق .

(74) The most prevalent kind of **usury** <*alrebaa*> is going to lengths in talking unjustly against a Muslim's honour <*al?estetaalatu fy ʿarḏe*>. (*Miškāt*, 5045, p.1048)

The message of the Saying above warns against the act of act of talking unjustly against a Muslim's honour (*al?estetaalatu fy ʿarḏe*), and the sin of such a conduct is compared to that of someone who commits the sin of usury. The negative evaluation of usury in Islamic

discourse and the Prophet's consistent warning against its practice indicates the seriousness of the sin of usury as well as talking unjustly against a Muslim's honour.

Professions

Metaphors from the conceptual domain of PROFESSIONS evaluate human deeds and actions in terms of good and bad. However, they do not classify human deeds according to the value or status of the profession *per se*; it is only one or more aspects of these professions which are brought to light. For example, the Prophet refers to a Muslim's duty of delivering the divine message as a one-day job which was firstly initiated by Jews, then Christians, and eventually Muslims. He says:

75. وإنما مثلكم ومثل اليهود والنصارى كرجل استعمل عمالا، فقال: من يعمل إلى نصف النهار على قيراط قيراط؟....

(75) A comparison between you and the Jews and Christians is like a man who **employed** <estamala> **labourers** <ummalan> and said, 'Who will work <yamalu> for me till midday for a qirat [a specific amount of gold] each? ... (Miškāt, 6274, p.1383)

In spite of the lack of information about the type of 'labourers' whom the Saying talk about, the message of the Saying emphasizes that the divine message in Judaism and Christianity is continued by Islam. The Saying demands from Muslims to deliver the message universally. In addition, the Saying elaborates the metaphors JEWS, CHRISTIANS, AND MUSLIMS ARE LABOURERS and the metaphoric mapping A LIFETIME IS A DAY (Kövecses, 2002) using other metaphoric keywords from the metaphoric domain of

PROFESSIONS and the semantic domain of business transaction such as ‘pay’, ‘worked’, and *qirat* (as a currency)¹. The Saying continues:

• ...فعملت اليهود إلى نصف النهار على قيراط قيراط. ثم قال: من يعمل لي من نصف النهار إلى صلاة العصر على قيراط قيراط؟ فعملت النصارى من نصف النهار إلى صلاة العصر على قيراط قيراط. ثم قال: من يعمل لي من صلاة العصر إلى مغرب الشمس على قيراطين قيراطين؟ ألا فأنتم الذين يعملون من صلاة العصر إلى مغرب الشمس. ألا لكم الأجر مرتين. فغضبت اليهود والنصارى، فقالوا: نحن أكثر عملا وأقل عطاء. قال الله تعالى: هل ظلمتكم من حقكم شيئا؟ قالوا: لا. قال الله تعالى: فإنه فضلي أعطيه من شئت.

• ...till midday for a *qirat* each?’ The Jews worked till midday for a *qirat* each, and then he said, ‘Who will work for me from midday till the afternoon prayer for a *qirat* each?’ The Christians worked from midday till the afternoon prayer for a *qirat* each, and then he said, ‘Who will work for me from the afternoon prayer till sunset for two *qirats* each?’ I assure you that you are the ones who work from the afternoon prayer till sunset and that you will have the reward twice over. The Jews and Christians were angry and said, ‘We have done more work and received less pay,’ but God most high asked, ‘Have I wronged you in any respect regarding what was due to you?’ When they admitted that He had not, God most high said, ‘It is my extra favour which I grant to whomsoever I will.’

In another Saying, the Prophet brings to light specific good qualities which the believers must acquire, and he contrasts them with bad qualities by means of creative image of a perfume dealer who sells musk and the blacksmith who blows the bellows. The Prophet says:

¹ The interpretation of the LABOURERS metaphor in the Saying coincides with the *Parable of the Workers in the Vineyard* which appears in one of the Canonical gospels of the New Testament. The Parable briefly describes how Jesus considers that any ‘labourer’ who accepts his invitation to join him in the work in the vineyard (which represents the Kingdom of Heaven), and even if they come late that day, will receive an equal reward with those who have been faithful to him for a long time (see Matthew, 20:1–16).

76. مثل الجليس الصالح والسوء كحامل المسك ونافخ الكير، فحامل المسك إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحا طيبة. ونافخ الكير إما أن يحرق ثيابك، وإما أن تجد منه ريحا خبيثة.

(76) A good and a bad companion <aljalysa alSaaleh wa alsuu?> are like one who **carries musk** <kahaamele almesk> and one who **blows the bellows** <naafex alkyr>. The one who **carries musk** may give you some, or you may *buy* <tabtaa^ca> some from him, or you may feel a fragrance from him; but the **one who blows the bellows** may burn your clothing, or you may feel a bad smell from him. (*Miškāt*, 5010, p.1041)

Metaphors whose elements are from the source domain of the PROFESSIONS also occur alongside personifications. Different inhuman entities are represented as human beings who are performing particular jobs. In one Saying, Medina is represented as a BLACKSMITH who blows the bellows to drive away (*tanfy*) wicked people just as a blacksmith removes the impurity of iron. The Prophet says:

77. أمرت بقرية تأكل القرى. يقولون: يثرب، وهي المدينة، تنفي الناس كما ينفي الكير خبث الحديد.

(77) I have been commanded to go to a town which **will devour** all towns. People call it Yathrib, but it is Medina. It **drives away** <tanfy> people <alnaasa> as the **bellows** <alkyru> drives away **the impurity of iron** <xabaθa alhadyde>. (*Miškāt*, 2737, p.588)

Commodities and Valuable Objects

Commodities and valuable objects constitute a set of source domains whose elements involve valuable substances (Kövecses, 2002). In the PT we find metaphors involving a variety of notions and processes associated with valuable objects such as their nature (gold or money), the place where they are preserved, and their significance in commercial activities.

COMMODITIES and VALUABLE OBJECTS are among the most prevalent novel metaphors which characterise the prophetic metaphors. Generally, these metaphors share among them the concept that many human capacities are valuable objects which have been granted by God; so the grace of God is implicitly metaphorised as VALUABLE OBJECTS, and what is offered by God must be highly valued and praised by the believers. For example, wisdom (*alhekma*) is an abstract concept that is represented metaphorically in the PT as a VALUABLE OBJECT or SUBSTANCE that is ‘given’ (?*ataahu*) by God. The Prophet says:

78. لا حسد إلا في اثنتين: رجل آتاه الله مالا فسلطه على هلكته في الحق، ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها.

(78) Two people only may be envied: a man to whom God **has given** property, empowering him to dispose of it on what is right; and a man to whom God **has given** <?*ataahu*> wisdom <*alhekmeta*> who acts according to it and teaches it. (*Miškāt*, 202, p.50)

The Prophetic discourse also describes worldly life as a temporal stage, and its value does not match the value of the eternal afterlife. The Prophet urges his followers to recant their affinity to their worldly life and its illusion and recognise their afterlife instead. In this respect, the Prophet emphasises that the true believer must not waste his reward by encouraging and misleading others to commit sinful deeds. He says:

79. من شر الناس منزلة عند الله يوم القيامة عبد أذهب آخرته بدينيا غيره .

(79) Among those who will be in the worst station with respect to God on the day of resurrection will be a man who has **squandered** <?aḏhaba> his future life [afterlife] <?aaxeratahu> **at the expense of** someone else's worldly interests. (*Miškāt*, 5132, p.1064)

The metaphor in Saying 79 above represents one of the key aspects of Islamic religious discourse. In reference to the metaphor THE AFTER LIFE IS A PRECIOUS POSSESSION, the Prophet draws attention to the insignificance of worldly life and the illusions of its pleasures. The image of the afterlife as a COMMODITY or a PRECIOUS POSSESSION aims to emphasise how a person must work hard to attain the abundant reward and eternal pleasure. On the other hand, worldly life's insignificance is represented using an image from the domain of GARMENTS and CLOTHES in which life is represented as a TORN GARMENT. The Prophet says:

80. مثل هذه الدنيا مثل ثوب شق من أوله إلى آخره، فبقي متعلقا بخيط في آخره، فيوشك ذلك الخيط أن ينقطع.

(80) The world <aldunyaa> is like a **garment** <ḥawben> **torn from end to end and hanging by a thread** at the end of it; and that thread will soon **be cut off** <yanqate^c>. (*Miškāt*, 5515, p.1162)

Other metaphors from the domain of COMMODITIES and VALUABLE OBJECTS or PRECIOUS POSSESSIONS are present throughout the corpus. For example, asking for pardon is represented as a GIFT that the Muslim should seek from his Muslim brother, and in this respect, the Prophet says 'The gift (*hadeya*) of the living to the dead is to ask pardon for them' (*Miškāt*, 2355, p.499). In another Saying, the Prophet urges his followers to deliver knowledge because knowledge from which no benefit is derived is like a TREASURE (*kanz*)

from which nothing is expended in God's path (i.e. for the sake of God) (*Miškāt*, 280, p.63). In addition, the Prophet tells his followers that at the beginning of every century God will send one who will 'renew' (*yujadedu*) its religion, an image that entails the metaphorical mapping RELIGION IS AN OBJECT THAT NEEDS RENOVATION (*Miškāt*, 247, p.57). In a more novel metaphor, the Prophet encourages his followers to hold to his *Sunna* 'path' (the Prophetic Tradition) and stick fast to it as if they were clenching a precious object in their teeth (*ʿuḏuu ʿalayhaa belnawaajeḏ*) to prevent anyone from snatching it (*Miškāt*, 165, p.44). Such an image entails the two metaphoric mappings SUNNA IS A VALUABLE OBJECT and STICKING FAST TO SUNNA IS CLENCHING IT BETWEEN THE TEETH.

Farming and Pastoralism

Metaphors involving images from the source domains of FARMING and PASTURALISM in the PT reflect aspects of social life in early Islamic society when farming and pastoralism were among the fundamental economic activities. They are mostly used in the PT to evoke ideas of 'reward' and 'benefit'. Furthermore, among these metaphors we find many metaphors which partially coincide with other kinds of religious discourse. For example, GOD IS A SHEPHERD is a common metaphor in the Bible; while its counterpart in the PT, PEOPLE ARE SHEPHERDS, is the most prevalent mapping of this domain. For example, the Prophet says:

81. ألا كلکم راع وكلکم مسؤول عن رعيته. فالإمام الذي على الناس راع، وهو مسؤول عن رعيته. والرجل راع على أهل بيته، وهو مسؤول عن رعيته. والمرأة راعية على بيت زوجها وولده، وهي مسؤولة عنهم. وعبد الرجل راع على مال سيده، وهو مسؤول عنه. ألا فكلکم راع، وكلکم مسؤول عن رعيته.

(81) Each <kullukum> of you is a **shepherd** <raaʿen> and each of you is responsible for his **flock** <raʿeyateh>. The Imam who is over the people is a **shepherd** <raaʿen> and is responsible for his **flock**<raʿeyateh>; a man <alrajulu> is a **shepherd** <raaʿen> in charge of the inhabitants of his house-

hold and he is responsible for his **flock** <ra^ceyateh>; a woman <almara?atu> is a **shepherdess** <raa^ceyatun> in charge of her husband's house and children and she is responsible for them; and a man's slave <abdu> is a **shepherd** <raa^cen> in charge of his master's property and he is responsible for it. So each of you <fakullukum> is a **shepherd** <raa^cen> and each of you is responsible for his **flock** <ra^ceyateh>. (Miškat, 3685, p.784)

82. ...فمن اتقى الشبهات، استبرأ لدينه وعرضه، ومن وقع في الشبهات، وقع في الحرام. كالراعي يرعى حول الحمى، يوشك أن يرتع فيه...

(82) ... He who guards against doubtful things keeps his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a **shepherd** <kalra^cy> who **pastures** <yar^ca> his **animals** round a **preserve** <althemaa> will soon **pasture** <yarta^ca> them in it...(Miškat, 2762, p.592)

With scenarios of pastoralism and farming metaphors in the PT we find images of 'rain' (*matar, yayθ*) and harvesting. For example, the Prophet says:

83. مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضاً، فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير، وكانت منها أجادب أمسكت الماء فنفع الله بها الناس، فشربوا، وسقوا، وزرعوا. وأصاب منها طائفة أخرى إنما هي قيعان، لا تمسك ماء، ولا تنبت كلأ...

(83) The guidance <alhudaa>, and knowledge <al^celme> with which God has commissioned me are like abundant **rain** <alyayθe> which **fell on some ground** <aSaaba ?arDan> . **Part** of it was good, and **absorbing** <qabelat> the water, it **brought forth** <fa?anbatat> fresh **herbage** <alkala?a> in abundance; and there were **some bare patches** <aajaadeba> in it which

retained <?amsakat> the water by which God gave benefit to men, who **drank** <fašarebuu>, **gave drink** <saquu> and **sowed seed** <zarduu>. But some of it fell on another portion which consisted only of **hollows** <qeyaanun> which **could not retain** <la tamseku> the water or **produce** <tunbetu> **herbage** <kala?an>. (Miškat, 150, p.41)

Images of rain and farming in Saying 80 above are creatively used to represent the spiritual knowledge which the Prophet was asked to spread. This knowledge involves the divine messages that introduce God's laws with the aim of governing the interrelationships between members of Islamic society on the one hand, and their relationship with God on the other. This spiritual knowledge is considered the source for the continuity of Islamic society and its welfare in the same manner as the water that comes down through RAIN is considered a valuable resource for life. The scenario of the Saying suggests that the keyword 'herbage' (*alkala?a wa al'ušba*) entails mapping from the source domain of FARMING and HARVESTING to the target domain SPIRITUAL KNOWLEDGE. We also find the metaphor DELIVERING SPIRITUAL AND RELIGIOUS KNOWLEDGE IS FARMING AND HARVESTING. This mapping is the commonsense consequence of the metaphorical mapping SPIRITUAL AND RELIGIOUS KNOWLEDGE IS RAIN at the beginning of the Saying. The message of the metaphors of RAIN is further interpreted by the Prophet when he continues:

• ...فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم، ومثل من لم يرفع بذلك رأساً، ولم يقبل هدى الله الذي أرسلت به.

• That is like the one who becomes versed in God's religion and receives benefit from the message entrusted to me by God, so he knows for himself and teaches others ; and it is like the one who does not show regard to that and does not accept God's guidance with which I have been commissioned.

Writing and Recording

Metaphors derived from the source domain of WRITING in the PT constitute an exceptional domain; they could not be classified under any other conceptual domain (such as the PROFESSIONS) because in the PT the acts of ‘writing’ or ‘recording’ are the traditionally assigned exclusively to one class of God’s creatures: the angels. In this respect, the course of human life is depicted as following a recorded plan starting from the individual’s birth until his/her death. The metaphor that is conventionally used in Islamic religious discourse, and in the PT, to represent this idea is THE INDIVIDUAL’S SPIRITUAL LIFE IS A BOOK, and generally it works with the metaphoric keyword ‘record’ (*kataba*). The Prophet Muhammad says:

84. خصلتان من كانتا فيه كتبه الله شاكرا: ...

(84) Whoever has two characteristics will be **recorded** <*katabhu*> by God as grateful and showing endurance... (*Miškāt*, 5256, p.1089)

Human deeds, attributes, and qualities are all portrayed as the chapters of A BOOK or A RECORD. In most cases, the PT assigns to the act of RECORDING another elaborated image by which the act of forgiving sins is metaphorised as acts of OBLITERATING or DELETING the recorded sins from the person’s record. In most cases, this elaborated image is reflected through the metaphoric keyword ‘obliterate’ or ‘delete’ (*yamḥuu*); the antonym of the word ‘record’. For instance:

85. إن الله لا يمحو السيئ بالسيئ، ولكن يمحو السيئ بالحسن. إن الخبيث لا يمحو الخبيث.

(85) God does not **obliterate** [Original Arabic ‘delete’] <*yamḥu*> an evil deed <*alsaey?a*> by an evil one <*alsaey?a*>, but He **obliterates** [Original Arabic ‘delete’] an evil deed <*alsaey?a*> by a good one <*belhasane*>. What

is impure <alxabyθa> does not **obliterate** [Original Arabic ‘delete’]
<yamhu> what is impure <alxabyθa>. (*Miškāt*, 2771, p.594)

86. اتق الله حيثما كنت، وأتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن.

(86) Fear God wherever you are; if you follow an evil deed <alsaeya?ta> with a good one <alhasanata> you **will obliterate** [Original Arabic *delete*] *tamhuhaa* <tamhuhaa> it; and deal with people with a good disposition. (*Miškāt*, 5083, p.1055)

The ‘pen’ is used metonymically in the PT to refer to the principles of God’s will, the prescribed life of humans, and the recording of their deeds and actions. Using the metonymic principle THE INSTRUMENT USED IN AN ACTIVITY FOR THE ACTIVITY, the prophet refers to ‘the pen’ (*alqalam*) to stand for the act of recording human deeds by the angels. The Prophet emphasises that God will not judge people according to the deeds they perform while they are in full conscious and control of their senses so they are capable to recognise what is good from bad. The Prophet says:

87. رفع القلم عن ثلاثة: عن النائم حتى يستيقظ، وعن الصبي حتى يبلغ، وعن المعتوه حتى يعقل.

(87) There are three whose actions **are not recorded** [Original Arabic ‘the **pen** <alqalamu> will be lifted’]: a sleeper till he awakes, a boy till he reaches puberty, and an idiot till he is restored to reason. (*Miškāt*, 3287, p.697)

The Prophetic discourse commonly refers to what is already decreed by God using the image of writing of a pen (*qalam*). The Prophet told Abu Huraira, one of his Companions,

to accept being poor and incapable of getting married¹ as God's will by saying that 'pencil [sic. pen] has written [Original Arabic 'has dried'] all it has to write' (*jaffa alqalmu bema'a ?anta laqen*) (*Miškāt*,88, p.25). This metaphorical representation is commonly used in Islamic discourse to emphasise that everything in the world is designed neatly in terms of its quantity. The Prophet emphasises that human actions and deeds, and all that is decreed to him, are recorded by God and His angels in records. The implicit image of ink flow and dryness represents that what is decreed for humans is a work that is completed and refined, and cannot be changed. So, the Prophet depicts the precedence of God's will using the act of leaving, or removing, the pen and its dryness as that of a witness who finished stating his testimony by writing it in a record.

4.3.5. Metaphors Involving Human Society and Culture

The Prophetic discourse involves a variety of metaphors whose source domains are extracted from the social relationships and conventions of early Arabic society. These metaphors reflect a particular significance for the study of metaphors in Arabic because they shed light on the unique cultural bases of particular metaphors in Arabic. In spite of the multiplicity of these metaphors, I will pay more attention to two particular sorts of social-based metaphors in the PT: metaphors involving FAMILY and BROTHERHOOD images, and the MASTER and SERVANT (SLAVE) image scheme.

Family and Brotherhood

Family and kin relationships are greatly valued in Arabic society. Their social roots are implanted through the inherent tribal systems that have ruled different Arabic societies for many centuries. Among the strongest social relationships in Arab societies is the tie of

¹ In fact, it was as though he was asking permission from the Prophet to have himself emasculated (*See Miškāt*,88, p.25).

brotherhood¹. In fact, it is a popular tendency in Arabic culture to equate strong friendship with relationships of brotherhood.

In a tribal society, such as the pre-Islamic Arab, kinship is a strong hierarchical system that entails a range of rights and duties among the members of the same tribe. These involve defending wrongfully-treated relatives, helping those who are deprived, preventing wrong-doers from causing damage to other tribes. In this respect, members of the same tribe are considered as if they were brothers in blood regardless of their differences in wealth and authority. However, Islamic discourse shifts the significance of brotherhood in blood (tribal brotherhood) to that of brotherhood in faith. Although, the Prophetic discourse accepts that ties of brotherhood in blood are naturally reflected in human emotions, Islam re-establishes the new scheme of brotherhood in faith where a Muslim should consider another Muslim as a brother, and the mutual relationship between Muslims becomes the metaphor MUSLIMS ARE BROTHERS/SISTERS IN ALLAH. For example, the Prophet says:

88. المسلم أخو المسلم، لا يظلمه ولا يسلمه، ومن كان في حاجة أخيه كان الله في حاجته.

(88) A Muslim is a Muslim's **brother** <?axuu>: he does not wrong him or abandon him. If anyone cares for his **brother's** <?axyhe> need God will care for his need. (*Miškāt*, 4958, p.1032)

89. فك الله رهاتك من النار كما فككت رهان أخيك المسلم. ليس من عبد مسلم يقضي عن أخيه دينه إلا فك الله رهانه يوم القيامة.

(89) May God redeem your pledges from hell as you have redeemed the pledges of your **brother** <?axyka> Muslim! No Muslim will discharge his **brother's** <?axyhe> debt without God redeeming his pledges on the day of resurrection. (*Miškāt*, 2920, p.624)

90. لا تسأل المرأة طلاق **أختها** لتستفرغ صحفتها ولتنكح، فإن لها ما قدر لها.

¹ I use the term 'brotherhood' in this study according to its generic sense that involves the relationship of 'sisterhood' too.

(90) A woman must not ask to have her **sister** <?uxtehaa> divorced in order to deprive her of what belongs to her, but she must marry, because she will have what has been decreed for her. (*Miškāt*, 3145, p.668)

It is worth mentioning that even though FAMILY metaphors might have provided a fertile source for different metaphorical elaborations that serve any religious discourse, it is only brotherhood (and sisterhood) ties that are emphasised in the PT. This particularity of the Prophetic metaphors does not involve the parent-son image that is common in the Holy Bible.

Metaphors of Enslavement and Confinement

Metaphors of ENSLAVEMENT and CONFINEMENT are very common in the PT, and they reflect an important aspect of the social life of pre-Islamic Arabic society where slavery was common. The frequent use of the word ‘servant¹/slave’ (*‘abd*) from the semantic domain of slavery evokes a sort of spiritual slavery relationship in which God is represented as the master and the believers are represented as His slaves or servants.

The metaphors from the domain of master-servant/slave are conventionally used in different religious discourses. Images from this domain can be seen in the Qur’an and the Bible, though the Prophetic Tradition employs it quite sparingly. In addition, the distribution of these metaphors takes only one distinctive mapping PEOPLE ARE SERVANTS/SLAVES OF GOD. The following Sayings illustrate this metaphor:

91. والله في عون العبد ما كان العبد في عون أخيه.

¹ In spite of their different connotation the translator repeatedly translates the word (*‘abd*) into ‘servant’ or ‘man’ rather than ‘slave’; a translation that provokes a challenge to the analysis.

(91) God helps a **man** (**servant** [Original Arabic 'slave']) <*al'abde*> as long as he helps his brother. (*Miškāt*, 204, p.50)

92. أقرب ما يكون العبد من ربه وهو ساجد فأكثرُوا الدعاء.

(92) The nearest a **servant** [Original Arabic 'slave'] <*al'abdu*> comes to his Lord is when he is prostrating himself, so make supplication often. (*Miškāt*, 894, p.183)

93. من شر الناس منزلة عند الله يوم القيامة عبد أذهب آخرته بدنيا غيره .

(93) Among those who will be in the worst station with respect to God on the day of resurrection will be a **man** [Original Arabic 'servant/slave'] <*al'abdun*> who has squandered his future life at the expense of someone else's worldly interests. (*Miškāt*, 5132, p.1064)

In each instance of the SERVANT/SLAVE metaphor, the metaphorical meaning of the word (*al'abd*) becomes more conventional within the PT discourse. In addition, the word (*al'abd*) does not involve details about the character of the servant or slave such as his/her appearance and state.

Reference to believers and Muslims as SERVANTS/SLAVES (*al'ebaad*) in the different Islamic religious discourses, such as the PT and the Qur'an, draws attention to the real reason behind the creation of Man on earth. The human's duty is to worship God and to build the world and keep it suitable for mankind and other creatures. However, the metaphors from this domain in the PT, and other Islamic discourses, do not include the conventional images of slaves' deprivation, torture, or imprisonment.

In another respect, metaphors derived from the conceptual source domains of ENSLAVEMENT and CONFINEMENT in the PT show evidence of the significance of positive change of the believer's spiritual life after joining Islam or repenting to God after committing a sinful deed. ENSLAVEMENT and CONFINEMENT metaphors suggest a variety of ideas that invoke progress and positive development in association with the principle of

the individual's free will. However, CONFINEMENT metaphors in particular can be used to evoke the negative idea of lack of progress and positive development in terms of spiritual life.

In many Sayings, the concept of spiritual imprisonment is evoked by elaborating the metaphoric key phrase 'to set free' (*yu^ctequ*) that implies God punishing the sinners and non-believers in Hell. In such metaphors, Hell is metaphorised as SLAVERY or as a PRISON where the sinners and non-believers will be imprisoned. The Prophet says:

94 . من ذب عن لحم أخيه بالمغيبية كان حقا على الله أن يعتقه من النار .

(94) If anyone defends his brother who is slandered when absent, it will be due from God **to set him free** <*yu^cteqahu*> from hell <*alnaare*>. (*Miškat*, 4981, p.1036)

In the Saying above, the Prophet metaphorises the act of God forgiving a person in terms of setting free a prisoner, or a slave, from his/her imprisonment as a reward for the prisoner's ,or the slave's, good conduct. This image can be perceived as elaboration of the metaphor AMORAL LIFE IS SLAVERY and HELL IS CONFINEMENT.

The ideas derived from metaphors of ENCHAINMENT in the PT are repeatedly used in the PT in relation to other worldly issues. For example, debt (*aldayn*) is represented in the PT as a PRISON or a CHAIN. This implies that a person who is in debt to another person remains tied to his/her oath until repaying the debt and setting himself free. The Prophet refers to the debtor as being 'bound to' (*ma?suurun*) his debt. Such an image associates between images of ENCHAINMENT, or IMPRISONMENT, and the idea of being abandoned and unaided:

95 . صاحب الدين مأسور بدينه، يشكو إلى ربه الوحدة يوم القيامة.

(95) A debtor is **bound** <ma?suurun> to his debt <bedaynehe> and will complain to his Lord of loneliness on the day of resurrection. (*Miškāt*, 2916, p.624)

In other Sayings, metaphors involving lack of movement are explicitly evoked by images derived from the domain of ENSLAVEMENT by using of the keyword ‘slave’ (*‘abd*). For example, the Prophet says:

96. تعس عبد الدينار وعبد الدرهم وعبد الخميصة، إن أعطي رضي، وإن لم يعط سخط. تعس وانتكس.

(96) The **slave** <*‘abdu*> **of the dinar**, the **slave** <*‘abdu*> **of the dirham**, and the **slave** <*‘abdu*> of the bordered silk cloak are wretched. If such a one is given anything he is pleased, but if not he is displeased, wretched and disappointed. (*Miškāt*, 5161, p.1072)

On the other hand, images of SLAVERY in the PT are used to evoke positive and negative qualities of the represented person if he/she is a believer. For example, people, regardless of their religion, are repeatedly conceptualised or addressed as SLAVES (or SERVANTS following Robson translation of *Miškāt*). However, when the notion *‘abd* (slave/servant) is assigned to a believer it evokes a favourable positive sense. For example, in the following Saying the believer who is afflicted by a disease is represented as a SLAVE/SERVANT using a metaphor from the domain of ENCHAINMENT and the keyword ‘fettered’ (*qayyadtu*), and it evokes a positive evaluation reflected from the context of the Saying. The Prophet says:

97. ...ويقول الرب تبارك وتعالى: أنا قيدت عبدي (المريض)، وابتليته، فأجروا له ما كنتم تجرون له وهو صحيح.

(97) the Lord who is blessed and exalted will say, “I **fettered** <qayyadtu> and afflicted my **servant** <‘abdy> [by making him in poor health], so record for him what you were recording for him when he was well”. (*Miškāt*, 1579, p.329)

Metaphors involving images of imprisonment and lack of movement in the PT are used to represent the relationship between worldly life and people. The Prophet negatively refers to worldly life as a PRISON where Muslims are imprisoned because, unlike the non-believers, they cannot liberally enjoy all sorts of pleasures in the worldly life. The Prophet says:

98. الدنيا سجن المؤمن وجنة الكافر .

(98) The world <aldunya> is the believer’s **prison** <sejnu> and the infidel’s **paradise** <jannatu>... (*Miškāt*, 5158, p.1071)

4.3.6. Metaphors Involving Animals

Animals occupy a lower position than humans in the GREAT CHAIN OF BEING scheme, and they carry among them different social and discursive messages which can be extracted from the context where they occur. Animal metaphors can be used either to dignify or deprecate certain individuals, classes, or groups of people. For example, animal metaphors can be used to dignify a person by assigning to him/her an admired animal behaviour or quality. For example, courage is an admired quality of the lion, and assigning it to a man gives the man a heroic reputation (e.g. ‘the policeman jumped on the kidnapper like a lion’). Cowardliness, on the other hand, is a dishonourable attribute, and it is conventionally assigned to a person by animals metaphors (e.g. ‘you should not hide your head in the sand like an ostrich’ ; and ‘he ran from the place like a chicken’). These instances of metaphors are a reflection of the general metaphoric mapping HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR (Kövecses, 2005, pp. 124–125).

Metaphors whose source domains are derived from the conceptual domain of animals constitute one of the most creative metaphorical domains in the PT. Furthermore, they can be regarded as instances of “de-personification” involving animals. Different target domains such as people, the believers, the non-believers, the Qur’an, and other ritual rites may be “de-personified” and assigned animal qualities. The animal metaphors in the PT illustrate complex and unfamiliar ideas and beliefs. For example, the Prophet emphasises that Islam comes as an innate religion that a new-born child bears drawing a scenario in which a person is represented as the BEAST who is normally born complete and not maimed. The Prophet says:

99. ما من مولود إلا يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه، كما تنتج البهيمة بهيمة جمعاء، هل تحسون فيها من جدعاء؟!

(99) Everyone <ma men mawluud> is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a **beast** <albahymatu> is **born whole** <jam^caa?a>. Do you find some among them [born] maimed?. (Miškat, 90, p.26)

Another instructive aspect of animal metaphors involves the association between animals’ behaviour on the one hand and different religious practices on the other. For example, the difficulty of holding and memorising the Qur’an in the believer’s mind is represented in terms of an animal’s liability to escape from its stake. In this respect, the Qur’an is represented as A TETHERED CAMEL that is liable to escape. The Prophet says:

100. تعاهدوا القرآن، فوالذي نفسي بيده لهو أشد تفصيا من الإبل في عقلها.

(100) Keep refreshing your knowledge of the Qur’an, for I swear by Him in whose hand my soul is that it is more **liable to escape** <?šaddu

tafaSeyan> than **camels** <*al?ebele*> which are tethered. (*Miškat*, 2187, p.462)

The devil, as well, is represented metaphorically using animal behaviour. His conduct of coming between the believers during the performance of the prayers in a congregation is similar to that of ‘black sheep’¹ (*ħaḍaf*). Thus we have the metaphoric mapping OBJECTIONABLE HUMAN BEHAVIOUR IS A THIEF’S BEHAVIOUR. The Prophet says:

101. رصوا صفوفكم وقاربوا بينها، وحانوا بالأعناق، فوالذي نفسي بيده إني لأرى الشيطان يدخل من خلل الصف كأنها الحذف.

(101) Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in whose hand my soul is, I see the devil <*alšayṭaana*> **coming in through** <*yadxulu*> openings in the row like a number of small **black sheep** <*alħaḍaf*>. (*Miškat*, 1093, p.224)

The metaphor in the above Saying is a reflection of a universal human attribute of portraying unwanted people in terms of unfavourable animal behaviour. In this respect, Kövecses suggests the two metaphoric mappings OBJECTIONABLE HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR and OBJECTIONABLE PEOPLE ARE ANIMALS (Kövecses, 2002, p. 125).

Birds too are used in the Prophetic discourse to highlight favourable qualities of the believers. For example, the Prophet depicts the spirit of the believer in Paradise as a flying ‘bird’ (*tayr*), a metaphor that is derived from the association between the conventional mapping UP IS GOOD and the creative metaphor THE SPIRIT OF A BELIEVER IS A FLYING BIRD. The Prophet Muhammad says:

¹ These black sheep (*alħaḍaf*) are characterised by their small size and they do not have tails or ears; they come originally from Yemen.

102. إن نسمة المؤمن طير تعلق في شجر الجنة حتى يرجعه الله في جسده يوم يبعثه.

(102) The spirit of a believer <*nasmata almu?mene*> is only a **bird** <*tayrun*> which **feeds** <*ta^callaqa*> on the trees of paradise till God restores him to his body on the day He resurrects it. (*Miškāt*, 1632, p.343)

The Prophetic discourse has also contributed to the introduction of proverbs and aphorisms which refer to animal behaviour metaphorically. For example, the Prophet warns against the calamities and afflictions that may happen to the believers because they are like the SNAKE'S HOLE; thus he emphasises that 'A believer is not stung twice from the same hole' (*Miškāt*, 5053, p.1050). This Saying has become a widely used aphorism in Arabic culture when referring to the one who falls in the same mistake twice because of his/her ignorance and unawareness.

4.3.7. Metaphors Involving Plants

The lives of humans and other creatures depend upon plants as an indispensable source of nutrition. In addition, plants provide a basic home and shelter for many creatures. Man's experience of his relationship with this valuable resource has led to the creation of numerous metaphors from this domain.

The PT employs metaphors from the domain of PLANTS to represent abstract concepts, notions, religious practices, human qualities and attributes. For example, wisdom is an abstract concept that is conceptualised in the PT with reference to plants. It is conventionally perceived as a TREE that provides a sort of "spiritual nutrition" to its bearer and to other people. In the following Saying, the metaphor WISDOM IS A PLANT is conveyed through the use of the verb 'grow' (?*anbata*) which is derived from the noun '*nabta*', meaning a plant, or '*nabaat*', meaning plant (generic name), all of which appear in Arabic

in collocation with plants and trees to refer to the metaphor TO GROW IS TO INCREASE. The Prophet says:

103. ما زهد عبد في الدنيا إلا أنبت الله الحكمة في قلبه.

(103) No one will practise abstinence in the world without God causing wisdom <alhekmata> **to grow** <?anbata> in his heart. (*Miškāt*, 5199, p.1079)

Many abstract concepts such as faith and hypocrisy are metaphorised as PLANTS and TREES. For example, the Prophet indicates that ‘modesty’ and ‘inability to speak’ are two BRANCHES (*šūba*) of faith while ‘obscurity’ and ‘eloquence’ are two BRANCHES of hypocrisy. He says:

104. الحياء والعى شعبتان من الإيمان والبذاء والبيان شعبتان من النفاق.

(104) Modesty and inability to speak are two **branches** <šūba> **of faith**, but obscurity and eloquence are two **branches** <šūba> **of hypocrisy**. (*Miškāt*, 4796, p.1002)

In another Saying, the Prophet warns against acquiring profit by means of unlawful practices, and he matches the act of acquiring profit with the growth of a tree using the keyword ‘to grow’ (?anbata). He says:

105. لا يدخل الجنة لحم نبت من السحت، وكل لحم نبت من السحت كانت النار أولى به.

(105) Flesh which **has grown out** <?anbata> of what is unlawful will not enter paradise, but hell is more fitting for all flesh which **has grown out** of what is unlawful. (*Miškāt*, 2772, p.594)

The metaphor reflected through the keyword ‘grown out’ (?anbata) makes the mapping HUMANS (FLESH) ARE PLANTS. In addition, different types of plants, especially fruits, are employed in the PT as source domains. The Prophet emphasises the importance of learning and reciting the Qur’an by referring to most patent qualities of fruit and herbs: their taste and fragrance. He says:

106. مثل المؤمن الذي يقرأ القرآن كمثل الأترجة، ريحها طيب وطعمها طيب. ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة، لا ريح لها وطعمها حلو. ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة، ليس لها ريح وطعمها مر. ومثل المنافق الذي يقرأ القرآن مثل الريحانة، ريحها طيب وطعمها مر.

(106) A believer who recites the Qur’an is like a **citron** <al?utruja> whose **fragrance** is sweet and whose **taste** is sweet, a believer who does not recite the Qur’an is like a **date** <altamrate> which has no **fragrance** but has a sweet **taste**, a hypocrite who does not recite the Qur’an is like the **colocynth** <alhanZalate> which has no **fragrance** and has a bitter **taste**, and the hypocrite who recites the Qur’an is like **basil** <alrayhanate> whose **fragrance** is sweet but whose **taste** is bitter. (*Miškāt*, 2114, p.447)

It is apparent that instances of metaphors involving plants can be considered (like animals) as a sort of “de-personification” when they refer to humans. In the PT it is conventional to represent the believers and non-believers or other classes of people using metaphors whose source domains are from the domain of plants. For example, the Prophet says:

107. مثل المؤمن كمثل الخامة من الزرع، تفيئها الرياح، تصرعها مرة وتعديلها أخرى، حتى يأتيه أجله. ومثل المنافق كمثل الأرزة المجذبة التي لا يصيبها شيء حتى يكون انجفافها مرة واحدة.

(107) The believer <almu?mene> is like a **tender plant** <alxaamate> **moved by** <tafey?uhaa> the **winds** <alreyaahu>, sometimes being **bent down** <taSra^cuhaa> and sometimes **made to stand up straight** <ta^cdeluhaa>, till his appointed time comes; but the hypocrite is like the **cedar** <al?arzate almajðeyate> **standing firmly** which is **unaffected** <laa yuSybuhaa šay?un> by anything, till it is completely **cast down** <?enje^caafuhaa>. (Miškat, 1541, p.323)

As with many other domains, metaphors from the domain of PLANTS coincide with other metaphorical domains. For example, sins are conventionally represented in the PT as BURDENS that a believer has to dispose of, and the Prophet elaborates this image with PLANTS metaphors. Thus we have the metaphorical mapping SINS ARE LEAVES OF TREE. The Prophet says:

108. إن العبد المسلم ليصلي الصلاة يريد بها وجه الله فتهافت عنه ذنوبه كما يتهافت هذا الورق عن هذه الشجرة.

(108) A Muslim observes prayer for God's sake and his sins <ðunuubuhu> **fall** from him as these **leaves** <alwaraqū> **fall** from this tree. (Miškat, 576, p.116)

In this Saying the Prophet represents the obliteration of sins, or God's forgiveness, as the state of the tree leaves when they fall off. Despite the fact that the sins are represented as TREE LEAVES, which may invoke the sense of burden, what is mainly understood from the Saying is that, sometimes, the sins committed by the believer are unavoidable and subject to "regeneration" in the same manner as the tree renews its leaves annually. However,

observing and performing the daily prayers devotedly promises the obliteration of the believer's sins.

It is obvious from the all above illustrations of instantiations of GCB metaphors that humans and their attributes are at the heart of the Prophetic discourse and its messages. The arguments of the metaphors above reflect the Prophet's recognition of the uniqueness of mankind and the distinctiveness of their qualities and attributes. Additionally, these metaphors emphasise that the individuality of mankind entitles them to attain a privileged status by virtue of their creation first, and by the sacred duty which God has assigned them to. Furthermore, most metaphors from the GCB domains in the PT reflect the universality of Islamic discourse. Generally, these metaphors conform to the common human knowledge based on their experiences and interaction with the same physical world.

The GCB metaphor system in the PT succeeds in mapping the attributes and/or behaviour between different categories of the chain in order to better understand the domain of human spiritual life using the domain of human and animate experiential life. This corresponds with Lakoff and Turner's definition of the GCB metaphor system as a tool of great power and scope that '[a]llows us to comprehend general human character traits in terms of well-understood non-human attributes;...' (Lakoff & Turner, 1989, p. 172).

4.4. Metaphors Involving Natural Phenomena

Non-living entities make the source domains for a large number of metaphors in the PT. Their use in ordinary language is characterised by the novelty of the source domains employed to represent a variety of entities in the target domain. The Prophetic discourse creatively employs a wide variety of metaphors whose source domain involves natural phenomena such as wind, rain, fire, light, and darkness. In many cultures, people have attributed the causes of natural phenomena to supernatural figures that they designate as deities. So, natural phenomena could be considered the primary inspirations of figurative language within poetry and mythologies. Metaphors involving NATURAL PHENOMENA as

source domain are frequently used in different types of discourse to indicate the power and impact of certain natural phenomena on the life of humans and other creatures.

In the Prophetic discourse, metaphors from the domain of NATURAL PHENOMENA draw attention to the hardships that a person may face in his/her religious life, and they commonly coincide with other metonymic representations. For example, the Prophet refers to the afflictions that may affect the believers in a multifaceted metaphor. He says:

109. مثل القلب كريشة بأرض فلاة، يقلبها الرياح ظهرا لبطن.

(109) The heart <*alqalbe*> is like a **feather** <*karyšaten*> in desert country which the **winds** <*alreyaahu*> **keep turning over and over** <*yuqalebuhaa*>. (*Miškāt*, 103, p.28)

The image in Saying 109 above involves the combination of the metonymic principle THE HEART FOR THE PERSON, the conceptual metaphor THE HEART IS A FEATHER (*ryša*), and the conceptual metaphor WORLDLY AFFLICTIONS ARE WINDS (*alreyaah*). In another Saying, both WIND and AFFLICTIONS act as source domains for an elaborated image that is derived from the natural phenomenon of ‘rain’. The Prophet refers to the many civil “commotions” which will afflict Muslims shortly after the death of the Prophet Muhammad when Muslims deviate from the correct path of God, and he describes the amount of these commotions by images of RAIN FALLING. He says:

110. فإني لأرى الفتن خلال بيوتكم كوقع المطر.

(110) I see civil commotions <*alfetana*> occurring among your houses like **rain falling** <*kawaq°e almatare*>. (*Miškāt*, 5387, p.1122)

Water, and its characteristics of being a cleanser, is recurrently used as a source domain to invoke the idea of forgiveness and sins obliteration. For example, the Prophet metaphorises the obligatory daily prayers as ‘spiritual wash’ (*?eytesaal*). This image combines the conceptual metaphors THE FIVE PRAYERS ARE A RIVER, SINS ARE POLLUTION and GOD’S FORGIVENESS IS CLEANSING. The Prophet says:

111. أرأيتم لو أن نهرا بباب أحدكم يغتسل فيه كل يوم خمسا، هل يبقى من درنه شيء؟...فذلك مثل الصلوات الخمس، يمحو الله بهن الخطايا.

(111) Tell me, if there were a **river** <*nahrān*> at the door of one of you in which he *washed* <*yaytaselu*> five times daily, would any of his **filthiness** <*daranehe*> remain?.....That is like the five times of prayer <*alSalawate*> by which God **obliterates** <*yamhūu*> sins <*alxatayaa*>. (*Miškāt*, 565, p.114)

In another Saying, the sun, and its heat, are implicitly employed as a source domain in reference to ‘shade’ (*alZell*). For example, THE RULER IS A SHADE and SHADE IS GOOD are used to reinforce the necessity of justice dominance in society. The Prophet says:

112. إن السلطان ظل الله في الأرض، يأوي إليه كل مظلوم من عباده...

(112) The sultan [the ruler] is God’s **shade** <*Zellu*> on the earth to which each one of His servants who is wronged **repairs** <*ya?wy*>. (*Miškāt*, 3718, p.789)

In addition to the above-mentioned metaphors, the Prophetic discourse exhibits a variety of other metaphors involving NATURAL PHENOMENA. For example, wicked people, who will act deceitfully towards the inhabitants of Medina are represented as about to be ‘dissolved’

(*yanmaa*^c) like SALT (*Miškāt*, 2743, p.589). And in another Saying, the Prophet warns that the inhabitants of hell will weep in till their tears flow on their faces as though they were STREAMS (*Miškāt*, 5685, p.1213).

The PT also involves a variety of metaphors whose source domains involve images of FIRE, LIGHT, and DARKNESS. These metaphors are among the most frequent metaphors which have importance in many types of religious discourse. Instances of such metaphorical domains exhibit the same metaphoric domains and mappings in the PT, the Qur'an, and the Bible. One of the noticeable aspects of these metaphors is the connection they make between LIGHT as a source domain for religious concepts. Generally, the LIGHT conceptual domain appears within the same context as its opposite (DARKNESS) bringing about the metaphorical mappings LIGHT IS GOOD and DARKNESS IS BAD. For example, the PT draws a contrast between 'life' and 'death' on the one hand, and the 'mention' of God and people's 'ignorance' of Him in the other, by using LIGHT metaphors. Islamic religious discourse frequently refers to the metaphorical representations HOPE FOR GOD'S REWARD AND FORGIVENESS IS LIGHT and SPIRITUAL KNOWLEDGE IS LIGHT. Thus, a person who remembers God and obeys the Prophet will have his grave lit when he dies by the prophet's supplications and 'prayers' over him. On the other hand, the graves of those who do not remember God will remain dark. The Prophet says:

113. إن هذه القبور مملوءة ظلمة على أهلها، وإن الله ينورها لهم بصلاتي عليهم.

(113) These graves <*alqubuur*> are full of **darkness** <*Zulmatan*> for their occupants, but God **will illuminate** <*yunaweruhāa*> them for them by reason of my prayer <*beSalaaty*> over them. (*Miškāt*, 1659, p.349)

In addition, a person who keeps making mention of God in all his matters is represented as a LAMP in a DARK house following the metaphor DARKNESS IS IGNORANCE. The Prophet says:

114. ...وذاكر الله في الغافلين مثل مصباح في بيت مظلم.

(114) ...the one <*ḍakeru*> who makes mention of God among those who are negligent is like a **lamp** <*meSbaahen*> in a **dark** house. (*Miškāt*, 2282, p.481)

Such metaphors from the conceptual domain of LIGHT are frequently seen in the corpus to portray rituals. For example, the Prophet emphasises that if anyone keeps to it (the prayers), it will be LIGHT for him on the Day of Resurrection (*Miškāt*, 578, p.116).

Colours, especially, white and black are widely used in ordinary language to depict opposites. Like LIGHT/DARK metaphors, images of WHITE and BLACK colours mostly occur within the same contexts in the PT. This can be attributed to the fact that the human eye visualises white and black as the greatest possible sort of contrast among colours. In several cultures, white and black traditionally symbolize the dichotomy of good and evil which is entailed from the relation between metaphors of light and darkness, day and night, and, most importantly, purity and impurity. Similar to their LIGHT and DARKNESS counterparts, metaphors of white and black colours are frequently used in the Prophetic discourse to highlight the difference between moral and amoral practices. To illustrate, many Sayings show some instances where the juxtaposition of whiteness and blackness is used metaphorically to reflect the difference between what is obvious and moral in Islam and what is uncertain and amoral. The Prophet says:

115.لقد جنتكم بها بيضاء نقية، ولو كان موسى حيا ما وسعه إلا اتباعي.

(115) ...I have brought them to you **white** (*bayDaa?*) and pure, and if Moses were alive he would feel it absolutely necessary to follow me. (*Miškāt*, 177, p.46)

116. ... اللهم نقني من الخطايا كما ينقى الثوب الأبيض من الدنس، اللهم اغسل خطاياي بالماء
والتلج والبرد.

(116) O God, purify me from sins as a **white** (?abyaD) garment is purified
from filth.... (Miškat, 812, p.165)

On the other hand, FIRE metaphors in the PT are used to represent the different calamities and afflictions that affect the believers and Islamic society. In many instances of FIRE metaphors a contrast is drawn within the same Saying between two abstract entities. For example, the PT employs the metaphoric mapping SIN IS FIRE, this mapping occurs in the same context with its opposite mapping ALMSGIVING IS WATER. This image is derived from the idea that good deeds are a prerequisite for God's forgiveness. The Prophet says:

117. ألا أدلك على أبواب الخير؟ الصوم جنة، والصدقة تطفئ الخطيئة، كما يطفئ الماء
النار....

(117) Shall I not guide you to the gateways of what is good? Fasting is a protection, and almsgiving <alSadaqa> **extinguishes** <tutfey?u> sin <alxatey?ata> as **water** <almaa?u> **extinguishes fire** <alnaara>. (Miškat, 29, p.11)

The PT represents the worldly trials that face Muslims using FIRE metaphors. For example, and in reference to the metaphors TRIALS ARE FIRE and RELIGION IS A LIVE COAL, the Prophet informs his followers that adhering to religion will be a very hard task short before the Judgement Day. He says:

118. يأتي على الناس زمان الصابر فيهم على دينه كالقابض على الجمر.

(116) A time is coming to men when he who adheres [Original Arabic ‘seizes’] to his religion <deynehe> will be like one who **seizes** <kalqabeDe> **live coals** <aljamr>. (*Miškāt*, 5367, p.1115)

In addition to the previous images, the Prophetic Tradition involves other instances of FIRE metaphors. For example, the Prophet warns his followers against taking other people’s property unjustly by saying that a Muslim’s lost property is a FLAME of hell (*Miškāt*, 3038, p.649). Furthermore, he prohibited his followers from begging by saying that he who begs for the property of others to increase his own is asking only for LIVE COALS (*Miškāt*, 1838, p.389). And the Prophet asks his followers to avoid envy, for envy devours good deeds just as FIRE devours FUEL (*Miškāt*, 5040, p.1047).

Conclusion

In this chapter I have surveyed the major conceptual metaphorical source domains in the PT and their mappings with reference to CMT. I have demonstrated that the Prophetic discourse is rich in metaphors whose source domains vary considerably. This variation poses a challenge for categorisation because many instances of metaphor show overlap between different source domains and image-schemes.

The majority of the Prophetic metaphors in the corpus are common and this can be attributed to the ontological and structural functions of most of the Prophetic metaphors. Since Islamic religious discourse is packed with abstract notions, metaphorical language is the most accessible method of conceptualising and facilitating the understanding of such abstraction (Soskice, 1985, p. 112). Furthermore, the Prophetic metaphors show a large discrepancy in terms of their degree of generality and specificity: many metaphoric schemes are very generic in their mapping (e.g. FAITH IS IN THE HEART; SPIRITUAL LIFE IS A JOURNEY; PEOPLE ARE SERVANTS/SLAVES OF GOD), and a large number of metaphors are very specific in their mapping (e.g., TALKING UNJUSTLY AGAINST A MUSLIM’S HONOUR IS

USURY; PEOPLE ARE THE BEARERS OF KNOWLEDGE; QUR'AN RECITATION IS DIFFUSION OF FRAGRANCE) on the other.

With regard of their evaluative function, the Prophetic metaphors conform to the conventional systems of beliefs of early Arabs who lived at the time of the Prophet. The discursive functions of the Prophetic metaphors depend on how the discourse recipients respond to a particular image; while positively evaluated metaphors evoke encouraging messages, negatively evaluated metaphors work on evoking a message of implicit threat to the discourse recipient. Some Sayings use the two evaluations within the same Saying, giving the discourse recipient the opportunity to compare the two metaphors and their implications.

The Prophetic metaphors also vary considerably in terms of the target domains they involve. The variation in target domains evokes a comprehensive strategy so that all aspects of Islamic religious discourse can be delivered. According to that, the messages of unity, solidarity, brotherhood in Islam, the mutual relationship between the believers, and the association between people and their deeds all constitute target domains for the Prophetic metaphors.

Finally, this chapter is based on a simple and straightforward corpus-assisted analysis of the metaphors identified in the Prophetic corpus. The categorisation of the Prophetic metaphors in this chapter aims to form the basis for more detailed investigation of the significance of metaphors in the PT in the following chapters.

Chapter Five: Contextual Analysis of the Key Metaphors and Topics in the Prophetic Discourse

In this chapter, I show how the contextual analysis of a set of frequent metaphoric schemes in the PT demonstrates that metaphorical language involves an ideological function. The Prophetic metaphors are employed to construct a well-defined set of statements of Islamic beliefs. These beliefs carry among them ideological implications and “doctrinal” principles.

5.1. Introduction

Conceptual Metaphor Theory emphasizes the linguistic, cognitive, psychological and cultural aspects of metaphorical language use in everyday language. Early research within the CMT framework provided rich sets of linguistic and conceptual metaphors to prove the ubiquity of this phenomenon on the basis of everyday spoken language, literature, proverbs, or poetry (Kövecses, 2005, p. 71). However, most of the examples given by Kövecses are not provided with much reference to their contexts. This strategy, which was largely manifest in early stages of conceptual metaphor theory, was rigorously criticised by most of the following scholars of metaphors. For example, Gerard Steen emphasises that there is a distinction between those metaphors produced on the level of the system (language or thought) and those produced on the level of its use (in language or in thought). He then criticises many early analyses of conceptual metaphors which were actually making strong claims with reference to mere hypothesized “supra-individual”, instead of referring to the level of real individuals (Steen, 1994, p. 16). In addition, the metaphoricity of a keyword within a context strongly depends on the “company it keeps”, and the interpretation of an instance of linguistic metaphor is not necessarily attainable by the straightforward projection of the individual meaning(s) of each linguistic component of the metaphor. The context of the metaphors provides the listener and reader with the necessary “contextual clues” to support a particular interpretation of a metaphor over another. This can be illustrated by reference to the Saying:

• “مثل القلب كريشة بأرض فلاة...”

- “The heart is like a **feather in desert country**...”

The straightforward mapping between the source domain FEATHER and the target domain HEART indicates the existence of the metaphor explicitly mentioned by the word *maṭhal* (like). The first mentioning of the word ‘feather’ may call to mind the act of writing or recording. At the time of the Prophet, feathers (or quill pens) were used as tools for writing. However, the anticipated metaphoric relationship between the ‘heart’ and the act of ‘writing’ is not clear to the metaphor reader because of its lack of a “ground”. Thus, the Prophet continues:

• “...كريشة بأرض فلاة يقلبها الرياح ظهرا لبطن...”

- “...feather in desert country; which the winds keep turning over and over”
(*Miškaat*, 103, p.28).

Here, the “ground” in the Saying supports a different, and unexpected, interpretation of the metaphor THE HEART IS A FEATHER. The scenario in the Saying above involves the keywords ‘turning over’ (*yuqalaebbu*), the ‘heart’ (*alqalb*), and ‘wind’ (*alreyaah*) which stand for the metaphoric representation of the conditions of faith in the individual’s heart. Faith is frequently portrayed as a substance that “dwells” in the heart (See section 4.1), and the keywords ‘turning over’ is the “ground” that invokes the sense of alteration and instability of the person’s faith because of the instability of its container, the heart. Additionally, the image highlights the “lightness” of the feather and its insignificant weight in comparison of the strength of WIND that represents the worldly trials which might affect the individual. This message is highlighted through the source domain HEART frequently used in the PT to stand for the individual’s state of faith to emphasise that faith is a central component of the individual’s spiritual life. This centrality is invoked in respect to the centrality of the heart to the body with reference to the metaphor IMPORTANCE IS BEING AT

THE CENTRE (Rash, 2006). Such an implication can be verified only through investigating the many different contexts where the keyword ‘heart’ is used metaphorically.

In the previous chapter, I illustrated the major metaphoric source domains for metaphors appearing in the PT. The descriptive approach adopted there was intended to represent the diversity of the Prophetic metaphors, and I did not explain how the different versions of a generic metaphor and their keywords work together discursively in different contexts to convey a major coherent message throughout the entire discourse. Furthermore, my illustrations did not analyse the diverse lexical items found as collocates of the Prophetic metaphors. These lexical items have an important function as they are used with metaphors to convey the messages of the Prophet Muhammad. Thus, it is vital to show how these collocations and metaphors interact within the context of the Saying in order to evoke a unified framework that is based on a well-defined Islamic statement of beliefs. Principally, the choice of the interrelated metaphors examined in this chapter is primarily induced by the examination of the Prophetic metaphors illustrated in the previous chapter.

The Prophetic metaphors conform to a distinctive framework that is based on Islamic doctrine, and in the previous chapter, I demonstrated how metaphorical language is used in the PT as a “discourse practice”. Furthermore, many metaphoric schemes in the PT collectively show that the Prophet Muhammad’s discourse has ideological implications by which the Prophet aims either to maintain existing ideas or to establish new ones within the framework of Islamic doctrine. This doctrine encompasses ideas and beliefs that characterise Islam and its followers and distinguish them from other religions and religious groups. Furthermore, this doctrine specifically refers to the corpus of religious dogma and principles of law as they are promulgated in the Holy Qur’an and the Prophetic Tradition. This corpus has been established in Islamic societies through history. Thus, I demonstrate by means of illustrative examples that there is a set of particular metaphoric schemes that connects the Prophetic discourse with the different social practices and social structures of early Arab society. So, when we take into consideration the factor of the regularity of particular metaphoric scheme in the Prophetic discourse and their relative significance to Islamic religious discourse, the analogy shows a radical relationship between the frequency of a particular metaphor in the PT and its implementation as a discursive practice in society. For example, through simple statistical analysis I found that metaphors from the general

CONTAINER image scheme appear in 137 instances in the corpus, while the more specific SLAVERY and CONFINEMENT image schemes appear in 40 instances. Whereas the frequency of the first metaphors could be attributed to their ontological nature, the relative high frequency of the latter can be attributed to their cultural implications with reference to pre-Islamic Arabic society where slavery was a common social practice. Nonetheless, although metaphors from the CONTAINER conceptual domain are highly productive in terms of the number of their metaphoric mappings, the SLAVERY and CONFINEMENT conceptual domains involve just two metaphoric mappings: PEOPLE ARE SERVANTS OF GOD and AMORAL LIFE IS SLAVERY. And when we compare the contexts of the two domains of SERVITUDE and SLAVERY with a less conventional metaphor (such as MUSLIMS ARE BROTHERS IN ALLAH which appears in eight places in the corpus), and with reference to Islamic religious discourse, one can notice that the former two domains (SERVITUDE and SLAVERY) do not have any discursive “advantage”, or extra significance, over the third domain (BROTHERHOOD). In fact, the “less conventional” BROTHERHOOD metaphoric domain connects Islamic discourse with one of the most prominent social practices that Islamic religious discourse emphasises when representing the mutual relationship between Muslims as “brotherhood”¹.

The frequency of certain metaphoric keywords raises the issue of the importance of particular metaphoric schemes and the insignificance of others in the Prophetic discourse. As I highlighted above, the metaphoric mapping MUSLIMS ARE BROTHERS IN ALLAH is represented in the corpus by just two metaphoric keywords: ‘brother’ (*?ax*) and ‘sister’ (*?uxt*). However, one can argue that this metaphoric scheme evokes more significant discursive, even ideological, implications than those metaphors from the larger CONTAINER scheme. The same can be said about images whose source domains involve images from the source domains of the HEART and LIGHT which appear in large numbers in the PT but are represented in the corpus using just one, or two, keywords: ‘heart’ (*qalb*) and ‘light’ (*nuur*)/‘dark’ (*Zalaam*) in each source domain respectively. Although the relationship between the frequency of a metaphoric scheme and its significance in the Prophetic discourse is not straightforward, it is still justifiable to argue that the implications derived

¹ Even it is very traditional amongst Muslims to address each other by using the words “brother” and “sister”.

from studying particular Prophetic metaphors should essentially depend on the relative frequencies of their (metaphoric) keywords in the corpus. The critical analyses of metaphor in discourse emphasises that there is a connection between the frequency of certain metaphors and their values within discourse (Charteris-Black, 2004). And since metaphorical language possesses an ideological significance which has to be ideologically invested (Fairclough, 1995, p. 74), the analysis carried out in this chapter aims to show how the frequent metaphoric representation of a particular topic invokes differences in power, social practices, principles, thoughts and beliefs with reference to Islamic doctrine and ideology.

5.2. Critical Analysis of the Prophetic Metaphors

One of the major challenges for the association between the use of metaphorical language in the PT as a discursive practice on the one hand and the different social practices of early (and contemporary) Islamic society on the other is the identification of a consistent and unified statement of beliefs represented by the large number of metaphors in the PT (as illustrated in the previous chapter). Metaphors can be perceived as semiotic messages used to express an ideology in discourse and communication (van Dijk, 1995, p. 17). In this respect, metaphorical language in the PT can be perceived as a mediator that connects Islamic doctrine with society via the Prophetic discourse. The Prophetic metaphors can be perceived as a system of ‘mental representations’ and ‘processes’ which are derived from members of Islamic society, and this mental representation of society is what van Dijk names as “social cognition” (van Dijk, 1995, p. 18). Hence, by comparing the different social dimensions and contexts in which a metaphor appears, it will be possible to deduce more information about the Prophetic messages providing that pragmatic information about society and context are made available.

I argue here that there is a set of metaphors in the PT which represent Islam as a statement of belief via a network of social practices and (social) cognitive representations, and these representations reflect the ideological assumptions of Islam and its “doctrinality”.

Metaphors are used in this respect to provide the ground for an Islamic doctrine on the basis of the following representations:

- Islam is an approach that has a definite goal, and this approach is defined by a set of well-established statements of beliefs.
- Muslims are the main target of this approach; they are the advocates (followers) of the Islamic doctrine, or ideology.
- The spiritual practices are the main factor that characterise Muslims, or the advocates (followers) of Islam.
- The conditions and situations which characterise the different stages of the approach work as indicators and signs to help (guide) the advocates (followers) of Islam.

In view of the above, I have assigned to the above tenets a group of metaphoric schemas from the PT which together constitutes what I perceive to be central aspects of the Islamic doctrine, or ideology. These schemas involve:

- Images from the source domains of PATH and GUIDANCE to represent the nature of Islamic doctrine (ideology).
- Images of the HEART to show the conditions of adhering to this ideology.
- Images from the domains of SLAVE/SERVANT and BROTHERHOOD IN ALLAH, and images of SHEPHERDS to show the intrinsic and acquired moral qualities of the followers of Islamic ideology/doctrine.
- Metaphors from the domain of LIGHT to represent the conditions and situations of the different stages in following this ideology/doctrine.

In the following subsections, I illustrate the mutual relationships between these metaphoric schemas and their function in invoking Islamic doctrine and ideology.

5.2.1. PATH and GUIDANCE

Islam is deemed to be an approach to life which the believers must adopt in order to attain God's approval and be rewarded by His Paradise; these two goals are constantly

represented as DESTINATIONS in Islamic religious discourse. The Prophetic metaphors illustrate these ideas by means of various images. I have chosen among them the most frequent and salient images from the source domains of JOURNEY and MOTION as they occur in the PT.

As demonstrated in the previous chapter, metaphors from the domains of JOURNEY and MOTION comprise one of the largest metaphorical domains in the PT. The PATH source domain, with its many elaborations, accounts for a variety of themes and arguments with reference to early Arabs' experiential and cultural knowledge. Early Arabs' life was characterised by their travel for purposes of trade, pilgrimage, or invading other tribes. Thus, travelling has been an activity that is established in the linguistic and cognitive system from early Arab culture until the present day. This is why metaphors from the generic domain of JOURNEY and MOTION, and their domains of elaborated PATH and GUIDANCE, constitute one of the most productive metaphorical domains in the PT.

The general concept that provokes the PATH scheme within discourses, such as political and religious discourses, derives from the metaphor PURPOSES ARE DESTINATIONS (Kövecses, 2002, p. 70). This metaphor illustrates how a purposeful activity, such as attaining God's forgiveness and His paradise, is represented in terms of a process of travelling along a well-defined path towards a sought destination (Charteris-Black, 2004, p. 74). By applying this assumption to Islamic religious discourse, it is inferred that TRAVELLERS on such a metaphorical JOURNEY along a pre-defined PATH aspire to attain a predetermined spiritual state better than their present one. In this respect, the Prophetic discourse emphasises that the spiritual life of an individual is defined using the journey along the path of religion metaphoric scheme. This journey begins with the moment when the individual joined Islam until his/her death and resurrection. This scheme is repeatedly called to mind in the PT by different keywords and metaphors derived from the semantic domain of journeying and travelling. To illustrate, table no.3 below shows the four most frequent metaphors associated with the JOURNEY, PATH, and GUIDANCE image schemes and their most common metaphoric keywords in the PT:

Table 3: Distribution of key metaphors from the JOURNEY, PATH and GUIDANCE source domains in the Prophetic Tradition, their keywords and frequencies.

Conceptual Metaphor	Frequency	Metaphoric Keywords
SPIRITUAL LIFE IS A JOURNEY	27	<i>Seraat</i> (path) (x7), <i>sabyl allaah</i> (God's
LIFE IS A JOURNEY	9	path) (x23), <i>hudaah</i> (guidance) (x9),
ISLAM IS A PATH	4	<i>sunnah</i> , (tradition/path), <i>sunan</i> (traditions/paths) (x9), <i>Dalaala</i> (error), <i>Dalla</i> , <i>yaDellu</i> , <i>taDellu</i> (to lead astray/to
THE QUR'AN IS A GUIDE	4	be led astray) (x7)
Total: 44		

The table above shows that in spite of the frequency of JOURNEY, PATH and GUIDANCE metaphors in the PT, few keywords are used to represent these metaphors. Furthermore, these keywords characterise Islamic religious discourse, and they can be hardly found in other types of Arabic discourse. For example, and with reference to Arabic dictionaries, the two words *hudaah* (guidance) and *Dalaala* (error) predominantly appear in religious contexts in the Qur'an and the PT, and they mostly collocate with the religious notions such as 'faith' (*?eymaan*) (Ibn Manzur, 1997: 'hudaah' and 'Dalaala'). The contextual analysis of these keywords in the corpus therefore provides many novel insights into their use within the framework of Islamic religious discourse.

Sunnah (Path)

The word *sunnah* (path) in its singular and plural form (*Sunan*) appears in the corpus in 9 places. The etymology of the word indicates that it primarily means a 'path' or an 'approach'. These meanings reflect the use of the word *sunnah* in Arabic to mean the good or evil 'habits' or 'usual' practice of a person (Ibn Manzur, 1997: 'Sunnah'). According to Islamic religious discourse, *Sunnah* (with an upper-case S) conventionally refers to the sayings, deeds, habits and behaviour of the Prophet Muhammad.

The contexts where the keyword ‘*Sunnah*’ and ‘*Sunan*’ occur vary considerably; however they always refer to the sense of “habit” (*suluuk*) or “usual” (*mu’taad*) practice of a person and which coincide with the different senses of the word ‘path’ in Arabic such as *taryq* (method) and *nahj/manhaj* (approach). The following extracts illustrate this:

1.فمن رغب عن سنتي فليس مني.

(1) ...He who is displeased with my *sunna*¹ has nothing to do with me.
(*Miškāt*, 145, p.40)

2. فعليكم بسنتي، وسنة الخلفاء الراشدين المهديين...

(2) ... You must therefore follow my *sunna* and **that** of the rightly guided Caliphs... (*Miškāt*, 165, p.44)

3. من سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده....

(3) If anyone establishes a good *sunna* in Islam he will have a reward for it and the equivalent of the rewards of those who act upon it after him,...
(*Miškāt*, 210, p.52)

4. ...ومن سن في الإسلام سنة سيئة كان عليه وزرها، ووزر من عمل بها من بعده...

(4) ...but he who establishes a bad *sunna* in Islam will bear the responsibility of it and the responsibility of those who act upon it after him,... (*Miškāt*, 210, p.52)

5. أبغض الناس إلى الله ثلاثة: ...ومبتغ في الإسلام سنة الجاهلية...

¹ The word ‘*Sunnah*’ appears in James Robson’s English translation as ‘*sunna*’; the two words refer to the same notion.

(5) The people most hateful to God are of three classes:..., he who wants to introduce into Islam the *sunna* of the pre-Islamic period, ...(*Miškāt*, 142, p.39)

6. ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته،
ويقتدون بأمره ...

(6) There was no prophet whom God raised up among his people before me who did not have from among his people apostles and companions who held to his *sunna* and followed what he commanded; (*Miškāt*, 157, p.42)

In the six extracts above, the Prophet's tradition is portrayed as a PATH that a Muslim should follow, and this is illustrated in extract 2 where the metaphor of TRAVELLING ALONG A PATH is presented by the prepositional phrase *°alykum be* which means that one 'should follow' a certain path, and which commonly collocates with *Sunnah* in Islamic religious discourse. Investigating the company that the word *Sunnah* keeps in the Sayings above, we notice that it collocates with the material processes of *°arayeba °an* (displeased of), *°alayka be* (to follow), *sanna* (establish), *mubtayy* (introduce into), *ya?xuðuun* (held to), and *yaqtaduun* (follow) which evoke ideas of adhering to an idea or adopting a particular statement of beliefs. This indicates that *Sunnah*, as a representation of Islam, is an approach to be adopted and followed, and the implementation of this approach is materialised by a discourse that motivates people to follow and adhere to.

The message of such a discourse, and social practice, is that the Prophet indicates how his *Sunnah* must be followed in order to attain God's forgiveness: he emphasises that the path of his *Sunnah* is unique (extract 1), and the one who follows it shall never go astray (extracts 2 and 6). Other people's PATHS (*sunan*) can be either the sound one, like that of the rightly guided caliphs (extract 2) (because it is based on the Prophet's *Sunnah*), or it can be a wrong path that leads its followers to go astray, like that path of the pre-Islamic period (extracts 4 and 5). Other instances of the metaphor of PATH represent the Prophet's *Sunnah* as an object that must be held to (extract 6) and transmitted to the following generation.

Seraat/sabyl (path)

The two words *Seraat* (x7) and *sabyl* (x23) have a distinctive usage in Islamic religious discourse, and this is contextually restricted to their distinctive religious connotations. Although the literal meaning of the two words refers to the same concept of ‘path’ to the extent that they can be considered synonyms, the connotation of each word in respect of Islamic religious discourse is different. To illustrate this dissimilarity, the following extracts from the corpus show the particular usage of each meaning:

7. يضرب الصراط بين ظهراي جهنم، فأكون أول من يجوز من الرسل بأمته...

(7) The **Path** <*Seraat*> will be set over the main part of *jahannam* [Hell], and I shall be the first of the messengers to take his people across... (*Miškāt*, 5581, p.1186)

8. ضرب الله مثلا صراطا مستقيما، وعن جنبتي الصراط سوران فيهما أبواب مفتحة، وعلى الأبواب ستور مرخاة. وعند رأس الصراط داع، يقول: استقيموا على الصراط، ولا تعوجوا!... ثم فسره (الرسول)، فأخبر: أن الصراط هو الإسلام،... وأن الداعي على رأس الصراط هو القرآن،...

(8) God has propounded as a parable a **straight path** <*Seraat mustaqym*> on the sides of which are walls with open doors over which curtains are hanging down.there is one who calls, ‘Go straight: on the **path** <*Seraat*> and do not follow an irregular course.’He [the Prophet] then interpreted it telling that the **path** <*Seraat*> is Islam,...the crier at the top of the **path** is the Qur’an, ... (*Miškāt*, 191, p.48)

9. من جاء مسجدي هذا لم يأته إلا لخير يتعلمه، أو يعلمه، فهو بمنزلة المجاهد في سبيل الله...

(9) If anyone comes to this mosque of mine, coming only for some good which he will learn or teach, he ranks as a *mujahid* in **God’s path** <*sabyl allaah*>; ... (*Miškāt*, 742, p.149)

10. أمركم بخمس: بالجماعة، والسمع والطاعة، والهجرة، والجهاد في سبيل الله،

(10) I command you five things: to maintain the community, to listen, to obey, to emigrate, and to fight in **God's path** <*sabyl allaah*>....(*Miškāt*, 3694, p.785)

11. عيانان لا تمسهما النار: عين بكت من خشية الله، وعين باتت تحرس في سبيل الله.

(11) There are two eyes which will never be touched by hell, an eye which weeps from fear of God and an eye which spends the night on guard in **God's path** <*sabyl allaah*>. (*Miškāt*, 3829, p.813)

12. مثل علم لا ينتفع به كمثل كنز لا ينفق منه في سبيل الله.

(12) Knowledge from which no benefit is derived is like a treasure from which nothing is expended [for charity] in **God's path** <*sabyl allaah*>. (*Miškāt*, 280, p.63)

With reference to Arabic dictionaries, it can be deduced that the use of the word (*Seraat*) to mean path is marked and restricted to Islamic religious discourse (Ibn Manzur, 1997: 'Seraat'). The word has two connotations, literal and metaphorical. In the literal sense, *alSeraat* in Islamic doctrine refers to a narrow bridge which dominates Hell over which every person must pass on the Day of Resurrection on their way to enter Paradise (Sir Hamilton et al., 1960: 'al-Sirat'). This meaning is entailed in extract 7 above. The metaphorical meaning, which is more frequent in the Prophetic discourse (x7), refers to the concept of 'path' or 'way'. This metaphorical sense is almost always introduced by the verb *hadaa* (to guide). However, the connotation of the word *Seraat* in respect of Islamic religious discourse predominantly refers to the concept of the clear and obvious way or path that cannot be mistaken (Ibn Manzur, 1997: 'Seraat'). In addition, the *Seraat* is conventionally represented as a 'straight' (*mustaqym*) path (extract no. 8), an idea that reflects the metaphors STRAIGHTNESS IS GOOD and RELIGIOUS STRAIGHTNESS IS PHYSICAL STRAIGHTNESS.

The word *sabyl* (path), on the other hand, emerges more frequently (x23) in the corpus where the phrase ‘God’s path’ (*fy sabyl allaah*) appears. This phrase consistently takes the same “frozen” form regardless of the context (extracts 9-13). The contexts in which the term ‘God’s path’ occurs in the corpus demonstrate that it literally means “in the cause of Allah”. In other words, the person who performs an act in God’s path does not seek any sort of reward and praise from anybody other than God. This is underlined by the fact that most of the deeds mentioned above, such as guarding the Islamic territories and giving alms (which must be performed in ‘God’s path’), can be performed by the devoted individual secretly and “behind closed doors” and without disclosing them.

Furthermore, the expression based on the structure ‘to + perform an act + in God’s path’ reveals a positive semantic prosody that attributes good deeds to God and His ‘straight path’. Accordingly, all kinds of worship of God are required to be faithfully performed in ‘God’s path’, or “in the cause of Allah”, for example, acquiring knowledge and delivering it (extract 9 and 13). However, it is apparent that in spite of its connection with many actions, the phrase ‘God’s path’ is predominantly interpreted in reference to its collocate *jihad* (or the holy fight) (extracts 9-12). The use of the phrase ‘in God’s Path’ (*fy sabyl allaah*) in the PT generally collocates with concepts such as ‘holy fight’ (*jihad*), ‘paying obligatory charity’ (*zakat*), ‘acquiring’ and ‘searching for knowledge’ (*talab al’elm*). These human deeds involve much hardship on the part of the performer, the Muslim. Hence, their performance is considered an indication of the performer’s true faith. However, an individual’s intention is not easily identifiable, so the Prophet emphasises that the reward of performing these deeds is bound to their truthfulness and authenticity.

huda (guidance)/*Dalaal* (to go astray/to be led astray)

The two keywords *huda* (guidance) (x9) and *Dalaal* (to go astray/to be led astray) (x7) with their derivatives have great significance within the Prophetic discourse. Arabic dictionaries indicate that the two words are contextually marked because they appear mostly in religious discourses such as the Holy Qur’an, the Prophetic Tradition, and the Bible. As a reflection of MOVEMENT and JOURNEY image schemes, both words *huda*

(guidance) and *Dalaal* (going astray) reproduce and elaborate the metaphor ISLAM IS A PATH to evoke the idea of how blindly following the traces of preceding people may lead to the wrong destination. The sound *hudda* is the one that leads solely to the correct destination that God has decreed to His subjects, and this destination is characterised by the qualities of God Himself. The following extracts illustrate the use of the two words:

13. إن الله خلق خلقه في ظلمة فألقى عليهم من نوره، فمن أصابه من ذلك النور اهتدى، ومن أخطأه ضل.

(13) God created His creatures in darkness and cast some of His light upon them. Those on whom some of that light falls will have **guidance** *<?ehtadaa>*, but those who are missed by it will **go astray** *<Dalla>*... (*Miškāt*, 101, p.28)

14. فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، ...

(14) The best discourse is God's Book, the best **guidance** *<hady>* is that given by Muhammad, ... (*Miškāt*, 141, p.39)

15. من دعا إلى هدى كان له من الأجر مثل أجر من تبعه، لا ينقص ذلك من أجورهم شيئاً....

(15) If anyone summons others to follow right **guidance** *<huda>* his reward will be equivalent to those of the people who follow him ... (*Miškāt*, 158, p.42)

16. اللهم اهْدني، وسدّني، واذكر بالهدى هدايتك الطريق، ...

(16) O God, **guide me** *<?ehdeny>* and dispose me to do what is right, "keeping in mind when asking for **guidance** *<alhuda>* his being **guided** (*hedaayatak*) in the right way,..." (*Miškāt*, 2485, p.529)

The use of the words *huda* and *Dalaal* in the Prophetic discourse aims to emphasise the idea of the necessity of the divine message, and how the Muslim's responsibility is to deliver the message and guide non-Muslims to the PATH of Islam. This idea is reflected in extract 15 above where the act of summoning other people to perform a particular act is considered *huda* if it is sound and based on Islamic doctrine; performing any act that is not based on Islam may lead to error (*Dalaal*).

In addition, the act of following the “guided” path of Islam is characterised by the positive evaluation of the lexemes collocating with *huda*; it is represented as *nuur* (light), *khayr* (best), and full of *?ajr* (reward). These positive words are used to evoke the sense of incitement that provokes the discourse recipients to adhere to this path voluntarily. The recurrence of the word *huda* (guidance) in the extracts above suggests introducing an agent to act as a ‘guide’. In the main, the guide can be God (extracts 13 and 16), the Prophet (extract 14), God's Book (the Holy Qur'an) (extract 14), or a person (extract 15). It is indicated in the Prophetic discourse that the most reliable source of guidance is that given by God as invoked by his orders in the Holy Qur'an. The representation of the Holy Qur'an as a GUIDE, or a source of spiritual guidance, is common in the Prophetic discourse. For example:

17. تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وسنة رسوله.

(17) As long as you hold fast to two things which I have left among you, **you will not go astray** <*lan taDelluu*>: God's Book and His messenger's *sunna*. (*Miškāt*, 186, p.47)

18. وأنا تارك فيكم الثقلين: أولهما كتاب الله، فيه الهدى والنور، فخذوا بكتاب الله، واستمسكوا

به.

(18) ..., but I am leaving among you the two important things, the first of which is God's Book which contains **guidance** <*fyhe alhuda*> and light, ... (*Miškāt*, 6131, p.1350)

19. ...كتاب الله عز وجل، هو حبل الله، من اتبعه كان على الهدى، ومن تركه كان على الضلالة.

(19) God's Book is God's **rope** <hablu>; he who follows it has **guidance** <kaana °alaa alhudaa> and he who abandons it is in error. (*Miškāt*, 6131, p.1350)

20. لا ألفين أحدكم متكئا على أريكته، يأتيه أمر مما أمرت به أو نهيت عنه، فيقول: لا أدري، ما وجدنا في كتاب الله اتبعناه.

(20) Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying, 'I do not know what we found in God's Book **we have followed** <?ettaba°naahu>. (*Miškāt*, 162, p.43)

It can be seen from the four extracts above that 'Qur'an' mostly appears in Arabic within the same contexts where we find images of 'guidance' (extracts 17-19) and 'following' (extract 19 and 20). The processes of 'guidance' and 'following' reflect intentions and actions whose presence within the scheme ISLAM IS A PATH serves as a message that highlights the discourse recipient's free-will to follow Islam and its orders. It can be seen from the above illustrations that the Prophetic discourse emphasises the necessity of adhering to the Holy Qur'an as the perpetual source of spiritual guidance to the fundamental principles of Islam as decreed by God. The Prophet emphasises that his *Sunnah* and guidance cannot be a substitute for the original message of God embodied in the Qur'an.

The dominance of the generic conceptual domain PATH in the corpus reflects another major theme that characterises the Prophetic discourse. This metaphoric scheme reflects the sources of authority and right doctrines in Islam. The Prophet, as an authoritative person, is portrayed as the guide who 'invites' his followers to follow the straight and sound PATH defined only by God. This idea is clearly derived from the Holy Qur'an where the first chapter *alfatehaah* (the Opening) calls the believers to plead to God

to show them “the straight way” in their spiritual life. As the Muslim have already been shown this “straight way” by God in the form of the guidance provided by the Qur’an and the PT, man as Ian Netton states ‘has no excuse for rejecting God’s supreme authority and the guidance encapsulated in the sacred text’ (Netton, 2006, p. 74).

Metaphors of PATH, and GUIDANCE in the PT discussed in this section show a variety of entailments that establish a sort of *structure-mapping* (Gentner, 1983, p. 156ff) between Islam and the source domain PATH. By merit of such structure-mapping a number of “ontological correspondences” (Lakoff, 1990, p. 48) are used to describe the same entities both in the source domain and target domain. These correspondences can offer two parallel scenarios that include correlated entities across the two conceptual domains. Thus for Metaphors of PATH, and GUIDANCE in the PT we have correspondences such as:

The believers correspond to travellers.

The Qur’an and the *Sunnah* correspond to the guides.

Islamic laws and principles correspond to the path/map to follow.

The spiritual and religious status corresponds to the vehicle.

The state of adhering to Islam corresponds to travelling in the same vehicle.

The believers’ goals correspond to their common destinations on the journey.

Temptations correspond to deviation from the straight path.

Sinful deeds correspond to impediments to travel.

The destination corresponds to obtaining God’s forgiveness and entering His paradise.

With respect to the above ontological correspondences, it is worth mentioning that the mapping between Islam and images of PATH and GUIDANCE in the PT can be expected because it is based on an analogy derived from the more generic metaphors SPIRITUAL LIFE IS A JOURNEY which is originally considered an elaboration of the metaphor LIFE IS A JOURNEY; a mapping that largely corresponds to universal human experience and knowledge.

5.2.2. The Heart

Islam distinguishes its followers by means of their intrinsic and acquirable qualities. Based on the ISLAM IS A PATH metaphoric scheme, the followers of Islam, who advocate its doctrine (ideology), are represented by the Prophetic metaphors using the TRAVELLERS metaphoric scheme. However, it is the intrinsic and acquired spiritual qualities of those TRAVELLERS that differentiate them from those who do not follow Islam, and thus do not advocate its doctrine. In order to discuss the intrinsic qualities of these TRAVELLERS, I choose the images of the HEART to show how the PT distinguishes the follower of Islam from others. The conventionality of the heart metaphors in the Prophetic discourse can be considered a reflection of the metaphoric principle IMPORTANCE IS BEING AT THE CENTRE (Rash, 2006, p. 103). In this regard, the heart, the body organ that is at the centre of the human body, is metaphorically used as a source domain to highlight the importance of the target domain it represents.

Images of the heart in the Prophetic discourse are characterised by the creative elaborations of the CONTAINER metaphoric scheme. While the body is conceptualised as a CONTAINER for a variety of abstract entities, the heart is regarded as the central CONTAINER of such entities, and their significance is marked by their existence in the centre of the body. The heart is frequently metaphorised in the PT as a CONTAINER for faith and emotional states amongst many other abstract concepts. The following table (no.4) illustrates the different versions of heart metaphors and their frequencies in the corpus:

Table 4: Table No.4: Distribution of the heart metaphors in the Prophetic corpus and the frequencies of their keywords.

Conceptual Metaphors	Metaphor Keywords
FAITH IS IN THE HEART (x7)	<i>qalb</i> (heart), <i>quluub</i> (hearts), <i>fyl-qalb</i> (in the heart), <i>menal-qalb</i> (from the heart), <i>meθqaala ħabate xardale</i> (a grain of mustard seed (in his heart. x6))
THE HEART IS A CONTAINER FOR QUALITIES (x5)	
Other metaphors:	
THE HEART IS THE CONTAINER OF THOUGHTS (x1), HEART'S STATE FOR THE INDIVIDUAL'S EMOTIONS (x1), REMEMBRANCE OF GOD IS POLISHING THE HEART (x1), THE HEART IS A CONTAINER FOR KNOWLEDGE (x1), THE HEART IS A CONTAINER FOR THE EMOTIONS (x1), THE HEART IS A CONTAINER FOR THE QUR'AN (x1)	the prepositions: <i>fyl qalb</i> (in the heart), <i>menal qalb</i> (from the heart)
Total: 24	

The HEART and FAITH

In the Prophetic discourse, the heart is conventionally represented as a CONTAINER for faith. However, this metaphorical representation is not always explicit; in most instances, it is the prepositions 'fy' (in) and 'mena' (from) in phrases such as 'in the heart' and 'from the heart' that evoke the metaphoric sense of the heart as a CONTAINER. For example, the Prophet informs us that the individual's faith resides in his/her heart and not from the acts he/she performs or the words he/she says. In this regard, the believer should not judge another person by suspicions. It is mentioned in the PT that:

21. عن أسامة بن زيد قال: بعثنا رسول الله صلى الله عليه و سلم إلى أناس من جهينة، فأتييت على رجل منهم، فذهبت أطعنه، فقال: لا إله إلا الله، فطعنته، فقتلته. فجئت إلى النبي صلى الله عليه و سلم فأخبرته، فقال: "أقتلته وقد شهد أن لا إله إلا الله؟". قلت: يا رسول الله إنما فعل ذلك تعودا. قال: فهلا شققت عن قلبه؟

(21) Usama b. Zaid said: God’s messenger sent us to some people of Juhaina, and I attacked one of them and was about to spear him when he said, “There is no god but God.” I then speared him and killed him, after which I went and told the Prophet. He said, “Did you kill him when he had testified that there is no god but God?” I replied, “Messenger of God, he did that only as a means to escape death.” He asked, “Why did you not split <šacaqta> his heart?”. (*Miškāt*, 3450, p.734)

Elaborating upon the metaphor FAITH IS IN THE HEART, the Prophet emphasises in the Saying above that no human has access to other people’s hearts, so only God knows the truth of one’s intention and the authenticity of one’s faith. In some other instances, elaborated images of faith in reference to the heart evoke a more explicit CONTAINMENT metaphoric scheme, as the following extracts illustrate:

22. ولا يجتمع الشح والإيمان في قلب عبد أبدا.

(22) ...; and niggardliness and faith **will never be combined** <yajtame^ʿaan> **in the heart** of a servant of God. (*Miškāt*, 3828, p.813)

23. يا معشر من أسلم بلسانه، ولم يفيض الإيمان إلى قلبه، لا تؤذوا المسلمين! ولا تعيروهم!
ولا تتبعوا عوراتهم!...

(23) You who have accepted Islam with your tongues but **whose hearts have not been reached** [Original Arabic ‘**faith has not entered into his hart**’] **by faith** <yafeḌu al?ymaan ?elaa qalbehe>, do not annoy ... (*Miškāt*, 5044, p.1047)

24. لا يدخل النار أحد في قلبه مثقال حبة خردل من إيمان.

(24) He who has **in his heart** as much faith as a grain of mustard-seed will not enter hell,... (*Miškāt*, 5107, p.1058)

25. إن الأمانة نزلت في جذر قلوب الرجال، ...، ينام الرجل النومة فتقبض الأمانة من قلبه
أثرها مثل أثر الوكت،...

(25) Faith had come down **into the roots of men's hearts** <fy jaðre quluube alrejaal>, A man will sleep and faith **will be taken from his heart** (*men qalbehe*), but its mark will remain like the mark of a spot. ... (*Miškāt*, 5381, p.1120)

The extracts above show that the metaphor FAITH IS IN THE HEART does not conform to just one particular linguistic manifestation in the Prophetic discourse. Furthermore, many instances of the metaphoric keyword *qalb* (heart) show a particular use of the CONTAINMENT scheme. The phrase ‘as a grain of mustard seed’ (*meθqaal habbate xardalen*), which overtly portrays faith as a SUBSTANCE that “dwells” the heart, appears in six instances (x6) in the corpus, and in all cases it (faith) collocates with the word ‘heart’ (*qalb*). The Prophet uses this metaphor to describe the smallest obtainable amount of an abstract entity such as faith, or other human attributes, such as pride.

It is noticeable from the above extracts that the emergence of faith in the heart is mostly described using material processes related to senses of “combining” and “splitting”, and other relational processes which use the copula verb with the preposition. This implies that faith is considered an inherent quality of humans that is not “acquirable”. This idea can be inferred with reference to the fundamental Islamic belief that all people are born having an innate capacity to accept faith in God, and this idea is indicated by the Prophet’s assertion that ‘Everyone is born a Muslim’ (*Miškāt*, 90, p.26).

The HEART and Qualities, Emotions, and Attributes

As stated in the previous chapter, the Prophetic discourse conforms to the convention of assigning the capacities of the mind to the heart. The PT thus includes many human qualities and emotional states which are represented using the HEART AS A CONTAINER scheme. The following extracts from the PT illustrate these cases:

26. ثلاث لا يغفل عليهن قلب مسلم: إخلاص العمل لله، والنصيحة للمسلمين، ولزوم جماعتهم...

(26) There are three things on account of which no rancour **enters a Muslim's heart** <yaʿayellu ʿaleyhenna qalbu muslem>: sincere action for God's sake, good counsel to Muslims, and holding fast to their community, ... (Miškāt, 228, p.55)

27. فيقول (الله عز وجل): ارجعوا! فمن وجدتم في قلبه مثقال دينار من خير فأخرجوه!

(27) He [Almighty God] will reply, 'Go back and bring forth those **in whose hearts you find** <wajaddtum fy qalbehe> as much as a dinar of good.. (Miškāt, 5579, p.1185)

28. أو أملك لك (لأعرابي) أن نزع الله من قلبك الرحمة.

(28) ...I cannot help you [a nomadic Arab] since God has **withdrawn** mercy **from your heart** <nazaʿa allahu men qalbeka> descend.. (Miškāt, 4948, p.1031)

29. ولينزع الله من صدور عدوكم المهابة منكم، وليقذفن في قلوبكم الوهن.

(29) ..., and God will **take fear** <xawf> **of you from the breasts** <yanzaʿanna allah men Suduure> of your enemy and **cast enervation** <ruʿb> **into your hearts** <yaqḏefanna fy quluubekum> (Miškāt, 5369, p.1115)

30. ما ظهر العلول في قوم إلا ألقى الله في قلوبهم الرعب.

(30) Dishonesty about spoil has not appeared among a people without God **casting terror into their hearts** <?alqaa fy quluubehem>;.... (Miškāt, 5370, p.1116)

The conventionality of the heart metaphors to stand for the human emotions and attributes is clearly reflected in the above extracts. Islamic religious discourse emphasises the admirable emotional qualities of Muslims, and it encourages them to be ‘severe against non-believers, and merciful among themselves’ (*Al-Fath*, the Victory, 49:29). Thus, the heart is portrayed as a CONTAINER of positive qualities such as goodness (extracts 27), mercy (extract 28), and serenity (extracts 29-30), the last being implicitly represented as the source of the heart’s significance in standing for human emotional states (extracts 26 and 30). Furthermore, unfavoured human attributes such as *xawf* (fear) and *rubc* (enervation) (extract 29) are represented as being placed IN THE HEART.

If we compare the different processes which occur within the contexts where the heart is represented as a CONTAINER for emotions and attributes, we find the processes of *yayellu* (entering), *yajtame^u* (combining), *naza^a* (withdrawing), *yanza^aanna* (taking), and *yaqðefanna/ʔalqaa* (casting into), all of which invoke the sense of a change in state caused by an external agent. Such a change of state occurs without the heart bearer’s consent and free-will, and they show the passivity of man in comparison with the power of God. These metaphors thus strengthen the idea that faith is a source of intrinsic strength for the believer, and that emotional states and human attributes are innate.

The HEART and Spiritual Knowledge

Knowledge, especially religious knowledge, is metaphorised in a few Sayings as an object that “dwells” in the heart. In spite of the novelty of this image in the Prophetic discourse, it reflects one of the clearest rhetorical uses of heart metaphors by which the mutual relationship between the Muslim and God is illustrated in terms of images of increase and decrease of spiritual knowledge as that of a SUBSTANCE in the heart. The Prophet says that:

31. إن الله خلق خلقه في ظلمة، فألقى عليهم من نوره. فمن أصابه من ذلك النور اهتدى، ومن أخطأه ضل. فذلك أقول: جف القلب على علم الله.

(31) God created His creatures in darkness and cast some of His light upon them. Those on whom some of that light falls will have guidance, but those who are missed by it will go astray. On that account I say that the pen has no more to write [Original Arabic ‘the **heart has dried on**’] <*jaffa alqalamu calaa ðekre allah*> about God’s knowledge. (*Miškat*, 101, p.28)

32. ما زهد عبد في الدنيا إلا أنبت الله الحكمة في قلبه.

(32) No one will practise abstinence in the world without God causing wisdom to **grow** <*?anbata*> **in his heart** <*tanbutu fy qalbehe*>,... (*Miškat*, 5199, p.1079)

The two extracts above illustrate how knowledge and wisdom are conceptualised in reference to the container image scheme. In extract 31 the metaphor involves the heart as a repository where the celm (knowledge), which is obtained from God, is preserved. In extract 32, the Prophet portrays *alhekma* (wisdom) as a PLANT that is implanted¹ (*?anbata*) in the Muslim’s heart by God. Although it is more accurate to categorise such a metaphor under the conceptual domain of PLANTS, mentioning the heart as a CONTAINER where wisdom grows suggests the metaphoric idea of increase in the size of the SUBSTANCE (*alhekma*) in the heart, which is more relevant to images of CONTAINMENT. The two extracts above show knowledge as a “gift” from God to His people who follow His orders and adhere to His religion.

The HEART and SPIRITUAL STATE

In Arabic, the etymology of the word *qalb* (heart) is derived from the triad root *qlb*, meaning the ‘turning over’ of a substance or a state. The meaning refers also to the

¹ The verb ‘*?anbata*’ (cause to grow/to plant) and its derivative ‘*nabtah*’ (a plant) are both derived from the same triad root ‘*nabata*’ in Arabic. The verb ‘*?anbata*’ consistently collocates in Arabic with plants (*nabatat*) and trees (*?ašjaar/šajar*).

alteration of the original state of the heart because of the different afflictions and circumstances that face its owner. This reflects the universal folk belief of the relationship between the heart and human cognitive capacities. However, the different realizations of the heart in Arabic language and its association with acts of ‘turning over’ or ‘alteration’ constitute a challenge for the apparatus of the Conceptual Metaphor Theory. The HEART metaphors in Arabic are difficult to categorise within a single metaphoric source domain because they already constitute a source domain per se for many metaphors and metonyms. In most cases in my corpus, heart metaphors involve a sort of “complex mapping” where the heart is used as both a source domain and a target domain for a complex metaphor. Although I have categorised them in the previous chapter once under CONTAINER and once within JOURNEY metaphors (THE HEART IS A GUIDE), the concepts of ‘turning over’ and ‘alteration’ make heart metaphors refer to more complex networks of source domains simultaneously.

For example, the PT refers to the relationship between the heart and the spiritual state of its owner. The Prophet perceives that an individual’s behaviour and character are a reflection of the state of his/her heart, and any change happens as a result of a change that takes place in the heart. The following extracts illustrate this:

33... ألا وإن في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب .

(33)... In the body there is a piece of flesh, and the whole body is **sound** if it is **sound** <Saluḥa>, but the whole body is **corrupt** if it is **corrupt** <fasuda>. It is the **heart**. (*Miškāt*, 2762, p.592)

34. إن قلوب بني آدم كلها بين إصبعين من أصابع الرحمن، كقلب واحد يصرفه حيث يشاء.

(33) The **hearts** of all men are between two of the Compassionate’s (the God’s) fingers as if they were one **heart** which He **turns about** <yuqallebu> as He wills. (*Miškāt*, 89, p.25)

35. مثل القلب كريشة بأرض فلاة، يقلبها الرياح ظهرا لبطن.

(35) The **heart** is like a feather in desert country which the winds **keep turning over** <yuqallebu>, and over. (*Miškat*, 103, p.28)

36. وأن داعي من فوقه واعظ الله في قلب كل مؤمن...

(36) and the one above him is God's **monitor** <daa^cen> in every believer's **heart**.... (*Miškat*, 191, p.48)

37. سبعة يظلهم الله تعالى في ظله يوم لا ظل إلا ظله إمام عادل...ورجل قلبه معلق بالمسجد....

(37) There are seven whom God will cover with His shade on the day when there will be no shade but His: a just imam;...a man whose **heart** is **attached to** <mu^callaq> the mosque... (*Miškat*, 701, p.13)

38. استنوا ولا تختلفوا! فتختلف قلوبكم.

(38) Keep straight [in the prayers row]; do not be irregular and so **have your hearts irregular** <taxtalefu>... (*Miškat*, 1088, p.223)

39. من ترك ثلاث جمع تهاونا بها طبع الله على قلبه.

(39) If anyone fails to observe the prayers on three Fridays through holding it in small esteem, God will **seal up** <taba^ca> his **heart**. (*Miškat*, 1371, p.288)

40. تعرض الفتن على القلوب كالحصير عودا عودا، فأى قلب أشربها نكتت فيه نكتة سوداء، وأى قلب أنكرها نكتت فيه نكتة بيضاء....

(40) Temptations **will be presented** to men's **hearts** as a reed mat is woven stick by stick, and any **heart** which is **impregnated** <ašrabhaa> by them **will have a black mark** <nakatat> put in it, but any heart which

rejects them will have a **white mark put in it** <*nakatat*>...(Miškat, 5380, p.1120)

41. إن أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، ثم الذين يلونهم، كأشد كوكب دري في السماء. إضاءة قلوبهم على قلب رجل واحد، لا اختلاف بينهم ولا تباغض....

(41) The first party to enter paradise will be in the form of the moon on the night when it is full; then will come those who will be near them, like the brightest shining planet in the sky, their **hearts like one man's heart with no disagreement** <?eḌaa?atu quluubehem ^calaa qalbe rajulen waahed> or mutual hatred among them ...(Miškat, 5619, p.1197)

42.، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون، ويفعلون ما لا يؤمرون. فمن جاهدهم بيده فهو مؤمن، ومن جاهدهم بلسانه فهو مؤمن، ومن جاهدهم بقلبه فهو مؤمن....

(42)....; then they were succeeded by people who said what they did not practise and did things they were not commanded to do. So he who strives against them with his hand is a believer, he who strives against them with his tongue is a believer; and he who **strives against them with his heart** <*jaahadahum beqalbehe*> is a believer.... (Miškat, 157, p.42)

The keywords highlighted in the extracts above illustrate how images of alteration and change are represented by using images of the HEART twice: once as a source domain to stand for its owner, and again a target domain for images of change and alteration. In the extracts above, the word *qalb* (heart) collocates with a range of material processes which evoke alteration and change of state. The heart as an OBJECT, or a MEDIATOR, that represents faith and emotional states is represented as subject of being 'turned about' (*yuSarefuhu*) by God, being 'kept turning over' (*yuqallebu*) by the afflictions and worldly trials, being 'attached to' (*mu^callaq*) the mosque, 'having irregularity' (*taxtalefu*) in paying attention and contemplation, being 'sealed up' (*taba^ca*) with hypocrisy or unfaithfulness, and being 'impregnated' (*?ašrabhaa*) by sins, or of 'shining' (*muḌaa?*) and being 'united' (*rajulen waahed*), or having the capacities of 'to strive against' (*yujaahed*) other peoples'

wrongful deeds that affect religion. Thus, the heart is portrayed in the PT as a “patient” that changes by external factors and can cause change to other agents as well.

These novel metaphors, which map between the heart and the images of the individual’s spiritual state, emphasise how the heart is perceived in Islamic discourse as the mediator between the believer and his Lord and the agent that mirrors its owner’s spiritual status. The heart is considered responsible for changes in the human spiritual life. In more elaborated images, the heart can be re-portrayed as an elastic substance whose shape changes by the effect of external factors, a metaphorical scheme that is explicitly stated by the Prophet’s repeated reference to the relationship between the heart (*alqalb*) and its etymological connotations in Arabic that are based on the scheme of alteration and change (*taqallub*). This continuous process of change affecting the individual’s faith is what is explicitly indicated in extract 33 above where the Prophet emphasises that in spite of the fact that the heart is just a small piece of flesh (*mudya*) it is the main organ in the body, and that the whole body is sound if it is sound. Such an account, of course, could be considered partially accurate on the basis of the literal interpretation of the metaphor and in reference to our scientific knowledge, and it can be metaphorically interpreted – and considered true – in accordance with our cultural beliefs.

5.2.3. SLAVE/SERVANT

In the previous sections, I showed how the Muslims, who represented as TRAVELLER along the PATH of Islam, are also distinguished from others by their intrinsic qualities as reflected from metaphors of the HEART. In this section (and the following one), I highlight an aspect of the acquired qualities which the followers attain by joining Islam and adhering to its PATH. These qualities are reflected using images from the domain of SLAVERY and SERVITUDE.

Islamic religious discourse emphasises the principle that the main reason for man’s creation on earth is to worship God. It is mentioned in the Holy Qur’an that God has

created mankind and the jinn¹ so that they should worship (*ya^cbud*) Him (alone) (*Adha-Dhariyat*, The Winds that Scatter, 51: 56). Thus, the act of *cebaada* (worshipping) is repeatedly mentioned in Islamic discourse in connection with the acts and deeds which God decrees for His worshippers and thorough which He rewards them by His Paradise. In this respect, the etymology of the word worship (*^cabada*) in Arabic means ‘to obey’ (*yuty^cu*); thus a worshipper is called *caabed*, meaning an ‘obedient’ person, which has the same root and semantic connotation as the word ‘slave’, or ‘servant’ (*^cabd*). Furthermore, the word *cabd* refers in its most basic use to all mankind whether they are free or slaves (Ibn Manzur, 1997: ‘*^cabd*’).

The recurrence of the SLAVE, or SERVANT, (*^cabd*) source domain is very common in the Prophetic discourse. The corpus shows that the word *cabd* (servant/slave) and its different morphological forms occur 31 times, and in 29 instances they evoke the metaphor PEOPLE ARE SERVANTS OF GOD. Additionally, the corpus also contains the keyword *a^ctaqa* (to set free) (x7) that usually evokes the state of salvation from the punishment of Hell in relation to the metaphor AMORAL LIFE IS SLAVERY.

Islamic religious discourse does not plainly differentiate between Muslims and non-Muslims when using the metaphor ‘slave’ or ‘servant’ (*^cabd*)². And when examining the contexts in which people are portrayed as SERVANTS/SLAVES of God in the PT we notice the paucity of any elaboration of the metaphor, such as images involving enslavement, mistreatment, or abuse. For example:

43. بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان.

¹ *Jinn*, or *Djinn*, according to the Muslim conception, refers to the bodies (*adjsam*) composed of vapour or flame, intelligent, imperceptible to our senses, capable of appearing under different forms and of carrying out heavy labours (Sir Hamilton et al., 1960: ‘Djinn’).

² There are two plurals for the word *^cabd* in Arabic: the word ‘*ebaad*’, which is restricted to religious contexts, refers to all humankind, the other form is ‘*abyd*’ which plainly means ‘slaves’.

(43) Islam is based on five things: the testimony that there is no god but God and that Muhammad is His **servant** <^cabduhu> and messenger, ... (Miškat, 4, p.6)

44. ... والله في عون العبد ما كان العبد في عون أخيه ...

(44) ...God helps a man [Original Arabic ‘servant’] <al^cabd> as long as he helps his brother... (Miškat, 204, p.50)

45. أقرب ما يكون العبد من ربه وهو ساجد فأكثرُوا الدعاء.

(45) The nearest a **servant** <al^cabd> comes to his Lord is when he is prostrating himself, so make supplication often. (Miškat, 894, p.183)

46. إن الله عز و جل يقول: إذا أنا ابتليت عبداً من عبادي مؤمناً فحمدني على ما ابتليته.... ويقول الرب تبارك وتعالى: أنا قيدت عبدي وابتليته، فأجروا له ما كنتم تجرون له وهو صحيح.

(46) When I [God] afflict a **servant** of mine <^cabdan men ^cebaady> who is a believer and he praises me for the affliction I have brought upon him, ... The Lord who is blessed and exalted will say, “I fettered and afflicted my **servant** <^cabdy>, so record for him what you were recording for him when he was well”. (Miškat, 1579, p.329)

47. بسم الله الرحمن الرحيم. من محمد عبد الله ورسوله إلى هرقل عظيم الروم...

(47) ...In the name of God, the Compassionate, the Merciful. From Muhammad, God’s **servant** <^cabdu> and messenger, to Hiraql chief of the Byzantines... (Miškat, 3926, p.832)

However, ^cabd (servant/slave) can be used in the PT to imply sinners and non-Muslims ; for example:

48. إذا زنى العبد خرج منه الإيمان، فكان فوق رأسه كالظلة، فإذا خرج من ذلك العمل عاد إليه الإيمان.

(48) When a **servant** <al^cabd> of God commits fornication faith departs from him ...(*Miškāt*, 60, p.19)

49. إن العبد المؤمن إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه من السماء ملائكة بيض الوجوه... وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة، نزل إليه من السماء ملائكة سود الوجوه، معهم المسوح...

(49) ...When a **believer** [Original Arabic ‘a believer servant’] <al^cabda> is about to leave the world and go forward to the next world, angels with faces white...But when an **infidel** [Original Arabic ‘an infidel servant’] <al^cabda> is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth... (*Miškāt*, 1630, p.340)

50. ...وأخر الله تسعا وتسعين رحمة يرحم بها عباده يوم القيامة.

(50) ...But God has kept back ninety-nine mercies by which He will show mercy to His **servants** <^cebaad> on the day of resurrection. (*Miškāt*, 2365, p.502)

51. إن العبد ليلتمس مرضاة الله، فلا يزال بذلك، فيقول الله عز و جل لجبريل: ”إن فلانا عبدي يتلمس أن يرضيني...“

(51) ...**servant** <al^cabda> seeks to please God and keeps on doing so, then God who is great and glorious says to Gabriel, “My **servant** <^cabdy> so and so seeks to please me,” (*Miškāt*, 2379, p.505)

52. إن السلطان ظل الله في الأرض، يأوي إليه كل مظلوم من عباده....

(52) The sultan is God’s shade on the earth to which each one of His **servants** <^cebaadeh> who is wronged repairs. ... (*Miškāt*, 3718, p.789)

The metaphors involving SLAVES and SERVANTS in the PT evoke two major ideas: the first is that the mutual relationship between God and His subjects resembles the one between a MASTER and his SERVANTS or SLAVES; the second, is the equality of all humans regardless of their origin, gender, or ages in relation to their spiritual status. Even non-Muslims are depicted as equal to Muslims when they are addressed by God, in spite of the fact that they do not belong to Islam. This is supported by the fact that the word *cabd* (servant/slave) does not collocate with lexical items which belong to a particular semantic domain that is restricted to Muslims. Most occurrences of *cabd* reflect universal issues such as helping other people, patience, moral values, and maintaining justice. However, in a few instances, God differentiates between the two classes of His SERVANTS/SLAVES by assigning solely to Muslims some positively evaluated images that arouse the emotions. This can be perceived in extract 46 above, where illness is depicted as a sort of *qayd* (CONFINEMENT). The two images exert an emotional appeal reflected by the hardships associated with images of enchainment.

The conventional representation of people as SERVANTS or SLAVES of God furthermore emphasises the moral value of modesty. This moral concept is reinforced through the Prophet's message that in spite of his status he still considers himself as a SERVANT of God, and all other prophets and true believers are similarly SERVANTS of God (extracts 43 and 47). Such a moral value is implicit in much of Islamic religious discourse where all people, regardless of their status, are considered subjects of God, and they have an assigned role in worldly life that they must perform with devotion.

The metaphor PEOPLE ARE SERVANTS OF GOD in the PT discussed in this section does not show great variety in terms of its mapping, and thus its entailments. There is a small number of ontological correspondences which represent the target domain PEOPLE by the source domain SERVANTS/SLAVES, and these correspondences are as follows:

God corresponds to the master.

The people correspond to servants/slaves.

Worshipping God and following his orders correspond to the act of affiliation to the master.

It is worth drawing attention to the observation that metaphors from the source domain SLAVE/SERVANT in the PT do not show how the state of being a servant/slave has been established and how it will be terminated. This entails the eternal nature of this state of metaphoric “enslavement”. Such a novel idea is based on the cultural and ideological tenets of Islam as a religion that demands complete obedience of God. However, the novelty of the image does not imply its vagueness to the Arab audience: slavery and servitude were well-established and institutionalised in the conceptual and cultural systems of early Arabs, and it was very common at that time to slave to buy his/her freedom from his master either by money or by a mutually-agreed contract. Thus, many of the implications which can be derived from the solitary metaphor PEOPLE ARE SERVANTS OF GOD do not require much elaboration, and this may explain the paucity of its ontological correspondences with reference to the PT.

5.2.4. BROTHERHOOD IN ALLAH

The followers of Islam, the TRAVELLERS, are frequently represented with reference to images of BROTHERHOOD IN ALLAH. The recurrence of the metaphor MUSLIMS ARE BROTHERS IN ALLAH is common in the PT. The word *ax* (brother) in its different forms appears 17 times in the corpus, and among them there are 8 instances in which the word ‘brother’ (and ‘sister’) is used in its metaphoric sense.

In the following extracts, one can notice that there are many instances in which the metaphor MUSLIMS ARE BROTHERS IN ALLAH is explicitly evoked. For example:

53. المسلم أخو المسلم، لا يظلمه ولا يسلّمه، ومن كان في حاجة أخيه كان الله في حاجته...

(53) A Muslim is a Muslim’s **brother** *<?axu>*: he does not wrong him or abandon him. If anyone cares for his **brother’s** *<?axyhe>* need God will care for his need; ... (*Miškāt*, 4958, p.1032)

54. ...فإنه من يتبع عورة أخيه المسلم يتبع الله عورته...

(54) ..., for he who seeks out the faults of his **brother** <?axyhe> Muslim will have his faults sought out by God,... (*Miškāt*, 5044, p.1047)

55. فك الله رهانك من النار كما فككت رهان أخيك المسلم. ليس من عبد مسلم يقضي (ديننا) عن أخيه دينه إلا فك الله رهانه يوم القيامة.

(55) ...May God redeem your pledges from hell as you have redeemed the pledges of your **brother** <?axyka> Muslim! No Muslim [original Arabic ‘*abd* (servant/slave)’] will discharge his **brother’s** <?axyhe> debt without God redeeming his pledges on the day of resurrection. (*Miškāt*, 2920, p.624)

56. إخوانكم جعلهم الله تحت أيديكم، فمن جعل الله أخاه تحت يديه فليطعمه مما يأكل....

(56) God has put your **brethren** <?exwaanukum> [the Prophet refers to slaves in Islamic society] under your authority, so he who has his **brother** <?axaah> put under his authority by God must feed him from what he eats, ... (*Miškāt*, 3345, p.714)

57.... فمن قضيت له شيء من حق أخيه فلا يأخذنه، فإنما أقطع له قطعة من النار .

(57) Therefore whatever I decide for anyone which by right belongs to his **brother** <?axyhe> he must not take, for I am granting him only a portion of hell. (*Miškāt*, 3761, p.800)

58. أتتى رجل على رجل عند النبي صلى الله عليه و سلم، فقال(النبي): ويحك قطعت عنق أخيك.

(58) A man praised another in the Prophet’s presence he [the Prophet] said, “Woe to you! You have beheaded your **brother** <?axyka>...” (*Miškāt*, 4827, p.1007)

The relatively large number of metaphors from the domain of BROTHERHOOD in the corpus illustrates the conventional nature of this metaphor in Islamic religious discourse. The

occurrence of these metaphors corresponds with their emotional appeal, which in turn is characterised by the use of emotive keywords that stir the sentiment of solidarity (*altakaaful*) and kindness (*al'atf*). This can be clearly perceived in extracts 53 and 55 above. Evoking these emotions aims to reinforce the good moral qualities and attributes which members of Islamic society must attain. The emotional appeal of the BROTHERHOOD metaphor is further emphasised by referring to images of SLAVERY and ENCHAINMENT within the same contexts, such as in extract 55 above.

On the other hand, a few cases were found where the metaphor MUSLIMS ARE BROTHERS IN ALLAH is not explicitly evoked. In this case, the interpreter must refer to contextual clues to verify the metaphorical use of the word *?ax* (brother). For example:

59. ثلاثة لا ترفع لهم صلاتهم فوق رؤوسهم شبرا: رجل أم قوما وهم له كارهون، وامرأة باتت وزوجها عليها ساخط، وأخوان متصارمان.

(59) There are three whose prayer is not raised a span above their heads: a man who acts as *imam* [a ruler] for people when they do not like him, a woman with whom her husband is displeased throughout the night, and two **brothers** *<?axawaan>* who are disunited. (*Miškāt*, 1128, p.232)

60. ما الميت في القبر إلا كالغريق المتغوث، ينتظر دعوة تلحقه من أب أو أم أو أخ أو صديق....

(60) A dead man in his grave is just like a drowning man calling for help, for he hopes that a supplication from a father, a mother, a **brother** *<?ax>*, or a friend... (*Miškāt*, 2355, p.499)

The use of the word 'brother' in extracts 59 and 60 above may literally refer to the sense of 'brotherhood in blood' because they are mentioned within the context of ties of kinship. In Saying 59 above, being an imam (a ruler) on some people (*qawm*) and the case of the woman who displeases her husband reflect two human attributes: swearing allegiance to the

ruler and the wife's obedience to her husband. These attributes refer to ties of allegiance to a group by rulership (in the ruler's case) and social relationships (in the wife's case) rather than allegiance to religion, and this reasonably entails that the two disunited brothers have the same sort of tie of blood. In the case of extract 60, it is the juxtaposition of the image of dead person as a DROWNING PERSON and his closest relatives and associates that gives more support to the fact that it is the literal meaning of *ʔax* (brother) rather than the metaphorical one which is entailed from the Saying.

As with the metaphor PEOPLE ARE SERVANTS OF GOD, the metaphor MUSLIMS ARE BROTHERS IN ALLAH does not show great variation in terms of its mapping and its entailments. There are few ontological correspondences that describe the entities both in the source domain of BROTHERHOOD and the target domain MUSLIMS, and these are:

Islam corresponds to the tie of brotherhood.

Islamic society corresponds to the family.

The members of Islamic society correspond to brothers.

The relationships between Muslims correspond to the relationships between brothers in blood.

It is worth underlining that MUSLIMS ARE BROTHERS IN ALLAH metaphor in Islamic discourse does not involve other elaborations of the image from the FAMILY conceptual domain (e.g. FATHER or MOTHER). Additionally, the positive evaluation of the image of brotherhood in Islam has constructed a socially patent discursive practice where members of Islamic society differentiate themselves from other religious groups by plainly referring to each other as 'brother' and 'sister'. This conventional use of the brotherhood metaphor is based on the cultural and ideological tenets of Arabic society, and this is why it does not require much elaboration in the PT.

5.2.5. SHEPHERDS and PASTURALISM

The third dimension of the acquired qualities of Muslims, as followers of Islam, corresponds to the idea of common and individual responsibility that Islamic religious

discourse emphasises. The Holy Qur'an emphasises that every person is responsible for his/her own deeds by stating that 'No one laden with burdens can bear another's burden' (*Al-Isra'*, the Journey by Night, 17: 15); however, Islam still regards every person as partially responsible for guiding and instructing his/her companions along the righteous path of religion and moral values. Such a religious concept is invoked by portraying the Muslim as a shepherd (*raa^cy*) who is responsible for his flock (*ra^ceyah*). The metaphor A MUSLIM IS A SHEPHERD is fairly common in the corpus, but it has few metaphoric keywords that represent it which makes its detection in the corpus undemanding. These keywords are: *raa^cy* (shepherd) (x7), *ra^ceyah* (flocks) (x5), and *hema* (preserve) (x3).

The metaphor A MUSLIM IS A SHEPHERD is established in the cognitive and linguistic systems of Arabic societies in connection with the conditions of their life in the desert. Most Arab and Middle-Eastern societies at the Prophet's time led a nomadic tribal life, where trade and breeding domestic animals were the main professions. Accordingly, the concept of one's responsibility is conceptualised in terms of protecting and taking care of one's own property which mainly consists of his/her animals. Additionally, breeding animals and pastoralism, involve control and guidance exerted on animals. This is the main message conveyed by the metaphor A MUSLIM IS A SHEPHERD. Interestingly, the two words 'shepherd' and 'ruler' in Arabic are homonyms and they have a similar spelling and pronunciation (*raa^cy*) in all their contexts.

Although the metaphor A MUSLIM IS A SHEPHERD is attested seven times in the corpus, its distribution is clustered in one Saying where the keywords raacy (shepherd) appears six times and racyah (flock) appears four times. The Prophet says:

61. ألا كلكم راع وكلكم مسؤول عن رعيته، فالإمام الذي على الناس راع وهو مسؤول عن رعيته، والرجل راع على أهل بيته وهو مسؤول عن رعيته، والمرأة راعية على بيت زوجها وولده وهي مسؤولة عنهم، وعبد الرجل راع على مال سيده وهو مسؤول عنه، ألا فكلكم راع وكلكم مسؤول عن رعيته.

(61) Each of you is a **shepherd** <*raa^cen*> and each of you is responsible for his **flock** <*ra^cyateh*>. The imam who is over the people is a **shepherd**

<raa^cen> and is responsible for his **flock**<ra^cyateh>; a man is a **shepherd** <raa^cen> in charge of the inhabitants of his household and he is responsible for his **flock**<ra^cyateh>; a woman is a **shepherdess** <raa^cyah> in charge of her husband's house and children and she is responsible for them; and a man's slave is a **shepherd** <raa^cen> in charge of his master's property and he is responsible for it. So each of you is a **shepherd** <raa^cen> and each of you is responsible for his **flock** <ra^cyateh>. (*Miškāt*, 3685, p.784)

And in another Saying, the Prophet illustrates that:

62. ومن وقع في الشبهات وقع في الحرام. كالراعي يرعى حول الحمى، يوشك أن يرتع فيه. ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه. ألا وإن في الجسد مضغة، إذا صلحت صلح الجسد، كله وإذا فسدت فسد الجسد كله، ألا وهي القلب.

(62), but he who falls into doubtful things falls into what is unlawful, just as a **shepherd** <raa^cy> who pastures his animals round a preserve will soon pasture them in it. ... (*Miškāt*, 2762, p.592)

The above two extracts show how the Prophet warns his followers against negligence in fulfilling their responsibilities. The second extract emphasises the image of the Muslim as a SHEPHERD by repeating and elaborating the image to include all classes of people in Islamic society without exception, and the Prophet emphasises that 'Each of you is a shepherd and each of you is responsible for his flock' at the beginning of the Saying.

The message of responsibility which the metaphor conveys stirs the same sentiment of solidarity and cohesion as metaphors of BROTHERHOOD IN ALLAH. This is invoked in extract 79 above by repeating the phrases 'in charge of' or 'responsible for' (*mas?uul*) every time the word 'shepherd' (*raa^cy*) is mentioned. In addition, the repetition of such a phrase in reference to the contexts of PASTURALISM metaphors reinforces the good moral

qualities of common responsibility and commitment to society which members of Islamic society must foster.

In spite of the fact that the metaphor A MUSLIM IS A SHEPHERD is not very productive and multifaceted in the PT, and in spite of the fact that it does not show great variety in terms of its mapping, there are plenty of entailments to be deduced from this metaphors perceived through its many ontological correspondences. To illustrate, there are many entities in the source domain of SHEPHERD and the target domain MUSLIM to be highlighted such as:

Islamic society/state corresponds to the pasture.

What God decreed unlawful correspond to the limits of the pasture.

The Muslim's subjects correspond to the flock.

The state of the Muslim avoiding sinful deeds corresponds to the state of the shepherd being vigilant to protect his flock.

What is unlawful corresponds to the danger that may annihilate the flock.

The ontological correspondences above can be extended to elaborate other aspects of the metaphor where the representation of Islamic society as a PASTURE entails that it must be preserved by the SHEPHERDS. Furthermore, the image of the shepherd can be projected onto all components of Islamic society to include the rulers and their subjects where each one is portrayed as a shepherd responsible of his/her own pasture and flock.

5.2.6. LIGHT and DARKNESS

Images of LIGHT and DARKNESS can be perceived as the most relevant representations of the progress or decline of the individual's spiritual PATH because light metaphors represent the safety and rightness of the chosen 'path'. This image reflects the idea of someone's hope to reach a desirable destination that involves a solution for his problem (for example, the idiom 'light at the end of the tunnel').

Images of LIGHT in the PT represent the key aspect of Islamic ideology that show the conditions and situations of the PATH of Islam which work as indications for the TRAVELLERS of the PATH. Light refers to the extent to which a Muslim's endeavours in worshipping God and following His commands is admitted and will be rewarded plentifully. Additionally, the PT employs images of LIGHT and DARKNESS to highlight differences between opposing spiritual qualities where LIGHT refers to the understanding achieved through spiritual knowledge and right-mindedness. On the other hand, DARKNESS refers to spiritual ignorance and wrong-mindedness.

The metaphorical illustration of sensory perception of light plays a central role in invoking spiritual messages. Traditionally, the presence of light as opposed to its absence (darkness) is a common metaphor of the contrast between good and evil, knowledge and ignorance, and good moral values versus bad ones. And in Islamic religious discourse it is emphasised that God's nature is understood in relation to the nature of light. It is mentioned in the Holy Qur'an that:

Allah is the Light of the heavens and the earth. The parable of His light is as (if there were) a niche and within it a lamp: the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom he wills. And Allah sets forth parables for mankind, and Allah is All-knower of everything. (*An-Nur*, the Light, 24:35)

Similarly, the Prophetic discourse repeatedly uses images of 'light' (*nuur*) on the basis of the idea that GOD IS LIGHT and recognition by God is characterised by being near to God and His LIGHT. I have therefore assigned the metaphorical mapping HOPE FOR GOD'S REWARD AND FORGIVENESS IS LIGHT for light metaphors in the Prophetic discourse. This

mapping appears in 19 places (its antonym ‘dark’ (*Zalaam*) appears in 4 places). The following table illustrates this:

Table 5: Distribution of the use of the metaphor from the domain of LIGHT and DARKNESS in the Prophetic corpus.

Conceptual Metaphors	Metaphor Keywords
HOPE FOR GOD’S REWARD AND FORGIVENESS IS LIGHT (x19)	<i>nuur</i> (light), <i>a?Daa?a</i> (to light up)
DARKNESS IS BAD (x4)	<i>Zalaam</i> (darkness), <i>muZlem</i> (dark)
Total: 23	

The keyword ‘light’ (*nuur*) is consistently used in the PT with positively evaluated religious and moral concepts, for example, paradise and sound faith. On the other hand, the keyword ‘dark’ (*Zalaam*) (x8) is used metaphorically in the Prophetic corpus in 4 places. The different contexts where these LIGHT metaphors appear are illustrated in the following extracts:

63. إنما مثلي ومثل الناس كمثل رجل استوقد ناراً، فلما أضاءت ما حوله جعل الفراش وهذه الدواب التي تقع في النار يقعن فيها، ...

(63) I may be likened to a man who **kindled a fire** <?estwaqada naaran>, and when it **lit up** <?aDaa?at> the neighbourhood insects and these creeping things which fall into a fire began to fall into it... (*Miškāt*, 149, p.41)

64. من حافظ عليها [الصلاة] كانت له نورا، وبرهانا، ونجاة يوم القيامة. ومن لم يحافظ عليها لم يكن له نور....

(64) If anyone keeps to it [the prayers], it will be **light** <nuur>, evidence and salvation for him on the day of resurrection; but if anyone does not keep to it, it will not be for him **light** <nuur>,... (*Miškāt*, 578, p.116)

65. بشر المشائين في الظلم إلى المساجد بالنور التام يوم القيامة.

(65) Announce to those who make a practice of walking to mosques during the times of darkness the good news that they will have complete **light** <nuur> on the day of resurrection. (*Miškāt*, 721, p.145)

66. اللهم اجعل في قلبي نورا، وفي بصري نورا، وفي سمعي نورا، وعن يميني نورا، وعن يساري نورا، وفوقي نورا، وتحتي نورا، وأمامي نورا، وخلفي نورا، واجعل لي نورا.

(66) O God, place **light** <nuuran> in my heart, **light** <nuuran> in my eyesight, **light** <nuuran> in my hearing, **light** <nuuran> on my right hand, **light** <nuuran> on my left hand, **light** <nuuran> above me, **light** <nuuran> below me, **light** <nuuran> in front of me, **light** <nuuran> behind me, and grant me **light** <nuuran>. (*Miškāt*, 1195, p.247)

67. ...أبشر بنورين أوتيتهما لم يؤتهما نبي قبلك: فاتحة الكتاب وخواتيم سورة البقرة...

(67) ...Rejoice in two **lights** <nuurayn> brought to you which have not been brought to any prophet before you: Fatihat al-Kitab and the last verses of *sura al-Baqara*...(*Miškāt*, 2124, p.450)

68. أبشروا يا معشر صعاليك المهاجرين بالنور التام يوم القيامة، تدخلون الجنة قبل أغنياء الناس بنصف يوم، وذاك خمسمائة سنة.

(68) Rejoice, you group of poor Emigrants, in the announcement that you will have perfect **light** <nuur> on the day of resurrection. (*Miškāt*, 2198, p.463)

69. ...ومن شاب شبيبة في سبيل الله كانت له نورا يوم القيامة.

(69); if anyone develops a grey hair while in God's path, it will be a **light** <nuur> for him on the day of resurrection. (*Miškāt*, 3385, p.722)

70. ...وذاكر الله في الغافلين مثل مصباح في بيت مظلم.

(70) ...; the one who makes mention of God among those who are negligent is like a **lamp** <meSbaah> in a **dark** <muZlem> house. (*Miškāt*, 2282, p.481)

71. إن هذه القبور مملوءة ظلمة على أهلها، وإن الله ينورها لهم بصلاتي عليهم.

(71) These graves are full of **darkness** <Zulmah> for their occupants, but God will **illuminate** <yunawrehaa> them for them by reason of my prayer over them. (*Miškāt*, 1659, p.349)

72. اتقوا الظلم! فإن الظلم ظلمات يوم القيامة،....

(72) Beware of oppression, for oppression <Zulm> will produce excessive **darkness** <Zulumaat> on the day of resurrection... (*Miškāt*, 1865, p.394)

73. بادروا بالأعمال فتنا كقطع الليل المظلم، يصبح الرجل مؤمنا ويمسي كافرا،...

(73) Do good deeds before trials come like **portions of a dark night** <allayl almuzlem>; when a man will be a believer in the morning and an infidel in the evening,... (*Miškāt*, 5383, p.1121)

74. إن الله خلق خلقه في ظلمة، فألقى عليهم من نوره، فمن أصابه من ذلك النور اهتدى،
ومن أخطأه ضل...

(74) God created His creatures in **darkness** <Zulma> and cast some of His **light** <nuur> upon them. Those on whom some of that **light** <alnuur> falls will have guidance, but those who are missed by it will go astray.... (*Miškāt*, 101, p.28)

In the extracts above, images of LIGHT and DARKNESS are employed to evoke a variety of messages. Light is associated with God (extract 77) and His inherent good qualities. Light is considered an indication of God's reward to his believers in worldly life and on the Day of Resurrection, and this is manifested whenever images from the domain of LIGHT are invoked in the contexts where the concepts of worshipping God and attaining His reward are highlighted (extracts 67, 68, 69, and 73).

The positive evaluation of the metaphors LIGHT IS GOOD and HOPE FOR GOD'S REWARD AND FORGIVENESS IS LIGHT in the Prophetic discourse is invoked by referring to the natural human trait that favours light over darkness, and this is emphasized through the positive connotation of the verb *?abšer/?abšeruu* (rejoice) in extracts 70 and 71 above. The positive connotation of the LIGHT metaphors is explicitly invoked in extract 69 above where the word *nuur* (light) is mentioned 10 times to refer to the good qualities and favoured spiritual and moral attributes that the believer must have. According to that, LIGHT metaphors are primarily used in the PT to convey the idea of how light helps people see the direction in which they are TRAVELLING along the PATH of Islam. In another respect, LIGHT metaphors are used to change people's attitudes about certain unfavourable physical features. For example, grey hair (*šayb*) is represented as LIGHT in the believer's face in extract 72. One can assume that this representation is a reflection of the Arabic cultural folk belief that associates the emergence of grey hair with maturity and wisdom.

On the other hand, a smaller number of images of DARKNESS are constantly used to reinforce the goodness of light. In other words, as light is considered as an inherent quality of God, darkness is mentioned in contexts where negative concepts of evil and worldly life are highlighted. For example, darkness is portrayed as an inherent human quality that characterises worldly life, and it is compared to the LIGHT of God within the same context (extract 77). Additionally, the negative evaluation of the metaphor DARKNESS IS BAD is invoked by associating it with unpleasant and devilish human qualities and attributes such as death and graves (extract 67), oppression (*Zulm*) (extract 75), and trials (*fetan*) (extract 76). It is worth underlining the method by which the PT relies on optimistic discourse when addressing its audience, and this can be plainly noticed when we compare the large number of LIGHT metaphors in the corpus (x19) to the small number of DARKNESS metaphors (x4).

5.3. How the Prophetic Metaphors Reflect Islamic Doctrine and Ideology

In this chapter, I have presented by means of illustrative contextual examples how the different versions of a generic metaphor and the keywords which represent the more “specific-level” metaphors interact discursively in different contexts, and I have presented the lexical units which usually collocate with such metaphors and their function in evoking the messages of the Prophet Muhammad. I emphasise how the Prophetic metaphors interact with their collocations to evoke a well-defined and unified framework based on a statement of beliefs. This well-defined framework, based on Islamic doctrine, is characterised by the emergence of metaphor as a “discourse practice” that indicates how some particular metaphors are integrated in the collective cognitive and linguistic system of early Arab society where the Prophetic discourse was delivered. By such contextual analysis, I argue that the Prophetic discourse and its metaphors can be perceived as a social practice. The contextual analysis of PATH and GUIDANCE metaphors, for example, shows how these metaphors create the foundation of an Islamic statement of beliefs characterised by a set of discursive and social practices within the framework of Islamic religious discourse. As illustrated above, metaphors of JOURNEY and TRAVELLING represent Islam as a well-defined set of beliefs that is brought into being by the Prophet. The discourse of spiritual “path” and “guidance” in the PT coincides with the sense of “adherence” and “adopting” a statement of beliefs that seeks to encourage a “chosen” group of people to follow it, and this makes it correspond to inherent social practices derived from early Arabs’ familiarity with travelling. In another respect, images of the HEART in the Prophetic discourse define the “followers” of the Islamic system of beliefs by characterising them metaphorically. These metaphors emphasise that these TRAVELLERS along the PATH of Islam must enjoy a variety of intrinsic qualities. They are sincere in their faith, and their faith is not bound to the different circumstances and trials that affect them. Furthermore, these people enjoy knowledge and wisdom which God has offered because of their obedience to His commands. These intrinsic qualities are sustained by God’s protection of them from fear from worldly trials, and by giving them courage to stand against them. All of these qualities conform to images of the heart in the PT which in turn construct aspects of the social practices of the Prophetic metaphors.

Similarly, images of SLAVERY/SERVITUDE, BROTHERHOOD IN ALLAH, and SHEPHERD and PASTURALISM in the PT, have a great impact on establishing Islamic discourse as a statement of beliefs which encompasses social practices. The main themes of these images promote favourable values such as allegiance to God, obedience of God's commands, modesty, patience, solidarity and comradeship, and a sense of responsibility. These images establish spiritual slavery, servitude, brotherhood in Allah, and calling for what is reputable as social practice. To mention but a few, Muslims address each other using the term *‘abdu* (servant/slave) when promoting moral discourses that demand equality and modesty and allegiance to Islam. Some historical resources indicate that many Muslim subjects and officers used to address their rulers by the word *mawlay* (my lord/my master) and they identified themselves as *‘abduka ya mawlay* (your servant). However, it is difficult to infer the real connotation of the word *cabd* in Arabic and show to what extent the sense of the word conventionally refers to “slave” or “servant”, especially since actual slavery has been now abolished from Arab societies. Still, in the most patent use, Muslims keenly give their sons names that start with *‘abd* followed by one of the God's Fine names; thus we have *‘abdu allah* (Servant of God), *‘abdu alnuur* (Servant of the Light), and *‘abdu alrahmaan* (Servant of the Merciful). The same can be entailed from images of SHEPHERD and PASTURALISM in the PT. In addition, images of BROTHERHOOD IN ALLAH in Islamic discourse and the PT have a great impact on establishing an Islamic statement of beliefs and establish spiritual brotherhood as a social practice when Muslims – around the world – address each other using the word *a?xy* (my brother) to show solidarity and intimacy and allegiance to the same religion. Much literature and discourse is introduced addressing Muslims as brothers within the same family, especially when calling for relieving Muslim countries afflicted by natural disasters and conflicts. The emotional appeal evoked by the word *?ax* is clear where one considers the strong social relationships which Muslims maintain amongst themselves.

To conclude, one can assume that one of the major functions of the Prophetic metaphors is to establish an Islamic statement of beliefs, and this system is described by means of metaphors in which:

¹ It is mentioned in the Holy Qur'an and the Prophetic Tradition that God, *Allah*, has 99 names (known as '*asmaā?u llaahe al-husnaa*'). These names illustrate the attributes by which Muslims regard God.

- Islam is a well-established statement of belief, or a doctrine, that is portrayed as a PATH. The advocates of this doctrine are the followers of Islam who are represented in terms of TRAVELLERS and who already enjoy intrinsic spiritual and moral qualities bestowed by God. These TRAVELLERS, the Muslims, have also the benefits of the acquired moral values and attributes when they joined Islam and followed its PATH. Additionally, the followers of Islam, the TRAVELLERS, are asked to follow a set of commands and laws and rely on a GUIDE, the Holy Qur'an, to guide them to their intended safe destination. The conditions and situations of following this doctrine, the STRAIGHT PATH, is characterised by the emergence of specific indications by God. These indications are represented allegorically by metaphors from the domain of LIGHT and DARKNESS. All these images are derived from the linguistic and cognitive practices of pre-Islamic and early Arab society.

In the following chapter, I will show how the Prophetic metaphors are used discursively to invoke the themes of Islamic doctrine by focusing on the nature of the target domains and with reference to Islamic religious discourse.

Chapter Six: The Representation of Major Themes (Target Domains) in the Prophetic Metaphors

Most research in critical metaphor analysis focus on analysing the source domains identified in a given discourse to deduce their different ideological and discursive implications. However, the elements from the target domains of the identified metaphors can provide significant indications of the choice of the metaphoric source domains in the given discourse. This diversity leads to the assortment of themes and topics which are represented in a particular didactic discourse. In this chapter, I tackle the key themes (target domains) which the Prophet Muhammad's metaphors represent.

Introduction

In the previous two chapters, my analysis focused on the characteristics of the source domains of the most frequent and significant metaphors in the Prophetic discourse. The diversity of the metaphors demonstrated that it was necessary to direct my initial analysis to the study of source domains and metaphoric mappings exclusively. However, the elements from the target domain in each instance of metaphor prove to be of vital significance to the choice of the source domains in the selected metaphor, and this leads to the diversity of themes and topics which are represented in the PT by means of metaphorical language. Such a diversity must be within the scope of investigation since the miscellaneous themes and topics that the Prophetic metaphors encompass could be of imperative significance in demonstrating the ideological bases of the Prophetic metaphors as discussed in the previous chapter.

As indicated in Section 1.4.2 of this thesis, the PT involves a large collection of Sayings which encompass the principles and laws that govern the mutual relationships between members of Islamic society in addition to their relationship with their God. Furthermore, the PT maintains many existing moral values within early Arabic and Islamic society, and it introduces legislations which outline Islamic doctrine. This tradition has been delivered by statements which provide a language for talking about — a way of

representing the knowledge about — a particular topic at a particular historical moment, and this what makes it a Discourse (Hall, 1992, p. 291).

The Prophetic discourse involves a large set of messages which have laid down the foundations for a new society through innovative norms, standards, and principles, through a coherent didactic discourse. The language of this discourse reproduces common social representations that have specific functions for the targeted social groups, and these representations collectively construct a doctrine and ideology introduced by a discourse that involves diverse practices. These discursive practices play the role of a mediator between the main two social actors: the Prophet and his followers. In turn, the discursive practices constitute one site where Islamic doctrine and ideology have been reproduced, transformed and challenged. In this regard, the reproduction of a particular discourse, its transformation, and the challenges it arouses within society constitute the main areas which the study of discourse should explore (van Dijk, 1998, p. 191). From now on, I recognise the Prophetic discourse as a social practice encompassed within Islamic doctrine and ideology. As a social practice, the PT must be characterised by the existence of a system, or a statement, of beliefs transmitted to an audience by employing linguistic strategies, such as the use of metaphorical language. Hence, it is the methodological analysis of such practices that should demonstrate the persuasive impact of this system, or statement, of beliefs.

The Prophetic metaphors presented in the previous two chapters involve recurring themes and topics which play specific roles within the target domains. The diversity of these themes can be limited by classifying them on the basis of the semantic fields of their keywords. This classification can follow Eva Kittay's "Semantic Field Theory" of metaphor. This theory is based on the assumption that the items in a semantic field have specific syntagmatic relations¹ to other items in the same field which constitute their linguistic contexts, and that a metaphor works by re-ordering the relations of a field by mapping them on to the existing relations of another field (Stern, 2000, p. 170). However, the large diversity of metaphoric mappings and the numerous metaphoric keywords which

¹ The syntagmatic relationships of a text involve the association between the structure of the given text and its different parts. These associations reflect the conventions or 'rules of combination' underlying the production and interpretation of texts (e.g., the grammar of a language).

move backwards and forwards between the source and target domains in Arabic¹ makes it hard to rely chiefly on the semantic properties of these keywords to examine the target domains because they already reflect elements of the source domain for another metaphor. Alternatively, I classify most target domains under investigation in the PT according to their function within the framework of Islamic doctrine introduced in the previous chapter. By this classification, I look at the metaphors which exemplify in their source domains the characteristics of the target domains: Islam and faith, the Muslim ruler and Islamic laws, rituals, prohibited and unlawful practices, and the members of Islamic society.

6.1. The Representation of Islam and Faith

The word ‘Islam’ originates from the Arabic verb ‘*aslama*’, which means ‘to accept, to surrender, or to submit to’. As a religion, Islam means the complete acceptance of the laws and submission to the commands of one God, *Allah*. Muslims, the followers of Islam, must demonstrate this by renouncing polytheism, worshipping *Allah*, following His commands and avoiding what He has declared unlawful. The abstract nature of Islam, as a system of beliefs, is elaborated in the two major Islamic discourses: the Holy Qur’an and the Prophetic Tradition. In this regard, the language of the two discourses collectively explain the fundamental principles of Islam to facilitate the conceptualisation of its abstractness, and in the Prophetic discourse metaphorical language plays a significant role in this.

Islamic religious discourse maintains that faith in God is an inherent quality that mankind has by birth. Thus, there is a fundamental belief in Islam that all humans are innately endowed with all the capacities and privileges of Muslims. Mankind has a feature of “willingness to Islam”, conventionally known in Islam as ‘*alfetra*’, that bears an instinctual innate knowledge that a person is endowed with, and which makes him/her properly distinguish good from evil (Ibn Manzur, 1997: ‘*alfetra*’). The novelty of such an idea is metaphorically illustrated by an image from the ANIMALS and BEASTS source

¹ For example, the metaphors which involve the ‘the Prophetic Tradition’ *Sunnah* and the ‘heart’ *qalb* in their source and target domains which I discussed in chapters four and five.

domain where the Prophet emphasises that everyone¹ is born a Muslim (*‘alaa alfetra*) in the same manner that a beast (*albaheymah*) is born whole and not maimed (*Miškāt*, 90, p.26). According to this image, the qualities of Islam and their materialisation in mankind is implicitly represented within the target domain of the metaphor SPIRITUAL QUALITIES ARE INNATE ANIMAL QUALITIES. The elements in the abstract target domain SPIRITUAL QUALITIES, which involve the Islamic notion of *alfetra* from the semantic domains of human qualities and Islamic doctrine, put forward the argument that all mankind are born monotheist Muslims. Therefore, while humans grow up acquiring their parents’ and ancestors’ religious beliefs, as indicated from the WHOLE BEAST metaphor, Islam is perceived as something “innate”, not acquired. Furthermore, the metaphor of the WHOLE BEAST implies that the person’s innate willingness to accept Islam is a sign of “perfection”, and that its absence mirrors an unacceptable deficiency that undervalues the quality of the beast, and implicitly the metaphorised person.

Metaphors from the source of domain of ANIMALS are frequently used in the Prophetic discourse to illustrate Islam and faith and their inherent relationship with the believer. For example, the relationship between a believer and his/her faith is represented in terms of the intrinsic relationship between a horse (*faras*) and the stake to which it is tethered to (*?axeyah*) (*Miškāt*, 4250, p.900). Faith, according to the Saying and its metaphor, is subject to neglect; however, it must remain the TIE that restrains him/her from going astray by following his/her passions and desires. As with the BEAST metaphor, faith is conceptualised in the target domain through the source domain INNATE ANIMAL QUALITIES and by virtue of the two metaphors: A BELIEVER IS A TETHERED HORSE and FAITH IS A STAKE. Faith is the moral constraint and self-control faculty that prevents the believer from committing sin. It is the ROPE that ties the believer to moral life and restrains him/her from deviating from the straight PATH of religion.

As I illustrated in the previous chapter, Islam is frequently represented in the PT as a STRAIGHT PATH that leads the believer to God’s forgiveness and His Paradise. This image is straightforwardly distinguished in the corpus and one of the key aspects of this scheme in the PT that it categorizes people into two groups: those who follow the right PATH and the

¹ Original Arabic *kullu mawluuden*; which means ‘every newborn’.

GUIDANCE of the Qur'an and the Prophet, and those who follow their passions which cause them go astray and fall in what is considered unlawful. For example, in most cases, the Prophet is portrayed as the GUIDE in the PATH, and this guidance is attained by following the orders as mentioned in the Qur'an and elaborated by the Prophet's tradition (*Sunna*). In spite of the assumption that *Sunnah* (meaning PATH) is a source domain for the target domain 'the Prophet's tradition', the word *Sunnah* also appears in the corpus in the target domain to metonymically stand for Islam and faith. Having a synonymous relationship with 'tradition', the *Sunnah* (path) is repeatedly conceptualised as a tangible physical OBJECT; especially by using the CONDUIT metaphor scheme. For example, in one Saying the Prophet represents his tradition (*Sunna*) as an object that should be seized between the believer's teeth (*nawaajeḏ*)¹ for fear that it is taken away and lost. The Prophet says:

1. ...فعليكم بسنتي وسنة الخلفاء الراشدين المهديين. تمسكوا بها، وعضوا عليها بالنواجذ.

(1) ... You must therefore follow [Original Arabic 'be adherent to' <*alaykum be*>] my *Sunna* and that of the rightly guided Caliphs. **Hold to it** <*tamasakuu behaa*> and **stick fast to it** [Original Arabic 'bite it firmly' <*uDDuu alayhaa*> **between your lateral incisor and canine teeth**' <*nawaajeḏ*>]... (*Miškāt*, 165, p.44)

The Saying above conceptualises the Prophet and the rightly guided Caliphs' approaches as a tradition (*Sunna*) to follow. This *Sunna*, or PATH, is a source domain *per se*; nevertheless it is used as target domain for the metaphor SUNNA IS A VALUABLE OBJECT that is implicitly reflected from the Prophet's use of the phrases *alaykum be*, *tamasakuu behaa*, and *uDDuu alayhaa* which implies that *Sunnah* is a valuable object which the believer should preserve. Thus, we have a "complex-mapping" from the metaphor THE PROPHET MUHAMMAD'S TRADITION IS A PATH/SUNNA and the metaphor SUNNA IS A VALUABLE OBJECT. The preservation of this valuable object can be attained, as described by the

¹ *nawaajeḏ*: the lateral incisor and canine teeth.

Prophet, by adhering to the original orders of God as mentioned in the Qur'an and *Sunnah*, and by avoiding introducing novelties in religion.

Sometimes, Arabic rhetorical style reflects some implicit ideas ambiguously. For example, Islam may appear in the target domain where the elements from the metaphoric source domain do not explicitly refer to a definite semantic field. Sometimes, the process associated with the target domain 'Islam' in the metaphor sheds some light on the nature of the source domain. For example, the Prophet emphasises that Islam is a material substance that needs to 'be renewed' (*yujaded*) as we renew, or refurbish, a VALUABLE OBJECT or a BUILDING; he says:

2. إن الله عز و جل يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها.

(2) At the beginning of every century God will send one who **will renew** <*yujaded*> its religion for this people.. (*Miškāt*, 247, p.57)

The metaphor in the Saying above indicates that Islam is like valuable commodities whose values are maintained as long as they are conserved and maintained in their original conditions. However, the image of RENOVATION makes the interpretation ambiguous because the source domain may refer either to a BUILDING or to a VALUABLE COMMODITY. What is understood from the process of RENOVATION is that a Muslim must adhere to the fundamental principles of Islam as they have been first declared in the Qur'an or by the Prophet. The Saying emphasises that the originality of Islam must be maintained as long as life continues, and that the 'renewal' (*tajdyd*) process makes Islam stronger and more sustainable. Thus, once Muslims deviate from the fundamental principles of Islam and it becomes like an "abandoned" OBJECT or BUILDING that needs renovation, God will send a person, or a group of true believers, who will restore the fundamental principles of Islam and re-guide Muslims to follow the original principles of Islam as decreed by God and His Prophet. Furthermore, the Prophet indicates that those who will 'renew' religion and restore

it to its “originality” enjoy a distinguished status because they have been selected by God on the basis of their faith.

Islam is portrayed also in terms of strong and sustainable AGENTIVE features. This idea is invoked in the PT repeatedly by showing the power of Islam over other decaying, and deviant, religious beliefs which have preceded it. For instance, a Companion of the Prophet (whose name is Amr ben Al-'As) came to the Prophet asking to swear allegiance to Islam in front of him with the one condition that he should receive forgiveness. The Prophet replied:

3. “أما علمت أن الإسلام يهدم ما كان قبله،...”

(3) “Do you not know, ‘Amr, that Islam **demolishes** <yahdemu> what preceded it,...” (*Miškāt*, 28, p.11)

The Prophet’s response to Amr’s condition is that Islam is a TOOL or an AGENT that demolishes what had been built before the emergence of Islam. Islam stands for an AGENT who ‘demolishes’ (*yahdem*) *aljaahaleya* (Age of Ignorance) represented as a BUILDING in the Saying. The target domain Islam and the scenario of the process of demolishing jointly stand for the notion of “God’s forgiveness” where the obliteration of sins is portrayed as a process of demolishing.

The importance of Islam and faith and their impact on mankind’s life are highlighted in the PT by associating the target domain ‘Islam’ to images of FIRE and LIGHT. Islam is considered as sort of ‘light’ of knowledge that comes after a long period of ‘darkness’ of ignorance. This light of knowledge is embedded within the Holy Qur’an and has been transmitted to mankind by the Prophet to release them from their ignorant life of blasphemy and idolatry that is represented through images of DARKNESS. The Prophet says:

4. ...وأنا تارك فيكم الثقلين : أولهما كتاب الله، فيه الهدى والنور. فخذوا بكتاب الله واستمسكوا به...

(4) ..., but I am leaving among you the two important things, the first of which is God's Book which **contains** <fyyhe> guidance and **light** <alnuur>, so study it and follow its commands closely.... (*Miškāt*, 6131, p.1350)

The Saying above does not explicitly indicate that the principles of Islam, as mentioned in the Holy Qur'an, represent a target domain for the metaphors of LIGHT and reflects the metaphors SPIRITUAL KNOWLEDGE IS LIGHT. The characteristics of Islam in the Saying are implicitly reflected by the intrinsic characteristics of the Qur'an as mentioned in Islamic discourse, and this is manifested with reference to the image of the Qur'an as a source of SPIRITUAL GUIDANCE and LIGHT. The light associated to the Qur'an shows how the target domain 'Islam' is implicitly represented by a favourable image that arouses feelings of satisfaction, certainty, and security in the believer.

Many images of FIRE in the PT portray the hardships and ordeals result from adherence to Islam. As Islam will not be a potent religion forever, a day will come in which a Muslim may undergo immense hardships in order to maintain his/her faith intact. To illustrate the idea the Prophet informs his people that:

5. يأتي على الناس زمان الصابر فيهم على دينه كالقابض على الجمر.

(5) A time is coming to men when he who **adheres** to his religion will be like one who **seizes** <qaabeD> **live coals** (*jamra*). (*Miškāt*, 5367, p.1115)

The image of SEIZING LIVE COAL aims to warn the devoted believers – in advance – against the torment(s) which they might suffer from because of their adherence to Islam especially if it becomes under the constant attack of its enemies. The metaphors RELIGION IS A LIVE

COAL and TRIALS/HARDSHIPS ARE FIRE indicate how true believers will be recognised and differentiated from false believers by virtue of their persistence and patience in adhering to religion.

6.2. The Representation of Rulership and Islamic Laws

Islamic laws, also known as *Shari'ah* (pronounced *šari'ah*) meaning 'way' or 'path' to water resources (Ibn Manzur, 1997: 'Shari'ah')(Ibn Manzur, 1997:'Shari'ah'), involve the set of orders and principles believed to be decreed by God. In fact, Islam holds that 'God has not revealed Himself and His nature, but rather His law', and it is argued that 'the *Shari'ah* itself is considered to be a timeless manifestation of the will of God, subject neither to history nor circumstance' (Ruthven, 1997, p. 75). *Shari'ah* has been principally derived from the Qur'an and *Hadith* and was applied to the public and private lives of Muslims within the Islamic State; for this purpose it categorises humans' behaviour within a scale of useful lawful behaviour and bad prohibited ones; so what a man performs can be obligatory (*wajeb*), recommended (*muštaḥabb*), neutral (*mubaah*), discouraged (*makruuh*), or forbidden (*haraam*).

The application of *Shari'ah* necessitates the existence of a "political" body that takes responsibility of maintaining Islamic laws among members of the Islamic State; so the Islamic State must have a Muslim ruler. Islamic religious discourse strongly emphasises that rulership in Islam is a sacred indispensable duty by which God's benevolence and absolute justice are materialised on earth. In the following excerpt from the Qur'an, known as the *ʾistexlaaf* (Succession) Verse, God emphasises the religious basis of having a Muslim ruler who rules according to the orders of God and His religion; it is stated in the Qur'an:

Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them, and that He will grant

them the authority to practise their religion which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are Fasiqun (rebellious, disobedient to Allah). (*Surah An-Nur*, The Light, 24: 55)

The Prophetic discourse draws attention to the necessity of the just ruler because he is the representative of God on earth, to whom, after God, all those who are treated unjustly seek refuge; the Prophet says:

6. إن السلطان ظل الله في الأرض يأوي إليه كل مظلوم من عباده....

(6) The sultan [the Muslim ruler] is **God's shade** <Zellu> on the earth **to which each one of His servants who is wronged** <maZluum> **repairs** <ya?wy>.... (*Miškāt*, 3718, p.789)

The representation of the Muslim just ruler as the SHADE (*Zellu*) of God on earth in the Saying above invokes a positive evaluation to the target domain 'Sultan'. In this respect the notion of the 'Sultan' in the target domain can be elaborated to include everyone whose duty is to maintain God's justice on earth such as judges and (army) officers. Among the many aspects of rulership, the Prophet distinguishes the element 'Sultan' in the target domain by assigning to him the quality of ruling in justice and defending those who are wronged. This quality is initially represented by the metaphor GOD'S SHADE and the process *ya?wy* (repairs). The act of repair to the just ruler implies that the target domain 'Sultan' must possess the fine qualities of God materialised on earth; so the image of God's SHADE evokes the sense of God's mercy and tenderness to His subjects. Furthermore, the image of the 'wronged' person (*maZluum*) and his 'reparation' entails some implied aspects

of the target domain ‘Sultan’ such as his omnipotence in maintaining justice, his wisdom, and his responsible demeanour. These implicit aspects can be easily inferred through the implied image of the sun, and its heat, understood from the metaphor of SHADE and the act of ‘repairing’. In this respect, the juxtaposition of the three keywords ‘shade’, ‘repair’, and ‘wronged’ with the target domain ‘Sultan’ evoke more aspects of the target domain which are not explicitly understood in the source domain SHADE.

As indicated in the Saying above, one of the duties of the Muslim ruler is to apply Islamic laws in order to maintain justice in society. Islamic laws strengthen the duty of wealthy people to financially support the poor and deprived people. Such an act is reinforced by considering an obligatory charity, called *zakaat*, which is due each year to poor people from the property of the rich. It is the responsibility of the Muslim ruler to collect this charity and distribute it impartially to the poor. In this regard, the Prophet emphasises the importance of paying the *zakaat* by associating it with a metaphor from the source domain of CLEANLINESS; he says:

7. عن ابن عباس رضي الله عنهما قال: لما نزلت (والذين يكنزون الذهب والفضة) كبر ذلك على المسلمين فقال عمر: أنا أفرج عنكم، فانطلق. فقال: يا نبي الله قد كبر على أصحابك هذه الآية . فقال نبي الله صلى الله عليه و سلم : ” إن الله لم يفرض الزكاة إلا ليطيب بها ما بقي من أموالكم، وإنما فرض المواريث، وذكر كلمة لتكون لمن بعدكم“. قال: فكبر عمر، ثم قال له : ”ألا أخبرك بخير ما يكنز المرء: المرأة الصالحة، إذا نظر إليها سرته، وإذا أمرها أطاعته، وإذا غاب عنها حفظته“.

(7) Ibn ‘Abbas told how, when this verse was revealed, “And those who hoard gold and silver ...”¹ the Muslims were grieved about it and ‘Umar told them he would dispel their care. He therefore went and told God’s Prophet that his companions were grieved by this verse, and received the

¹ The verse is: “And those who hoard up gold and silver [*Al-Kanz*: the money, the *zakat* of which has not been paid] and spend them not in the Way of Allah, announce unto them a painful torment. On the Day when that (*Al-Kanz*: money, gold and silver the *zakat* of which has not been paid) will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs....” (*At-Taubah*, The Repentance, 9: 34).

reply, “God has made the *zakat* obligatory simply **to purify** <*le’yutayeba*> your remaining property, and He made inheritances obligatory (mentioning a word) that they might come to those who survive you.” ‘Umar then said, “God is most great”, after which he said to him, “Let me inform you about the best a man **hoards** <*yaknuz*>; it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her.” (*Miškāt*, 1781, p.374)

The Saying above explicitly states that obligatory charity has been decreed on the believers’ money to implement solidarity among members of Islamic society, and by solidarity the feeling of social injustice and stratification caused by differences in wealth distribution will diminish. Therefore, obligatory charity is represented as a sort of purification (*le-yutayeba*) for the property of the Muslim from unwanted aspects of injustice; thus the metaphors THE OBLIGATORY CHARITY (*ZAKAT*) IS PURIFICATION. This representation reflects the positive evaluation of cleanliness. This ‘cleanliness’, according to the Prophet, is what makes the remained money blessed. Furthermore, the legal acquisition of property is highly valued, and the Saying reflects the quality of the target domains ‘*zakat*’ and ‘money’ by assigning to them the image of PURIFICATION to emphasize that property must be acquired lawfully. However, if a Muslim’s property is mixed, or ‘polluted’, by unlawfully acquired money because of a suspicious financial practice, then the obligatory charity (*zakaat*) will purify and clean the polluted property from any sin it involves. Additionally, marriage is considered in Islam a social and religious practice that will be rewarded by God. The Prophet in the Saying above strongly encourages his followers to marry the ‘virtuous’ woman because she will help her husband to perform his social and religious duties. This is why the Prophet represents her as the best TREASURE ‘*kanz*’ that a man hoards. In this regard, the ritual of marriage is depicted as BUSINESS and MONEY TRANSACTION that enables the believers to hoard a VALUABLE OBJECT.

Amongst the hardest practises that a Muslim is asked to perform in Islam is to be prepared to defend Islam with soul and property against the enemies of Muslims and Islam.

The concept of *jihad* (holy fight) is emphasised by *Shari'ah*, and many Muslim scholars refer to this duty as the sixth Pillar of Islam, though it occupies no such factual status. The holy fight (*jihad*) requires from the Muslims to 'struggle in the way of God' or 'to struggle to improve one's self and/or society' (Humphreys, 2005). *Jihad* can take many spiritual and material forms: it can be directed against Satan's inducements, aspects of one's own self, or against a visible enemy. Accordingly, *jihad* can be categorised into four major categories which includes *jihad* against one's self (*jihad al-nafs*), *jihad* of the tongue (*jihad al-lisaan*), *jihad* of the hand (*jihad al-yad*), and *jihad* of the sword (*jihad as-sayf*)¹. It is the last category which requires the most difficult duties because it involves military combat. The Prophet emphasises the importance of *jihad* by associating it with 'goodness' (*al?ajru*) and 'spoils' (*yanymah*). He says:

8. عن جرير بن عبد الله قال: رأيت رسول الله صلى الله عليه و سلم يلوي ناصية فرس بأصبعه ويقول: "الخيال معقود بنواصيها الخير إلى يوم القيامة : الأجر والغنيمة".

(8) Jarir b. 'Abdallah told that he saw God's messenger twisting his finger in a **horse's forelock** and saying, 'The horses *<alxaylu>* **have good tied in their forelocks** *<nawaaSeyhaa>* till the day of resurrection, i.e. reward *<al?ajru>* and spoil *<yanymah>*'. (*Miškāt*, 3867, p.822)

The Saying above calls for the obligation of fulfilling an indispensable duty of Muslims towards their God and religion; it strengthens the *jihad*, or 'striving in the path of Allah' (*al-jihad fi sabyl Allah*). In classical Islamic jurisprudence, *jihad* consists of military actions and warfare with the aim of expansion and extending Islam, and for the defence of Islamic territory against its enemies (Sir Hamilton et al., 1960: 'Djehad'). Striving for the sake of God involves a great deal of hardship and suffering, and it involves the risks of serious injury or death. The appeal to participate in *jihad* in the Saying highlights the

¹ Some Muslim scholars have two representations for *jihad*: a 'Greater Jihad' (*jihad ?akbar*) and a 'Lesser Jihad' (*jihad ?ayar*). The Greater *jihad* is the warfare against sin and all that is against God and the teachings of the Quran, and the Lesser one involves defending Islam and fighting its enemies.

profits and reward that a *mujaahed* (a holy fighter) participant may gain, and this may involve the spoils gained from the defeated army or attaining God's blessings, forgiveness, and His Paradise. The Saying illustrates this idea by referring to the visual image of the horse, which is metonymically associated with *jihad* and warfare in Islamic and Arabic culture.

The Prophet introduces an image in which both reward and spoils are implicitly portrayed as two SUBSTANCES or VALUABLE OBJECTS which are tied to the forelock of a horse. Portraying reward (*?ajr*) and spoils (*yanymah*) as two objects tied to the forelock of the horse has a variety of entailments. It shows how a *mujaahed*, the Muslim who is engaged in striving in God's path, will be rewarded abundantly by God regardless of the result of his fight. The image emphasises that the reward and spoils are close to the *mujaahed* and within his hand. The metaphor draws attention to another aspect in which the reward and spoils, considered as good things, are associated with the forelock of the horse; this idea can be entailed from the metaphor BEING IN THE HEAD IS GOOD; the head of the horse is the most significant part of its body because it reflects its intrinsic qualities such as its origin and beauty.

6.3. The Representation of Rituals

One of the prevalent uses of metaphors in the Prophetic discourse is to represent rituals and highlight their significance in improving the Muslim's spiritual status. The Prophetic Tradition draws attention to the obligatory aspect of performing many rituals. For example, the Prophet says:

9. بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان.

(9) Islam is based <*buneya*> on five things [pillars]: the testimony that there is no god but God and that Muhammad is His servant and messenger,

the observance of the prayer, the payment of *zakat*, the pilgrimage, and the fast during Ramadan. (*Miškāt*, 4, p.6)

The performance of the five obligatory duties cannot be avoided without a justifiable excuse, and this is why they are called ‘the pillars of Islam’¹. The Saying puts forward Islam to stand for one’s individual belief and faith. The pillars of Islam reflect the practical aspect of faith, so they are represented in terms of a process of BUILDING to emphasise the idea of accomplishment. Such a metaphor can be perceived as an elaboration of the more general metaphor CREATING AN ABSTRACT COMPLEX SYSTEM IS BUILDING (Kövecses, 2002, p. 131). So, performing each of the five obligatory rituals must be considered a way to preserve one’s own religion, and failure to perform one of them entails the deficiency of the one’s religion.

Performing the daily five prayers (*alSalaat*) is one of the ‘Five Pillars of Islam’. These prayers have prescribed conditions, procedures and times, and their chief purpose in Islam is to act as a person’s daily communication with God. In addition, they remind Muslims to be thankful for God’s (*Allah*) graces. Accordingly, the five daily prayers serve as a formal method of remembering Allah. Performing the daily five prayers is an obligatory duty on all adult Muslims; only travellers and those who undergo serious illness that makes them physically or mentally unable to perform prayers are exempted from them. Furthermore, performing the obligatory prayers is considered the visible aspect of the Muslim’s faith that distinguishes him/her from hypocrites and non-believers. The Prophet emphasizes that:

10. العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر.

¹ The Pillars of Islam involve the profession of faith (*šahadah*), performing the five daily prayers (*Salaat*), giving of obligatory charity (*zakat*), fasting during the month of Ramadan (*Sawm*), and pilgrimage to Mecca (*hajj*) at least once in life.

(10) The **covenant** <^cahd> between us and them [the non-believers or hypocrites] is prayer, so if anyone **abandons** <tarakahaa> it he has become an infidel. (*Miškāt*, 574, p.115)

In Saying 10 above, the Prophet draws attention to the significance of prayers as a visible indication of the individual's faith. The Prophet emphasizes that there is a strict covenant (<^cahd) between God, His Prophet, the Muslim rulers, and the people to perform the daily prayers as long as they are Muslim, and that by performing them Muslims will remain safe from God's punishment.

Amongst other rituals which Islam introduces are fasting (*aS-Seyaam*) and the recitation of the Holy Qur'an (*qeraa'atu alqur'aan*). Fasting is the fourth of the Five Pillars of Islam, and it involves fasting during the month of "Ramadan" from the Islamic Hijri calendar. Fasting during Ramadan is an obligatory ritual in which all Muslims are prohibited from eating, drinking (including water), or engaging in sexual activity from dawn (*alfajr*) to dusk (*mayreb*). On the other hand, the recitation of the Holy Qur'an is emphasised in Islamic religious discourse, and it frequently collocates with fasting because of the abundant reward it deserves. For example the Prophet draws attention to the significance of fasting and reciting the Qur'an for the Muslim by saying:

11. الصيام والقرآن يشفعان للعبد، يقول الصيام: أي رب إني منعه الطعام والشهوات بالنهار فشفعني فيه. ويقول القرآن: منعه النوم بالليل فشفعني فيه. فيشفعان.

(11) Fasting <*alSeyaam*> and the Qur'an <*qur'an*> **intercede** (*yašfa'aa*) for a man. Fasting **says** <*yaquulu*>: 'O my Lord, I **have kept him away** <*mana'tuh*> from his food and his passion by day, so accept **my intercession** for him.' The Qur'an **says** <*yaquulu*>: 'I **have kept him away** from sleep by night, so accept **my intercession** for him.' Then their intercession is **accepted**. (*Miškāt*, 1963, p.418)

The Saying involves one of the many instances of personification in which an individual's deeds in his/her worldly life are portrayed as a COMPANION in the life JOURNEY and as an ADVOCATE on the Day of Resurrection. The Saying highlights the difficulties and hardships caused by the daily performance of fasting and reciting the Qur'an, and it refers to particular rituals personified and as interceding (*yašafa*⁶) on behalf of their performers in front of God on the Day of Resurrection.

6.4. The Representation of Unlawful Practices

Metaphors are repeatedly used in the Prophetic discourse to warn believers against prohibited practises and committing sinful deeds. Generally, images with negative evaluations are used to portray the serious consequences of committing sinful deeds. For example, major sinful deeds are recurrently portrayed in the PT using images of destruction and damage. For instance, committing major sins is introduced in the Prophetic discourse in many places in terms of damage to society. The Prophet says:

12. مثل المدهن في حدود الله والواقع فيها مثل قوم استهموا سفينة، فصار بعضهم في أسفلها، و صار بعضهم في أعلاها، فكان الذي في أسفلها يمر بالماء على الذين في أعلاها، فتأذوا به، فأخذ فأسا، فجعل ينقر أسفل السفينة. فأتوه فقالوا: مالك؟ قال: تأذيتم بي، ولا بد لي من الماء. فإن أخذوا على يديه أنجوه، ونجوا أنفسهم، وإن تركوه أهلكوه، وأهلكوا أنفسهم.

(12) The one who is easygoing about the limits set by God and the one who violates them are like people who cast lots about a **ship** <*safeynah*>, some going below decks and some above. Then when those who were above decks were annoyed by one who was below decks passing them for the sake of **water**, he took an **axe** <*fa?s*> and began to make a **hole** <*thuqb*> in the **bottom** of the ship. They went to him and asked what was the matter with him, to which he replied that they were annoyed by him but he must have water. Now if they **prevent** him they **will save** him and be safe themselves,

but if they **leave him** alone they **will destroy** both him and themselves.

(*Miškāt*, 5138, p.1065)

This Saying involves a complex scenario which aims to implement the concept of mutual responsibility of Muslims in preventing what is deemed to be unlawful from emergence in Islamic society. The Saying emphasizes the necessity of the Muslim ruler who puts God's orders and laws into practice within his subjects. The images in the Saying above indicate that unlawful practices committed by some members of Islamic society with no deliberate bad intentions may affect the harmony of the entire society. Unintentional unlawful practices are conceptualised as the AXE (*faʿs*) which is used to dig a hole in the bottom of a ship. In spite of the fact that the target domain 'unlawful practices' is materialised by the juxtaposition between the two explicit target domains: 'the one who is easygoing about the limits set by God' and 'the one who violates the limits set by God', the Saying emphasises the responsibility of both the ruler and his subjects to preserve Islam from external and internal dangers. The image above highlights how the individual's mistakes may affect the entire society even when done with good intentions. The Prophet emphasises the responsibility of the Muslim rulers, the CREW of the ship, and members of Islamic society, the TRAVELLERS on the ship, in preventing any deed that may affect the course of progress of society and its stability and harmony.

In another respect, the consumption of alcohol is not allowed in Islam. Intoxicants were forbidden in the Qur'an and the *Hadith*; however, the consumption of wine was a common practice during pre-Islamic and early Islamic period and this is why alcoholic beverage is prohibited in several separate verses in different times in the Holy Qur'an¹. The

¹ The mentioning of wine in the Holy Qur'an appears in three different places. At first, it was forbidden for Muslims to attend prayers while intoxicated (*An-Nisa'*, the Women, 4:43). The next step in turning people away from wine consumption is achieved by a later verse that was 'revealed' and which said that alcohol contains some good and some evil, but the evil is greater than the good (*Al-Baqarah*, the Cow, 2: 219). Finally, a verse was 'revealed' stating that "intoxicants and games of chance were some sort of the abominations of Satan's handiwork; so Muslims must avoid them all (*Al-Ma'edah*, the Table Spread with Food, 5:90-91).

Prophet warns against the consumption of wine because it leads to intolerable consequences that a believer has to avoid. He says:

13... ولا تشرب الخمر، فإنها مفتاح كل شر.

(13) ...; and do not drink wine, for it is the **key** <*meftaah*> **to every evil**.
(*Miškāt*, 580, p.117)

The Saying emphasises that the consumption of wine is totally prohibited because it facilitates the uncontrollable release of one's evil passions and desires. These passions and desires are suppressed and controlled by the individual's moral principles. Thus, the target domain of evil deeds and all that is deemed to be unlawful are represented in terms of a SUBSTANCE contained in a firmly sealed CONTAINER that should remain closed. The excessive drinking of wine affects the drinker's cognitive abilities in controlling his actions and may lead him to release all sorts of evil deeds.

Slandering (backbiting) and spreading gossip about other people's honour, called *γeybah* in Arabic, is deemed to be bad conduct because it may cause disharmony in society and provokes people to act irrationally and violently against each other. Islamic law forbids such conduct and any sort of gossip which can be considered *γeybah*. For example in one Saying, it is stated that the Prophet sternly warned his wife Aisha against gossip (*γeybah*):

14. عن عائشة قالت : قلت للنبي صلى الله عليه وسلم : حسبك صفة كذا وكذا - تعني قصيرة - فقال : لقد قلت كلمة لو مزج بها البحر لمزجته.

(14) 'A'isha told that she said to the Prophet, "It is enough for you in Safiya [one of the Prophet's wives] that she is such and such," meaning that she was short; and he replied, "You have said a word <*kalemah*> which

would **change the sea if it were mixed** <muzeja> **in it.** (*Miškāt*, 4853, p.1011)

The Saying warns against the act of spreading gossips (*veybah*) and states that its consequences may severely affect the religious state of the Muslim and may cause God's anger. The Prophet metaphorises the gossip as a LIQUID SUBSTANCE that has distinctive characteristics (such as colour, taste, and smell) from ordinary kinds of water, and he elaborates the image by emphasising that if such liquid substance, regardless of its amount, happens to be mixed into the sea it will affect the qualities of the sea itself. The Prophet warns against slandering gossip and spreading it because its consequences and burden are great, and they could blemish the Muslim's good deeds on the Day of Resurrection. Additionally, and among the many other sinful deeds that the tongue may commit, Islam forbids the composition and the recitation of obscene poetry. In one of the Sayings, the Prophet compares people who recite false poetry with the devil:

15. عن أبي سعيد الخدري قال : بينا نحن نسير مع رسول الله صلى الله عليه و سلم بالعرج إذ عرض شاعر ينشد . فقال رسول الله صلى الله عليه و سلم : خذوا الشيطان، أو أمسكوا الشيطان، لأن يمتلي جوف رجل قبحا خيرا له من أن يمتلي شعرا .

(15) Abu Sa'id al-Khudri told that when they were journeying with God's messenger in al-'Arj [a place] a poet appeared and recited, whereupon God's messenger said, 'Seize the **devil**,' or, 'Catch the **devil**¹. It is better for a man to have his belly filled with pus <*qayhan*> than to have it *filled* with poetry.' (*Miškāt*, 4809, p.1004)

¹ It seems that the narrator does not recollect what the Prophet has said precisely.

The Saying condemns people who recite poetry to praise people deceptively for the sake of gaining a reward. The Prophet warns against such immoral conduct by drawing an image of obscene poetry as a revolting SUBSTANCE that filled the man's belly. The Prophet emphasises that it is better for the true believer to be unwell in his body and health rather than slander other people in poems. Additionally, the negative image of poetry is invoked by comparing those who recite poetry for immoral intentions¹ with the devil who deceives people to win their rewards.

6.5. The Representation of Components of Islamic Society

I presented at the beginning of this thesis (Section 1.4.1) an account of the components of the first Islamic society at the Prophet's time. The existence of diverse groups of people with different religious backgrounds and beliefs in Islamic society (in any historical era) reflects a natural and predictable phenomenon. In the Prophetic Tradition, the Prophet Muhammad accentuates the diversity in the Islamic community and considers it an acceptable and natural phenomenon. Such diversity is the theme for many metaphorical images introduced in the Prophetic discourse in order to emphasise the universality of the divine message. Many Sayings involve a discourse that addresses members of Islamic society regardless of their faith and religious views. Most of these Sayings call for the necessity of acquiring good qualities and moral values which maintain harmony and peace within Islamic society. The Prophet emphasises that the intrinsic qualities and moral values do not necessarily depend on the religious beliefs of the person. However, he suggests that fine qualities must characterise Muslims and distinguish them from others. Hence, the inherent differences in moral values and religious beliefs between people are conceptualised with reference to the inherent differences between the components of earth. The Prophet says:

¹ Such as satirical poetry that is composed and recited to slander chaste people and blackmail them, and the poems delivered in over-praising the court and high state people to gain substantial benefits from them.

16. الناس معادن كعادن الذهب والفضة خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا .

(16) Men¹ [Original Arabic ‘people’] <*alnaas*> are of different origins [Original Arabic ‘minerals’] <*ma^caaden*> just as **gold** <*ḍahab*> and **silver** <*feḍah*> are; the best <*xeyaruhum*> among them in the pre-Islamic period are the best among them in Islam when they are versed <*faqehuu*> in the religion. (*Miṣkat*, 201, p.50)

Moral values are implicitly conceptualised in the Saying above by metaphors from the source domain of VALUABLE COMMODITIES or MINERALS to illustrate how members of Islamic society are only distinguished on the basis of their inherent moral qualities. According to that, the best (*xeyaruhum*) amongst people are those who have kept their original moral values and improved them by being ‘versed’ (*faqehuu*) in the religion. The Prophet does not explicitly refer to the religious beliefs of these ‘men’ (*alnaas*) indicated in the target domain; rather he indicates that it is their qualities which characterise them. These qualities distinguish people in the same way as minerals, like gold and silver, are distinguished. The metaphor PEOPLE ARE MINERALS shows that the target domain ‘people’ is conceptualised as MINERALS to reflect their innate qualities; some people are depicted “more valuable” than other because of the deeds they have performed in pre-Islamic and post-Islamic eras.

On the other hand, the Prophet warns against uncontrollable division and disorder among Muslims, and he emphasises that such divisions should not be allowed or tolerated. Islamic discourse emphasises in many places the unity of Muslims as one coherent group that constitutes an essential part of Islamic society. The Prophet calls his followers’ attention to the fact that introducing ungrounded ‘novelties’² (*beda^c*) in religion is the main

¹ The original Arabic version of the Saying does not explicitly state ‘Men’, it says ‘people’ (*alnaas*) which is a collective noun that does not denote a particular marker.

² Novelties (*beda^c*) in Islam are those innovations in religion which are not necessary or evil and that are not based on Qur’an and Prophetic Tradition. The Prophet warns that ‘Whosoever originates an innovation in this matter of ours [i.e., Islam] that is not a part of it, will have it rejected.’ (A Saying transmitted by Al-Bukhari)

cause of harmful divisions. The emergence of novelties and the following of one's passions cause the deviation of Muslims from the original principles of Islam as they are mentioned in the Qur'an and the Prophetic Tradition.

The Prophet warns against spreading novelties in religion because they will cause division among Muslims and make them in separate conflicting parties. He portrays the one who follows his own passions and introduces novelties in religion that are not based on the Qur'an and *Hadith*. These novelties which are based on the one's desires and passions may cause divisions in society as the PATIENT of hydrophobia. The Prophet warns:

17... اثنتان وسبعون في النار وواحدة في الجنة، وهي الجماعة. وإنه سيخرج في أمتي أقوام تتجارى بهم تلك الأهواء كما يتجارى الكلب بصاحبه، لا يبقى منه عرق ولا مفصل إلا دخله.

(17) ...Seventy-two [parties] will be in hell and one in paradise, it being the community. And folk will come forth from among my people in whom those passions <?ahwaa?> **will run** <tatajaraa> as does **hydrophobia** <alkalab> in one who suffers from it, **permeating** every **vein** and **joint**.
(*Miškāt*, 172, p.45)

The metaphoric representation in the Saying above involves the act of a group of Muslims among Islamic society 'coming forth' (*yaxruju*). Such "separatists" will introduce novelties (*beda*^c) in religion which are not from the Qur'an and the Prophet's *Sunnah*. The source of these novelties are the wicked and ignorant people's passions, and the distribution of these passions and novelties among Muslims will be quick and widespread in the same manner an epidemic disease spreads in an area. PASSIONS ARE DISEASES in the above Saying involves a negative evaluation reflected by the keywords 'run' (*tatajaraa*), 'hydrophobia' (*alkalab*), and 'permeating' (*daxalah*). This image draws attention to the severe consequences of spreading novelties which are not from religion between Muslims by imitating the passions of wicked and ignorant people because this may bring dispute and disturbance to Islamic society. Hence, the image of disease aims to illustrate how passions

spread widely within society in a way that affects all. Unlike common diseases, when worldly passions spread among society they cause commotion because conflicting parties may exercise violence to defend their extremist viewpoints; those who isolate themselves from society will be more liable to be affected by such novelties because they have not protected themselves from such disease by adhering to the group which takes the Qur'an and Prophet Muhammad's Tradition as their approach. Accordingly, adherence to the Islamic community is portrayed as the only remedy for the diseases resulted from novelties and following worldly passions.

The above presentation shows that the main theme of the Prophetic metaphors which classify members of Islamic society is to reflect the existing variation in Islamic society, both among Muslims and non-Muslims. In this respect, it is necessary to outline the evaluative implication contained in the metaphor. My analysis in the following subsections will treat the metaphors of the major groups that constitute the Islamic community, and this involves: Muslims, Jews and Christians, the hypocrites, and the non-believers.

6.5.1. The Representation of Muslims

Muslims, as a metaphoric target domain, occupy a central position in the Prophetic metaphors. A variety of conventional and novel metaphors are used to represent the Muslim in relation to other believers or non-believers. In most general cases, Muslims are represented by positively evaluated images; however there are some cases in which they are negatively represented especially if they abandon faith, show indifference in respect of performing obligatory rituals, or when they disobey the commands of God.

The Prophet constantly refers to Muslims as '*?umaty*' (my people), and that their degree above other people – the non-believers – is highly estimated. The Prophet considers that the special degree that his people enjoy is a reward for being Muslims and for their complete obedience and submission to their God's commands. In this respect the Prophet frequently distinguishes Muslims by fine qualities and attributes which are usually derived from many positively evaluated images from the source domains of nature, animals, and plants. For example, the Prophet says:

18. أبشروا. إنما مثل أمتي مثل الغيث، لا يدري آخره خير أم أوله؟ أو كحديقة أطعم منها فوج
عاما، لعل آخرها فوجا أن يكون أعرضها عرضا، وأعمقها عمقا، وأحسنها حسنا. كيف تهلك أمة أنا
أولها، والمهدي وسطها، والمسيح آخرها، ولكن بين ذلك فيج أعوج، ليسوا ولا أنا منهم.

(18) Rejoice and rejoice again. My people are just like the **rain** <γayθ>, it not being known whether the last or the first of it is better; or it is like a **garden** <hadyqa> from which a troop can be fed for a year, then another troop can be fed for a year, and perhaps the last troop which comes may be the broadest, deepest and finest. How can a people perish of which I am the first, the Mahdi¹ the middle and the Messiah the last? But in the course of that there will be a **crooked party** <a^cwaj> which does not belong to me and to which I do not belong. (*Miškāt*, 6278, p.1348)

In the Saying above, the Prophet portrays his people metaphorically using positively evaluated metaphors such as THE PROPHET'S PEOPLE ARE RAIN and THE PROPHET'S PEOPLE ARE A GARDEN. Additionally, the Prophet highlights the value of his people in respect of time passing. He emphasises that it is not only his Companions (*Saħaaba*) who benefit from this special status but also the later Muslim followers. Moreover, the two images emphasise how the Prophet's people, the Muslims, must bring good to other people. This is reflected through the message of the Saying that spiritual knowledge and the Muslims' GUIDANCE to other people are portrayed as a type of valuable resource of life provided primarily by rain and the products of gardens whose fruit are available to all people regardless of their religion.

In Saying 18 above, and in many other Sayings, the Prophet emphasises the importance of his Companions (*Saħaaba*). The Prophet draws attention to the status of his

¹ In Sunni and Shia eschatology, the Mahdi (the Guided One) is the prophesied redeemer of Islam who will stay on Earth before the Day of Judgment and, alongside Jesus, will rid the world of wrongdoing, injustice and tyranny (Momen, 1985).

Companions in Islam and their role as the first members of Islamic society who protected and supported the Prophet Muhammad in delivering the divine message. Amongst those Companions the Prophet emphasises the special status of the early inhabitants of Medina (*alʿanSaar*) who have supported the migrant Muslims. The Migrants (*almuhaajeruun*) left Mecca for Medina because of the persecution they had suffered, and they were hosted by the inhabitants of Medina. The Prophet says:

19. أما بعد، فإن الناس يكثرُونَ ويقل الأنصار، حتى يكونوا في الناس بمنزلة الملح في الطعام....

(19) To proceed: The people will become many and the *Ansar* [the early inhabitant of Medina] few till they [the *Ansar*] will be in the same position among mankind as **salt** <*melh*> in food; (*Miškāt*, 6213, p.1369)

The image ANSAR ARE SALT IN FOOD emphasises the value of the inhabitants of Medina, *al-Ansar*, among the other Companions of the Prophet. The inhabitants of Medina had a significant impact in supporting Islam and defending it against enemies, and they show an unparalleled generosity when they had shared their possessions with the Prophet and other Muslim immigrants. The Prophet emphasises the fine qualities of his Supporters (the *Ansar*) who have supported and hosted him in Medina when he (and other Muslims) migrated to it from Mecca. The Prophet compares their relationship to mankind as the relationship between SALT to food. Herein, the Prophet admits that his supporters will become rare among other people, and their invaluable role in preserving the Prophet's tradition and implementing fine qualities among Muslims will be neglected. However, these fine qualities are what give Islamic society its spiritual significance in the same manner that salt improves the taste of food. Additionally, it is well-established that the significance of salt can be recognised from the fact that it is used to preserve food. Thus, the *Ansar* can be perceived as the factor that preserves Islam and Muslims from other destructive factors.

Plants and trees are frequently used to distinguish Muslims from non-Muslims and hypocrites in terms of their external and internal characteristics. For example the Prophet emphasises that patience and faith are what distinguish the Muslim from others. He says:

20. مثل المؤمن كمثل الخامة من الزرع، تفيئها الرياح، تصرعها مرة وتعدلها أخرى، حتى يأتيه أجله. ومثل المنافق كمثل الأرزة المجذبة التي لا يصيبها شيء حتى يكون انجعاها مرة واحدة.

(20) The believer is like a **tender plant** <xaama> moved by the **winds** (*alreyaah*), sometimes being bent down and sometimes made to stand up straight, till his appointed time comes; but the hypocrite is like the **cedar standing firmly** <?arza majθeyah>, which is unaffected by anything, till it is completely cast down. (*Miškāt*, 1541, p.323)

The scenario above involves the metaphors THE BELIEVERS ARE TENDER PLANTS and A HYPOCRITE IS A CEDAR TREE, and WORLDLY TRIALS ARE WINDS contrasts believers and hypocrites in terms of their sustainability against challenging worldly trials. The believers are distinguished from the hypocrites by their ability to bear worldly trials with patience and reliance on God. The hypocrites, on the other hand, are represented as incapable of withstanding worldly trials, and they will abandon their pretence and show their real nature at the first moment they find themselves under the pressure of a serious trial that challenges their faith. This idea will be discussed when I analyse the image of hypocrites in a following sub-section.

The fine qualities of Muslims are repeatedly presented as the consequence of the Muslims' adherence to Islam and faith, and the moral values they acquire are represented as a reflection of their sincere faith in God. Accordingly, a variety of images from different source domains are used to draw attention to the good qualities that Muslims (should) have. Most of these images involve images of positive colours, odours, and valuable commodities, as in the following extract from a Saying:

21. إذا حضر المؤمن أنت ملائكة الرحمة بحريرة بيضاء، فيقولون: اخرجي (الروح) راضية مرضيا عنك، إلى روح الله وريحان، ورب غير غضبان، فتخرج كأطيب ريح المسك، حتى إنه ليناوله بعضهم بعضا، حتى يأتوا به أبواب السماء، فيقولون: ما أطيب هذه الريح التي جاءتكم من الأرض،...

(21) When a believer's death is near the angels of mercy bring a piece of **white silk** <hareyraa bayDaa?> and say, 'Come out [to the soul] pleased and accepted to God's rest and provision and to a Lord who is not angry.' Then the soul comes out with a fragrance like that of **the sweetest musk** <?atyabe ryhe almesk>, they pass him from one to another till they bring him to the gates of heaven, and say, '**How sweet is this fragrance** which has come to you from the earth.' ... (Miškat, 1629, p.339)

Other Sayings involve the positive images of water dropping, sun, and light; the Prophet says:

22.فتخرج (الروح) تسيل كما تسيل القطرة من في السقاء، فيأخذها، فإذا أخذها لم يدعها في يده طرفة عين، حتى يأخذوها فيجعلوها في ذلك الكفن وفي ذلك الحنوط، ويخرج منها كأطيب نفحة مسك وجدت على وجه الأرض....

(22)It [the soul] then comes out as **a drop** <qatra> **flows from a water-skin** <kamaa tasyly alqatratu men faye alseqaa?> and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of **the sweetest musk** <?atyabe ryhe almesk> found on the face of the earth.... (Miškat, 1630, p.340)

In extracts 21 and 22 above, different attributes and qualities are presented to show the qualities of the believer invoked through the manner of his/her death. These images are evoked through the positive evaluation of images of white COLOUR and the sweet FRAGRANCE of musk and our appreciation of LIGHT and sunshine over DARKNESS. The Prophet presents these images to distinguish the qualities that a Muslim acquires by his/her obedience of God. The positive evaluations of the different metaphors in the two Sayings call to mind a sense of gratitude and satisfaction in the discourse recipients because they are the ones who are meant in the message. It is the images of white colour, silk, in addition to the fragrance of musk that augment a positive reaction characterised by the message recipient's feelings of satisfaction and pleasure.

The special status of Muslims is also emphasised in the Prophetic discourse using metaphors from the source domain of ANIMALS and their behaviour. Intrinsic animal behaviour is attributed to Muslims to stand for their good qualities within the framework of Islamic religious discourse. For example, the Prophet praises the Muslims' obedience to God's order by presenting them as a tractable camel; he says:

23. المؤمنون هينون لينون كالجمال الأنف، إن قيد انقاد وإن أتيخ على صخرة استناخ.

(23) The believers are gentle and kindly like a **tractable camel** (*jamale al?aanef*) which when guided lets itself be guided and when made to sit even on stones does so. (*Miškāt*, 5086, p.1055)

In Arabic culture, the tractable camel (*jamale al?aanef*) is the camel that is easy to control because it is tethered from his nostrils by a metal ring connected to a rope. Although such an image of the believer as A TRACTABLE CAMEL may evoke a negative sense linked to pain and suppression, the Prophet's evaluation of this animal behaviour in respect to the idea of God's supremacy shifts the evaluation to a positive sense. The metaphor SPIRITUAL QUALITIES ARE INNATE ANIMAL QUALITIES thus distinguishes true believers from non-believers and hypocrites in Islamic society. Attributing animal qualities to humans is very

common in Arabic culture especially when evoking good and positive animal qualities. In most cases of the Prophetic metaphors from the source domain of ANIMALS, positive qualities of the believer are emphasised in terms of intrinsic animal behaviours; such as the example of representation of the believer as a HORSE tethered to its stake (*Miškāt*, 4250, p.900) discussed in a previous section (section 6.1).

The image of Muslims within their Islamic community is richly elaborated in the Prophetic discourse. The mutual relationship between the believers is represented by the metaphor MUSLIMS ARE BROTHERS IN ALLAH as explicitly stated in the famous Saying ‘A Muslim is a Muslim’s brother (?*axu*): he does not wrong him or abandon him’ (*Miškāt*, 4958, p.1032). In another Saying, the believers, as members of Islamic society, are collectively portrayed as the organs of the body. This image emphasises the believers’ unity and solidarity, and calls for the necessity of collective responsibility. The Prophet says:

24. ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الجسد؛ إذا اشتكى عضوا تداعى له سائر الجسد بالسهر والحمى.

(24) You see the believers in their mutual pity, love and affection like **one body** <*jasad*>. When one member **has a complaint** <?*eštakaa*> the rest of the body is **united** <*tada‘aa*> with it in wakefulness and fever. (*Miškāt*, 4953, p.1032)

The metaphor SOCIETY IS A BODY presents Muslims and Islamic society as a homogeneous human body in order to evoke a positive evaluation of collective responsibility; such a social commitment holds that each member of society should take care of other members of society. This metaphor characterises one of the aspects of political language that the Prophetic metaphors evokes by which Islamic society, or State, is represented as a HUMAN BODY. Furthermore, the illness metaphor indicates that what affects part of society may affect the entire society. In such images, the Prophet emphasises the fine qualities of Muslims which they have acquired by joining Islam and adhering to its moral principles.

This affectionate relationship among members of Islamic society is institutionalised by means of Islamic laws that impose obligatory charity on the property of rich people, and by emphasising that Muslims must maintain integral social relationships amongst themselves.

In addition, Muslims are portrayed in the Prophetic discourse in a variety of non-human or inanimate metaphors which reflect “valuable” characteristics of Muslims and Islamic society. For example, the Prophet says:

25. المؤمن مرآة المؤمن، والمؤمن أخو المؤمن، يكف عنه ضيعته، ويحوطه من ورائه.

(25) The believer is the **believer’s mirror** (*mer?aa*) and the believer is the **believer’s brother** who guards him against loss and protects him when he is absent. (*Miškāt*, 4985, p.1037)

In Saying 25 above, the Prophet emphasises the harmony and homogeneity of Islamic society by strengthening the concept of guidance and counselling. This idea is evoked by portraying each Muslim as a MIRROR (*mer?aa*) by which his Muslim colleague sees himself/herself and watch his/her deeds. The believers are thus advised to be truthful to their brothers in Islam and correct their mistake and guide them when they are led astray and fall in error.

On the other hand, Muslims are not always represented positively in the PT. In some Sayings the Prophet warns his followers against the consequences of being indifferent towards religion because their indifference will result in their weakness. The Prophet expects that one day other people will take advantage of their state of weakness to attack them and destroy the basis of their religion by metaphors that involve images of exploitation and violence. In one Saying he foretells his followers that:

26. يوشك الأمم أن تداعى عليكم كما تداعى الأكلة إلى قصعتها. فقال قائل: ومن قلة نحن يومئذ؟ قال: بل أنتم يومئذ كثير، ولكن غناء كغناء السيل،...

(26) ‘The peoples will soon summon one another to attack you as **people when eating** <?akala> **invite others to share** <tada^caa> **their dish** <qaS^catehaa>.’ Someone asked if that would be because of their small numbers at that time, and he replied, ‘No, you will be numerous at that time; but you will be **scum** and **rubbish** <yuθaa?> like **that carried down by a torrent**,....’ (*Miškāt*, 5369, p.1115)

The Saying above involves the metaphor MUSLIMS ARE OTHER PEOPLE’S FOOD which is reflected through the act of the invited people ‘?akala’ attacking ‘tada^caa’ to share their dish ‘qaS^catehaa’. This metaphor is derived from the domain of human qualities and attributes where the image represents the degree of weakness that Muslims succumb to at the end of time. Additionally, de-personifying Muslims and portraying them as A TORRENT OF SCUM illustrates the degree of their failings. Such images invoke Muslims to maintain their religion because it is the main shield that protects them from other people, and it is the essence of their strength and value.

6.5.2. The Representation of Jews and Christians

Unlike Muslims, Jews and Christians are not frequently represented in the Prophetic discourse by means of metaphorical language although the two groups enjoy a perceptible presence in the Holy Qur’an. The relationship between Muslims on the one hand and Jews and Christians on the other is emphasised by the Prophet in respect of the common interest of the three groups as members of the larger Islamic community or Islamic State. However, the Prophet, as in the Holy Qur’an, repeatedly emphasises that Islam is a “continuation” of the preceding celestial Abrahamic religions: Judaism and Christianity. Islamic discourse emphasises that it has come to re-guide Jews and Christians to the straight path from which they have deviated through centuries. A few metaphors appear in the corpus to emphasise

how Muslims, Jews, and Christians (must) constitute one homogenous and coherent group within the Islamic community where they share common rights, duties, and destiny. The relationship between Muslims and the followers of Judaism and Christianity is conventionally represented metaphorically in terms of JOURNEY metaphors. The Prophet stresses that his status – as the last Prophet – necessitates that all people must follow his guidance, and stresses that his clear message facilitates the journey to the extent that even other prophets, if they were alive, they would have followed him. The Prophet says:

27. أمتهوكون أنتم كما تهوكت اليهود والنصارى؟ لقد جنتكم بها (الرسالة الالهية) **بيضاء** **نقية**، ولو كان موسى حيا ما وسعه إلا **اتباعي**.

(27) Are you in a state of confusion as the Jews and the Christians were? I have brought them [the divine message] to you **white** <bayḌaa?a> and **pure** <naqeya>, and if Moses were alive he would feel it absolutely necessary to **follow** me. (*Miškāt*, 177, p.46)

In the Saying above, the Prophet emphasises through the images THE DIVINE MESSAGE IS A PATH and MORALITY IS CLEAN/WHITE that the divine message is clear and obvious as the white colour but the Jews and Christians were led astray. This idea is represented more explicitly in the following Saying:

28. نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، وأوتيناهم من بعدهم، ثم هذا يومهم الذي فرض عليهم -يعني يوم الجمعة- فاختلّفوا فيه، فهدانا الله له، والناس لنا فيه تبع اليهود غداً، والنصارى بعد غد.

(28) We who are **last** shall be **first** on the day of resurrection, although [others] were given the Book before us and we were given it after them. It follows that this was their day which was prescribed for them (meaning Friday), but they disagreed about it and God **guided** <hadaana> us to it. The

people come **after us** <*tubba*^c> with regard to it, the Jews observing the next day and the Christians the day following that. (*Miškāt*, 1354, p.284)

The Prophet refers here to the metaphor SPIRITUAL LIFE IS A JOURNEY (Charteris-Black, 2004) to emphasise the fact that the followers of the three celestial religions, Judaism, Christianity, and Islam, should be following the same PATH but some people have preceded others. Herein, it is the importance percept of moral guidance and didacticism in Islamic religious discourse (especially the Qur'an) that justifies the plentiful use of journey metaphors in the PT. Charteris-Black elaborates this argument by emphasising that 'Islam is presented as a source of *guidance* and those who *follow* its precepts are conceived as *travellers* moving along a *straight path*, while those who fail to do so are conceived as *travellers who err from the path*' (Charteris-Black, 2004, pp. 224-225). The Prophet emphasises that Muslims have the privilege of following the right STRAIGHT PATH; and their tracks must be followed by the people following them in order to reach the appointed destination. Additionally, the metaphor involves a contrast in which the status of Jews, Christians, and Muslims mirrors a context of a RACE ALONG A PATH in which the later among the TRAVELLERS (the Muslims) has become the first by virtue of their spiritual status.

On the basis of the idea that Islam is a continuation of Judaism and Christianity, the Prophet illustrates a creative metaphoric scenario in which Jews, Christians, and Muslims are depicted as LABOURERS who have been hired to complete a job in an appointed time. The Prophet states:

29... وإنما متلكم ومثل اليهود والنصارى كرجل استعمل عمالا، فقال: من يعمل إلى نصف النهار على قيراط قيراط؟ فعملت اليهود إلى نصف النهار على قيراط قيراط. ثم قال: من يعمل لي من نصف النهار إلى صلاة العصر على قيراط قيراط؟ فعملت النصارى من نصف النهار إلى صلاة العصر على قيراط قيراط. ثم قال: من يعمل لي من صلاة العصر إلى مغرب الشمس على قيراطين قيراطين؟ ألا فأنتم الذين يعملون من صلاة العصر إلى مغرب الشمس.....

(29) ... A comparison between you and the Jews and Christians is like a man who employed <?esta^cmala> **labourers** <^cumaal> and said, ‘Who will work for me till midday for a *qirat* each?’ The Jews worked till midday for a *qirat* each, and then he said, ‘Who will work for me from midday till the afternoon prayer for a *qirat* each?’ The Christians worked from midday till the afternoon prayer for a *qirat* each, and then he said, ‘Who will work for me from the afternoon prayer till sunset for two *qirats* each?’ I assure you that you are the ones who work from the afternoon prayer till sunset and that you will have the reward twice over. ... (*Miškāt*, 6274, p.1383)

The metaphors LIFE IS A DAYTIME, THE DIVINE MESSAGE IS A PAID JOB, and JEWS AND CHRISTIANS AND MUSLIMS ARE LABOURERS draw attention to the universality of the divine message and the common nature and purpose of the three Abrahamic religions. God has thus chosen each people to continue the job of the preceding people, and Islam is a continuation of the previous celestial messages because the Jews and the Christians have not accomplished the job in the appointed time. It is therefore the duty of Muslims to continue it. Additionally, the Saying explicitly mentions life as the time limit of the job so that each Muslim must contribute in finishing the job before he/she dies.

6.5.3. The Representation of the Hypocrites

Metaphors of hypocrites are among the most debasing images in the Prophetic discourse. It is noticeable that the images of hypocrites (*munaafiq*) in the Prophetic discourse repeatedly occur in contrast to images of Muslims within the same context of the Saying. Generally, these images reflect elementary characteristics of the target domain ‘hypocrite’ such as his/her weak traits and indecent and deceitful character. For example, the Prophet describes the hypocrite’s trait of hiding his/her disloyalty and deceitful character from other people and his/her disloyalty to a particular group with the behaviour of a EWE (*šaat*) whose self-interest and gluttony cause him/her to repeatedly change its flocks. The Prophet says:

30. مثل المنافق كمثل الشاة العائرة بين الغنمين؛ تعير إلى هذه مرة وإلى هذه مرة.

(30) The hypocrite is like a ewe <šaat> **which goes to and fro between two flocks** <yanamyn>, turning at one time to the one and at another time to the other. (*Miškāt*, 57, p.18)

The Prophet warns against the hypocrites because they do not remain loyal to the group that they pretend to belong to, but they always follow the group where they find more advantages. The Prophet warns the true believers against hypocrites because they form a source of weakness and harm for Muslims and Islamic society. The ground in the Saying above indicates the negative quality of the hypocrite who is depicted as the EWE that does not have a sense of adherence to a particular flock. A ewe naturally keeps turning between the different flocks and stays with the flock where it finds more food and herbage.

The Prophet continuously warns his followers against hypocrites' unpredictability because they cannot continue the pretence of being what other people want them to be; so they are portrayed in the PT using metaphors derived from the source domains of NATURAL PHENOMENA, ANIMALS, and PLANTS which highlight many of the target domains' irregularity and unbalanced traits and attributes. For instance, the metaphoric domain of plants is among the richest domains in the PT that is used to portray the different qualities and traits of humans. Hypocrites, known to the Prophet by their lack of faith, are portrayed as incapable of withstanding the worldly trials that afflict the true Muslims. As I indicated in the representation of Muslims and the believers (Section 6.5.1), the Prophet contrasts the believer to the hypocrite by portraying the latter as a CEDAR TREE which cannot stand firmly against strong winds for a long time. The Prophet says:

31. ...ومثل المنافق كمثل الأرزة المجذية التي لا يصيبها شيء حتى يكون انجعافها مرة واحدة.

(31); but the hypocrite is like the **cedar** (?arza) standing firmly, which is unaffected by anything, till it is completely cast down. (*Miškāt*, 1541, p.323)

And in another Saying, the Prophet highlights the internal and external qualities of the hypocrites in terms of the fragrance and taste of different plants. The Prophet says:

32. ... ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة؛ ليس لها ريح، وطعمها مر. ومثل المنافق الذي يقرأ القرآن مثل الريحانة؛ ريحها طيب، وطعمها مر.

(32) ..., a hypocrite who does not recite the Qur'an is like the **colocynth** <hanZala> which has no fragrance and has a bitter taste, and the hypocrite who recites the Qur'an is like **basil** <rayhaana> whose fragrance is sweet but whose taste is bitter. (*Miškāt*, 2114, p.447)

In addition, hypocrisy, like many abstract target domains, is conventionally conceptualised in Arabic (as in the Prophetic discourse too) as a TREE that has different branches. This image implies that hypocrisy as a target domain can take different shapes and degrees which are all considered harmful for the believer. The Prophet says:

33. من مات ولم يغزو ولم يحدث به نفسه مات على شعبة نفاق.

(33) He who dies without having fought, or having felt it to be his duty will die guilty of a kind <šuba> of [Original Arabic 'branch of'] hypocrisy. (*Miškāt*, 3813, p.811)

34. الحياء والعى شعبتان من الإيمان، والبذاء والبيان شعبتان من النفاق.

(34) Modesty and inability to speak are two **branches** <šū^cbaataan> of faith, but obscenity and eloquence are two **branches** <šū^cbaataan> of hypocrisy. (*Miškāt*, 4796, p.1002)

Despite the conventionality of the image of branches and their pervasive use in many sorts of discourse to illustrate diversity, portraying hypocrisy as a TREE in the above two Sayings creatively shows how this immoral trait can take a variety of shapes which people could be ignorant of. The Prophet informs his followers that many human deeds can lead their performer to commit sin.

6.5.4. The Representation of the Non-believers

Images of the non-believers frequently reflect conventionally negative evaluations derived from the cultural beliefs of society. Images of disagreeable colours – especially black – and odours are the main source domains used in the PT to demonstrate the insignificance of this group. For example, the Prophet asserts that the moral and religious status of the non-believer after his/her death or on the Day of Resurrection is reflected through his external qualities; the Prophet says:

35. ...وإن الكافر إذا احتضر أتته ملائكة العذاب بمسح فيقولون: اخرجي (الروح) ساخطة مسخوطا عليك إلى عذاب الله عز و جل. فتخرج كأنتن ريح جيفة، حتى يأتون به باب الأرض فيقولون: ما أنتن هذه الريح، حتى يأتون به أرواح الكفار.

(35) ...When an infidel's death is near the angels of punishment bring him hair-cloth and say. 'Come out displeased and subject to displeasure, to the punishment from God who is great and glorious.' The soul comes out with a **stench** like the most *unpleasant* <?antan> **stench** <reyh> of a corpse, they take him to the gate of the earth and say, 'How offensive is this odour!'. They finally bring him to the souls of the infidels. (*Miškāt*, 1629, p.339)

36. وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه من السماء ملائكة سود الوجوه، معهم المسوح، فيجلسون منه مد البصر، ثم يجيء ملك الموت، حتى يجلس عند رأسه فيقول: أيتها النفس الخبيثة اخرجي إلى سخط من الله ” قال :“ فتفرق في جسده، فينتزعها كما ينتزع السفود من الصوف المبلول، فيأخذها، فإذا أخذها لم يدعوها في يده طرفة عين حتى يجعلوها في تلك المسوح ويخرج منها كأنتن ريح جيفة وجدت على وجه الأرض....

(36) “...but when an infidel is about to leave the world and proceed to the next world, angels with **black faces** come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, ‘Wicked soul, come out to displeasure from God.’ Then it becomes dissipated in his body, and he draws it out as a **spit** [iron filing] <assafuud> **is drawn out from moistened wool** <Suuf mabhuul> . He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that hair-cloth and from it there comes forth a **stench like the most offensive stench of a corpse** <?ntan reyhe jeyfaten> found on the face of the earth....” (Miškāt, 1630, p.340)

The message of Sayings 35 and 36 above refers to the degree of mortification which the non-believers deserve because of their disobedience to God’s orders and disrespect to Islamic laws. The metaphors SPIRITUAL IGNORANCE IS DARKNESS, THE INFIDEL’S SOUL IS A SPIT IN MOISTENED WOOL, and SPIRITUAL DECLINE IS MOTION DOWNWARD in addition to the metonymic principles THE QUALITY OF THE FACE FOR THE QUALITY OF ITS BEARER, THE FRAGRANCE FOR THE QUALITY OF ITS BEARER make a group of negatively evaluated metaphors which aim to warn the discourse recipient(s) against the consequences of abandoning Islam. Additionally, the Sayings indicate that part of the importance that humans attain in their life is a result of their adherence to faith in God. Those who do not believe in God are portrayed negatively to distinguish them from Muslims and followers of other celestial religions.

In addition, a non-believer is repeatedly represented in the target domain as a gluttonous person who does not recognise the actual purposes of his life; so he/she follows

only what his/her desires and passions tempt him/her to do. The Prophet refers to this attribute by using a metaphor from the source domains of MONEY TRANSACTIONS. The Prophet says:

37. بادروا بالأعمال فتنا كقطع الليل المظلم؛ يصبح الرجل مؤمناً، ويمسي كافراً، ويمسي مؤمناً، ويصبح كافراً؛ يبيع دينه بعرض من الدنيا.

(37) Do good deeds before trials <*fetan*> come like **portions of a dark night**; when a man will be a believer in the morning and an infidel in the evening, and a believer in the evening and an infidel in the morning, **selling** <*yaby*> his religion for some worldly goods. (*Miškāt*, 5383, p.1121)

The metaphor of the Saying SPIRITUAL LIFE IS MONEY TRANSACTION reflects a common image schema that portrays human interaction and attitudes in terms of metaphors from the source domain of BUSINESS and MONEY TRANSACTIONS. The non-believer, being unaware of the significance of religion and its importance, may reject faith in favour of any sort of material benefit that can be gained. The Prophet thus highlights the non-believer's ignorance of the opportunity that he/she has lost, and which in turn may lead to his/her fall on the Day of Resurrection.

Conclusion

The representation of the target domains of the Prophetic metaphors reflects the most significant usages of metaphor in ordinary language in general, and religious discourse in particular. It is obvious from many of metaphors illustrated above that the abstract nature of most religious concepts strengthens the need to rely on ontological and structural metaphors which give more information about the topic in the target domain. This is why Islam is

conceptualised as a PATH, and *Sunna* as a VALUABLE OBJECT, and hypocrisy as a TREE in the PT.

In another respect, the Prophetic metaphors are discursively used to evoke a variety of implications which are based on Islamic doctrine. The Prophetic metaphors emphasise that faith in God is inherent and instinctive because it is the moral arbiter that controls the individual's behaviour. Islam is represented as a valuable endowment from God which has to be maintained and preserved by adhering to its original principles as decreed by God and delivered via His Prophet. In this respect, Islam is represented to its audience as a complete system of life which aims to make the believers' lives better and lead them to attain God's forgiveness and paradise. However, adhering to religion requires much hardship and sacrifices from the believer's part.

We noticed in the previous discussion that Islamic laws and rituals are positively evaluated by using metaphors which evoke positive connotations. These positive images underline the importance of Islamic laws and orders because they have been decreed by God for the sake of all mankind. These laws and rituals characterise the humans' life and should facilitate their life on earth. In addition, they show them the road map to guarantee the abundant reward of God in the afterlife. In this respect, the Prophetic metaphors emphasise the concept of judicious rulership and common responsibility. The application of God's commands on earth is what characterises Islamic society and distinguishes it from other societies. In this respect, it is the responsibility of all Muslims to maintain this judicious rulership in order to prevent the spread of unlawful prohibited practices among Muslims. This is the reason behind the argument that the main purposes (*maqaaSed*) of Islamic laws are to preserve peoples' selves, religion, property, intellect, honour and genealogy.

Furthermore, the Prophetic discourse and its metaphors conform to the natural conjecture of the existence of individual differences among people on the basis of their moral values and beliefs. However, the PT underlines that people must be valued according to their spiritual status as long as they adhere to the original principles of faith. This is why it emphasises that a Muslim must remain adherent to his/her group lest he/she goes astray. The true Muslims, according to the Prophetic metaphors, are positively evaluated because

their solid faith makes them a source for goodness to their society and all mankind. Other religious groups, such as Jews and Christians, are led astray and must be advised to return to the original sound path of faith as God has decreed. However, their sincere faith in God is what distinguishes them from others, such as hypocrites and non-believers. These are negatively represented and considered a threat for Islamic society and religion so they must be avoided.

Chapter Seven: The Persuasiveness of the Prophetic Metaphors

I show in this chapter how metaphorical language is employed as a persuasive device in the Prophetic Tradition. My argument is built on the assumption that the persuasiveness of the Prophetic metaphors results from the integration of three assumptions: the first is the divine nature of the Prophetic discourse; the second is the intrinsic characteristics of the Prophet Muhammad as a discourse maker; and the third is the thematic and discursive characteristics of the Prophetic discourse and metaphors. To demonstrate the validity of these three assumptions, I principally rely in my argument in on the classical Aristotelian view and contemporary cognitive views of the significance of metaphor in discourse.

Introduction

Persuasion is a phenomenon that has been explored according to several language-related arguments. As an element of rhetoric, persuasion has commonly been linked to politics by which a politician, as a discourse maker, employs linguistic and non-linguistic strategies to change people's attitudes and viewpoints. Persuasive discourse, either oral or written, usually involves information carefully and strategically organised in terms of a series of major ideas. Sometimes, these ideas are introduced vaguely to the audience, so they need to be elaborated by the discourse maker through explanation, evidence, or illustrative examples. In addition, the impact of the persuasive act and the effect it has upon the discourse recipient(s) is intended to be either momentary or permanent.

Through my reading of the Prophetic discourse, I found that it employs quite a number of discursive strategies and techniques in addition to metaphorical language (such as contrast, repetition and rhyme) in order to convey its messages. The analysis of metaphor usage and other discursive devices and strategies within the Prophet Muhammad's discourse must take into consideration its persuasive function. Paying more attention to metaphorical language, one of the main assumptions in this regard is that metaphor can be a vital persuasive device because of its emotive force, and because it 'taps into an accepted

communal system of values' (Charteris-Black, 2005, p. 12). In spite of the convincing validity of such an assumption, one can still question whether there are other para-textual factors that may affect the persuasiveness of a given discourse. For instance, and in the case of religious discourse, one can argue in favour of the proposition that the origin of the discourse itself plays the uppermost role in maintaining its persuasiveness. People "idealistically" believe that what is decreed in religious discourse has been sent down by god(s) for the benefit of mankind. Accordingly, anything attributed to gods is positively evaluated and appreciated by the discourse recipients.

In the case of Abrahamic religious discourses, and Islamic religious discourse in particular, the persuasiveness of the messages evoked in these discourses are validated by the fact that they are believed – by Muslims – to be of divine source and nature. Thus, a great aspect of the persuasiveness of the Prophetic Tradition is attributed to its divine nature, and to the fundamental Islamic belief that it was "delivered" to mankind by the Prophet Muhammad. In this respect, the Prophet Muhammad's discourse (as I presented in the second chapter of this study) is characterised by its dual-source nature; its ideas and themes are principally originated from God through revelation, and its words originate from the language of the Prophet Muhammad.

According to Aristotelian view, people who use rhetoric, including metaphorical language, sound more persuasive; they are often placed higher in the social hierarchy of society than ordinary people who do not sound so convincing. By applying the key tenets of the Aristotelian view to the Prophetic discourse, I assert that the other element of the persuasiveness of the Prophetic metaphors is derived from the three "propositions" (modes) of persuasion he suggested. These involve the "ethical proposition" (*ethos*) which involves appealing to the authority or honesty of the Prophet as a discourse maker; the "pathetic proposition" (*pathos*) which involves appealing to the discourse recipients' emotions by using forms of metaphor; and the "logical" and "rational proposition" (*logos*) which involves appealing to logical reasoning derived from experiences and knowledge that support the Prophet's argument. These three propositions remain valid in many of contemporary cognitive views of the persuasiveness of metaphor, and the integration of all the three propositions and contemporary cognitive views gives more weight to the

persuasive power of metaphorical language. The following figure illustrates what I see as the key dimensions of the persuasiveness of the Prophetic metaphors:

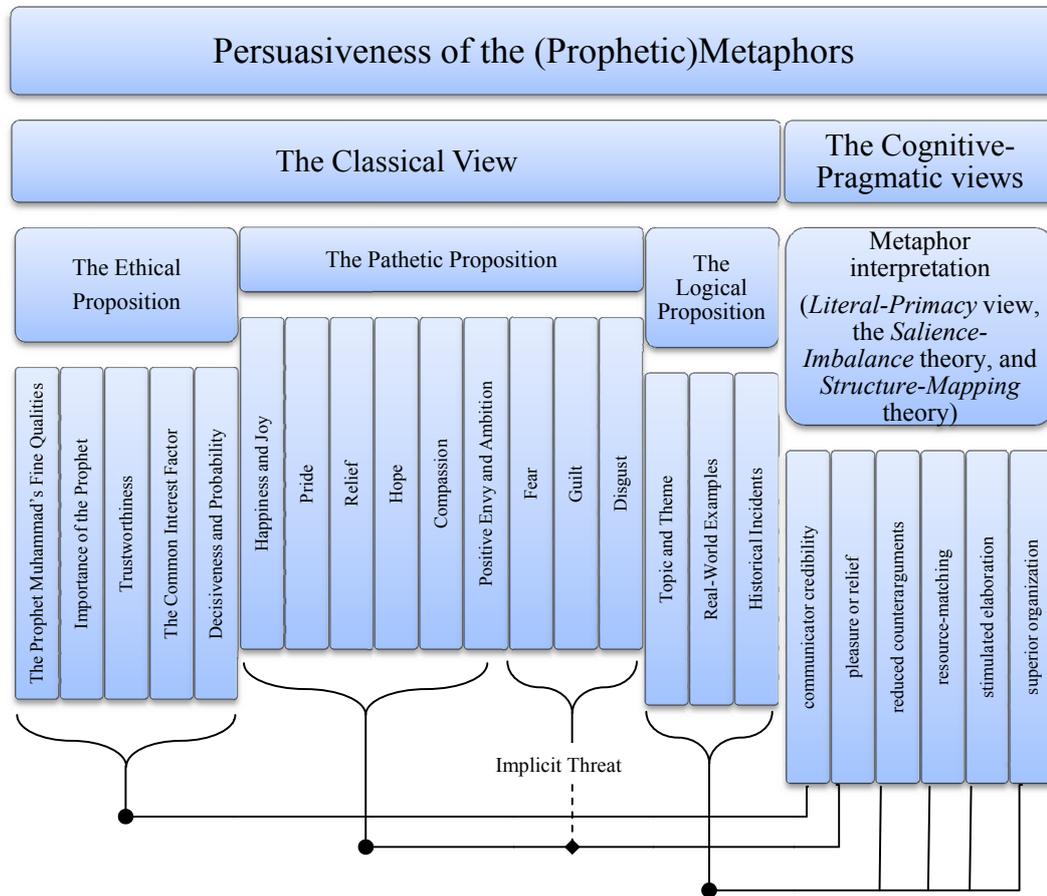


Figure 9: The key dimensions of the persuasiveness of the Prophetic metaphors.

7.1. The Ethical Proposition: The Credibility of the Prophetic Discourse

The impact of the discourse maker and his/her credibility upon his/her persuasiveness is a decisive factor in measuring a message's effectiveness. As highlighted in the second chapter of this thesis, research in social sciences into persuasion has revealed that among the many dimensions which enhance the discourse maker's credibility there are two chief dimensions: his/her 'expertise' and 'trustworthiness' (Berlo et al., 1969; McCroskey & Teven, 1999). In this respect, providing the necessary information about the discourse

maker's background and the nature of his/her experience and knowledge constitute the most significant factors which increase the discourse maker's credibility¹. In terms of the discourse maker's trustworthiness, this dimension can be enhanced by highlighting his/her legitimacy in attaining the position he/she occupies. The Aristotelian view emphasises that moral and ethical characteristics (*ethos*) of the discourse maker, or the rhetorician, are indispensable components of his argumentative and persuasive competence. This impact of *ethos* is often called the argument's "ethical appeal" or the "appeal from credibility". *Ethos* (Greek for 'character') refers to the trustworthiness or credibility of the writer or speaker, and it is often conveyed through the tone and style of the message and through the way the writer or speaker refers to different views. It can also be affected by the discourse maker's reputation as it exists independently from the message, his/her expertise in the field, and his/her previous record or integrity.

The Ethos of the Prophet Muhammad (and his discourse) is established from different perspectives. Historic accounts show that the Prophet Muhammad, who transmitted the divine message to his followers, enjoyed a variety of good qualities, competences, expertise and knowledge that formed the basis of his trustworthiness. Furthermore, both the Holy Qur'an and the Prophetic Tradition provide reliable accounts regarding the Prophet Muhammad's credibility, and I illustrate this in the following sub-sections.

The Prophet Muhammad's Admirable Qualities

As I indicated in the introduction of this chapter, the persuasiveness of the Prophetic discourse is presumed to be invoked through its divine source. However, the role of the Prophet as a "deliverer" of this divine message strengthens the need to question his credibility as a "messenger" as well. The history of pre-Islamic Arabs shows that the Prophet Muhammad had enjoyed a particular position within his society even before he proclaimed his message. He was born within *Quraish*, a highly-esteemed tribe, and his

¹ I presented in the first chapter of this study some elementary historic information about the Prophet Muhammad and the nature of his discourse.

house, the *Banu Hashim*, was amongst the most prominent (but not prosperous) houses of Mecca. During his youth, the Prophet Muhammad became a successful and trustworthy merchant and ‘was involved in trade between the Indian ocean and the Mediterranean Sea’ (McNeill & Bentley, 2005, p. 1025). Due to his upright character, the Prophet Muhammad was renowned among his people in Mecca as ‘*al-Amin*’, meaning “faithful, trustworthy”. Furthermore, he was sought out as an impartial arbitrator between people (McNeill & Bentley, 2005, p. 1025). Such valued attributes significantly contributed in establishing the Prophet’s credibility and integrity amongst his people before he proclaimed his message. For a believer, the life of the Prophet Muhammad before he proclaimed his message refutes the doubts that his discourse is meant to be manipulative and deceptive.

After he had proclaimed his message in Mecca, the Prophet Muhammad emphasised that he was sent to all mankind, and it is mentioned in the Holy Qur’an that he has been sent by God not but as a “mercy” (*rahmatan*) to mankind (*Al-Anbiya*, the Prophets, 21:107). In this connection, one must differentiate between two kinds of Islamic discourse: the Holy Qur’an which is attributed to God in its words, language, form, and content on the one hand, and the Prophetic Tradition which is primarily based on the Prophet’s language. The Holy Qur’an, as the divine word of God, consistently acknowledges the Prophet Muhammad in terms of favourable superior qualities. For example it is mentioned in the Holy Qur’an that Muhammad is ‘on an exalted (standard of) character’ (*Al-Qalam*, the Pen, 68: 4), and in another place the Qur’an elaborates the Prophet’s status and fine qualities by stating that:

Verily, there has come unto you a Messenger (Muhammad [...]) from amongst [sic.] yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad [...]) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he [...] is) full of pity, kind, and merciful. (*At-Taubah*, the Repentance, 9:128)

Furthermore, the Qur'an explicitly commands Muslim to be guided by what the Prophet says to them and to consider him as their example. It is emphasised in the Qur'an that Muslims should take whatsoever the Messenger gives them and abstain from whatsoever he forbids them (*Al-Hashr*, the Gathering, 59:7). Thus, the Prophet Muhammad's traditions include all that the Prophet permitted Muslims to do and all that he forbade. Therefore, these traditions are essential for the principles of faith of Islam, and if a Muslim neglects to abide by them he/she will be wilfully disobeying the Qur'an and God.

The Importance of the Prophet

The Prophetic metaphors reflect the rhetoric of the Prophet Muhammad who introduced a genuine sort of religious and social discourse that holds a set of principles and laws meant to be implemented within Islamic society by words. Thus, the persuasive power of the Prophet Muhammad's discourse relies greatly on the merits of the Prophet Muhammad as a messenger of God and a moral leader. In addition, the Prophetic discourse contains the commands of God which are transmitted through the tradition of Muhammad, and this "commandment" aspect represents one of the cornerstones of the persuasiveness of the Prophetic messages because it reflects its divine nature. Everything related to the Prophet Muhammad is thus implicitly attributed to God, and as it is mentioned in the Qur'an:

Your companion (Muhammad [...]) has neither gone astray nor has erred. Nor does he speak of (his own) desire. It is only a Revelation revealed. He has been taught (this Qur'an) by one mighty in power [Jibril (Gabriel)]. (*An-Najm*, The Star, 53:2-5).

In addition, the Prophet himself referred to the necessity of adhering to his traditions in his famous Farewell Speech in which he said 'As long as you hold fast to two things which I

have left among you, you will, not go astray: God's Book and His messenger's *Sunna* (tradition)' (*Miškāt*, 186, p.47). In other places in the PT, the Prophet Muhammad frequently talks about himself, and the Prophetic metaphors themselves provide additional insights regarding his credibility and trustworthiness. He emphasises that he was the last Prophet who was sent to complete the chain of prophecy and make it perfect. To evoke the idea, he represents his position amongst other prophets by comparing himself to THE PLACE OF A BRICK (*labenah*) in the well-constructed CASTLE of prophecy (*Miškāt*, 5745, p.1231). In this image, the persuasiveness of the metaphorical images PROPHECY IS A BUILDING and THE PROPHET MUHAMMAD IS A BRICK from the source domain of BUILDING and CONSTRUCTION is reflected through the positive evaluation of the image of completion of building. Additionally, the metaphor reflects the Prophet Muhammad's special status amongst other Prophets where he considers himself a factor of completion and perfection.

In Islam, it is believed that the Prophet's positive representation of himself is not generated from his own "egoism"; rather it is part of the revelation that God has endowed to him. In one Saying, the Prophet declares, as he has been informed by God, that he was favoured for being the only human being who has bestowed the choice to decide if he wants to depart this life or be eternal. The Prophet Muhammad shows his gratitude by humbling himself to the degree of a servant of God, and he considers life and all its pleasures and comforts are just VALUABLE COMMODITIES that everybody aspires to possess. However, the Prophet has respectfully preferred what God has promised him in the afterlife (*Miškāt*, 5957, p.1303). This representation of the Prophet's modest and judicious character emphasises his special eminence as a moral leader who does not act out of trivial worldly self-interests.

The Transmission of the Prophetic Discourse by the Prophet's Companions

The transmission of the Prophetic discourse through history has been subject to meticulous investigation in which the trustworthiness of the narrators of the *Hadith* has been verified. As I indicated in the first chapter of this study, the first narrators of the Prophet Muhammad's tradition were his companions. These companions have been considered by

following scholars of *Hadith* as the most reliable and credible authorities to transmit the Prophet's message. Additionally, in many Prophetic Sayings, the Prophet Muhammad emphasises and praises the good qualities of his companions (as presented in Section 6.5.1 of this study). The Prophet's companions have also transmitted to us many accounts about the Prophet and his qualities. These accounts allow the Prophet Muhammad to appear to his followers having a sort of "legitimacy" and a "well-established knowledge" about the reality of the issues at hand. Such two characteristics of the Prophet Muhammad (the discourse maker) are decisive in establishing his image as a person of integrity and trustworthiness who would not deceive his/her audience in the matter in hand. In the following subsections, I will clarify with illustrative examples more aspects of the Prophet Muhammad's integrity and trustworthiness.

The Trustworthiness of the Prophet

The reference to the Prophet Muhammad's credibility is plainly perceived through investigating the Prophetic discourse itself. The persuasive power of the Prophet Muhammad, as a credible discourse maker, is mirrored by the form and content of the messages his discourse encompasses. In addition to the dimensions of "expertise" and "trustworthiness", the Prophet Muhammad's credibility is reflected in his discourse by other important dimensions such as his focus on his audience by *uniting* himself with them and showing his care and concern about their destiny, and the other dimension is his *decisiveness* and the certain "self-confident knowledge" of the issues which he has introduced. These two additional dimensions are particularly drawn from Aristotle's treaties of the ethical argument of the persuasive discourse (Kinneavy, 1971, p. 236).

The emphasis on the audience in the Prophetic discourse can be perceived in most of its parts where it shows a gradual development in addressing the audience's concerns and needs. As I indicated in the previous chapter, the Prophet Muhammad declared when he proclaimed his message that he had been sent to all mankind and not only to the Arabs. This proclamation is manifest in the Prophetic discourse where he raises universal topics and themes which are at the core of peoples' universal concerns. In this respect, the

Prophetic discourse shows particular interest in addressing peoples' common interests and the needs of the people including the Prophet himself.

As I outlined in section 6.5.1 of this study, the Prophet Muhammad continuously unites himself with his audience, sometimes explicitly by the comradely pronouns 'we', 'us', or 'our', and through a variety of images which evoke the common interests and destiny of all members of Islamic society, which includes the Prophet himself, his followers, and other non-Muslim minorities. Most of these metaphors used in such contexts are drawn from conceptual domains JOURNEY and MOTION: the spiritual progress and development of society is represented as a cooperative mission that involves all members of Islamic society. For example, the Prophet says:

1. نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، وأوتيناهم بعدهم. ثم هذا يومهم الذي فرض عليهم، يعني يوم الجمعة، فاختلّفوا فيه، فهدانا الله له. والناس لنا فيه تبع اليهود غداً، والنصارى بعد غد.

(1) **We** who are last shall be first on the day of resurrection, although [others] were given the Book before **us** and **we** were given it after them. It follows that this was their day which was prescribed for them (meaning Friday), but they disagreed about it and God **guided us** to it. The people come after **us** with regard to it, the Jews observing the next day and the Christians the day following that. (*Miškāt*, 1354, p.284)

The recurrent use of the solidarity pronouns 'we' and 'us' in connection with the image of GUIDANCE is evocative in this context. The Prophet emphasises in the Saying above that the divine message is A SPIRITUAL JOURNEY ALONG A PATH TOWARDS A DESTINATION, and the TRAVELLERS in this path are TRAVELLERS and GUIDES for the people following them. Such a metaphor, expressed by the Arabic word *tubba*^c, meaning 'followers' in the Saying, reflects the idea that all Muslims, not only the Prophet, are charged with the duty of guiding other people in this spiritual life. It is a common interest of all members of Islamic

society to attain God's forgiveness and His Paradise, and this goal is portrayed as the DESTINATION for the journey. The positive evaluation of the GUIDE in the JOURNEY metaphors and the image of the common DESTINATION promote a feeling of shared responsibility between the Prophet himself and his followers; an idea that is consistently evoked in the Prophetic discourse. Thus, the Prophet Muhammad's credibility is reflected in his discourse through the assiduous 'care' and 'concern' he has showed in directing his audience to what he perceives, or was informed by God, as the sound PATH that leads to salvation and God's Paradise.

In many Sayings the Prophet emphasises that he was sent to mankind to warn them against the severity of God's punishment if they disobey Him. The message of these Sayings consistently involves the factor of threat. However, the Prophet shows himself as the saviour of his followers. In this respect, he refers in his discourse to images from the conceptual domain of CONFLICT to show his close association with his followers, and he compares this close relationship with the one between people and a trustworthy leader. The Prophet relentlessly shows his care about his people drawing images which show his devotion in delivering the divine message. In one Saying, he presents the scenario in which he and the message with which God has entrusted him are like a man who hastily came to his people warning them against an ARMY that he saw with his own eyes, and he is just a SIMPLE WARNER. The Prophet says that the result of this warning was that a section of the man's people obeyed him, setting off at nightfall, and went away without hurry and escaped; however, the Prophet indicates that there is a section of those people who did not believe the man and stayed where they were; thus the army attacked them at dawn and destroyed and extirpated them (*Miškāt*, 148, p.40), and this is the comparison of those who obey the Prophet and follow his message with those who disobey him and disbelieve the truth he has brought. Without doubt, the metaphorical representation of God's punishment as A DEVASTATING ARMY in addition to the portrait of the Prophet as A SIMPLE WARNER show the Prophet's endeavour in uniting himself to his audience, and this increases his credibility and persuasiveness since his act arouses feelings of gratitude by the discourse recipient for the Prophet's devotion. This representation is manifest in another Saying in which the Prophet presents his endeavour to save his people as that of a man who persistently attempts to prevent ignorant INSECTS from falling into a candled FIRE. He says:

2. إنما مثلي ومثل الناس كمثل رجل استوقد نارا، فلما أضاءت ما حوله جعل الفراش وهذه الدواب التي تقع في النار يقعن فيها، وجعل يحجزهن ويغلبنه، فيقتحمن فيها، فأنا آخذ بحجزكم عن النار، وأنتم يقتحمون فيها.

(2) I [and mankind] may be likened to a **man who kindled a fire**, and when it lit up the neighbourhood **insects** and these creeping things which fall into a fire began to fall into it. He began to prevent them, but they got the better of him and rushed into it. Now I am seizing your girdles to pull you from hell, but you are rushing into it. (*Miškāt*, 144, p.41)

The scenario in the Saying above shows the Prophet's care and trustworthiness in preventing his people from approaching what is unlawful lest they fall in sin like insects fall into fire.

The Common Interest Factor

The credibility of the Prophet Muhammad is materialised in his discourse by his affiliation to his people. The Prophet's constant stance in which he "unites" himself with his followers emphasizes the centrality of the discourse recipient(s). In many Sayings, the Prophet uses images that indicate how all mankind, regardless of their status, are subject to God; the Prophet implicitly assigns himself to the category of people who are all SERVANTS of God, and he does not consider himself an exception. For instance, the many uses of the metaphor PEOPLE ARE SERVANTS OF GOD in the PT aims to destroy all kinds of social segregation in Islamic society and to reunite all its members under one spiritual scheme.

As I stated in the previous chapter (Section 6.5.1), the Prophet Muhammad always unites himself with his followers by referring to them in his tradition as '*ummaty*', meaning 'my people'. This reference does not however come across impersonally. The general effect of this phrase is to bestow upon the audience a sort of credit and honour.

There are about thirteen such references throughout the Prophetic corpus, and they often appear in places in which the Prophet assigns fine qualities to his people, and these qualities are reflected in the positive evaluations of the relevant metaphor. For example, the Prophet portrays his people in one Saying as RAIN (*matar*) because of their good qualities and attributes, so no-one knows whether it is the first of this RAIN or the last of it which is better. Here, the positive evaluation of the RAIN metaphor in the Saying highlights how the Prophet's people enjoy good qualities in all time, and there is no distinction between those who had the privilege of living with the Prophet, and those who have come later and have not seen the Prophet. The metaphor of RAIN then evokes an idea of equality among all the believers, and this argument adds credibility to the Prophet's stance. In addition, the metaphors in which the Prophet unites himself with his audience constitute an important aspect of the follower, or advocates, of Islamic doctrine and ideology image scheme discussed in the previous chapter.

Decisiveness and Probability

The persuasiveness of the Prophetic discourse, and its metaphors, is more noticeable through the factors of "decisiveness" and "probability" of the Prophetic messages. As I showed in the previous chapter, the Prophet introduces a large set of principles and legislation and beliefs through his Sayings and metaphors using direct and unambiguous messages which should not be wrongly interpreted. The majority of the Prophet's Sayings involve direct messages that reflect the Prophet's copious knowledge of the issues in hand, and the level of decisiveness of the PT as a persuasive discourse is instantly evident in the text itself.

Reading the Prophetic Sayings, one can easily distinguish how everything is defined categorically: what is lawful and what is unlawful are clearly differentiated, and the evaluation of the moral messages of the discourse can be easily recognized. In many Sayings the Prophet initiates his messages by using the statement "I swear by Him in whose hand is my soul..."; an affirmative expression that reflects the Prophet's self-confidence and certainty supported by the revelation he receives from God. Such self-confidence is one of

the basic components of the ethical argument of the Prophetic discourse, and the following Sayings illustrate:

3. **العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر.**

(3) The **covenant** between us and them is prayer, so if anyone abandons it he has become an infidel. (*Miškāt*, 574, p.115)

4. **وعن عائشة قالت: استأذنت النبي صلى الله عليه و سلم في الجهاد. فقال: جهادكن الحج.**

(4) A'isha said she asked the Prophet's permission to take part in jihad [holy fight], and he replied, "The **jihad of you women** is the pilgrimage." (*Miškāt*, 2514, p.536)

5. **أمركم بخمس: بالجماعة، والسمع والطاعة، والهجرة والجهاد في سبيل الله. وإنه من خرج من الجماعة قيد شبر فقد خلع ربة الإسلام من عنقه، إلا أن يرجع. ومن دعا بدعوى الجاهلية فهو من جثى جهنم، وإن صام وصلى وزعم أنه مسلم.**

(5) I command you five things: to maintain the community, to listen, to obey, to emigrate, and to fight in God's path. He who secedes from the community as much as a span has **cast off the tie of Islam** from his neck unless he returns, and he who summons to [sic.] what the pre-Islamic people believed belongs to the assemblies of *Jahannam* [Hell] even if he fasts, prays, and asserts that he is a Muslim. (*Miškāt*, 3694, p.785)

The three Sayings above show the Prophet Muhammad as a credible source of accurate information. This decisiveness factor consists of making something appear "plausible" and "certain" to the discourse recipient(s). In addition, the metaphors in the Sayings 3, 4, and 5 above are presented in a direct straightforward way: there are no indefinite structures such "it is possible to". The decisiveness of the Prophet in presenting these messages through metaphors does not leave much room for the discourse recipient to speculate and cast doubt

on the Prophet's intentions; instead, it allows the discourse recipient(s) to make a choice after enough consideration.

The Prophet's decisiveness and certainty and their impact on the persuasiveness of his discourse are entailed from the functions of the metaphors in the Sayings above. Metaphors have a significant evaluative function in religious discourse, and this evaluative function echoes the prescriptive function of religious language by which it provides a directive function in proclaiming certain behaviour (Binkley & Hick, 1962, pp. 19-21). In Saying 3 above the Prophet defines the mutual relationship between him and people in terms of a COVENANT that binds the believers' affiliation to Islam and to distinguish them from hypocrites and infidels. The decisiveness of the Prophetic message is highlighted by representing prayers as a COVENANT that remains valid as long as it is respected. The Prophet Muhammad's certainty is also reflected through his awareness of his people's intrinsic individual differences. In Saying 4 above, the Prophet informs Muslim women that God exempted them from participating in fights (*jihad*) because of its hardship and incongruity with women's intrinsic physical characteristics. Because devoted Muslims who fight in God's path (*jihad*) will be rewarded abundantly by God, the Prophet consoles the Muslim women, who are keen to participate in *jihad* and attain God's abundant rewards, by emphasising that the women's most exalted fight is in their PERFORMANCE OF PILGRIMAGE. In Saying 5, the Prophet shows another explicit aspect of his decisiveness and certainty reflected in the use of a strong affirmative style. The Prophet affirms that there are certain maxims and policies that Muslims should respect, and that these direct "commands" aim to direct Muslims to attain the utmost in respect of preserving their faith and religion. This is the reason behind the fact that the Prophet sternly warns his believers against the consequences of abandoning Islam and Muslim's community by portraying loyalty to Islam as a TIE that binds the Muslim to his/her religion.

The decisiveness of the Prophet and his knowledge of God's orders bring comfort to his audience because of the many positive evaluations which metaphors in these Sayings evoke. For example, the Prophet repeatedly presents the qualities of the Muslims which convey what God has promised for His subjects of His forgiveness and paradise. For example, by reference to the conventional metaphors FAITH IS IN THE HEART and THE HEART IS A CONTAINER FOR QUALITIES the Prophet plainly pacifies his worrying people

and assures them that the believer who has the minimum amount of faith in his heart (as much faith as a grain of mustard-seed) will not enter hell, and the one who has pride in his heart will not enter paradise (*Miškāt*, 5107, p.1058). And in another Saying, the Prophet refers to imaginary conditions to console the mind of the true believer who is afraid of God's punishment. The Prophet says:

6. لا يلج النار من بكى من خشية الله حتى يعود اللبن في الضرع. ولا يجتمع على عبد غبار في سبيل الله ودخان جهنم.

(6) No one who weeps from fear of God will go into hell till **the milk returns to the udder**, and no servant of God will experience both dust in God's path and the smoke of *Jahannam* [Hell]. (*Miškāt*, 3828, p.813)

In the aphorism of the Saying above, the use of the negation expression (*la* (no) + verb pres.+ *man* (who) + verb past + *hattaa* (till) + an impossible condition)¹ reflects the decisiveness of the Prophet Muhammad regarding God's mercy. This pacifying – but decisive – proposal supports the proposition of the credibility of the Prophet Muhammad's.

In the analysis of the persuasiveness of the Prophet Muhammad's tradition, we have noticed the emergence of a strong presence of the ethical proposition. It is still legitimate to question the validity of the ethical proposition of the Prophetic discourse from more empirical perspectives. For instance, it would be of great significance if one could measure empirically the presumed recipients' response to the credibility of the propositions of the Prophetic discourse, and its metaphors, discussed above. I admit that the disproportion between the theoretical assumptions of this study in regard of the Prophet's credibility and the effect of the Prophetic discourse in the real world needs experimental evidences. One can, however, argue in support of the theoretical assumptions raised above by referring to Aristotle's statement that the speaker's character as revealed in his speech 'may almost be

¹ This equates with 'will + verb' which express certainty in English.

called the most effective means of persuasion he possesses' (from Aristotle's Rhetorics; cited in (from Aristotle's Rhetorics; cited in: Kinneavy, 1971, p. 241).

7.2. The Pathetic Proposition: The Emotional Appeal of the Prophetic Metaphors

Following the Aristotelian argument, metaphorical language can be used as a persuasive device because it involves *pathos*, or an 'emotional appeal'. This pathos helps identify the discourse maker's point of view, and makes the audience respond emotionally to it (Charteris-Black, 2005, p. 13). However, it is still reasonable to question the sorts of emotional appeals that metaphorical language stirs and how they affect the persuasiveness of a given message. The simple classical argument suggests that metaphor is persuasive because it is "ornamental". In his book *The Life Of Samuel Johnson*, James Boswell records Dr. Johnson advocating metaphor because it is 'a great excellence in style, when it is used with propriety, for it gives you two ideas for one; – conveys the meaning more luminously, and generally with a perception of delight' (cited in: Avis, 1999, p. 99). However, the emotional appeal of metaphor is more sophisticated than this, and it transcends the "ornamental" nature of metaphor.

Emotions are generally viewed as internal mental states representing evaluative reactions to events, agents, or objects that vary in intensity (Ortony, Clore, & Collins, 1988). Thus, emotions reflect the experiences of an individual's state of mind evoked by particular consequences of the contexts where processes of persuasion and argumentation take place. In this respect, the study of the impact of emotions in everyday verbal interaction necessitates the consideration of their persuasiveness effect as separate phenomena (L. R. Nabi, 2002b, p. 289). In the most abstract and straightforward sense, arousing positive emotions increases the degree of "acceptability" of the message by the recipient. For instance, the emotion of fear is effectively applied in a persuasive discourse because it involves the components of "threat" and "recommendation" (or "anticipation") (Boster & Mongeau, 1984; Witte & Allen, 2000). On the one hand, the threat component aims to give the message recipient information about the risk and its severity in addition to

the individual's vulnerability to the identified risk; on the other hand, the recommendation component gives advice on how to cope with such a risk.

In another respect, Kinneavy argues that the arousal of emotions in an audience is persuasive, and these emotions precipitate action (Kinneavy, 1971, p. 241). Here, the word "emotion" does not simply refer to emotional feelings such as love and hatred; instead it transcends simple emotions to denote the appeal to the audience's sympathies and imagination. This emotional appeal is what makes audiences not just respond emotionally but be in agreement with the discourse maker's stance. The emotional impact of the discourse message on an audience lends it the power to move the audience towards making a decision or acting. For the sake of illustration, a set of discrete core emotional states are chosen to show how they are evoked through the Prophetic metaphors. These emotional states include "positive emotions" such as happiness and joy, pride, relief, hope, compassion, envy (or ethical competition) and "negative emotions" such as fear, guilt, and disgust. These discrete emotions have been subject to empirical investigation through cognitive and functional analysis for their effects in information processing, attitude change, and recall (L. R. Nabi, 2002a, 2002b; R. L. Nabi, 1999).

Happiness and Joy

In terms of the "positive emotions" which metaphorical language can arouse we find 'happiness' and 'joy'. I use these two notions synonymously to refer to the state of mind by which one gains or makes progress toward what he/she desires (Lazarus, 1991, p. 265). Arousing the emotion of happiness generates feelings of confidence, satisfaction, and openness especially when it takes place after fulfilling an achievement. Happiness motivates ambition to progress, improvement, and the reliance on sharing benefits and rewards.

A variety of Sayings in the Prophetic discourse involve metaphors that evoke feelings of happiness and joy in the message recipients. For example, the positive evaluation of pasturing and farming metaphors are presented in reference to images of 'rain' (*matar*, *ḡayṡ*) from the metaphorical domain of NATURAL PHENOMENA. Such an

image implicitly evokes the senses of happiness and joy associated with rainfall. The Prophet says:

7. مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا، فكان منها نقيية قبلت الماء فأنبئت الكلاً والعشب الكثير، وكانت منها أجادب أمسكت الماء فنفع الله بها الناس، فشربوا، وسقوا، وزرعوا. وأصابت منها طائفة أخرى إنما هي قيعان، لا تمسك ماء، ولا تنبت كلاً...

(7) The guidance, and knowledge with which God has commissioned me are like **abundant rain** which fell on some ground. Part of it was good, and absorbing the water, it brought forth fresh herbage in abundance; and there were some bare patches in it which retained the water by which God gave benefit to men, who drank, gave drink and sowed seed. But some of it fell on another portion which consisted only of hollows which could not retain the water or produce herbage.... (*Miškāt*, 150, p.41)

The persuasiveness of the metaphorical image in the Saying above is highlighted through the analogy between rainfall and the image of ‘bringing forth fresh herbage in abundance’. Early Arabs’ life depended essentially on agricultural and pasturing activities; however, they lived in harsh environmental conditions characterised by arid barren lands. So, images of rain and abundant herbage invoke senses of happiness reflected from the feeling of satisfaction by the fall of abundant rain.

In most cases images of happiness and joy in the Prophetic discourse occur in messages assigned to the reward that God promised His people in Paradise where they will be relieved from the unpleasant work and tasks which they used to do in their worldly life. The Prophet says:

8. إن أهل الجنة يأكلون فيها ويشربون، ولايتفلون، ولايبولون، ولا يتغوطون، ولا يتمخطون. قالوا : فما بال الطعام؟ قال : جشء ورشح كرشح المسك، يلهمون التسبيح والتحميد كما تلهمون النفس.

(8) “The inhabitants of paradise will eat and drink in it, but they will not spit, or pass water, or void excrement, or suffer from catarrh.” He was asked what would happen to the food and replied, “It will produce **belching** and **sweat** like **musk**. They will give vent to glorifying and praising of God as easily as you breathe.” (*Miškāt*, 5620, p.1198)

As it is reflected through the metaphor of MUSK above, images of happiness and joy in the Prophetic discourse sometimes appear in contexts where pleasurable feelings are experienced. Generally, images of sweet fragrance, especially the fragrance of musk, consistently bear positively evaluated messages that reflect the feelings of happiness and joy in the Muslim and in the people around him/her. These images evoke favourable inciting messages that promote the Saying’s recipient to perform particular actions that raise his spiritual status and make him deserve God’s reward. In this respect, the Prophet indicates that the inhabitants of paradise will be so happy that they will not stop glorifying and praising God to show their happiness and satisfaction.

Pride

The Prophetic metaphors also arouse feelings of ‘pride’. As a productive emotional state, pride is characterized by an increase in perceived “self-worth” as a consequence of taking credit for an achievement either of one’s own or that of someone with whom one identifies (Lazarus, 1991, p. 271). In ordinary contexts, pride is perceived as a feeling of “distinctiveness” that cause a sort of expansiveness; such traits may promote expressive behaviours, such as the public announcement of an achievement (L. R. Nabi, 2002b, p. 296).

In the Prophetic discourse, pride is consistently associated with the believers' good qualities. The Prophet highlights the special status that the believers attain due to their obedience to God's commands and their adherence to religion. The Prophet assigns to different classes of believers images that arouse their feelings of pride. Additionally, these images distinguish between the believers on the basis of their qualities and accomplishments. For example, the Prophet ascribes to the "uduul" (reliable authorities) the credit for being the guardians of religious knowledge and faith. The Prophet says:

9. يحمل هذا العلم من كل خلف عدوله، ينفون عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين.

(9) In every successive century those who are reliable authorities will **preserve** [Original Arabic: 'bear'] this knowledge, **rejecting** [Original Arabic: 'eradicate'] the changes made by extremists, the plagiarisms of those who make false claims for themselves, and the interpretations of the ignorant. (*Miškāt*, 248, p.57)

Religious knowledge, as an abstract notion, is conventionally metaphorised in the PT on the basis of the CONDUIT image scheme and as a VALUABLE OBJECT that only 'reliable authorities' are able to preserve. The Prophet highlights that those 'reliable authorities' have the honour of being assigned to preserve such a valuable commodity.

Furthermore, pride in the PT is assigned to orientational metaphors by which spiritual progress is perceived in terms of an UPWARD movement. Thus, we have images of EXALTING and RISING along the degrees of heaven. An implicit idea of the believers being chosen by God is highlighted in most of these metaphors. For example, the Prophet emphasises that those who preserve the Holy Qur'an by heart and obey its orders will be exalted in degree. The Prophet says:

10. إن الله يرفع بهذا الكتاب أقواما، ويضع به آخرين.

(10) By this Book [the Qur'an] God **exalts** some peoples and lowers others. (*Miškāt*, 2115, p.447)

The persuasiveness of the image above is invoked through God's promise to those who are educated in the Qur'an of an exalted degree both in worldly life and in the afterlife. Images of EXALTATION in Islamic religious discourse emphasise the special spiritual status which the true believers occupy even in the worldly life. In another Saying, the Prophet informs his followers of the goodness of the trait of modesty. He says:

11. من تواضع لله رفعه الله، فهو في نفسه صغير، وفي أعين الناس عظيم....

(11) He who is humble for God's sake **will be exalted** by God, for though he considers himself lowly he is great in the eyes of men;... (*Miškāt*, 5119, p.1060)

The opposition of the two metaphors SPIRITUAL PROGRESS IS MOTION UPWARD and SPIRITUAL DECLINE IS MOTION DOWNWARD arouses feeling of pride in the believers who respect and obey the commands of God; this reflects the universal notion that assigns high places to positively evaluated notions and entities as reflected from the conceptual metaphor UP IS GOOD.

In addition, pride can be evoked by using metaphors that show the privileges of the person(s) portrayed in the target domain. For instance, the Prophet uses images from the source domain of RELIGION and MORALITY to emphasise the qualities that the believers' enjoy. He says:

12. **فضلنا** على الناس بثلاث: جعلت صفوفنا كصفوف الملائكة، وجعلت لنا الأرض كلها مسجداً، وجعلت تربتها لنا طهوراً، إذا لم نجد الماء.

(12) We have been **made superior** to mankind in three respects: our ranks [in prayers or battlefield] are formed like **those of the angels**; all the earth has been appointed as a mosque for us; and our earth has been appointed for us; as a means of cleansing when we do not find water. (*Miškāt*, 526, p.105)

Metaphorising the ranks of the believers in the battlefield (or in the prayers) as the rank of angels aims to bestow a special status upon Muslims, especially when they perform the recommended rituals. This idea is explicitly invoked by the metaphor UP IS GOOD reflected by the metaphoric keyword ‘make superior’ (*fuḍḍellnaa*) which explicitly mirrors a sense of pride and honour. Bearing in mind the positive evaluation of angels as the closest creatures (or beings) to God, the metaphor THE RANK OF THE BELIEVERS IN PRAYERS (OR BATTLEFIELDS) ARE THE RANK OF ANGELS invokes the true believers’ special status. This conception is similar to other conceptual metaphors from orientational metaphors and the source domain of religion such as RECOGNITION BY GOD IS CLOSENESS and SPIRITUAL CLOSENESS IS PHYSICAL CLOSENESS.

In addition to images of spiritual exaltation and rising in heaven, LIGHT metaphors are frequently used in the Prophetic discourse to invoke a sense of pride. These images reflect a positive evaluation implied from the metaphor LIGHT IS UP and its elaborated image HOPE FOR GOD’S REWARD AND FORGIVENESS IS LIGHT. The Prophet assigns images of light to heaven and its inhabitants; this special status that the believers enjoy can be seen in many sayings. For example:

13. إن في الجنة لعمداً من ياقوت، عليها غرف من زبرجد، لها أبواب مفتحة تضيء كما يضيء الكوكب الذي. فقالوا: يا رسول الله من يسكنها؟ قال: المتحابون في الله، والمتجالسون في الله، والمتلافون في الله.

(13) “In paradise there are pillars of rubies on which there are rooms of emerald with open doors shining like a **sparkling planet**.” He was asked who would occupy them and replied, “Those who love one another for God’s sake, those who sit together for God’s sake, and those who visit one another for God’s sake.” (*Miškāt*, 5026, p.1044)

The persuasiveness of LIGHT metaphors in the Saying above is evoked through images of paradise and the pillars of rubies. The Prophet highlights that the dwellers of these rooms in Paradise enjoy their new lavish dwelling as they were residing a palace made from A SPARKLING PLANET. This image arouses a feeling of pride in the “candidates” who to be the dwellers of these rooms. The “candidate” who aspires for such rooms must be amongst those who ‘love one another for God’s sake’ or amongst those who ‘sit together for God’s sake’ or those who ‘visit one another for God’s sake’.

Relief

In another respect, ‘relief’ can be perceived as a discrete positive emotion that take place after a “goal-incongruent’ condition has been resolved (Lazarus, 1991, p. 280). The feeling of relief occurs after sensations of uneasiness and tension caused by unpleasant information. And in the Prophetic discourse, arousing the emotions of relief occurs mostly in associations with images of God’s forgiveness especially following images of threat. The PT involves messages of either encouragement or warning, and images of encouragement are addressed to the class of true believers to pacify their minds after the threat in the Saying; such a strategy elicits a condition that alleviates the distress felt by the believer. For example, the juxtaposition between feelings of worry and relief can be seen in Sayings 14 and 15 below:

14. إن المؤمن يرى ذنوبه كأنه قاعد تحت جبل يخاف أن يقع عليه...

(14) The believer sees his sins as though he were sitting under a **mountain** which he fears may fall on him... (*Miškāt*, 2358, p.500)

15. من سبح الله في دبر كل صلاة ثلاثا وثلاثين، وحمد الله ثلاثا وثلاثين، وكبر الله ثلاثا وثلاثين، فتلك تسعة وتسعون، وقال تمام المائة: لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، غفرت خطاياهم وإن كانت مثل زبد البحر.

(15) If anyone says 'Glory be to God' after every prayer thirty-three times, 'Praise be to God' thirty-three times, and 'God is most great' thirty-three times, ninety-nine times in all, and says to complete a hundred, 'There is no god but God alone who has no partner; to Him belongs the kingdom, to Him praise is due, and He is omnipotent', his sins will be forgiven, even if they are as abundant as **the foam of the sea**. (*Miškāt*, 967, p.196)

In spite of the fact that the two metaphors appear in two separate contexts, a skilful use of the Prophetic discourse can provoke an undeniable persuasive impact on the discourse recipient. It can be argued that the tension and worry that the true believer feels in Saying 14 has been resolved by the relieving image in Saying 15; this makes the Prophet's messages of incitement more persuasive. The juxtaposition of the images of the believer's worry of his/her sins being as large as a MOUNTAIN that will fall on him and God's forgiveness to His people's sins even if they are as abundant as THE FOAM OF SEA invokes a pleasant feeling of relief in the believer's heart. In another Saying the Prophet incites his people that they should be certain and relieved at attaining God's forgiveness if they perform the five-daily prayers devotedly. The Prophet represents the prayers as a substance that fills the loss of good deeds that has occurred in the believer's life. The Prophet says:

16. إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت فقد أفلح وأنجح، وإن فسدت فقد خاب وخسر. فإن انتقص من فريضته شيء قال الرب تبارك وتعالى: انظروا هل لعبدي من تطوع؟ فيكمل بها ما انتقص من الفريضة، ثم يكون سائر عمله على ذلك.

(16) The first of his deeds for which a man will be taken into account on the day of resurrection will be his prayer. If it is **sound** he will be saved and successful, but if it is **unsound** he will be unfortunate and miserable. If any **deficiency** is found in his obligatory prayer the Lord who is blessed and exalted will issue instructions **to consider** whether His servant has said any voluntary prayers so that what is lacking in the obligatory prayer may **be made up by it**. Then the rest of his actions will be treated in the same fashion. (*Miškāt*, 1330, p.278)

Hope

Similar to relief, the emotion of ‘hope’ is a positive emotional state that stems from negative circumstances. It represents the person’s desire for progress and to attain better state than his/her current one. And in the Prophetic discourse, hope is mainly oriented to one theme; all deeds must be performed for the “sake of God” and “in God’s path” (*fy sabyle allaah*). The true believer should not seek from his deeds any worldly reward; he/she must seek God’s approval in all his/her deeds and actions. Thus, many Sayings show the abundant reward that God promised the person who performs good deeds for His sake. As it is implied from the expression ‘in God’s path’, most metaphors that invoke the idea of hope as a motivating emotional feeling are derived from the conceptual domains of JOURNEY and MOTION. For example, the Prophet says:

17. من سلك طريقاً يطلب فيه علماً سلك الله به طريقاً من طرق الجنة، وإن الملائكة لتضع أجنحتها رضا لطالب العلم، وإن العالم يستغفر له من في السموات ومن في الأرض، والحيتان في جوف الماء، وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب، وإن العلماء ورثة الأنبياء، وإن الأنبياء لم يورثوا ديناراً ولا درهماً، وإنما ورثوا العلم، فمن أخذ به أحفظ وأوفر.

(17) If anyone travels on a road in search of knowledge God will cause him to travel on one of the **roads** of paradise, the angels will lower their wings from good pleasure with one who **seeks knowledge**, and the

inhabitants of the heavens and the earth and the fish in the depth of the water will ask forgiveness for him. The **superiority** of the learned man over the devout man is like that of the **moon** on the night when it is full over **the rest of the stars**. The learned are the **heirs of the prophets** who leave neither dinar nor dirham, **leaving** only knowledge, and he who accepts it accepts an abundant portion. (*Miškāt*, 212, p.53)

In the Previous Saying, hope is manifested through God's promise to His people who 'seek for knowledge' to attain His paradise. Saying 17 above highlights other sorts of hope that are shown as different creatures 'asking for forgiveness' (*yastayfer*) for the person who seeks knowledge. Images of LIGHT, for example, are assigned to the idea of God's forgiveness. The metaphor HOPE FOR GOD'S REWARD AND FORGIVENESS IS LIGHT can be seen as an elaboration of the generic metaphor LIGHT IS GOOD. The Prophet says:

18. بشر المشائين في الظلم إلى المساجد بالنور التام يوم القيامة.

(18) Announce to those who make a practice of walking to mosques during the times of darkness the good news that they will have **complete light** on the day of resurrection. (*Miškāt*, 721, p.145)

Additionally, metaphors of hope in the PT conventionally involve SWEET FRAGRANCE, VALUABLE COMMODITIES, and WHITE COLOUR because of the positive evaluations they evoke on the discourse recipient. These images mostly appear when describing the death instance of the believers. The Prophet says:

19. إذا حضر المؤمن أنت ملائكة الرحمة بحريرة بيضاء، فيقولون: اخرجي راضية مرضيا عنك، إلى روح الله وريحان، ورب غير غضبان. فتخرج (الروح) كأطيب ريح المسك، حتى إنه

ليناوله بعضهم بعضا، حتى يأتوا به أبواب السماء، فيقولون: ما أطيب هذه الريح التي جاءتكم من الأرض! فيأتون به أرواح المؤمنين، فلهم أشد فرحا به من أحدكم بغائبه يقدم عليه...

(19) When a believer's death is near the angels of mercy bring a piece of **white silk** and say, 'Come out pleased and accepted to God's rest and provision and to a Lord who is not angry.' Then the soul comes out with a **fragrance** like that of the **sweetest musk**, they pass him from one to another till they bring him to the gates of heaven, and say, 'How **sweet** is this **fragrance** which has come to you from the earth.' Then they bring him to the souls of the believers, and they are happier over seeing him than any of you are when one who has been away from home comes back. (*Miškāt*, 1629, p.339)

The copious use of positive images aims to appeal to feelings of hope for God's mercy and reward in the discourse recipient's mind. The message of incitement in the Saying above makes use of a variety of conventional and novel metaphors such as WHITE IS GOOD and the metonymic principle THE FRAGRANCE FOR THE QUALITY OF ITS BEARER; both of which motivate the discourse recipient to exert effort to reach such a spiritual state.

Compassion

Compassion is another emotional state that the Prophetic metaphors arouse. Compassion, or sympathy, can be perceived as the altruistic concern for others' suffering and the desire to alleviate it (Lazarus, 1991, p. 287). However, like relief and hope, compassion may arise in response to unpleasant circumstances, so those who genuinely show compassion in their attitudes are admired.

In the Prophet Muhammad's tradition, there is an abundant use of metaphors that arouse compassion. Several images involving personification and those from the domain of ENCHAINMENT and LACK OF MOVEMENT involve metaphors that appeal to the emotional

feelings of the discourse recipients and gain their sympathy. For example, the Prophet metaphorises debt (*aldayn*) as a CHAIN (?*asr*) that binds the debtor in to the extent that he will complain to his Lord of loneliness on the day of resurrection (*Miškāt*, 2916, p.624).

Among the most emotional aspect of metaphors in the Prophetic discourse are the instances in which a particular abstract notion is personified and invested with intrinsic human capacities such as speaking and pleading. For example, ‘ties of relationship’ (*alraḥem*) are frequently personified using images of pleading for justice and beseeching God. The personification of ties of relationship (*alraḥem*) and the attribution to them of human capacities such as speaking can arouse the feelings of compassion, as the parable in the following Saying illustrates:

20. خلق الله الخلق، فلما فرغ منه قامت الرحمة فأخذت بحقوي الرحمن. فقال: مه؟ قالت: هذا مقام العائذ بك من القطيعة. قال: ألا ترضين أن أصل من وصلك وأقطع من قطعك؟ قالت: بلى يا رب. قال: فذاك.

(20) ...that when God had finished creating all things, ties of relationship arose and seized the loins of the Compassionate One. He said, “Stop!” and they¹ **said**, “This is the place for him who seeks refuge in Thee from being cut off.” He replied, “Are you not satisfied that I should keep connection with him who keeps you united and sever connection with him who severs you? “They **said**, “Certainly, O Lord,” and He replied, “Well, that is how things are.” (*Miškāt*, 4919, p.1025)

In spite of the fact that this Saying may be interpreted literally, since the scenario is happening on the Day of Resurrection, the metaphoric realisation of the kinship relationship (*alraḥem*) as a female² who beseeches God and seizes His loins involves an

¹ *alraḥem* is singular in the Arabic origin.

² This can be realized from the feminine morphemes *t* and *y* in the Arabic verbs *qalat* (said) and *tarḍyna* (satisfied).

intensely emotional atmosphere. The scenario arouses feelings of compassion and sympathy at the state of the ties of relationship that are not respected.

Furthermore, brotherhood is a particular sort of kinship tie that is frequently used as a source domain in the Prophetic discourse. The Prophet emphasises that the religious ties between Muslims must be stronger than those of blood and kinship. This brotherhood in Islam is valued, and it entails a variety of mutual relationships which members of Islamic society must respect. For example, in many Sayings, the Prophet emphasises that a Muslim is a Muslim's brother, so he does not wrong him or abandon him (*Miškāt*, 4958, p.1032). In the metaphor MUSLIMS ARE BROTHERS IN ALLAH, the traits of solidarity and cohesion which the Muslim must respect are emphasised. Such an image creates a strong emotional affiliation that is materialised by strong feelings of compassion and sympathy. The proposition of this metaphor provokes a desirable sense of solidarity, and the association between the idea of brotherhood of blood and that of religion increases the emotional content of the Saying, and hence its persuasiveness.

Positive Envy and Ambition

Finally, many of the Prophetic metaphors arouse positive feelings of productive 'envy' and 'ambition' provoked by the desire for competition. A positive and productive sort of envy, or ethical competition, is stimulated when someone aims to achieve or acquire what another person has achieved or possesses. The feeling of yearning and ambition mobilizes one to seek a better state than the current one by looking at what other people have achieved. And in the Prophetic discourse, positive and productive envy is portrayed in terms of an ethical competition between the believers in order to attain God's forgiveness and enter His paradise, and to seek its most exalted degree. Generally, the reward of such contests is evoked metaphorically in terms of orientational metaphors such as SPIRITUAL PROGRESS IS MOTION UPWARD and from metaphors from the domain of light such as LIGHT IS GOOD. The Prophet says:

21. خصلتان من كانتا فيه كتبه الله شاكرا: من نظر في دينه إلى من هو **فوقه** فاقتدى به، ونظر في دنياه إلى من هو **دونه** فحمد الله على ما فضله الله عليه، كتبه الله شاكرا صابرا. ومن نظر في دينه إلى من هو **دونه**، ونظر في دنياه إلى من هو **فوقه**، فأسف على ما فاته منه لم يكتبه الله شاكرا ولا صابرا.

(21) Whoever has two characteristics will be recorded by God as grateful and showing endurance. He who regarding his religion considers his **superior** and copies him and regarding his worldly interests considers his **inferior** and praises God for the bounty He has bestowed on him will be recorded by God as grateful and showing endurance; but he who regarding his religion considers his **inferior** and regarding his worldly interests considers his **superior** and grieves over what has passed him by will not be recorded by God as grateful and showing endurance. (*Miškāt*, 5256, p.1089)

22. ”إن من **عباد الله** لأناسا ما هم بأنبياء ولا شهداء، يغبطهم الأنبياء والشهداء يوم القيامة **بمكانهم من الله**“. قالوا: يا رسول الله تخبرنا من هم؟ قال: ”هم قوم تحابوا بروح الله على غير أرحام بينهم ولا أموال يتعاطونها، فوالله إن وجوههم لنور، وإنهم لعلى نور، لا يخافون إذا خاف الناس، ولا يحزنون إذا حزن الناس.“

(22) Among God’s **servants** there are people who are neither prophets nor martyrs whose **position in relation to God** will be an object of desire by the prophets and martyrs on the day of resurrection.” The people said, “Messenger of God, tell us who they are,” and he replied, “They are people who have loved one another by reason of God’s spirit, and were giving gifts to one another without being related or having [common] property. I swear by God that their faces will be light and that they will be placed upon light, neither fearing when men fear nor grieving when men grieve. (*Miškāt*, 5012, p.1041)

The Prophet thus emphasises that many deeds which the Muslim performs in his worldly life will be copiously rewarded. The reward can be either on the Day of Resurrection or in the worldly life; in Saying 22, the Prophet emphasises that God’s reward appears in the

social position that the rewarded person enjoys. In this respect, orientational metaphors are the most convenient metaphorical domains to represent the difference in social position between people. To illustrate, the Prophet motivates his people to worship God by acquiring all sorts of worldly knowledge and not only by relying upon ordinary forms of worship, and he emphasises that the superiority of the learned man over the devout man is like his superiority (the Prophet's) over the most contemptible among other people (*Miškāt*, 213, p.54). Although the Prophet does not explicitly indicate the ground of the superiority, it is implied from the message of the Saying in which the Prophet compares his status to ordinary people that the learned men's superiority is what reflects their social status. Again, such a superior status provokes the discourse recipient to exert effort to reach this special social status that equates with the status of prophets.

Fear

Negative emotions can have significant impact on the act of persuasion. 'Fear' is an emotional state that is generally aroused when a situation is perceived as both threatening to one's physical or psychological self and out of one's control. In the Prophetic discourse the threatening situations that arouse feelings of fear are mostly related to images of God's punishment. This punishment could be either in the worldly life and temporal or be delayed to the afterlife and eternal. However, backed by the humans' innate desire for protection, the response to fearful and threatening situations is mostly bound to strategies of avoidance of the cause of the threat or the escape from the threatening agent itself. In the PT, and Islamic religious discourse in general, the cause of fear is God's anger at violation of His orders. The persuasiveness of fear-related metaphors is founded upon the believer's desire for protection from God's punishment.

In most cases in the Prophetic discourse, the implicit threat is evoked by images of God's punishment in Hell. In addition, fear of God is invoked through images that show the might and omnipotence by which He can affect His subjects' life. To illustrate this, the Prophet metaphorises God's punishment in one Saying in terms of a DEVASTATING ARMY that may destroy everything in front of it unless it is avoided (*Miškāt*, 148, p.40). These

images evoke an atmosphere of fear and implicit threat reflected from the metaphor GOD'S PUNISHMENT IS A DEVASTATING ARMY. In other Sayings, the Prophet warns his followers against the severe punishment that the non-believers will experience in Hell. In many cases, the Prophet compares the punishment in Hell with images based on tangible experiences in order to illustrate the robustness of God's punishment. For example, in one Saying the Prophet informs that the inhabitant of Hell who will have the lightest sort of punishment will be tortured by having sandals and two sandal-straps of fire from which his brain will bubble like a pot (*Miškāt*, 5667, p.1210).

In addition, the Prophet draws his people's attention to the trials and afflictions that will occur if they abandon religion and follow what is unlawful. In such cases, images of fear are presented to illustrate the state of weakness which will hit them. For example, the Prophet metaphorises the state of weakness that his people will suffer because of their abandonment of religion as the state of people who rush on one vessel to devour its content; the Prophet warns that:

23. يوشك الأمم أن تداعى عليكم كما تداعى الأكلة إلى قصعتها. فقال قائل: ومن قلة نحن يومئذ؟ قال: بل أنتم يومئذ كثير، ولكن غثاء كغثاء السيل، ولينزعن الله من صدور عدوكم المهابة منكم، وليقذفن في قلوبكم الوهن. قال قائل: يا رسول الله وما الوهن؟ قال: حب الدنيا وكراهية الموت.

(23) “The peoples will soon summon one another to attack you as people **when eating invite others to share their dish.**” Someone asked if that would be because of their small numbers at that time, and he replied, “No, you will be numerous at that time; but you will be scum and rubbish like that carried down by a torrent, and God will take **fear** of you from the breasts of your enemy and cast **enervation** into your hearts.” He was asked the meaning of enervation and replied, “Love of the world and dislike of death.” (*Miškāt*, 5369, p.1115)

Here, the Prophet shows that Muslims will be vulnerable to threats from other people because of their weakness without God's help whom they had firstly abandoned. The image of fear is highlighted through the representation of God taking fear, conceptualised as a SUBSTANCE, from the hearts of their enemies. Furthermore, the Prophet warns that God will cast fear into the Muslims' hearts instead. In this respect, metaphorising the heart as a CONTAINER for fear and worry caused by the image of the many people eating from the same DISH (the Muslims) arouses feelings of worry and fear within the discourse recipient, and this makes him/her take into consideration what God and His Prophet have commanded.

Additionally, the Prophet shows that the feeling of fear can be very productive in encouraging the Muslim to push himself to the limits in fulfilling the demands of his God. Fear of God's punishment makes the believer consider God's anger in all his/her acts, and it makes him/her eager to attain His forgiveness. In reference to the metaphor SPIRITUAL LIFE IS A JOURNEY, the Prophet metaphorises the Muslim as a traveller who does, or should, not seek comfort until arriving to his/her destination. In the following Saying, the Prophet assigns the traveller's fear of night to the image of the Muslim's fear of God. The Prophet says:

24. من خاف أدلج، ومن أدلج بلغ المنزل. ألا أن سلعة الله غالية، ألا إن سلعة الله الجنة.

(24) He who fears sets out at nightfall and he who sets out at nightfall reaches the **destination**. God's commodity is dear. God's commodity is paradise. (*Miškāt*, 5348, p.1110)

Additionally, the emphasis that God's commodity is valued incites the discourse recipient to exert additional effort in his worship of God in order to attain His paradise.

Guilt

Amongst the productive negative emotions repeatedly used by the Prophet Muhammad is the act of arousing the believers' feelings of 'guilt'. The feeling of guilt arises from violating a recognised code or transgressing a moral imperative (Lazarus, 1991, p. 240). In the Prophetic discourse, feelings of guilt are usually invoked in the contexts where interpersonal relationships between Muslims are in question. The mutual relationships between members of Islamic society are emphasised in the PT, and the neglect of such social relationships is negatively perceived as something that should make the Muslim feel worried. Maintaining 'ties of relationship' (*Selat alrahem*) is among the social relationships which are highly emphasised by the Prophet. The Prophet warns that:

25. ثلاثة تحت العرش يوم القيامة:.... والرحم تنادي: ألا من وصلني وصله الله، ومن قطعني قطعته الله.

(25) Three will be under the Throne on the day of resurrection: ..., and ties of relationship which will say, 'God join those who joined me and sever those who severed me'. (*Miškāt*, 2133, p.452)

As with the emotions of compassion and sympathy, ties of relationship are represented in the PT in many contexts where they pledge to God to take their rights from the one who has discarded them. Such a scenario arouses feelings of guilt in the discourse recipient who does not maintain the good relationships with his close relatives.

In addition, the emotions of guilt are used as a persuasive strategy because they encourage the believers to go to great lengths in performing non-obligatory (recommended) rites. For example, the Prophet encourages his followers to give a blessing for God every time they hear the Prophet's name. In this respect, the Prophet considers that the one who hears the name of the Prophet mentioned in his/her presence but does not invoke a blessing on the Prophet is like the NIGGARDLY PERSON (*Miškāt*, 933, p.190). Such a metaphoric

representation aims to arouse the feeling of guilt in the person who pays no heed to the mention of the name of the Prophet Muhammad and does not invoke a blessing upon him.

The Prophet also warns his followers against accepting injustice even if he issues a false verdict by mistake. He constantly reminds his followers that he is a human like them, and he is subject to err too. So the believer must search for justice in case of dispute between Muslims. The Prophet, as an adjudicator, may be influenced in his verdict by the eloquence of a guilty opponent at the expense of the innocent one. Therefore, the Prophet warns the guilty opponent whom he has given what by right belongs to his innocent Muslim brother, and he advises him (the opponent) to reject the the undeserved verdict even if it is issued by the Prophet himself. The Prophet metaphorically elaborates that, in such a case, he is mistakenly granting the opponent only A PORTION OF HELL (*Miškāt*, 3761, p.800).

Disgust

Finally, many Sayings in the PT involve messages that prohibit the believers from performing certain prohibited acts. The Prophet repeatedly refers to images that arouse feelings of ‘disgust’. This feeling is mostly experienced in the real world in respect to objects or ideas that are either organically or psychologically spoiled (e.g., certain foods, body products, sexual behaviours, and moral offences). The feeling of disgust is understood to result from the closeness to or ingestion of a noxious object or idea (Lazarus, 1991, pp. 259-260). The one who is experiencing disgust feels nauseous, and this feeling provokes him to turn away from (or defend himself against) the object of disgust. Similar to the emotion of fear, the feeling of disgust can be perceived as a protection mechanism for the body, and we can project it onto the soul as well (Rozin, Haidt, & McCauley, 1993, p. 575).

In the Prophetic discourse, images of disgust are used to produce a negative evaluation of the topic raised in order to make the discourse recipient feel an aversion to it. In many cases, the Prophet resorts to unpleasant animalistic behaviour to stand for the ugliness of a forbidden deed performed by the Muslim or the non-believer. For instance, the Prophet warns the Muslims against taking back what he/she gave as *sadaqa* [alms], for the

one who takes back what he gave as *sadaqa* is like a dog which returns to its vomit. (*Miškāt*, 1954, p.416). The repellent image of the dog returning to its vomit is used in this Saying to add additional persuasiveness to the message. This image can be perceived as a reflection of the more generic metaphor OBJECTIONABLE HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR, which appears in many cultures. Furthermore, some socio-cultural practices are not highly valued in Islam and among these practices is the recitation of malevolent poetry that arouses hatred and intolerance among people. To prohibit such a practice, which was widely common in early Arab societies, the Prophet sees that it is better for a man's belly to be full of pus which corrodes it than to be full of poetry (*Miškāt*, 4794, p.1002). In other Sayings, the Prophetic discourse makes frequent use of bad odour to evoke a negative evaluation. The spiritual status of the non-believer is metaphorised in terms of BAD ODOUR and STENCH. In this respect, it is the metonymic principle THE ODOUR FOR THE QUALITY OF ITS BEARER that causes the feeling of disgust in the discourse recipient. The Prophet illustrates the appalling state in which the infidel dies as follows:

26. ... وإن الكافر إذا احتضر أنته ملائكة العذاب بمسح، فيقولون: اخرجي (للروح) ساخطة مسخوطا عليك إلى عذاب الله عز و جل. فتخرج كأنتن ریح جيفة، حتى يأتون به باب الأرض، فيقولون: ما أنتن هذه الريح! حتى يأتون به أرواح الكفار.

(26) ...When an infidel's death is near the angels of punishment bring him hair-cloth and say: 'Come out [to the soul] displeased and subject to displeasure, to the punishment from God who is great and glorious.' The soul comes out with a stench like **the most unpleasant stench of a corpse**, they take him to the gate of the earth and say, 'How **offensive** is this **odour**!'. They finally bring him to the souls of the infidels. (*Miškāt*, 4794, p.1002)

The Saying above involves a threatening and repellent message about the state in which the infidel dies. The negative evaluation associated with the stench of a corpse is employed to

evoke a feeling of uneasiness in the discourse recipient, and make him avoid anything that causes him feel disgusted and uneasy.

In my argument, I have consigned the pathetic appeal of the Prophetic metaphors to a variety of discrete emotional states which I found pertinent in strengthening the persuasiveness of the Prophetic messages. However, the actual impact of each of these emotions can be seen as hypothetical rather than definite. No firm judgement can be made as to the exact emotional appeal aroused by a particular instance of Prophetic metaphor. Furthermore, the conditions of the audience, their readiness to accept the message, their backgrounds, and even their social characteristics (age, gender, or status) can be decisive factors in deciding which kind of emotional appeal is the most persuasive to deliver a particular message. This argument implies that it could be necessary to question the exact validity of the pathetic proposition of the Prophetic metaphors by empirically measuring how discrete emotions affect the persuasiveness of the Prophetic metaphors, especially for the contemporary discourse reader. One can enquire if the Prophetic metaphors still evoke the same emotions as they did in the first Muslims centuries ago; a proposition that will remain open to further empirical research.

7.3. The Logical Proposition: Rationality of the Prophetic Metaphors

The Prophetic metaphors mostly conform to even-handed analogies between the target and source domain in which the relationship between the two domains is established on the basis of common experiences and knowledge. As I showed in the second chapter of this thesis, and in relevance to the notion of rational appeal, the “cognitive response” view of persuasion posits that the persuasive effectiveness of a message is a function of the individual’s cognitive responses (Albarracin et al., 2003; Eagly & Chaiken, 1993; Petty et al., 1981). Persuasion occurs when the overall cognitive response is positive, and the strength and quality of arguments in the message and the message recipient’s motivation to process it are essential components to guarantee the success of the rational and logical appeal. On the other hand, the message recipient is less likely to scrutinize the message’s argument if he/she lacks ability or motivation to process the message because of its

vagueness, irrelevance, or insignificance. In view of this, the logical arguments of the Prophetic metaphors can be perceived from a variety of perspectives such as the introduction of definite “topics” and “themes”, providing universally accepted ‘examples’, and reference to “historical events”.

Topic and Theme

The Prophetic metaphors reflect the different “topics” and “themes” which put into practice a variety of religious principles and beliefs which form a coherent Islamic doctrine and ideology. As illustrated in the previous chapter, the Prophetic metaphors are used to evoke a large set of principles and laws introduced to an audience for particular reasons. The emergence of a consistent set of themes and argumentation within the Prophetic discourse provides a solid ground for a persuasive argument. This argument is supported by reasonable evidence derived from the experience and knowledge of most people and delivered by means of language that employs metaphors. Using such a strategy facilitates the discourse recipients’ awareness of the message by calling for their cognitive elaboration. This idea is suggested by the “resource matching” view (Jaffe, 1988)¹.

The Prophet employs a variety of metaphors to invoke the purposes of Islamic laws and what they demand from the believers. It is mostly metaphors from the domains of JOURNEY and MOVEMENT which refer to the idea of SPIRITUAL GUIDANCE and FOLLOWING ALONG A PATH. In most cases these images involve other metaphors from the domain of BURDEN too. To illustrate, the Prophet sent a message to *Qaisar*² inviting him and his people to join Islam. The Prophet said:

¹ Resource Matching View was discussed in section 2.5.3 of this thesis.

² Qaisar Hiraql, or Caesar Hercules, one of the chiefs of the Byzantines in the time of the Prophet.

27.من محمد عبد الله ورسوله إلى هرقل عظيم الروم، سلام على من اتبع الهدى. أما بعد، فإني أدعوك بداعية الإسلام: أسلم تسلم، وأسلم يؤتك الله أجرك مرتين، وإن توليت فعليك إثم الأريسيين،...

(27) ...From Muhammad, God's servant and messenger, to Hiraql chief of the Byzantines. Peace be to those who follow the guidance. To proceed: I send you the summons to accept Islam. If you accept Islam you will be safe, and if you accept Islam God will bring you your reward twofold; but if you turn away you will be guilty [Original Arabic 'you **will hold the burden** of *al-arisiyin*'s sins'] of the sin of your followers (*al-arisiyin*)... (*Miškāt*, 3926, p.832)

As a reflection of the metaphor SPIRITUAL LIFE IS A JOURNEY, the Prophet emphasizes that the ruler is a GUIDE for his people in the PATH of faith. The Prophet warns the chief of the Byzantines (the Caesar) against bearing his people's BURDEN if they refused to obey the Prophet's invitation and did not follow the PATH of Islam. In another Saying, the Prophet illustrates that the purpose of Islamic laws is to make the believers distinguish between what is lawful and what is not. The Prophet emphasizes this by representing what God considered unlawful as a PRESERVE that should not be approached. He says:

28. الحلال بين والحرام بين، وبينهما مشتبهاً لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى يوشك أن يرتع فيه. ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه....

(28) What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognise. He who guards against doubtful things keeps his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a **shepherd** who pastures his animals round a **preserve** will soon

pasture them in it. Every **king** has a **preserve**, and God's preserve is the things He has declared unlawful. ... (*Miškāt*, 2762, p.592)

Saying 28 shows that Islamic doctrine is based on the human's innate capacity to distinguish the good from the bad. The Prophet indicates how most unlawful deeds can be easily distinguished from the lawful ones. However, there could be some deeds which can be doubtful (*muštahaat*) and may cause confusion to the uncultured believer. The Prophet emphasises that these doubtful things are better be avoided, and he portrayed them as PROHIBITED LOCATIONS or a KING'S PRESERVE which a Muslim should not approach lest he/she FALL or PASTURE in them.

Furthermore, the Prophet accepts that his duty as a messenger of God, and the duty of all Muslims, is to deliver the divine message to all mankind. The Prophet emphasises that he is commanded by God to fight with men till they testify that there is no god but God and that he (Muhammad) is God's messenger, and observe the rules of prayer and pay the obligatory charity (*zakaat*). The Prophet emphasises that when these men obey these instructions they will keep their lives [Original Arabic 'their blood'] and their property safe from him, except for what is due to Islam; so their reckoning will be at God's hands (*Miškāt*, 12, p.7). In addition, the Prophet warns his people against committing unlawful practices which are prohibited by God. The Prophet demands that his people swear allegiance to the laws of Islam and not violate them as they swear allegiance to their temporal ruler by obeying his orders and respecting his legitimacy and adhering to his rulership. In one Saying, the Prophet orders Muslims to swear allegiance to him on the basis that they will worship only *Allah* without associating (*yušreka*)¹ anything with Him, and that they will not steal, or commit fornication, or kill their children, or bring falsehood 'which they fabricate among their hands and feet', or be disobedient concerning what is good. In addition, the Prophet emphasises that if any Muslim fulfils his/her promise and remains adherent to his/her oath of allegiance, God will reward him/her in abundance. However, the Prophet warns that if anyone commits any of what is declared forbidden

¹ Associating anything with God (*Šrek*), or polytheism, is the act of worshipping different deities with God.

(from the above-mentioned things) he/she will be punished for it in this world, then it will be atonement for him/her from eternal punishment on the Day of Resurrection. On the other hand, the Prophet asserts that if anyone commits what is declared forbidden in secret and God keeps it undisclosed, then the matter will remain in God's will; if He wishes He will forgive him/her, and if He wishes He will punish him/her (*Miškāt*, 18, p.9). And in another long Saying, the Prophet commands his followers to avoid the seven noxious things: associating anything with God, magic, killing one whom God has declared inviolate without a just cause, "devouring" interest (usury), consuming the property of an orphan, turning back when the army advances, and slandering chaste women who are believers but indiscreet. (*Miškāt*, 52, p.17). All of the above indicate that the Prophet has come with a message based on definite 'topics' and 'themes' which express Islamic principles and beliefs.

Real-World Examples

The other aspect of the logical argument of the Prophetic metaphors involves the use of "examples" extracted from real experiences and common knowledge of the PT audience. The series of rational analogies between the elements in the source and target domains in the metaphor lead the metaphor recipient to induce a generalization that is based on his/her own experience. The persuasiveness of real-life examples is outlined by the assumption that it is inevitable for the interlocutors (the discourse maker and its recipient) to use the most sophisticated cognitive and linguistic resources they possess to achieve persuasion. The "superior organization" view¹ (Mio, 1996) proposes that a metaphor facilitates structuring and organizing the message arguments better than literal language because of the larger range of semantic associations that a metaphor brings into mind. Thus, the interlocutors' previous semantic knowledge, which has been acquired through experience and interaction with the real world, will provide the necessary materials and circumstances to activate several semantic associations between the source and target domains in the conceptual metaphor.

¹ I presented the Superior Organization View in section 2.5.3 of this thesis.

People's different experiences and knowledge constitute the most prevalent source domains of metaphors used to persuade. For example, metaphors from the source domains of ANIMALS and NATURAL PHENOMENA in the PT are frequently used in providing real-life examples. As illustrated in the previous chapter, the Prophet compares the innate readiness of all mankind to accept Islam as with the animal's perfection when it is born. The Prophet emphasises that such a readiness is not acquired and temporary but it is intrinsic and permanent when he affirms that everyone is born with the remnant of an innate capacity and readiness to believe in God, Allah, and accept Islam as a religion in the same manner a beast (*albaheymah*) is born whole; however, the Prophet admits that the new-born's parents have the most significant role in making him/her a Jew, a Christian, or a Magian (*Miškāt*, 90, p.26). And in another Saying, the Prophet indicates that the believer is bound to his/her faith in the same manner as a horse is bound to the stake to which it is tethered (*Miškāt*, 4250, p.900). These two images show that religion and faith are represented as intrinsic qualities in mankind. The Prophetic discourse repeatedly emphasises this idea by introducing the metaphor SPIRITUAL QUALITIES ARE ANIMALS' INNATE QUALITIES derived from examples from the common experiences and knowledge of pre-Islamic Arab society when domestic animals were indispensably used to help in performing many tasks in farming, travelling, and warfare.

Providing examples in the PT, which are derived from the environment and natural elements, lays the ground for justifying mankind's relationships. The Prophet draws attention to the fact that people differ in their physical characteristics and moral attributes because of the environment where they are raised up. These differences, the Prophet maintains, may affect their innate readiness to accept religion. For example, the Prophet illustrates that people's differences are deemed to be attributed to their original creation from earth. He says:

29. إن الله خلق آدم من قبضة قبضها من جميع الأرض؛ فجاء بنو آدم على قدر الأرض، منهم الأحمر، والأبيض، والأسود، وبين ذلك، والسهل، والحزن، والخبيث والطيب.

(29) God created Adam from a handful which He took from the **whole of the earth**; so the children of Adam are in accordance with the earth, some red, some white, some black, some a mixture, also smooth and rough, bad and good. (*Miškāt*, 100, p.28).

The image of EARTH and its reflection on people's characteristics and attributes facilitates the interpretation of the message of the Saying. The Prophet affirms that one must treat others according to their intrinsic differences in the same manner that they accept that not all types of earth are similar. Such an image is elaborated in another Saying in which the innate qualities of people are metaphorised in terms of the qualities of valuable MINERALS such as GOLD and SILVER, so the best people among them in Islam are those who were the best in the pre-Islamic period in terms of their moral values and fine attributes, especially if they are versed in the religion (*Miškāt*, 201, p.50).

The Prophet accepts that it is natural for people to commit sins because of the different temptations which they face in the worldly life. The Prophet emphasises that such a fact should not greatly concern the believer and make him/her concerned about the state of his faith. The Prophet says:

30. هل من أحد يمشي على الماء إلا ابتلت قدماه ؟ ” قالوا : لا يا رسول الله قال : ” كذلك صاحب الدنيا لا يسلم من الذنوب ” .

(30) Can anyone **walk on water** without getting his feet wet?” On receiving the reply that no one could he said, “Similarly the worldly person is not safe from sins. (*Miškāt*, 5205, p.1080)

However, in many Sayings the Prophet emphasises that God provides his people with opportunities to obliterate their sins. For example, the significance of prayers in obliterating sins is represented as that of the water in purifying the body from dirt. The Prophet

emphasises through the use of the rhetorical question that performing the five-daily prayers devotedly assures the obliteration of sins by God; he says:

31. أرأيتم لو أن نهرا بباب أحدكم يغتسل فيه كل يوم خمسا هل يبقى من درنه شيء؟...فذلك
مثل الصلوات الخمس يمحو الله بهن الخطايا.

(31) Tell me, if there were a **river** at the door of one of you in which he washed five times daily, would any of his **filthiness** remain?.....That is like the five times of prayer by which God obliterates sins. (*Miškāt*, 565, p.114)

On the basis of real-life experiences, the Prophet's example is derived from the metaphoric source domain of NATURE. The Prophet equates the significance of daily prayers' in obliterating sins to that of water in cleansing the body from filth. The scenario shows that the five daily prayers must not be recognised as a 'burden' that exhausts the Muslim; instead it is an opportunity to obliterate the sins committed by the believer.

Historical Incidents

The third aspect of the logical proposition involves the Prophet's Muhammad compilation of "historical incidents" and metaphorical language. Metaphors embedded within these historical incidents are creatively employed to give more weight to the discourse and makes it more persuasive. Historical events in the Prophetic discourse are either indefinite or definite. In the first case, the Prophet refers to indefinite historical events that may have occurred without explicitly referring to particular occasions. In most cases, these events are illustrated using the parable style by which the Prophet draws attention to the consequences of the event rather than the people involved. For example, the Prophet metaphorises religious knowledge as a VALUABLE OBJECT, emphasising the necessity of preserving it by passing it to following generations lest it is lost by the death of its bearers. The Prophet explains how God does not take away knowledge by removing it from men, but He takes it

away by taking away the learned. As a result, men will take ignorant men as leaders, and those leaders will rule, and issue decrees, without having the appropriate knowledge, which in turn leads them to err and leads their followers into error too (*Miškāt*, 206, p.51). Here, the Prophet suggests an indefinite scenario, in a sort of a parable, in which he warns his people against losing the original principles of religion as past peoples have done. As a VALUABLE OBJECT, spiritual knowledge must be kept in the hands of trustworthy learned people. The Prophet emphasises that it is the death of early preservers of knowledge, who have not delivered it to other people, which lies behind the loss of most ancient knowledge. Accordingly, the Prophet's followers, who are aware of the people whom the Prophet talks about, still recall images of the loss of earlier people's knowledge.

However, the Prophet refers to historical incidents which are explicit and familiar to his followers. Most of these incidents are related to the followers of the two celestial religions, Christianity and Judaism, who are conventionally represented as TRAVELLERS along a path in A SPIRITUAL JOURNEY. The Prophet indicates that for centuries people used to follow the traces of their predecessors in their beliefs, and this will continue till the end of time (*Miškāt*, 1354, p.284). The reference to historical incidents is employed in the Prophetic discourse to emphasise the status of Muslim and their distinctiveness from other peoples. The Prophet draws attention to the common trend of people to follow the traditions of their ancestors in most respects of their life, especially in their religious beliefs. However, the Prophet emphasises that some people have the privilege of being GUIDES for their followers by virtue of their precedence in time rather than their devotion and dedication to their religion. Accordingly, the Prophet implicitly warns his people against deviating from the sound path of Islam lest they err and lead their followers astray, as has occurred in many previous nations.

The relationship between Muslims and the followers of the other two celestial religions is only occasionally illustrated metaphorically in the PT. Nonetheless, the Prophet provides evidence of the superiority of the followers of Islam by praising their persistence and devotion in delivering the divine message. The Prophet shows that the status of Christians and Jews in comparison to Muslims is like a LABOURER who has not accomplished his job. Although both Christians and Jews have accepted the divine message and deliver it, they later abandoned this task and left it unfinished. The Prophet Muhammad

asserts that it is his followers who are going to accomplish the divine task after the Jews and Christians, and they will be rewarded twice over by God (*Miškāt*, 6274, p.1383). Here, the persuasiveness of the idea of Muslims' supremacy is invoked in the Saying by virtue of the universal human positive attitude towards the appreciation of those who completely and punctually accomplish the duties which they were asked to perform.

Additionally, the Prophet relies for his persuasiveness on recounting known historical incidents that support his argument. In some cases, the incident is presented in brief without providing much elaboration, but the Prophet in this case shifts his people's attention to the consequences of the incident rather than its details. For example, and in reference to the stories of *Bani Isra'il*, the Prophet warns his people against the serious consequences of indulgence in abundant pleasures of the worldly life. Life is recognised as 'sweet' and 'verdant', and God has provided humans with life's pleasures as a trial to test them; so the Muslim must be always alert to the 'worldly life' and its trials, especially 'women', for – according to the Prophet and as he has been informed by revelation – the first trial (*fetna*) of the *Bani Isra'il* had to do with “women” (*Miškāt*, 3086, p.658). In this Saying, the Prophet warns his people against trials, and he depicts them as ENEMIES that threaten their state of faith and religion. The Prophet uses the example of *Bani Isra'il* who were subject to many trials which resulted from their indulgence in pleasures, and these stories are known to the Prophet (through revelation) and Muslims through their familiarity with Biblical tradition and their contacts with Jews and Christians in the Arabian peninsula.

Finally, the PT recounts some historical events from the contemporary life of the Prophet using metaphors as supplements to literal events. For example, the Prophet warns his people against fire and its destructive power, and he represents it as an ENEMY that the Muslims should be aware of; all this is taken into account with reference to an incident mentioned through the following Saying:

32. احترق بيت بالمدينة على أهله من الليل، فحدث بشأنه النبي صلى الله عليه و سلم قال: إن هذه النار إنما هي عدو لكم، فإذا نمتم فأطفئوها عنكم.

(32) When a house in Medina was burned down during the night over its inhabitants and the Prophet was told, he said, ‘This fire is just an **enemy** to you, so when you go to sleep extinguish it’. (*Miškāt*, 4301, p.911)

In this Saying, the Prophet warns his followers, the inhabitants of Medina, of the danger of fire which is left kindled in the home at night. In reference to an actual incident that occurred in Medina, the Prophet metaphorises this fire as an ENEMY that Muslims, and all people, should be aware of. An implicit message in the Saying above suggests that the Prophet portrays worldly fire as an ENEMY for the Muslim because it is part of the eternal fire – or Hell – that all Muslims must consider an ENEMY and be aware of.

The purpose of this section has been to show how the Prophetic metaphors approach Muslims’ minds straightforwardly in order to influence their attitudes and beliefs through images which reflect rationality of the Prophetic discourse. It is obvious from my discussion of the logical proposition of the Prophetic metaphors that their persuasive power is relatively rational. The Prophetic metaphors, which are employed persuasively on the basis of their logical argument, are simple and straightforward and conform to the common experiential knowledge of early Arabs. The reader of the Prophetic metaphors who questions the validity of their logical proposition must be reminded again of the differences between the scientific, methodological, and systematic arguments that distinguish scientific discourse from other sorts of “unscientific” ones. The present-day researcher cannot be certain to what extent early Muslims, who read the Prophetic metaphors using their senses and relying on their “modest” and superficial scientific knowledge, appreciated the logical and rational appeal of the Prophetic discourse.

Chapter Eight: Metaphorical Language in the Prophetic Tradition: Further Implications

In this chapter, I draw attention to further implications raised during my earlier analysis of the Prophetic metaphors. First, I examine the essential effects of metaphoric language in the Prophetic discourse. Next, I outline the possible different sources and historical roots of the Prophetic metaphors. I amplify the argument of this chapter by evaluating the feasibility of using the Conceptual Metaphor Theory and Critical Metaphor Analysis approaches in analysing the Prophetic metaphors. In this section, I explore the relationship between the Prophetic metaphors and Arabic, metaphor and religious truth, and the critical analysis of metaphor. I finish the chapter by underlining the discursive devices and strategies which are used in the service of the Prophetic metaphors, and this includes repetition, contrast, and rhymes.

8.1. The Prophetic Metaphors

8.1.1. The Essential Effects of the Prophetic Metaphors

The analysis carried out in the previous four chapters revealed that the majority of the Prophetic metaphors are easily identifiable, and that the source and target domains and conceptual mappings they involve are comprehensible for the most part. In addition, novel metaphors are readily intelligible even in the cases of metaphors where the ‘ground’ is not mentioned explicitly in the metaphoric expression. I discussed in the second chapter how the simple interpretation of metaphors in language and discourse is a vital factor that affects their persuasiveness. Although it is believed that a significant part of the persuasiveness of the Prophetic metaphors relies on the presumed *divine* nature of the PT, classical and contemporary approaches to metaphor still emphasise its undeniable role in the context of persuasion. In this regard, one may raise the question of what are the reasons behind this copious utilization of metaphors in religious discourse in general, and the PT in particular, if its persuasiveness is already assured by its divine nature. This question is raised also from the argument that a complete theory of metaphor must incorporate a pragmatic

perspective that explains why particular metaphors have been chosen in a particular discourse and with reference to the purposes of use within the contexts of that particular discourse (Charteris-Black, 2004, p. 247).

The particularity of the use of the Prophetic metaphors as an additional persuasive device in discourse can be realized from one of the assumptions of the “Elaboration Likelihood Model”¹ which proposes that there are two routes to persuasion, “central” and “peripheral” (Petty & Cacioppo, 1986). In this regard the language of the Prophetic discourse and its metaphors is the “central route” which involves processes that transmit the messages of the discourse. These processes require a relatively larger degree of cognitive effort by the discourse recipient. So, the Prophetic metaphors dominate the message of the discourse and show a higher degree of elaboration in the situation of persuasion. Furthermore, the central route processes involve careful examination of the context of persuasion in order to identify the value of its argument, and this results in the message recipient’s unique cognitive and evaluative responses to the message. On the other hand, the presumed divine nature of the Prophetic discourse, in addition to the Prophet Muhammad’s credibility, can be seen as the “peripheral route” which involves the processes that rely chiefly on environmental characteristics of the discourse. The choice of metaphors in the Prophetic discourse can therefore be considered an indispensable discursive practice by which the reader or the listener of the PT who carefully evaluates the content of its message could be persuaded by the “central route”. A less thoughtful (passive) message recipient who relies on simple clues and who is satisfied by the divine nature of the Prophetic message will evaluate the same message and accept it through the “peripheral route” (Walton, 2007, p. 86).

From another perspective, one can argue in favour of the position that a persuasive discourse must use a language that appears “natural” to both the discourse maker and his/her audience. The use of natural and spontaneous language creates a bond of solidarity between the discourse maker and his/her audience. Charteris-Black argues that the choice of metaphor in a particular discourse depends on individual, social (and ideological)

¹ “Elaboration Likelihood Model” was presented in section 2.5.2 of this thesis.

factors (Charteris-Black, 2004, p. 248); the metaphor producer first introduces the metaphor that reflects his/her thoughts, feelings, and bodily experience, and he/she takes into consideration the common understanding of what argument is more effective in a context, and this is bound to his/her experiential and linguistic knowledge. On the other hand, the social basis must involve the ideologies, policies, and cultural knowledge which characterise the society where the discourse is delivered (Charteris-Black, 2004, p. 248). With regard to the first factor, the recipient of the Prophetic discourse can notice the abundant use of metaphors which involve BODY PARTS in their source domains. Metaphors which involve EMBODIMENT in the PT reflect one aspect of the Prophet's human experiences of his own body. The plentiful use of the HEART as a source (and sometimes as a target) domain in the Prophetic metaphors is a manifestation of the Prophet's and the believer's intrinsic relationship with their own feelings and thoughts, and which are mirrored by their internal and external body organs. As far as the social factor is concerned, the experiences of the Prophet in pre-Islamic life and after he had proclaimed his message in Mecca patently contribute to shaping parts of the metaphors he introduces. Metaphors from the source domains of JOURNEY and MOTION could be the result of the Prophet's familiarity with travelling for long distances for trade or leading military campaigns. Animal metaphors can also be considered a reflection of early Arabs' familiarity with breeding domestic animals and their knowledge about their intrinsic qualities and attributes.

The use of conventional metaphors in the PT (especially those from the conceptual domains of CONTAINER and BODY PARTS) which provide ontological and epistemic knowledge about abstract notions and entities can be considered a reflection of the pervasiveness of metaphorical language in everyday language. On the other hand, employing the less conventional, or novel, metaphors in a didactic discourse like the PT puts more emphasis on its persuasive role on the one hand, and the aspect of the quality of language on the other. In the first, Critical Metaphor Analysis predicts that the choice of novel metaphors can be seen as a conscious selection of one linguistic form to make a discourse persuasive; this choice can be explained with reference to individual and social considerations (Charteris-Black, 2004, p. 249). Thus, we find in the PT that many metaphorical representations are derived from the Prophet's own experience and the experiences of early Arabs, for example metaphors from the domain of JOURNEY and

PASTURALISM. Additionally, novel metaphors in the PT characterise the Prophetic *style* and make it appear “extraordinary” enough to call the audience’s attention to the Prophet’s linguistic and rhetorical competence, distinguishing his language from more commonplace expressions. The extraordinary character of the language of the PT and its metaphors characterises the linguistic variety that makes it appear more “dynamic” and less “static” or “monotonous”. According to that, it is justifiable to emphasise the significance of creativity and inventiveness in crossing semantic boundaries between the different components of the discourse and its message by means of rhetoric.

In another respect, the choice of metaphors in the PT appears to be motivated and governed by the existence of a unique doctrine and ideology, or a homogenous system of beliefs. Islamic religious discourse is based on the introduction of a variety of abstract religious notions which lack physical substance. The identification and appreciation of such notions by the discourse recipient can be challenging to the concept of persuasion because they can give rise to a sort of ambiguity for the discourse recipient. The ideological bases of many of the Prophetic metaphors are based upon many fundamental beliefs; such as that the believer should be in a constant state of “conflict” with the devil starting from the day when Adam and Eve were expelled from Paradise because of their first sin. This conflict is materialised by the believers’ resistance to their own desires and worldly passions. Furthermore, this conflict is motivated by the believer’s constant fear of God, who has the absolute capacity to inflict His punishment upon the sinners and non-believers. The believer’s constant conflict with the devil therefore involves exerting an effort to overcome the devil’s temptations. Metaphorical language is used in the PT to define the ideological basis of this spiritual CONFLICT. For example, I discussed in the previous chapter (section 7.3) how the Prophet emphasises the simplicity of Islamic law by drawing the image of the shepherd and the preserve (*Miškāt*, 2762, p.592). In this Saying, the Prophet illustrates the image of performing an unlawful deed in terms of physical FALLING or PLACING in which he depicts the individual as a SHEPHERD who pastures (*yar^ʿaa*) his animals near a PRESERVE (*alhemaa*). This shepherd, the individual, will soon find himself – by mistake – breaking the law because some of his animals might have stepped into the preserve and started grazing in it (*Miškāt*, 2762, p.592). Here, the Prophetic metaphor in the Saying is derived from the ideological basis of Islamic doctrine which regards God as the supreme

authority, and He can be represented as the KING who has his own preserve which should not be violated; accordingly, God's preserve is a representation of the things which He has declared unlawful. In this case the metaphoric representation on the sort DOING UNLAWFUL DEEDS IS THE ACT OF ENTERING A PRESERVED PASTURE is the most convenient way of expressing the precise idea of the existence of doubt as to what is lawful (*halaal*) and what is unlawful (*haraam*) in Islam. Obviously, the metaphorical scenario of GOD'S PRESERVE is rhetorically used to bridge the gap between what is spiritual and what is cultural and material in Islamic religious discourse within the context of persuasion.

8.1.2. The Sources of the Prophetic Metaphors

The necessity of the prophetic metaphors within the framework of Islamic religious discourse raises questions about the sources of these metaphors. The obvious variation of source domains of the Prophetic metaphors draws attention to the resources from which the Prophet selected his metaphors. One can argue that these metaphors mostly conform to the long-established linguistic repertoire of society where they have been delivered fourteen centuries ago. Another more fundamentalist view may stress the belief that they are of divine nature in the same way as the Prophetic discourse itself (Aydin Mehmet, 1997). However, in spite of the paucity of material evidences that support this argument, it is still justifiable to postulate on the different possible resources of the Prophetic metaphors as manifested from the Prophetic discourse itself.

Some Prophetic metaphors appear to have a historical basis because they coincide with other types of discourse. For example, the SLAVE/SERVANT image scheme which predominates Islamic religious discourse in general, and the Prophetic Tradition in particular, has common roots with previous celestial discourses. The concept of "slavery to God" was an eminent tradition in early Jewish discourse where Jews identified themselves in contrast to non-Jews as slaves to God (Byron, 2003). In spite of the lack of documented historical evidences, one can argue that the use of images of SLAVERY/SERVITUDE in Islamic discourse reflects the common basis of Islam and Judaism and their principal divine nature. However, in the Islamic literature one can detect that the image of SLAVERY is

extended to cover all mankind regardless of their religious affiliation. What it meant by slavery to God involves the complete submission to God's commands and will. This can be also applied to the metaphor of the COVENANT made by God with humanity in general and which can be found in the three Abrahamic religions too.

Furthermore, the metaphor of GRAIN OF MUSTARD SEED, which appears six times in the Prophetic corpus, has its roots in the Bible too, and the metaphor MUSLIMS ARE BROTHERS IN ALLAH can be perceived as another manifestation of the Christian metaphoric principle of BROTHERHOOD in faith. The same thing can be said about metaphors of LIGHT and DARKNESS which appear in abundance in the three main celestial religious discourses: the Old Testament, the New Testament, and the Qur'an (Charteris-Black, 2004). This observation can give more support to the belief that all types of celestial religious discourse, including the PT, have "divine" roots, and they share the same linguistic elements because they engage in with relevant themes common to universal human beliefs such as the nature of life and the truth behind death. On the other hand, there is still a shadow of doubt concerning some metaphorical representations in the PT which seem to involve remnants of mythical beliefs such as the representation of wine as the KEY TO EVERY EVIL (*Miškāt*, 580, p.117), in this allegorical representation the world devils are conceptualised as substances CONTAINED in a box, and this *partly* matches the Greek myth of Pandora's Box¹.

8.2 Conceptual Metaphor Theory, Critical Metaphor Analysis, and the Prophetic Metaphors

The different kinds of analysis carried out in the last four chapters support to a large extent the cognitive model of metaphor based on Lakoff and Johnson's Conceptual Metaphor Theory. In spite of the fact that the Prophetic discourse was delivered in Arabic and that my analysis is essentially based on Arabic language and culture, the cognitive semantics

¹ According to Greek mythology, all the evils of the world were once contained in a box that is given to Pandora. When Pandora, as a matter curiosity, opened the box, the entire contents of the box were released except 'hope' (Chisholm, 1910: 'Pandora's Box').

argument of CMT has been a convenient model for analysing instances of linguistic metaphors in the PT. In addition to its convenience in illustrating the cognitive bases of the Prophetic metaphors, CMT succeeds in showing the individual, cultural, social, historical, and ideological grounds of these metaphors and their use within contexts of persuasion.

8.2.1. The Prophetic Metaphors and Arabic

My analysis of the Prophetic metaphors is essentially based on the original Arabic language and culture, and through my analysis, it was apparent that Arabic has considerable impact on the way in which metaphors are presented in the PT. The cultural basis of the Prophetic metaphors imposes particular paradigms in the process of interpreting the metaphors. In a few cases, the context of the Saying shows an unpredictable relationship between the source and target domains of the metaphor especially if the source domain can be “regenerated” to evoke more than one metaphorical sense. For example, a ‘theft’ (*sareqah*) is deemed to be unacceptable conduct in all cultures, and it is severely prohibited in Islam. However, the Prophet employs this metaphor as a source domain, rather than in the target domain, to warn people against being negligent about performing a prayer properly. In one Saying, the Prophet warns that ‘...the worst theft (*sareqah*) is what one steals from his prayer’. And when he was asked how one could steal from his prayer the Prophet replied ‘By not performing his bowing and his prostration perfectly’ (*Miškāt*, 885, p.181). Here, the metaphoric representation of the act of THEFT in the source domain suggests two metaphoric scenarios in which the act of the believer who performs the prayers but does not perform his bowing and his prostration perfectly is represented as THEFT, and on the other hand the prayer is portrayed as a VALUABLE COMMODITY. The image of the thief stealing from his own property sounds unreasonable; so, one can argue in favour of the interpretation that the believer’s prayer is just a DEPOSIT that belongs to God. In this regard, a detailed analysis of a metaphor can be ambiguous because of the many interpretations it may reflect, and this causes the recipient of Islamic doctrine to accept the more salient meaning of the metaphor: THE ONE WHO DOES NOT PERFORM HIS BOWING AND HIS PROSTRATION PERFECTLY IN PRAYERS IS A THIEF.

In many other cases, the difficulty of interpretation results from the existence of a large amount of elementary information in the target domain which has to be mapped to a single element of the source domain. To illustrate, in one Saying the Prophet redefines the concept of *almuflis* (the poor one/the bankrupt) by saying that:

إن المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي وقد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا. فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم، فطرحته عليه، ثم طرح في النار.

“The poor one [bankrupt] (*almuflis*) among my people is he who will bring on the day of resurrection prayer, fasting and *zakat*, but will come having reviled this one, aspersed that one, devoured the property of this one, shed the blood of that one and beaten this one. Then this one and that one will be given some of his good deeds; but if his good deeds are exhausted before he pays what he owes, some of their sins will be taken and cast upon him and he will be cast into hell.” (*Miškāt*, 5127, p.1062)

Unlike many instances of metaphor in the PT, the source domain is used to represent more than one target domain in the Saying above. Here, we see that the Prophet elaborates the source domain POOR ONE (*almufles*) and associates to many target domains to represent more than one category of people. On the basis of the metaphor SPIRITUAL LIFE IS A FINANCIAL TRANSACTION, the Saying indicates the different connotations of the source domain POOR ONE by assigning to it the different scenarios of the target domains associated with it. In spite of the fact that such schemas are not very common in the Prophetic discourse, the existence of such complex mappings can be problematic during the process of the cognitive representation of the metaphor, and this reflects an aspect of CMT’s shortcomings when it comes to complex image schemas which entail more than one mapping.

In another respect, and as illustrated in the fourth and fifth chapter of this thesis, some metaphors which appear in the PT have developed their own meaningful realisation in Arabic. These metaphors have become very conventional in religious discourse to the extent that they have lost part of their metaphoricity for the sake of maintaining the

metaphoricity of other adjacent metaphors. The study of Arabic language and the high level of “synonymy” of its lexes show that metaphors vary in their “metaphoricity” according to their position in a hierarchy based on their “level of abstractness” (Charteris-Black, 2004, p. 244), and it is the quantitative and qualitative analysis of metaphors in the Prophetic corpus that makes it possible to understand better the conceptual level of a metaphor and how this relates to underlying ideology (Charteris-Black, 2004, p. 244). On the basis of Arabic dictionaries, I speculate that it is not unusual to talk about a process of “complex mapping” in which the source domain became a target domain for another metaphoric scheme. For example, the metaphoric representation in the PT as a SUNNAH (PATH) from the domain of JOURNEY and MOTION is frequently adjusted in the PT to form another source domain. In this respect, *Sunnah* is re-metaphorised as a VALUABLE COMMODITY that the Muslim must ‘hold to’ and ‘stick fast to’ in the same manner as someone clutches a valuable object between his teeth lest it be snatched (*Miškāt*, 165, p. 44). In this regard, we have the mapping THE PROPHET’S TRADITION IS A PATH (SUNNAH) and SUNNAH IS A VALUABLE COMMODITY. Such processes of double mapping can also be seen in images of the heart in the PT in which the heart is metaphorically represented to stand for human cognitive capacities. Thus, in many Sayings, the Prophet highlights how the state of the Muslim faith is affected by the heart. For example, in one Saying the Prophet indicates that the hearts of all men are between two of the Compassionate’s (God’s) fingers as if they were one heart which He turns about according to His supreme will (*Miškāt*, 89, p. 25). And in another Saying he says that the heart is like a feather in desert country which the winds keep turning over and over (*Miškāt*, 103, p. 28). In these two metaphors, as well as many other heart metaphors, the image of the heart as a representation of faith is partially put out of sight to raise the idea of “instability” and “change”; this idea is mostly emphasised in Arabic if we consider that the word heart (*qalb*) shares the same triadic root with the verb *yaqleb*, meaning ‘to turn over’. In this respect, the word *qalb* (heart) in Arabic can be perceived as a source domain by itself following the metaphor THE HEART IS THE CONTAINER FOR FAITH, but the heart is used again in the Saying as a target domain represented as a PHYSICAL SUBSTANCE in the hand of God. The same thing can be seen in images of light and darkness in Islamic religious discourse in general, and the PT in particular, where God’s forgiveness and His recognition of the Muslim’s spiritual status is conceptualised in terms of images of LIGHT. Thus in many Sayings, the Prophet requests

from his God to grant him *nuuran* 'light' in all aspects of his life. He says 'O God, place light in my heart, light in my eyesight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and grant me light' (*Miškāt*, 1195, p. 247). This supplication illustrates how the metaphorical representation of LIGHT in Islamic religious discourse is conventionalised to the extent that the target domain for these metaphors becomes implicit and comprehensible for the discourse recipient without any necessity for elaboration of the target domain in question.

8.2.2. Metaphor and Religious Truth

One of the major disputes concerning the emergence of metaphors in Islamic religious discourse is related to the relationship between their metaphoricity and religious truth. In many cases, metaphorical expressions in religious discourse are used within a metaphysical context, and it can be challenging for the individual's religious beliefs to assign to these images a merely metaphoric interpretation. As I mentioned in the section 2.3.1, Al-Jurjani was concerned with theological issues (e.g., the debate about the attributes of God) and metaphor. In his treatises, he emphasises that *isti'aara* (metaphorical borrowing) should not fall under the rubric of *majaaz* (figurative expression) because the Qur'an, the ultimate source of knowledge, is full of metaphors, and these metaphors must be, in every sense, *haqiqa* (truth), and this is why he differentiated between two types of metaphorical discourse: the one that is ontologically true and involves intellectually verifiable conceits (*ma'aani 'aqliyya*) and that which involves imaginative conceits (*ma'aani taxyuliyya*) (Jurjani, 1988). Thus, the recipient of the religious discourse and its metaphors can find a way to accommodate the kind of metaphors found in the Holy Qur'an (the Prophetic Tradition) with the established principles of faith; while a metaphor that can be ontologically proved is considered true, the metaphor that involves imaginative conceit must be interpreted on the basis of Islamic doctrine.

To illustrate, the PT involves plentiful images which involve the personification of religious abstract notions and which involve scenarios that take place on the Day of

Judgement. For example, in one Saying, it is mentioned that people's deeds on the Day of Judgement are invested with human qualities; both reputable (*ma'rouf*) and disreputable (*munkar*) deeds will be given the human intrinsic capacity of speaking on the day of resurrection. The Prophet says:

By Him in whose hand Muhammad's soul is, what is reputable and what is disreputable are two creatures which will be set up for mankind on the day of resurrection. What is reputable will give good news to those who followed it and will promise them good, but while what is disreputable will tell them to go away they will be unable to keep from adhering to it. (*Miškāt*, 5154, p. 1070)

And in another Saying the Prophet emphasises that:

Fasting and the Qur'an intercede for a man. Fasting says, 'O my Lord, I have kept him away from his food and his passion by day, so accept my intercession for him.' The Qur'an says, 'I have kept him away from sleep by night, so accept my intercession for him.' Then their intercession is accepted. (*Miškāt*, 1963, p. 418)

In the two Sayings above, the literal interpretation suggest that 'what is reputable' and 'what is disreputable' and 'the Qur'an' and 'fasting' will be 'invested with' life on the Judgement Day, and the metaphorical interpretation suggests that personification is just an allegoric representation of the two notions. However, since the action will take a place in a different world than our human physical world, a Muslim commonly prefers the literal interpretation because it gives more power to the Prophet's argument and his persuasive message.

The question of literal versus metaphorical interpretation of religious discourse can be illustrated through other images besides personification. For example, with reference to UP/DOWN schemes, orientational metaphors and metaphors of LOCATION and MOTION in the PT represent a target domain with reference to a metaphorical spiritual and moral relationship with the position of God. People are represented in terms of their NEARNESS to and DISTANCE from God. The person who performs righteous deeds will be rewarded and

brought spiritually “nearer” to God. Thus, a person can be either NEAR to God or FAR from Him according to the degree of his/her faith and the righteousness of his/her conduct which entails the metaphor RECOGNITION BY GOD IS PHYSICAL CLOSENESS. This representation does not explicitly reflect how literal this location relationship is, and among the many favourable interpretations is that the nearness will be literally in relation to God’s Throne on the day of resurrection. This interpretation is supported by the Prophet’s statement that the one who will be dearest to God and nearest (*?aqrabuhum*) to Him in station on the day of resurrection will be a just imam [ruler], and the one who will be farthest (*?ab^caduhum*) from Him in station will be a tyrannical imam (*Miškāt*, 3704, p.787). The same can be said about another Saying in which the Prophet depicts the believer’s spirit as a bird flying in Paradise (*Miškāt*, 5053, p. 1050)

8.2.3. The Critical Analysis of Metaphor

From the more critical and discursive perspective, the analysis of my data was carried out on the basis of Jonathan Charteris-Black’s approach which is widely known as Critical Metaphor Analysis (CMT) (Charteris-Black, 2004). The critical analysis of instances of metaphors in the Prophetic discourse shows their use as a persuasive and instructive device, and it helps to identify and examine the existent interrelationships between the different spiritual, cultural, and social domains in the PT. This connection between what is spiritual and what is cultural or social in the Islamic discourse is characterised by the copious use of terminology derived from material domains to speak about spiritualities and religious notions.

As emphasised in previous chapters, the Prophetic message was firstly introduced to the discourse recipient(s) through images derived from their common everyday experiences and knowledge of pre-Islamic Arabs and early Muslims. However, the critical study of the Prophetic metaphors has been challenged by the paucity of diachronic information about the contexts of the metaphors. Such data give the discourse analyst the necessary indications about how a particular metaphoric scheme develops throughout the Prophetic discourse. The Prophetic metaphors are scattered in the Prophetic corpus on the basis of the

topics and themes of the Sayings where they occur. The study of the Prophetic metaphors can hardly show evidence of any sign of their diachronic development or “evolving” (Musolff, 2004) in terms of their use to evoke Islamic doctrine and ideology. However, a detailed analysis and mastery of the study of the relationship between the Holy Qur’an and its themes with the PT can shed some light on the development of Islamic religious discourse in general through the course of time. For example, the practice of dealing with usury (*alrebaa*) is sternly prohibited in Islam, and the Prophet warns those who commit such a sin against the serious punishment waiting them in their worldly life and on the Day of Resurrection. By contrast, in the Holy Qur’an it is stated that God condemns usury but allows commerce (*Al-Baqarah*, the Cow, 2:275). In the Prophetic discourse, paying and accepting usury is consistently portrayed in terms of the act of ‘eating’ or ‘devouring’ (*?aklu*); a person who takes usury is portrayed as a devourer who greedily devours¹ other people’s property. The image scheme of the metaphor THE ACT OF (DEALING WITH) USURY IS DEVOURING shows money as an edible object. The metaphorical representation of usury as an act of EATING or DEVOURING appears in four (x4) instances in the Prophetic corpus. The Prophet says:

(1) Avoid the seven noxious things...,and devouring usury (*?aklu alrebaa*),... (*Miškāt*, 52, p.17)

(2) God’s messenger cursed the one who accepted [Original Arabic ‘devoured’] usury (*?aakela alrebaa*), the one who paid [fed] it (*muukelah*), the one who recorded it, and the two witnesses to it,... (*Miškāt*, 2807, p.602)

(3) A dirham which a man knowingly receives [Original Arabic ‘devours’] (ya?kuluhu) in usury is more serious than thirty-six sets of fornication. (*Miškāt*, 2825, p.605)

¹ It is worth mentioning that the Arabic cognate for the verb ‘devour’ – which is *a?kala* – does not denote the same idea of swallowing or eating up hungrily, voraciously, or ravenously. In other words, the word *a?kala* simply means ‘to eat’ in Arabic.

(4) ... they were people who had practised [Original Arabic ‘devoured’] (ya?kuluhuun) usury. (Miškat, 2828, p.605)

The constant representation in the PT of dealing in usury in terms of the image of DEVOURING shows their paucity of information regarding the development of the metaphor, and its elaboration, in the corpus. The metaphor of DEVOURING sounds “static” and does not show discrepancy or amplification in terms of its mappings, and it is mainly evoked by the unvarying use of the word *a?kala* (devoured) which appears in the corpus with no relevant information about the time when the Saying was firstly uttered.

The critical study of metaphorical language use in the Prophetic discourse exhibits another minor challenge for the superficial reading of the discourse, and this challenge is materialised by the evaluative function of metaphorical language in discourse. One of the major features of metaphorical language is its ability to evoke an evaluative judgement on the elements in the target domain. The evaluative power of metaphor is categorised in terms of its appreciation. So, a metaphor can invoke an agreeable positive evaluation or a disagreeable negative one on the basis of individual and cultural norms. The Prophetic metaphors consistently conform to this dichotomy to maintain their persuasive power. However, the evaluative power of the Prophetic metaphors cannot be taken intuitively. Through my analysis, I found many instances of metaphors which can invoke the two kinds of evaluation simultaneously. Generally, these metaphors involve a sort of de-personification in which human beings in the target domains are represented in terms of unfavourable images from the source domains of ANIMALS and PLANTS. For example, many images of de-personification in the PT show incongruity in terms of their evaluation especially if the metaphorised target domain involves Muslims (or believers). To illustrate, in one Saying, the Prophet praises the Muslims because they are gentle and kindly obedient, and they are easy to guide like a TRACTABLE CAMEL (*aljamal al?anef*) which when guided lets itself be guided and when made to sit even on stones does so (*Miškat*, 5086, p. 1055). And in another Saying, the Prophet equates the believer to a tender PLANT which is repeatedly swayed (but does not break) by the wind because he is continually afflicted by trial (*fetan*) but remains standing still (*Miškat*, 1542, p.323). The evaluation of the two

previous metaphors is reflected from the connotation of the three keywords ‘tractable’, ‘tender’ and ‘swayed’ which – to some extent – invokes a negative evaluation. However, the negative evaluation of the three keywords (‘tractable’, ‘tender’ and ‘swayed’) is hidden in favour of foregrounding the favourable quality of being ‘tractable’, ‘tender’, and ‘swayed’ under the framework of Islamic doctrine. Thus, the negatively evaluated images from the domains of ANIMAL or PLANTS become positive when used to represent Muslims. This shift in evaluation is more noticeable in the following Saying in which spiritual knowledge which the Prophet has brought and which is conventionally represented in the corpus in terms of the ‘light’ that the Prophet has sparked. The Prophet says:

إنما مثلي ومثل الناس كمثل رجل استوقد نارا، فلما أضاءت ما حوله جعل الفراش وهذه الدواب التي تقع في النار يقعن فيها، وجعل يحجزهن ويغلبهن، فيقتحمن فيها. فأنا أخذ بحجزكم عن النار، وأنتم يفتحمون فيها.

I [the Prophet] may be likened to a man who kindled a fire, and when it lit up the neighbourhood insects and these creeping things which fall into a fire began to fall into it. He began to prevent them, but they got the better of him and rushed into it. Now I am seizing your girdles to pull you from hell, but you are rushing into it. (*Miškāt*, 149, p. 41)

Here, the evaluation of the image appears through the representation of spiritual knowledge, or the divine message, in terms of images of LIGHT and FIRE. However, this LIGHT and FIRE which the Prophet has sparked will cause death to people (represented as INSECTS and CREEPING THINGS). In this scenario, the fire’s negative quality of “burning” is fore-grounded where the positive quality of “lightening” is partially eliminated (made hidden). Thus, the divine message, which is sent down as a mercy for mankind, is not what the source domain FIRE refers to in the Saying above. Instead, one must infer that the negative evaluation of FIRE is the intended evaluation of the Saying rather than the positive evaluation of LIGHT (which is conventionally used to represent the Prophet’s message and spiritual knowledge). Accordingly, one must take into consideration that the evaluation of a

metaphor is principally related to the conceptual levels which a particular image scheme involves. It is important to recognise the different conceptual levels of the metaphors which are based on the interlocutors' background and beliefs. According to Charteris-Black, this will 'enhance our understanding of their [the metaphors] role in ideology and contributes to theory building because it provides a point of access into the thoughts that underlie language use' (Charteris-Black, 2004, p. 244). Furthermore, the deliberate choice of a particular metaphor is bound to the speaker's intention to change the addressee's perspective with regard of the object or notion referred to in the target domain of the metaphor; herein, the metaphor producer works on making the addressee look at it from a different conceptual domain or space that serves the former's intention (Steen, 2008, p. 222).

8.3. Discursive Devices in the Service of the Prophetic Metaphors

Through the stage of metaphor identification, I have encountered many instances of linguistic metaphors which appear in company with other discursive devices and techniques. Since, it is common in discourse that a metaphor accompanies other rhetorical devices in a particular "register", or "a variety of language", discursive and rhetorical devices are 'typically associated with a particular situational configuration of field, tenor and mode' (Halliday & Hasan, 1985, pp. 38-39). These discursive devices have the primary function of calling the discourse recipients' attention to the metaphor and to the message that the metaphor encompasses. Furthermore, these metaphors reflect another aspect of the Prophetic style and its "extraordinary" form. In the following, I present three aspects of the discursive devices and techniques found in the company of the Prophetic metaphors: repetition, contrast, and rhyme.

8.3.1. Repetition

Repetition involves the use of a particular word, or related forms of words, a number of times for the purpose of emphasising a particular point the Saying and the message it

evokes. In many instances, it happens that repetition in the PT appears in the contexts of metaphors where words and expressions appear even in repeated (parallel) syntactic structures. For example, in one Saying the Prophet emphasises that anyone who joins Islam and testifies that there is no god but Allah should receive God's forgiveness. The Prophet emphasises that 'Islam demolishes what preceded it, that the Hijra demolishes what preceded it, and the Pilgrimage demolishes what preceded it' (*Miškāt*, 28, p.11). Here, the idea of God's forgiveness is emphasised by repeating the image of DEMOLISHING three times in the same Saying. This repetition of parallel structure is common in Arabic narrative style, and it is used to establish a sense of equality of importance between two different ideas. For example, in another Saying the Prophet Muhammad motivates his followers by saying that:

من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من
أجرهم شيء،...

If anyone establishes a good *sunna* in Islam he will have a reward for it and the equivalent of the rewards of those who act upon it after him, without theirs being diminished in any respect.

Then, and in the same Saying, he continues by showing the opposite proposal, repeating the same words and syntactic structure and on the basis of the metaphor SIN IS A BURDEN:

ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص
من أوزارهم شيء.

...but he who establishes a bad *sunna* in Islam will bear the responsibility of it and the responsibility of those who act upon it after him, without theirs being diminished in any respect. (*Miškāt*, 210, p.52)

Furthermore, repetition appears frequently in the Prophetic discourse with Sayings involving supplications. These supplications involve a great deal of metaphorical language which primarily involves an emotional appeal. For example, the Prophet refers to the image of LIGHT to show his desire to attain an elevated spiritual status. He says:

اللهم اجعل في قلبي نورا، وفي بصري نورا، وفي سمعي نورا، وعن يميني نورا، وعن يساري نورا، وفوقي نورا، وتحتي نورا، وأمامي نورا، وخلفي نورا، واجعل لي نورا.

O God, place *light* in my heart, *light* in my eyesight, *light* in my hearing, *light* on my *right* hand, *light* on my left hand, *light* above me, *light* below me, *light* in front of me, *light* behind me, and grant me *light*. (*Miškāt*, 1195, p.247)

Herein, the metaphors of ESTABLISHING A SUNNA and images of LIGHT are used as redundant linguistic resources that characterise religious language. As I indicated in the second chapter of this study (Section 2.2), religious language bears a “tautological usage” in which redundant repetitions of a particular meaning become prominent in the religious discourse (Binkley & Hick, 1962, pp. 19-21). In this respect, establishing the concept that SUNNAH IS A PATH and HOPE FOR GOD’S REWARD AND FORGIVENESS IS LIGHT conveys a referential meaning with the concepts ‘sunna’ and ‘forgiveness’ that is implemented in the believer’s mind.

8.3.2. Contrast

Contrasting metaphors appear repeatedly in the PT where a juxtaposition of a particular metaphoric representation and its mirror image is introduced within the same Saying. Such juxtaposition highlights opposing qualities in order to call the discourse recipient’s

attention to the intended evaluation of the image by praising it and condemning its contrary. Furthermore, a contrast can provoke the discourse recipient to exert less supplementary effort in identifying the implications of the metaphors, thus making the understanding and evaluation more straightforward. Generally, these contrasting metaphors occur in long Sayings. For example, in one Saying the Prophet says that the knowledge and guidance (*huda*) which God has “commissioned” in him are like abundant RAIN which fell on some ground. The result of such rain is that some lands absorbed the water, and it brought forth fresh herbage in abundance; and that there were some bare patches in these lands which retained the water that gave benefit to men, who drank, gave drink and sowed seed. Within the other part of the image, the Prophet illustrates that some of this rain fell on another portion of land which consisted only of hollows which could not retain the water or produce herbage (*Miškāt*, 150, p.41). Later, the Prophet explains this metaphor saying that this is like the one who becomes versed in God’s religion and receives benefit from the divine message entrusted to the Prophet by God, so he knows for himself and teaches others; and it is also like the one who does not accept God’s guidance with which the Prophet has been commissioned. In this regard, it is the contrast between the three kinds of people who receive the Prophet’s guidance and knowledge that is conceptualised in terms of images of the lands ABSORBING THE RAIN.

In another Saying, the Prophet contrasts between two kinds of companions: the good one and the bad. A good and a bad companion are like one WHO CARRIES MUSK and the one WHO BLOWS THE BELLOWS, and he elucidates his image by explaining that the one who carries musk may give his companion some of his musk, or make his companion buy some of his musk, or at least he should make his companion experience the sweet smell of fragrance; on the other hand, the one who blows the bellows may burn his companion’s clothing, or makes him experience the bad smell of the bellows (*Miškāt*, 5010, p.1041). Furthermore, images of LIGHT and DARKNESS in addition to WHITE and BLACK colours are frequently used within the same Saying to show contrast between the material life and the spiritual one. For example, it is mentioned in the PT that a negress (or a youth)¹ used to

¹ In the English translation of *Miškāt Al-MaSaabiḥ*, James Robson commented in the footnote of this Saying that: ‘The wording of this tradition causes some difficulty owing to the indefiniteness as to whether the person was a man or a woman. Sometimes the alternative is mentioned, as in the translation, but sometimes merely the masculine singular pronoun and at others merely the feminine singular pronoun is used.’ (p. 349)

sweep the mosque, and one day God's messenger could not find her (or him), and when he asked about her (or him) the people told him she (or he) had died. The Prophet asked why they had not informed him, and it appeared as if they had treated her (or him) as of little account. Then, the Prophet asked the people to lead him to the negress's (the youth's) grave, and when they did so he prayed over her (or him) and then said, 'These graves are full of darkness for their occupants, but God will illuminate them (the graves) for them (the occupants) by reason of my prayer over them.' (*Miškāt*, 1659, p.349).

8.3.3. Rhymes

Rhymes are common in the Prophetic Tradition, and they generally appear in the context of metaphors. This discursive technique has a significant impact in attracting the listener's and the reader's attention to the harmonious flow of the message in the discourse. In addition, this strategy makes the message of the Saying memorable because it involves a favourable melodic aspect which humans appreciate. The intended effect of rhyming in the PT can be to make the formations of the metaphoric keywords sound more solemn and profound to the discourse recipient, thereby intensifying their persuasive effect.

To illustrate, it is narrated by Tariq Bin Suwaid that he asked the Prophet about wine (*alxamr*), and the Prophet forbade him to drink it. Fervently, Bin Suwaid told the Prophet that he made it only as a medicine (*dawaa?*), to which the Prophet replied, 'It [wine] is not a medicine (*dawaa?*), but is a disease (*daa?*)' (*Miškāt*, 3642, p.777). And in another Saying, the Prophet draws a metaphoric scenario compiled from the skilful use of the Arabic verbs *salema* (be safe) and *hajara* (to abandon) and associates them with the moral values and qualities which are rewarded in abundance as God rewards the 'Muslim' and the '*Muhaajjer*'¹. The Prophet says that 'The Muslim is he from whose tongue and hand Muslims are safe (*salema*), and the emigrant (*muhaajjer*) is he who abandons (*hajara*) what god has prohibited' (*Miškāt*, 6, p.6). In addition, the Prophet warns against oppression (*Zulm*) and associates it with darkness (*Zalaam*); he says 'Beware of oppression, for

¹ The '*Muhaajjer*' is the emigrant who fled from Mecca to Medina for the sake of protecting himself and his religion from the oppression there.

oppression (*Zulm*) will produce excessive darkness (*Zulumat*) on the day of resurrection...’ (*Miškāt*, 1865, p.394).

In these few cases of rhyming in the PT, it can be argued that there are some discursive practices that necessitate the use of certain metaphors at the expense of other ones. Sometimes, it is the phonetic features of the metaphoric keywords and its match to the target domain that provokes the discourse maker to select particular words and reject other ones. However, the small number of Sayings involving rhyming images indicates that para-textual factors are still the main reason behind the choice of metaphors (as I explain in Section 8.1.1).

Chapter Nine: Conclusions and Implications for Future Research

In section 1.2 of this thesis, I stated the arguments of this study of metaphor in the Prophetic Tradition. In this final chapter, I present the conclusions and implications of applying the conceptual theory of metaphor for the analysis of metaphors in the Prophetic Tradition. I explain below how those conclusions and implications can contribute to the realm of discourse analysis and conceptual metaphor theory. Finally, the chapter will call attention to some topics which deserve further research.

9.1. Major Conclusions of the Study

- The critical analysis of the Prophetic metaphors demonstrates that perceiving instances of metaphor in didactic discourse as a conceptual process yields more helpful insights into the study of the persuasive impact of religious discourse than perceiving these metaphors as deviant linguistic expressions.
- The straightforward quantitative analysis of the Prophetic discourse reveals its richness in metaphorical language. In simple figures, my corpus, which is about 300,000 words in size, involves 826 instances of metaphors and metonyms which could be classified according to an inventory of 401 different conceptual metaphors.
- The Prophetic metaphors vary considerably in terms of the frequency of their linguistic realisations. Thus, it is reasonable to argue that metaphoric language is a distinctive discursive practice in the PT. To illustrate, highly conventional metaphors which appear in the corpus in nine or more places constitute about one third of the total number of metaphors in the corpus. Most of these metaphors belong to images from the conceptual domains of JOURNEY and MOTION, BROTHERHOOD, SLAVERY and SERVITUDE, and LIGHT and DARKNESS. On the other hand, it is found that nearly half of the metaphors in the PT are deemed to be novel, and each one of them occurs fewer than three times in the corpus.
- The diversity of the Prophetic metaphors in terms of their conventionality and novelty indicates how they are principally based on the “folk” beliefs (images of the heart)

and practices (images of pastoralism) of pre-Islamic and early Islamic Arabic society. The language of the PT relies heavily on the cultural and traditional linguistic system that formulated the people's beliefs at the Prophet's time. For example, metaphors involving the heart are frequently used to stand for the person's inherent qualities such as his/her faith, moral values, traits and attributes.

- The Prophetic discourse, like most other religious discourses, is loaded with abstract notions and concepts. The difficulty of introducing new abstract notions plainly to an audience necessitates the Prophet's reliance on human experience and knowledge of the real world by means of metaphorical language. Metaphors in the PT are discursively employed to provide the religious discourse with ontological and epistemological representations that facilitate its understanding, appreciation, and evaluation. Accordingly, the most significant aspect of metaphors in the context of religion is that they allow the believers to refer to what they really *believe* exist; accepting that their limited senses and cognitive capacities do not make it easy to them to express all relevant aspects of physical reality of these abstract notions. Thus, metaphorical language is the primary linguistic tool that allows us to refer to things without defining them (Harrison, 2007, p. 137).

- Many physical notions and entities are used in the Prophetic discourse as target domains and represented by source domains that involve PERSONIFICATION and AGENT schemes. The metaphorical interpretation of such metaphors indicates that they are allegorically used to provide their relevant target domains with an ontological representation. However, my subjective interpretation (within the framework of Islamic doctrine) suggests that these physical notions, such as the 'wind' and the 'plague', are endowed with "human", or "agentive", features to represent them as obedient AGENTS who perform only what God orders them to do.

- The Prophetic metaphors are used in part because of their evaluative function. Generally, metaphors of LOCATION, DIRECTION, and MOTION are frequently used to positively evaluate target domains, such as "Islam" and "Muslims", in terms of the idea of improvement in status. These metaphoric schemas reflect the idea of "spiritual progress and improvement" with respect to Islamic doctrine by using keywords such as 'guidance' (*hedaya*), 'leading astray' (*Ḍalala*), and 'path' (*Seraat*), which are frequently used in religious discourses. Metaphors from the domains of confinement and imprisonment are frequently used to invoke a relevant sense by representing the state of "disbelief" in God as

IMPRISONMENT; hence the use of the keywords ‘to set free’ (*yu^cteq*), ‘prison’ (*sejn*), and ‘slave’ (*‘abd*).

- In religious discourse, metaphorical language may provide a partial description, or explanation, of the target domain in question by highlighting particular aspects and hiding others. For example, images from the conceptual domains of LIGHT and FIRE can be used discursively to evoke positive ideas such as cultural enlightenment and the spread of knowledge; however, the negative intrinsic qualities of light and fire must be concealed (e.g. the latter’s burning effect) in order to invoke the intended positive meaning. In this respect, the critical analysis of metaphorical language should direct the discourse recipient’s attention to the intended aspect of the metaphoric image rather than all of its characteristics.

- With reference to Islamic ideology (discussed in the fifth chapter), metaphors from the source domains of JOURNEY and MOTION also have an evaluative function in the Prophetic discourse. The Prophet highlights two kinds of people in his metaphors from the domains of JOURNEY and MOTION: those who follow the guidance of God and hold fast to the “straight path” of Islam and those who are “led astray” and “deviate” from the path. The evaluation is reflected by the juxtaposition of the qualities of the two paths on the one hand, and the qualities of the travellers on the other. In addition, the Prophetic metaphors which involve the image scheme of PATH from the metaphoric domains of JOURNEY and MOTION emphasise that Islam is a “continuation” of a unique celestial (Abrahamic) religious message. Islamic discourse emphasises that it has come to re-guide Jews and Christians to the straight path from which they have deviated for centuries.

- The Prophetic metaphors contribute to the shaping of a unified Islamic ideology. The plentiful use of metaphors which represent Muslims and Islam exclusively and distinguish them from other religions constructs the basis of a unique statement of beliefs. In this respect, Islam is depicted as a clear approach which has a definite destination, and Muslims, who are the main target of this approach, constitute the followers (or advocates) of this ideology because of their spiritual qualities. The soundness of this approach and the status of its followers are recognised through a series of conditions and situations which characterise their path, and these conditions and situations work as indicators for the followers (the believers). Islamic ideology, as illustrated in the Prophetic metaphors, warns

its followers that their JOURNEY will not be painless, and their enemies (the wicked soul, the worldly passions, the devil, etc.) will place a lot of impediments and challenges in front of them to make them deviate from the straight path and follow the wrong paths of other people.

- The use of the Prophetic metaphors reflects explanatory and ontological functions. Many images are used to introduce Islam as a religion, to represent rituals, to warn believers against performing of what is declared prohibited, and to differentiate between the members of Islamic society in terms of their spiritual qualities. Among these images, Muslims enjoy the most positively evaluated images, while the hypocrites are consistently represented by negative images.

- Unlike Muslims, Jews and Christians are not frequently represented in the Prophetic discourse by means of metaphorical language, despite the fact that these two groups comprise a perceptible presence in the Holy Qur'an. The relationship between Muslims on the one hand and Jews and Christians on the other is emphasised by the Prophet in respect of the common interest of the three groups as members of the larger Islamic community or Islamic State. However, the Prophet, as in the Holy Qur'an, repeatedly emphasises that Islam is a "continuation" of a unique celestial message that encompasses Judaism, Christianity, and Islam.

- The Prophetic metaphors are used to enhance the persuasiveness of the Prophetic discourse. Although the persuasiveness of the Prophetic metaphors is principally built on its status as a *divine* discourse, the abundant use of metaphors in the PT reflects the Prophet Muhammad's awareness of the importance of addressing his audience according to their experiences and knowledge. In this respect, the persuasiveness of the Prophetic metaphors is also reflected through the Prophetic discourse itself by employing metaphors to show the Prophet Muhammad as a credible and trustworthy personality.

- The persuasiveness of the Prophetic metaphors relies heavily on their emotional appeal. The great diversity of images which arouse positive and negative emotional feelings contributes to the evocation of messages of incitement or threat. Such a discursive practice is very common in educational and didactic discourses which motivate the listeners by showing them the benefits of following the discourse maker and warning of the detriments that result from disobedience.

- Metaphors show a “suasory” (tendency to persuade) function in discourse, and their use in discourse can be considered more advantageous than literal language because metaphorical messages can be more attractive than the literal ones, thus increasing persuasiveness. The richness of metaphors in the PT supports the proposition that persuasion can be a positive result of the density of metaphors in a discourse: according to the “superior organization view” (McGuire, 1972, 1985; Mio, 1996), the dense use of metaphors in the introduction of a discourse leads to enhanced persuasion; however, other views presume that persuasiveness has a greater impact when metaphors are condensed in the conclusion.

- The Prophetic metaphors contribute to providing a social structure for Islamic religious discourse. For example, family and kinship relationships are greatly valued in Arabic society. Their social roots have been implanted through the inherent tribal systems which have governed different Arabic societies for many centuries. Islamic discourse shifts the significance of brotherhood in blood (tribal brotherhood) to that of brotherhood in faith. Islam re-establishes the concept of brotherhood in religion according to which a Muslim should consider another Muslim as a brother, and the mutual relationship between Muslims becomes the metaphor MUSLIMS ARE BROTHERS/SISTERS IN ALLAH. As a result, it is a common social practice for Muslims to address one another as “brothers” and “sisters”. The same idea is invoked through images from the domain of MASTER-SERVANT/SLAVE which is conventionally used in the PT and represent people in terms of the metaphor PEOPLE ARE SERVANTS/SLAVES OF GOD.

- To a great extent, the Prophetic metaphors match those metaphors employed in the Holy Qur’an. Images from the JOURNEY and LIGHT domains are used frequently in both of these two Islamic discourses. This can be attributed to the fact that the Prophetic discourse is essentially based on the divine message delivered in the Qur’an. Furthermore, the Prophetic discourse conforms to other celestial religious discourses (the Holy Qur’an and the Bible) in particular metaphoric schemas such as JOURNEY, LIGHT, and BROTHERHOOD. However, there are still some allegorical schemes which do not appear in all religious discourses; for example, the image of the God as a FATHER in the Bible which hardly appears explicitly in any type of Arabic or Islamic religious discourse.

9.2. Implications for Future Research

As I pointed out in the first chapter of this thesis, there has been only a modest amount of linguistic research into metaphorical language use in Arabic religious discourse, and this thesis is but a small contribution to the field of discourse analysis and contemporary metaphor theory. There remain many issues to be investigated by researchers. This study has tackled Islamic religious discourse from a new linguistic perspective which is still neglected by contemporary Arab theologians and religion scholars. Although I have tried to introduce as many ideas as possible in my study (e.g. example, investigating the role of conceptual metaphors in creating meaning in Arabic), inevitably there are many more to be explored. Here, I list the domains of possible further research which have been revealed during the course of writing this thesis.

- Metaphors link the most abstract conceptual thinking to our human sense perceptions on the basis of our experiential knowledge. The schematic representation of the CMT apparatus entails that during the historical development of languages, the association(s) between the metaphorical meaning of a word or expression and its literal denotation should be highlighted because a significant part of the meaning is already involved in the cross-domain mapping of the different conceptual domains. Accordingly, a cognitive approach to metaphor should involve the integration of the diachronic study of language with the analysis of the conceptual metaphors. Focusing on the diachronic study of metaphors in discourse can show how the speech act of persuasion evolves in particular discourse(s). A comparative study of the development of metaphoric schemas between different religious discourse(s) in different cultures and different periods of times may give us additional insights of the existence of a universal human cognition rather than a culture-specific one.

- My analysis in the previous chapters has depended on my subjective view of the Prophetic discourse. While I presume that my intuition as a native speaker of Arabic and as a Muslim scholar facilitates my interpretation and appreciation of the Prophetic metaphors, I was unable to question other Muslims and non-Muslims about the manner in which they understand and interpret instances of metaphor in the PT. In this respect, it would be of great significance to question the validity of the Prophetic metaphors as a persuasive device in contemporary discourse. The implications of such study could be elaborated by

investigating how non-Arabs, who are not familiar with Arabic culture, interpret these metaphors and how they react towards its persuasive impact.

- One of the major challenges of this research is its reliance on the original Arabic version of the Prophetic discourse. While the Robson's translation was adequate in most instances of metaphor, in many cases the translation of metaphors from Arabic into English failed to preserve the metaphoric sense. In such cases, additional explanations were provided in both the translated version of the Saying and in my interpretation of the metaphor. The production of a precise translation of the PT would make it feasible to perform corpus-based analysis using computer concordance software (such as WordSmith). Corpus-assisted analysis is a very powerful research tool for linguistic analysis, and employing its techniques with a corpus of PT may reveal significant information about its role in developing meaning and lexicography in Arabic. In such a case, it would be necessary to have a large corpus of digitalised Arabic religious discourse available to be used as a reference corpus for purposes of comparison.

- In spite of the fact that the Prophetic discourse was delivered in Arabic and that my analysis is essentially based on Arabic language and culture, the cognitive semantics argument of CMT has been a convenient model for analysing instances of linguistic metaphors in the PT. Although it is not the only model for research into metaphors, CMT constitutes the most straightforward analytical framework that exemplifies the ubiquitous nature of metaphor in everyday language and discourse. In addition to its feasibility in illustrating the cognitive bases of the Prophetic metaphors, CMT has succeeded in showing the individual, cultural, social, historical, and ideological grounds of these metaphors and their use within contexts of persuasion. However, CMT has sometimes showed some limitations when dealing with particular metaphors in the PT, especially where there are instances of clustered and complex metaphors that require a double-mapping process as in the case of the HEART and SUNNAH (PATH) metaphors. Accordingly, it might be fruitful to use other approaches to metaphor analysis (such as Blending Theory) to analyse instances of Arabic metaphors in which CMT shows some deficiency.

- The critical approach to the analysis of metaphor in discourse helps the discourse analyst to understand how language is used to invoke ideologies and beliefs within a given social context. In this study, the critical approach to analysing metaphors shows partial

shortcomings because of the peculiarity of the PT in terms of its nature and structure. It is very likely that the critical analysis of a given religious discourse will be influenced by the discourse analyst's own faith and his/her attitude towards other religious beliefs. For this reason, it is recommended that a set of disciplined rules be established to critically and objectively analyse the *language* of religious discourses to minimise the bias that may be caused by the discourse analyst's beliefs.

- Additionally, it is noticeable that the language of the discourse, the Arabic language, and its linguistic system has an undeniable impact on the critical analysis of the Prophetic metaphors and their persuasiveness. One still hopes that contemporary Arab linguists will become acquainted with contemporary approaches of metaphor analysis to examine culture-specific Arabic metaphors.

- It will be of great importance to metaphor research to explore how the Prophetic metaphors operate when used in other Arabic texts, for example political and social texts. The analysis of the Prophetic metaphors shows that they involve many images which confirm the uniqueness of Arabic and Islamic identity. Interpreting such images from an ideological perspective may show how these metaphors are discursively used in other contexts to stand for in-group/out-group behaviour and activities.

- As I emphasised in the seventh chapter of this thesis, whilst a Muslim may argue that the persuasive power of the Prophetic metaphors is the result of its divine nature, discourse analysis can give more force to such argument, and I emphasise also that the analysis of the Prophetic metaphors reveals that Islam conveys its message by means of reasonable argument and skilful use of language. So, I believe that more empirical social research should be carried out taking into consideration the sensitivity of religious discourse and its undeniable impact in influencing people's behaviour and beliefs.

In sum, this study is part of a broader tradition of metaphorical language analysis in different domains of discourse. It builds on the conclusions of other researchers who have analysed metaphors in different discourses, especially political discourse. This study continues the work of Jonathan Charteris-Black who has explored the use of metaphor in three religious discourses: the Old Testament, the New Testament, and the Qur'an (Charteris-Black, 2004). Additionally, the study is intended as a modest contribution to the growing trend of incorporating corpus-assisted approaches in discourse and metaphor

analysis (Cameron, 2003; Charteris-Black, 2004, 2005; Deignan, 1999a, 1999b, 2005; Hülse & Spencer, 2008; Lundmark, 2005; Maalej, 2007; Musolff, 2003, 2004; Pragglejaz, 2007; Rash, 2005, 2006; Sherwood, 2004; Sznajder & Angordans, 2005).

Appendix 1.a: List of Sayings Quoted in this Study

(Saying number in the Arabic version of *Miškāt Al-MaSaabih*, and saying page in the English translation)

Saying No.	Saying P.	English	Arabic	Section	No. In the Chapter
4	6	Islam <al?isalaamu> is based on <buneya> five things : the testimony that there is no god but God and that Muhammad is His servant and messenger, the observance of the prayer, the payment of <i>zakat</i> [obligatory charity], the pilgrimage, and the fast during Ramadan.	بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان.	4.3.4 6.3.	69 9
5	6	Faith <al?eymaan> has over seventy branches, the most excellent [Original Arabic 'most exalted'] <fa?afDaluhaa> of which is the declaration that there is no god but God, and the humblest [Original Arabic 'lowest'] <?adnaahaa> of which is the removal of what is injurious from the road.	الإيمان بضع وسبعون شعبة: فأفضلها قول لا إله إلا الله، وأدناها إماطة الأذى عن الطريق.	4.2.1.	13
8	6	There are three things for which anyone who is characterised by them will experience the sweetness <halaawata> of faith <al?eymaane>: he to whom God and His messenger are dearer than all else; he who loves a human being for God's sake alone; and he who has as great an abhorrence of returning to unbelief after God has rescued him from it as he has of being cast into hell.	ثلاث من كن فيه وجد بهن حلاوة الإيمان: من كان الله ورسوله أحب إليه مما سواهما، ومن أحب عبدا لا يحبه إلا الله، ومن يكره أن يعود في الكفر بعد أن أنقذه الله منه كما يكره أن يلقى في النار.	4.3.3	45
28	11	Islam <al?islaama> demolishes <yahdemu> what preceded it, that the Hijra [Muslim's migration to Medina] <alhejrata> demolishes <yahdemu> what preceded it, and the Pilgrimage <alhajja> demolishes <yahdemu> what preceded it?	أما علمت أن الإسلام يهدم ما كان قبله، وأن الهجرة تهدم ما كان قبلها، وأن الحج يهدم ما كان قبله؟	4.3.4 6.1.	70 3
29	11	Shall I not guide you to the gateways of what is good? Fasting is a protection, and almsgiving <alSadaqa> extinguishes <tutfey?u> sin <alxatey?ata> as water <almaa?u> extinguishes fire <alnaara>.	ألا أدلك على أبواب الخير؟ الصوم جنة، والصدقة تطفى الخطيئة، كما يطفى الماء النار...	4.4	117
52	17	Avoid the seven noxious things...,and devouring usury (?aklu alrebaa),...	اجتنبوا السبع الموبقات: ...وأكل الربا..	8.2.	1
57	18	The hypocrite is like a ewe <šaata> which goes to and fro between two	مثل المنافق كمثل الشاة العائرة بين الغنمين؛ تعير إلى هذه مرة وإلى هذه	6.5.3.	30

		flocks <yanamyn>, turning at one time to the one and at another time to the other.	مرة.		
60	19	When a servant of God commits fornication faith departs from <xarajama> him and there is something like an awning over his head; but when he quits that action faith returns to <aada elayhe> him.	إذا زنى العبد خرج منه الإيمان فكان فوق رأسه كالظلة، فإذا خرج من ذلك العمل عاد إليه الإيمان.	4.1.	7
60	19	When a servant <al'abd> of God commits fornication faith departs from him ...	إذا زنى العبد خرج منه الإيمان، فكان فوق رأسه كالظلة، فإذا خرج من ذلك العمل عاد إليه الإيمان.	5.3.3.	48
86	24	God has decreed for man his portion of fornication <alzenaa> which he will inevitably commit. The fornication of the eye <al'ayn> consists in looking, and of the tongue <allessaan> in speech. The soul <alnafs> wishes <tamnaa> and desires <taštahy>, and the private parts <alfarj> accord <yuSadequ> with that or reject <yukaððebuh> it.	إن الله كتب على ابن آدم حظه من الزنا أدرك ذلك لا محالة. فزنا العين النظر، وزنا اللسان المنطق، والنفس تمنى وتشتهي، والفرج يصدق ذلك كله ويكذبه.	4.3.2	32
89	25	The hearts of all men are between two of the Compassionate's (the God's) fingers as if they were one heart which He turns about <yuqallebu> as He wills.	إن قلوب بني آدم كلها بين أصبعين من أصابع الرحمن، كقلب واحد يصرفه حيث يشاء.	5.3.2.	34
90	26	Everyone <ma men mawluud> is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a beast <albahymatu> is born whole <jam'aa?a>. Do you find some among them [born] maimed?.	ما من مولود إلا يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجسانه، كما تنتج البهيمة بهيمة جمعاء، هل تحسون فيها من جدعاء!؟	4.3.6	99
101	28	God created His creatures in darkness and cast some of His light upon them. Those on whom some of that light falls will have guidance <?ehadaa>, but those who are missed by it will go astray <Dalla>...	إن الله خلق خلقه في ظلمة فألقى عليهم من نوره، فمن أصابه من ذلك النور اهتدى، ومن أخطأه ضل.	5.3.1.	13
101	28	God created His creatures in darkness and cast some of His light upon them. Those on whom some of that light falls will have guidance, but those who are missed by it will go astray. On that account I say that the pen has no more to write [Original Arabic 'the heart has dried on'] <jaffa alqalamu 'alaa ðekre allah> about God's knowledge.	إن الله خلق خلقه في ظلمة، فألقى عليهم من نوره. فمن أصابه من ذلك النور اهتدى، ومن أخطأه ضل. فلذلك أقول: جف القلب على علم الله.	5.3.2.	31
101	28	God created His creatures in darkness <Zulma> and cast some of His light <nuur> upon them. Those on whom some of that light <alnuur> falls will have guidance, but those who are missed by it will go astray....	إن الله خلق خلقه في ظلمة، فألقى عليهم من نوره، فمن أصابه من ذلك النور اهتدى، ومن أخطأه ضل....	5.3.6. 6.1.	74 4
103	28	The heart <alqalbe> is like a feather <karyšaten> in desert country which the winds <alreyaahu> keep turning	مثل القلب كريشة بأرض فلاة، يقلبها الرياح ظهرها لبطن.	4.4 5.3.2.	109 35

		over and over <yuqalebuhaa>.			
141	39	To proceed: the best discourse is God's Book, the best guidance <xayra alhady> is that given by Muhammad <hadyu muhammad>, and the worst things are those which are novelties... Every innovation <bed'aten> is error <Dalala> (that leads astray).	أما بعد، فإن خير الحديث كتاب الله، وخير الهدي هدي محمد، وشر الأمور محدثاتها، وكل بدعة ضلالة.	4.2.2. 5.3.1.	24 14
142	39	The people most hateful to God are of three classes:..., he who wants to introduce into Islam the sunna of the pre-Islamic period, ..	أبغض الناس إلى الله ثلاثة: ... ومبتغ في الإسلام سنة الجاهلية...	5.3.1.	5
144	41	I [and mankind] may be likened to a man who kindled <?estwaqada naaran> a fire <naaran>, and when it lit up <aDaa?at> the neighbourhood insects <faraas>and these creeping things <dawaab> which fall into a fire began to fall into it. He began to prevent them, but they got the better of him and rushed into it. Now I am seizing your girdles to pull you from hell, but you are rushing into it.	إنما مثلي ومثل الناس كمثل رجل استوقد ناراً، فلما أضاءت ما حوله جعل الفراش وهذه الدواب التي تقع في النار يقعن فيها، وجعل يحجزهن ويغلبهن، فيقتحمن فيها، فأتا أخذ يحجزكم عن النار، وأنتم يقتحمون فيها.	5.3.5. 7.1.	63 2
145	40	...He who is displeased with my sunna has nothing to do with me.	فمن رغب عن سنتي فليس مني.	5.3.1.	1
148	40	I <maḥaly> and the message with which God has entrusted me are just like a man who came to a people and said, 'I have seen the army <aljayša> with my own eyes, and I am a simple Warner <alnaḍyru al'aryaan>, so flee, flee.....	إنما مثلي ومثل ما بعثني الله به كمثل رجل أتى قوماً، فقال: يا قوم إني رأيت الجيش بعيني، وإني أنا النذير العريان، فالنجاء النجاء...	4.3.4	63
150	41	The guidance <alhudaa>, and knowledge <al'elme> with which God has commissioned me are like abundant rain <alyaythe> which fell on some ground <aSaaba ?arDan> . Part of it was good, and absorbing <qabelat> the water, it brought forth <fa?anbatat> fresh herbage <alkala?a> in abundance; and there were some bare patches <?ajaadeba> in it which retained <?amsaka> the water by which God gave benefit to men, who drank <fašarebuu>, gave drink <saquu> and sowed seed <zara'uu>. But some of it fell on another portion which consisted only of hollows <qey'aanun> which could not retain <la tamseku> the water or produce <tunbetu> herbage <kala?an>.	مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضاً، فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير، وكانت منها أجادب أمسكت الماء فنفع الله بها الناس، فشربوا وسقوا، وزرعوا . وأصابت منها طائفة أخرى إنما هي قيعان، لا تمسك ماء، ولا تنبت كلأ...	4.3.4 7.2.	83 7
157	42	There was no prophet whom God raised up among his people before me who did not have from among his people apostles and companions who held to <ya?xðuun> his sunna and	ما من نبي بعثه الله في أمة قبلي إلا كان له من أمته حواريون وأصحاب يأخذون بسنته، ويقتدون بأمره...	5.3.1.	6

		followed what he commanded;			
157	42	....; then they were succeeded by people who said what they did not practise and did things they were not commanded to do. So he who strives against them with his hand is a believer, he who strives against them with his tongue is a believer; and he who strives against them with his heart <jaahadahum beqalbehe> is a believer....	.... ، ثم إنها تخلف من بعدهم خلوف يقولون ما لا يفعلون، ويفعلون ما لا يؤمرون. فمن جاهدكم بيده فهو مؤمن، ومن جاهدكم بلسانه فهو مؤمن، ومن جاهدكم بقلبه فهو مؤمن....	5.3.2.	42
158	42	If anyone summons others to follow right guidance <huda> his reward will be equivalent to those of the people who follow him without their rewards being diminished in any respect on that account; and if anyone summons others to follow error the sin of which he is guilty will be equivalent to those of the people who follow him without their sins being diminished in any respect on that account.”	من دعا إلى هدى كان له من الأجر مثل أجر من تبعه، لا ينقص ذلك من أجرهم شيئا. ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه، لا ينقص ذلك من آثامهم شيئا.	4.2.2. 5.3.1.	22 15
162	43	Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying, 'I do not know what we found in God's Book we have followed <?ettabacnaahu>.	لا ألفين أحدكم متكئا على أريكته، يأتيه أمر مما أمرت به أو نهيت عنه، فيقول: لا أدري، ما وجدنا في كتاب الله اتبعناه.	5.3.1.	20
165	44	... You must therefore follow my Sunna and that of the rightly guided Caliphs. Hold to it and stick fast to it [Original Arabic 'bite it firmly between your lateral incisor and canine teeth' <nawaajed>]...	فعلیکم بسنتي وسنة الخلفاء الراشدين المهديين. تمسکوا بها، وعضوا علیها بالنواجذ.	5.3.1. 6.1.	2 1
172	45	...and folk will come forth from among my people in whom those passions <al?ahwaa?u> will run <tatajaaraa> as does hydrophobia <alkalabu> in one who suffers from it, permeating every vein and joint <la yabqaa menhu 'erqun wa laa mefSalun elaa daxalahu>.	وإنه سيخرج في أممي أقوام تتجاری بهم تلك الأهواء كما يتجاری الكلب بصاحبه، لا يبقى منه عرق ولا مفصل إلا دخله.	4.3.3 6.5.	48 17
177	46	Are you in a-state of confusion as the Jews and the Christians were? I have brought them [the divine message] to you white <bayDaa?a> and pure <naqeya>, and if Moses were alive he would feel it absolutely necessary to follow me.	أمتھوكون أنتم كما تهوكت اليهود والنصارى؟ لقد جئتكم بها (الرسالة الالهية) بيضاء نقية، ولو كان موسى حيا ما وسعه إلا اتباعي.	4.4. 6.5.2.	115 27
186	47	As long as you hold fast to two things which I have left among you, you will not go astray <lan taDelluu>: God's Book and His messenger's sunna.	تركت فيكم أمرين لن تضلوا ما تمسكتم بهما: كتاب الله وسنة رسوله.	5.3.1.	17
191	48	God has propounded as a parable a straight path <Serratan mustaqyman> on the sides, of which are walls	ضرب الله مثلا صراطا مستقيما، وعن جنبتي الصراط سوران فيهما أبواب مفتحة، وعلى الأبواب ستور	4.2.2. 5.3.1.	21 8

		<suraa> with open doors <?abwaab> over which curtains <?sutuur> are hanging down. At the top of the path there is one who calls <?daa'en>, 'Go straight on the path and do not follow an irregular course.' Above that one is another who calls out as often as anyone tries to open any of those doors,..., "He [the Prophet] then interpreted it telling that the path <?Seraat> is Islam,...the crier at the top of the path is the Qur'an,"	مرخاة، وعند رأس الصراط داع يقول: استقيموا على الصراط ولا تعوجوا! وفوق ذلك داع يدعو كلما هم عبد أن يفتح شيئاً من تلك الأبواب...! ... ثم فسره (الرسول)، فأخبر: "أن الصراط هو الإسلام،... وأن الداعي على رأس الصراط هو القرآن،...		
191	48	.... and the one above him is God's monitor <?daacen> in every believer's heart....	وأن الداعي من فوقه واعظ الله في قلب كل مؤمن...	5.3.2.	36
201	50	Men [Original Arabic 'people'] <?alnaas> are of different origins [Original Arabic 'minerals'] <?ma'aaden> just as gold <?dahab> and silver <?feDah> are; the best <?xeyaruhum> among them in the pre-Islamic period are the best among them in Islam when they are versed <?faqehuu> in the religion.	الناس معادن كمعادن الذهب والفضة خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا.	6.5.	16
201	50	God created Adam from a handful which He took from the whole of the earth <?al'raD>; so the children of Adam are in accordance with the earth, some red, some white, some black, some a mixture, also smooth and rough, bad and good.	إن الله خلق آدم من قبضة قبضها من جميع الأرض؛ فجاء بنو آدم على قدر الأرض، منهم الأحمر، والأبيض، والأسود، وبين ذلك، والسهل، والحزن، والخبيث والطيب.	7.3.	29
202	50	Two people only may be envied: a man to whom God has given property, empowering him to dispose of at on what is right; and a man to whom God has given <?ataahu> wisdom <?al'hekmeta> who acts according to it and teaches it.	لا حسد إلا في اثنتين: رجل آتاه الله مالا فسلطه على هلكته في الحق، ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها.	4.3.4.	78
204	50	...If anyone pursues <?salaka> a path <?tareyqan> in search of knowledge <?elman>, God will thereby make easy for him a path to paradise.... But he who is made slow <?bata?a> by his actions <?amaluh> will not be speeded <?yusre> by his genealogy <?nasabuh>.	ومن سلك طريقاً يلتمس فيه علماً سهل الله له به طريقاً إلى الجنة... ومن بطأ به عمله لم يسرع به نسبه.	4.2.2.	25
204	50	God helps a man (servant [Original Arabic 'slave']) <?al'abde> as long as he helps his brother.	والله في عون العبد ما كان العبد في عون أخيه.	4.3.5. 5.3.3.	91 44
210	52	If anyone establishes a good sunna in Islam he will have a reward for it and the equivalent of the rewards of those who act upon it after him,...	من سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده....	5.3.1.	3
210	52	...but he who establishes a bad sunna in Islam will bear the responsibility of it and the responsibility of those who act upon it after him,...	... ومن سن في الإسلام سنة سيئة كان عليه وزرها، ووزر من عمل بها من بعده....	5.3.1.	4
212	53	If anyone travels on a road in search of	من سلك طريقاً يطلب فيه علماً سلك	7.2.	17

		knowledge God will cause him to travel on one of the roads of paradise, the angels will lower their wings from good pleasure with one who seeks knowledge, and the inhabitants of the heavens and the earth and the fish in the depth of the water will ask forgiveness for him. The superiority of the learned man over the devout man is like that of the moon on the night when it is full over the rest of the stars. The learned are the heirs of the prophets who leave neither dinar nor dirham, leaving only knowledge, and he who accepts it accepts an abundant portion.	الله به طريقا من طرق الجنة، وإن الملائكة لتضع أجنحتها رضا لطالب العلم، وإن العالم يستغفر له من في السموات ومن في الأرض، والحيتان في جوف الماء، وإن فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب، وإن العلماء ورثة الأنبياء، وإن الأنبياء لم يورثوا دينارا ولا درهما، وإنما ورثوا العلم، فمن أخذه أخذ بحظ وافر.		
228	55	God brighten a man who hears what I say <maqaalaty>, gets it by heart, retains <fahafeZahaa> it, and passes it on <?adahaa> to others! Many a bearer of <haamele> knowledge <feqh> is not versed in it, and many a bearer of <haamele> knowledge <feqh> conveys it to one who is more versed than he is.	نضر الله عبدا سمع مقالتي فحفظها ووعاها وأداها، فرب حامل فقه غير فقيه، ورب حامل فقه إلى من هو أفقه منه.....	4.1.	12
228	55	There are three things on account of which no rancour enters a Muslim's heart <yayellu 'aleyhenna qalbu muslem>: sincere action for God's sake, good counsel to Muslims, and holding fast to their community, ...	ثلاث لا يغل عليهن قلب مسلم: إخلاص العمل لله، والنصيحة للمسلمين، ولزوم جماعتهم...	5.3.2.	26
247	57	At the beginning of every century God will send one who will renew <yujaded> its religion for this people..	إن الله عز و جل يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها.	6.1.	2
248	57	In every successive century those who are reliable authorities will preserve <yahmel> this knowledge, rejecting the changes made, by extremists, the plagiarisms of those who make false claims for themselves, and the interpretations of the ignorant.	يحمل هذا العلم من كل خلف عدوله، ينفون عنه تحريف الغالين، وانتحال المبطلين، وتأويل الجاهلين.	7.2.	9
280	63	Knowledge from which no benefit is derived is like a treasure from which nothing is expended [for charity] in God's path <sabyl allaah>.	مثل علم لا ينتفع به كمثل كنز لا ينفق منه في سبيل الله.	5.3.1.	12
284	64	If anyone performs the ablution well, his sins <xatayaahu> will come out <xarajat> from his body, even coming out <taxruja> from under his nails.	من توضأ فأحسن الوضوء خرجت خطاياها من جسده، حتى تخرج من تحت أظفاره.	4.1.	1
285	65	When a Muslim, or a believer, washes his face in the course of ablution, every sin <xaty?ah> he contemplated with his eyes will come forth from <xaraja mena> his face along with the water, or with the last drop of water; when he washes his hands, every sin <xaty?ah> they wrought will come	إذا توضأ العبد المسلم، أو المؤمن، فغسل وجهه، خرج من وجهه كل خطيئة نظر إليها بعينه مع الماء مع آخر قطر الماء، فإذا غسل يديه خرجت من يديه كل خطيئة بطشتها يده مع الماء أو مع آخر قطر الماء، فإذا غسل رجليه خرج كل خطيئة مشتها رجليه مع الماء أو مع آخر	4.1.	2

		forth from <araja mena> his hands with the water, or with the last drop of water ; and when he washes his feet, every sin <xaty?ah> towards which his feet have walked will come out <araja mena> with the water, or with the last drop of water, with the result that he will come forth pure <araja naqeyan> from offences.	قطر الماء، حتى يخرج نقيا من الذنوب.		
526	105	We have been made superior to mankind in three respects: our ranks [in prayers or battlefield] are formed like those of the angels; all the earth has been appointed as a mosque for us; and our earth has been appointed for us; as a means of cleansing when we do not find water.	فضلنا على الناس بثلاث: جعلت صفوفنا كصفوف الملائكة، وجعلت لنا الأرض كلها مسجدا، وجعلت تربتها لنا طهورا، إذا لم نجد الماء.	7.2.	12
565	114	Tell me, if there were a river <nahrnan> at the door of one of you in which he washed <yaytaselu> five times daily, would any of his filthiness <daranehe> remain?.....That is like the five times of prayer <alSalawate) by which God obliterates <yamhūu> sins <alxatayaa>.	أرأيتم لو أن نهرا بباب أحدكم يغتسل فيه كل يوم خمساً، هل يبقى من درنه شيء؟...فذلك مثل الصلوات الخمس، يمحو الله بهن الخطايا.	4.4. 7.3.	111 31
574	115	The covenant <ahd> between us and them [the disbelievers or hypocrites] is prayer, so if anyone abandons <tarakahaa> it he has become an infidel.	العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر.	6.3. 7.1.	10 3
576	116	A Muslim observes prayer for God's sake and his sins <δunuubuhu> fall from him as these leaves <alwaraqū> fall from this tree.	إن العبد المسلم ليصلي الصلاة يريد بها وجه الله فتهافت عنه ذنوبه كما يتهافت هذا الورق عن هذه الشجرة.	4.3.7	108
578	116	If anyone keeps to it [the prayers], it will be light <nuur>, evidence and salvation for him on the day of resurrection; but if anyone does not keep to it, it will not be for him light <nuur>, evidence, ...	من حافظ عليها [الصلاة] كانت له نورا، وبرهانا، ونجاة يوم القيامة. ومن لم يحافظ عليها لم يكن له نور...	5.3.5.	64
580	117	...; and do not drink wine, for it is the key <meftaah> to every evil.	... ولا تشرب الخمر، فإنها مفتاح كل شر.	6.4.	13
694	141	The space between my house and my pulpit <bayna bayty wa menbary> is one of the gardens <rawDatun> of paradise,....	ما بين بيتي ومنبري روضة من رياض الجنة،...	4.3.1	27
700	142	B. Salima, if you keep to your present houses, your footprints will be recorded <deyaarukum> [Original Arabic your houses will record your footprints], your footprints will be recorded <deyaarukum> [Original Arabic your houses will record your footprints] [he said this twice]. (Miškat, 700, p.142)	يا بني سلمة! دياركم تكتب آثاركم، دياركم تكتب آثاركم.	4.3.2	36
701	142	There are seven whom God will cover with His shade on the day when there	سبعة يظلهم الله تعالى في ظله يوم لا ظل إلا ظله: إمام عادل...ورجل قلبه	4.3.2.	34

		will be no shade but His: a just imam [ruler]; ...and a man who gives alms concealing it so that his left hand <šemaaluhu> does not know <laa ta'lama> what his right hand <yamynuh> bestows <tunfequ>.	معلق بالمسجد...ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه.		
701	13	There are seven whom God will cover with His shade on the day when there will be no shade but His: a just imam;...a man whose heart is attached to <mu'allaq> the mosque...	سبعة يظلهم الله تعالى في ظله يوم لا ظل إلا ظله إمام عادل...ورجل قلبه معلق بالمسجد....	5.3.2.	37
702	143	...for when he [a man] performs ablution, doing it well, then goes out to the mosque, having no other reason than prayer for going out, he does not take a step without being raised a degree <rufe'at lahu behaa daraja> for it and having a sin remitted <hutta> for it.	وذلك أنه إذا توضأ فأحسن الوضوء ثم خرج إلى المسجد، لا يخرج إلا الصلاة، لم يخط خطوة إلا رفعت له بها درجة، وحط عنه بها خطيئة..	4.2.1.	14
703	143	When any of you enters the mosque he should say, "O God, open to me the gates <?abwaaba> of Thy mercy <rahmatek>."	إذا دخل أحدكم المسجد فليقل: اللهم افتح لي أبواب رحمتك.	4.1.	8
721	145	Announce to those who make a practice of walking to mosques during the times of darkness the good news that they will have complete light <nuur> on the day of resurrection.	بشر المشائين في الظلم إلى المساجد بالنور التام يوم القيامة.	5.3.5. 7.2.	65 18
742	149	If anyone comes to this mosque of mine, coming only for some good which he will learn or teach, he ranks as a <i>mujahid</i> [holy fighter] in God's path <sabyl allaah>; ...	من جاء مسجدي هذا لم يأتني إلا لخير يتعلمه، أو يعلمه، فهو بمنزلة المجاهد في سبيل الله...	5.3.1.	9
812	165	.... O God, purify me from sins as a white <?abyaD> garment is purified from filth....	... اللهم تقني من الخطايا كما ينقى الثوب الأبيض من الدنس، اللهم اغسل خطاياي بالماء والتلج والبرد.	4.4.	116
894	183	The nearest a servant [Original Arabic 'slave'] <a'abdu> comes to his Lord is when he is prostrating himself, so make supplication often.	أقرب ما يكون العبد من ربه وهو ساجد فأكثروا الدعاء.	4.3.5	92
894	183	The nearest a servant <a'abd> comes to his Lord is when he is prostrating himself, so make supplication often.	أقرب ما يكون العبد من ربه وهو ساجد فأكثروا الدعاء.	5.3.3.	45
967	196	If anyone says Glory be to God' after every prayer thirty-three times, Praise be to God' thirty-three times, and 'God is most great' thirty-three times, ninety-nine times in all, and says to complete a hundred, 'There is no god but God alone who has no partner; to Him belongs the kingdom, to Him praise is due, and He is omnipotent', his sins will be forgiven, even if they are as abundant as the foam of the sea.	من سبح الله في دبر كل صلاة ثلاثا وثلاثين، وحمد الله ثلاثا وثلاثين، وكبر الله ثلاثا وثلاثين، فتلك تسعة وتسعون، وقال تمام المائة: لا إله إلا الله، وحده لا شريك له، له الملك، وله الحمد، وهو على كل شيء قدير، غفرت خطاياهم وإن كانت مثل زبد البحر.	7.2.	15
1066	219	...The first row <aSSaf> [in dawn and night prayers at mosque] is like that of the angels <Saffe almala?ekate>.	وإن الصف الأول على مثل صف الملائكة.....	4.3.1	26

1088	223	Keep straight [in the prayers row]; do not be irregular and so have your hearts irregular <taxtalefu>...	استوتوا ولا تختلفوا! فتختلف قلوبكم.	5.3.2.	38
1093	224	Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in whose hand my soul is, I see the devil <alšaytaana> coming in through <yadxulu> openings in the row like a number of small black sheep <alhaḍaf>.	رصوا صفوفكم وقاربوا بينها، وحانوا بالأعناق، فالذي نفسي بيده إني لأرى الشيطان يدخل من خلل الصف كأنها الحذف.	4.3.6.	101
1128	232	There are three whose prayer is not raised a span above their heads: a man who acts as imam for people when they do not like him, a woman with whom her husband is displeased throughout the night, and two brothers <?axawaan>who are disunited.	ثلاثة لا ترفع لهم صلاتهم فوق رؤوسهم شبرا: رجل أم قوما وهم له كارهون، وامرأة باتت وزوجها عليها ساخط، وأخوان متصارمان.	5.3.4.	59
1195	247	O God, place light <nuuran> in my heart, light <nuuran> in my eyesight, light <nuuran> in my hearing, light <nuuran> on my right hand, light <nuuran> on my left hand, light <nuuran> above me, light <nuuran> below me, light <nuuran> in front of me, light <nuuran> behind me, and grant me light <nuuran>.	اللهم اجعل في قلبي نورا، وفي بصري نورا، وفي سمعي نورا، وعن يميني نورا، وعن يساري نورا، وفوقي نورا، وتحتي نورا، وأمامي نورا، وخلفي نورا، واجعل لي نورا.	5.3.5.	66
1330	278	The first of his deeds for which a man will be taken into account on the day of resurrection will be his prayer. If it is sound he will be saved and successful, but if it is unsound he will be unfortunate and miserable. If any deficiency is found in his obligatory prayer the Lord who is blessed and exalted will issue instructions to consider whether His servant has said any voluntary prayers so that what is lacking in the obligatory prayer may be made up by it. Then the rest of his actions will be treated in the same fashion.	إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت فقد أفلح وأنجح، وإن فسدت فقد خاب وخسر. فإن انتقص من فريضته شيء قال الرب تبارك وتعالى: انظروا هل لعبدي من تطوع؟ فيكمل بها ما انتقص من الفريضة، ثم يكون سائر عمله على ذلك.	7.2.	16
1354	284	We who are last shall be first on the day of resurrection, although [others] were given the Book before us and we were given it after them. It follows that this was their day which was prescribed for them (meaning Friday), but they disagreed about it and God guided <hadaana> us to it. The people come after us <tubba ^c > with regard to it, the Jews observing the next day and the Christians the day following that.	نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، وأوتيناهم من بعدهم، ثم هذا يومهم الذي فرض عليهم -يعني يوم الجمعة- فاختلّفوا فيه، فهدانا الله له، والناس لنا فيه تبع اليهود غدا، والنصارى بعد غد.	6.5.2. 7.1.	28 1
1371	288	If anyone fails to observe the prayers on three Fridays through holding it in small esteem, God will seal up <taba ^c a> his heart.	من ترك ثلاث جمع تهاونا بها طبع الله على قلبه.	5.3.2.	39

1516	317	The wind <alryhu> comes from God's mercy bringing <ta?ty> blessing and punishment, so do not revile <laa tasubuhaa> it, but ask God for some of its good and seek refuge in Him from its evil.	الريح من روح الله تأتي بالرحمة وبالعذاب، فلا تسبوا، وسلوا الله من خيرها، وعودوا به من شرها.	4.3.2.	37
1541	323	The believer <almu?mene> is like a tender plant <alxaamate> moved by <tafey?uhaa> the winds <alreyaahu>, sometimes being bent down <taSra?uhaa> and sometimes made to stand up straight <ta?deluhaa>, till his appointed time comes; but the hypocrite is like the cedar <al?arzate almajdeyate> standing firmly which is unaffected <laa yuSybuhaa šay?un> by anything, till it is completely cast down <?enje?aafuhaa>.	مثل المؤمن كمثل الخامة من الزرع، تفيئها الرياح، تصرعها مرة وتعدلها أخرى، حتى يأتيه أجله. ومثل المنافق كمثل الأرزة المجذبة التي لا يصيبها شيء حتى يكون انجعافها مرة واحدة.	4.3.7 6.5.1.	107 20
1541	323	....; but the hypocrite is like the cedar <?arza> standing firmly, which is unaffected by anything, till it is completely cast down.	ومثل المنافق كمثل الأرزة المجذبة التي لا يصيبها شيء حتى يكون انجعافها مرة واحدة.	6.5.3.	31
1547	324	It [the plague] <alta?uun> is a punishment God sends upon <yab?athuh> whomsoever He wills, but God has made it a blessing to the believers.	أنه (الطاعون) عذاب يبعثه الله على من يشاء، وأن الله جعله رحمة للمؤمنين...	4.3.3.	40
1579	329	When I [God] afflict a servant of mine <?abdan men ?ebaady> who is a believer and he praises me for the affliction I have brought upon him, ... The Lord who is blessed and exalted will say, "I fettered and afflicted my servant <?abdy>, so record for him what you were recording for him when he was well".	إن الله عز وجل يقول: إذا أنا ابتليت عبدا من عبادي مؤمنا فحمدني على ما ابتليته... ويقول الرب تبارك وتعالى: أنا قيدت عبيدي وابتليته، فأجروا له ما كنتم تجرون له وهو صحيح.	4.3.5. 5.3.3.	97 46
1604	334	Be in the world as though you were a stranger <yaryb> or one who is passing through <aaberu sabyl>.	كن في الدنيا كأنك غريب أو عابر سبيل.	4.2.2.	19
1629	339	When a believer's death is near the angels of mercy bring a piece of white silk <hareyraa bayDaa?> and say, 'Come out [to the soul] pleased and accepted to God's rest and provision and to a Lord who is not angry.' Then the soul comes out with a fragrance like that of the sweetest musk <?atyabe ryhe almesk>, they pass him from one to another till they bring him to the gates of heaven, and say, 'How sweet is this fragrance which has come to you from the earth.' ...	إذا حضر المؤمن أنت ملائكة الرحمة بحريرة بيضاء، فيقولون: اخرجي (الروح) راضية مرضيا عنك، إلى روح الله وربحان، ورب غير غضبان، فتخرج كأطيب ريح المسك، حتى إنه ليناوله بعضهم بعضا، حتى يأتوا به أبواب السماء، فيقولون: ما أطيب هذه الريح التي جاءتكم من الأرض،...	6.5.1. 7.2.	21 19
1629	339	...When an infidel's death is near the angels of punishment bring him hair-cloth and say. 'Come out displeased and subject to displeasure, to the punishment from God who is great and	... وإن الكافر إذا احتضر أنت ملائكة العذاب بمسح فيقولون: اخرجي (الروح) ساخطة مسخوطا عليك إلى عذاب الله عز وجل. فتخرج كأنتن ريح جيفة، حتى يأتون به باب الأرض	6.5.4.	35

		glorious.' The soul comes out with a stench like the most unpleasant <?antan> stench <reyh> of a corpse, they take him to the gate of the earth and say, 'How offensive is this odour!'. They finally bring him to the souls of the infidels.	فيقولون: ما أنتن هذه الريح، حتى يأتون به أرواح الكفار.		
1630	340	...When a believer [Original Arabic 'servant'] <al'abda> is about to leave the world and go forward to the next world, angels with faces white...But when an infidel [Original Arabic 'servant'] <al'abda> is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth...	إن العبد المؤمن إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه من السماء ملائكة بيض الوجوه... وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة، نزل إليه من السماء ملائكة سود الوجوه، معهم المسوح...	5.3.3.	49
1630	340	...It [the soul] then comes out as a drop <qatra> flows from a water-skin <kamaa tasylu alqatratu men faye alseqaa?> and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk <?atyabe ryhe almesk> found on the face of the earth...	.... فتخرج (الروح) تسيل كما تسيل القطرة من في السماء، فيأخذها، فإذا أخذها لم يدعوها في يده طرفة عين، حتى يأخذوها فيجعلوها في ذلك الكفن وفي ذلك الحنوط، ويخرج منها كأطيب نفحة مسك وجدت على وجه الأرض....	6.5.1.	22
1630	340	"...but when an infidel is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Wicked soul, come out to displeasure from God.' Then it becomes dissipated in his body, and he draws it out as a spit [iron filing] <assafiud> is drawn out from moistened wool <Suuf mabluul> . He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that hair-cloth and from it there comes forth a stench like the most offensive stench of a corpse <?ntan reyhe jeyfaten> found on the face of the earth...."	وإن العبد الكافر إذا كان في انقطاع من الدنيا وإقبال من الآخرة نزل إليه من السماء ملائكة سود الوجوه، معهم المسوح، فيجلسون منه مد البصر، ثم يجيء ملك الموت، حتى يجلس عند رأسه فيقول: أيتها النفس الخبيثة اخرجي إلى سخط من الله "قال": فتفرق في جسده، فينتزعها كما ينتزع السفود من الصوف المبلول، فيأخذها، فإذا أخذها لم يدعوها في يده طرفة عين حتى يجعلوها في تلك المسوح ويخرج منها كأنتن ريح جيفة وجدت على وجه الأرض....	6.5.4.	36
1632	343	The spirit of a believer <nasmata almu?mene> is only a bird <tayrun> which feeds <ta'allaaqa> on the trees of paradise till God restores him to his body on the day He resurrects it.	إن نسمة المؤمن طير تعلق في شجر الجنة حتى يرجعه الله في جسده يوم يبعثه.	4.3.6.	102
1659	349	These graves <alqubuur> are full of darkness <Zulmatan> for their occupants, but God will illuminate <yunaweruhaa> them for them by	إن هذه القبور مملوءة ظلمة على أهلها، وإن الله ينورها لهم بصلاتي عليهم.	4.4. 5.3.6.	113 71

		reason of my prayer <beSalaaty> over them.			
1781	374	Ibn ‘Abbas told how, when this verse was revealed, “And those who hoard gold and silver ...” the Muslims were grieved about it and ‘Umar told them he would dispel their care. He therefore went and told God’s Prophet that his companions were grieved by this verse, and received the reply, “God has made the <i>zakat</i> obligatory simply to purify (<i>leyutayeba</i>) your remaining property, and He made inheritances obligatory (mentioning a word) that they might come to those who survive you.” ‘Umar then said, “God is most great”, after which he said to him, “Let me inform you about the best a man hoards (<i>yaknuz</i>); it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her.”	عن ابن عباس رضي الله عنهما قال: لما نزلت (والذين يكنزون الذهب والفضة) كبر ذلك على المسلمين فقال عمر: أنا أفرج عنكم، فانطلق. فقال: يا نبي الله قد كبر على أصحابك هذه الآية . فقال نبي الله صلى الله عليه وسلم : ” إن الله لم يفرض الزكاة إلا ليطيب بها ما بقي من أموالكم، وإنما فرض المواريث، وذكر كلمة لتكون لمن بعدكم .” قال: فكبر عمر، ثم قال له: “ ألا أخبرك بخير ما يكنز المرء: المرأة الصالحة، إذا نظر إليها سرته، وإذا أمرها أطاعته، وإذا غاب عنها حفظته.”	6.2.	7
1842	390	This property < <i>almaala</i> > is green and sweet, and he who receives it with a liberal mind will be blessed in it, but he who receives it with an avaricious mind < <i>wa man ?axaḍahu be ešraafe nafsen</i> > will not be blessed in it, being like one who eats without being satisfied < <i>kallaḍy ya?kulu wa laa yašba</i> >.	إن هذا المال خضر حلو، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع.	4.3.3.	46
1843	390	The upper hand < <i>alyadu al’ulyaa</i> > is better than the lower one < <i>alyade alsuflaa</i> >, the upper being the one which bestows and the lower the one which begs.	اليد العليا خير من اليد السفلى، واليد العليا هي المنفقة، واليد السفلى هي السائلة.	4.2.1.	16
1865	394	...and beware of niggardliness < <i>alsuhha</i> >, for niggardliness destroyed your predecessors, inducing < <i>hamalahum</i> > them to shed one another’s blood and to treat things forbidden them as lawful.	اتقوا الظلم! فإن الظلم ظلمات يوم القيامة،... واتقوا الشح! فإن الشح أهلك من كان قبلكم : حملهم على أن سفكوا دماءهم واستحلوا محارمهم.	4.3.3. 5.3.6.	39 72
1963	418	Fasting < <i>alSyaam</i> > and the Qur’an < <i>alqur’an</i> > intercede < <i>yušaffacaane</i> > for a man. Fasting says < <i>yaquulu</i> >, ‘O my Lord, I have kept him away from his food and his passion by day, so accept my intercession for him.’ The Qur’an says < <i>yaquulu</i> >,’ I have kept him away from sleep by night, so accept my intercession for him.’ Then their intercession is accepted.	الصيام والقرآن يشفعان للعبد، يقول الصيام: أي رب إنني منعتة الطعام والشهوات بالنهار فشفعني فيه. ويقول القرآن : منعتة النوم بالليل فشفعني فيه. فيشفعان.	4.3.2. 6.3.	31 11
2114	447	A believer who recites the Qur’an is like a citron < <i>al’utruja</i> > whose fragrance is sweet and whose taste is	مثل المؤمن الذي يقرأ القرآن كمثل الأترجة، ريحها طيب وطعمها طيب. ومثل المؤمن الذي لا يقرأ القرآن	4.3.7. 6.5.3.	106 32

		sweet, a believer who does not recite the Qur'an is like a date <altamrate> which has no fragrance but has a sweet taste, a hypocrite who does not recite the Qur'an is like the colocynth <alhanZalate> which has no fragrance and has a bitter taste, and the hypocrite who recites the Qur'an is like basil <alrayhanate> whose fragrance is sweet but whose taste is bitter.	كمثل التمرة، لا ريح لها وطعمها حلو. ومثل المنافق الذي لا يقرأ القرآن كمثل الحنظلة، ليس لها ريح وطعمها مر. ومثل المنافق الذي يقرأ القرآن مثل الريحانة، ريحها طيب وطعمها مر.		
2115	447	By this Book [the Qur'an] God exalts some peoples and lowers others.	إن الله يرفع بهذا الكتاب أقواما، ويضع به آخرين.	7.2.	10
2124	450	...Rejoice in two lights <nuurayn> brought to you which have not been brought to any prophet before you: Fatihat al-Kitab and the last verses of sura al-Baqara...	... أبشروا بنورين أوتيتهما لم يؤتهما نبي قبلك: فاتحة الكتاب وخواتيم سورة البقرة...	5.3.4.	67
2133	452	Three will be under the Throne on the day of resurrection: ..., and ties of relationship which will say, 'God join those who joined me and sever those who severed me'.	ثلاثة تحت العرش يوم القيامة: ...، والرحم تنادي: ألا من وصلني وصله الله، ومن قطعني قطعته الله.	7.2.	25
2143	454	Learn and recite the Qur'an <alqur'aana>, for to one who learns, recites and uses it in prayer at night it is like a bag filled with musk <jeraaben mahšuen meskaa> whose fragrance diffuses <yafuuhu> itself everywhere; and he who learns it and goes to sleep having it within him is like a bag with musk tied up in it <jeraaben ?uuke?a' alaa mesk>.	تعلموا القرآن فاقراوه، فإن مثل القرآن لمن تعلم وقام به كمثل جراب محشو مسكا يفوح ريحه كل مكان. ومثل من تعلمه فرقد وهو في جوفه كمثل جراب أوكئ على مسك.	4.1.	5
2187	462	Keep refreshing your knowledge of the Qur'an, for I swear by Him in whose hand my soul is that it is more liable to escape <?šaddu tafaSeyan> than camels <al?ebele> which are tethered.	تعاهدوا القرآن، فوالذي نفسي بيده لهو أشد تفصيا من الإبل في عقلها.	4.3.6.	100
2198	463	Rejoice, you group of poor Emigrants, in the announcement that you will have perfect light <nuur> on the day of resurrection.	أبشروا يا معشر صعاليك المهاجرين بالنور التام يوم القيامة، تدخلون الجنة قبل أغنياء الناس بنصف يوم، وذلك خمسمائة سنة.	5.3.4.	68
2263	476	He who remembers his Lord <allaðy yaðkuru> and he who does not <wallaðy laa yaðkur> are like the living <alhayye> and the dead <al mayyete>.	مثل الذي يذكر ربه والذي لا يذكر مثل الحي والميت.	4.3.3.	52
2276	480	Do not speak much without mentioning God, for much talk without mention of God produces hardness of the heart, and he one who is farthest <?abcada> from God is he who has a hard heart <alqalbu alqaasy>.	لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله قسوة للقلب، وإن أبعد الناس من الله القلب القاسي.	4.2.1.	18
2282	481	The one who makes mention of God among those who are negligent is <ðakeru allahe fy alyafelyn> like one who goes on fighting <kalmuqaatel>	ذاكر الله في العاقلين كالمقاتل خلف الفارين....	4.3.4.	65

		after others have fled...		
2282	481	...the one <ḍakeru> who makes mention of God among those who are negligent is like a lamp <meSbaahen> in a dark house.	وذاكر الله في الغافلين مثل مصباح في بيت مظلم.	4.4. 114
2282	481	...; the one who makes mention of God among those who are negligent is like a lamp <meSbaah> in a dark <muZlem> house.	... وذاكر الله في الغافلين مثل مصباح في بيت مظلم.	5.3.6. 70
2355	499	A dead man in his grave is just like a drowning man calling for help, for he hopes that a supplication from a father, a mother, a brother <?ax>, or a friend...	ما الميت في القبر إلا كالغريق المتغوث، ينتظر دعوة تلحقه من أب أو أم أو أخ أو صديق....	5.3.4. 60
2358	500	The believer sees his sins as though he were sitting under a mountain which he fears may fall on him...	إن المؤمن يرى ذنوبه كأنه قاعد تحت جبل يخاف أن يقع عليه...	7.2. 14
2365	502	...But God has kept back ninety-nine mercies by which He will show mercy to His servants <eabad> on the day of resurrection.	... وأخر الله تسعا وتسعين رحمة يرحم بها عباده يوم القيامة.	5.3.3. 50
2379	505	...servant <aʿabda> seeks to please God and keeps on doing so, then God who is great and glorious says to Gabriel, “My servant <abdy> so and so seeks to please me,”	إن العبد ليطلب مرضاة الله، فلا يزال بذلك، فيقول الله عز وجل لجبريل: “إن فلانا عبدي يتلمس أن يرضيني”....	5.3.3. 51
2485	529	O God, guide me <?ehdeny> and dispose me to do what is right, “keeping in mind when asking for guidance <alhudaa> his being guided (hedaayatak) in the right way,....”	اللهم اهدني، وسددني، وانكر بالهدى هدايتك الطريق،...	5.3.1. 16
2507	535	If anyone performs the pilgrimage for God’s sake without talking immodestly or acting wickedly, he will return as on the day his mother bore him <kayawme waladat-hu ummuhu> [Original Arabic ‘free from sin’].	من حج فلم يرفث ولم يفسق رجع كيوم ولدته أمه.	4.3.3. 50
2512	536) ...a man coming to the Prophet and saying that his sister had taken a vow to make the pilgrimage <tahujja>, but had died. The Prophet asked whether he would pay a debt <daynun>, supposing she owed one, and when he replied that he would, he said, “Well, pay the debt <daynun> due to God, for it is the one which most deserves to be paid <bel qaḌaa?>.”	أتى رجل النبي صلى الله عليه وسلم فقال: إن أختي نذرت أن تحج، وإنها ماتت. فقال النبي صلى الله عليه وسلم: “لو كان عليها دين أكننت قاضيه؟” قال: نعم. قال: “فاقض دين الله، فهو أحق بالقضاء.”	4.3.4. 73
2514	536	A’isha said she asked the Prophet’s permission to take part in jihad [holy fight], and he replied, “The jihad of you women is the pilgrimage.”	وعن عائشة قالت: استأذنت النبي صلى الله عليه وسلم في الجهاد. فقال: “جهادكن الحج.”	7.1. 4
2555	546	.... I have left among you something, i.e. God’s Book <kettaba allah>, by which, if you hold to it, you will never again go astray <lan taḌellu>...	وقد تركت فيكم ما لن تضلوا بعده إن اعتصمتم به كتاب الله ...	4.2.2. 23
2737	588	I have been commanded to go to a	أمرت بقرية تاكل القرى؛ يقولون:	4.3.2. 35

		town <beqaryaten> which will devour <ta?kulu> all towns. People call it Yathrib, but it is Medina. It drives away <tanfy> people as the bellows drives away the impurity of iron.	يثرب، وهي المدينة، تنفي الناس كما ينفي الكير خبث الحديد.	4.3.4.	77
2762	592	... He who guards against doubtful things keeps his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd <kalra'y> who pastures <yarca> his animals round a preserve <alhemaa> will soon pasture <yarta'a> them in it...	فمن اتقى الشبهات، استبرأ لدينه وعرضه، ومن وقع في الشبهات، وقع في الحرام. كالراعي يرعى حول الحمى، يوشك أن يرتع فيه...	4.3.4.	82
2762	592	.... In the body there is a piece of flesh, and the whole body is sound if it is sound <Saluħa>, but the whole body is corrupt if it is corrupt <fasuda>. It is the heart.	... ألا وإن في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب.	5.3.2.	33
2762	592	....., but he who falls into doubtful things falls into what is unlawful, just as a shepherd <raa'y> who pastures his animals round a preserve will soon pasture them in it. ...	ومن وقع في الشبهات وقع في الحرام. كالراعي يرعى حول الحمى، يوشك أن يرتع فيه. ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه. ألا وإن في الجسد مضغة، إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب.	5.3.5.	62
2762	592	What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognise. He who guards against doubtful things keeps his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Every king has a preserve, and God's preserve is the things He has declared unlawful. ...	الحلال بين والحرام بين، وبينهما مشتهيات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى يوشك أن يرتع فيه. ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه....	7.3.	28
2771	594	God does not obliterate [Original Arabic delete] <yamħu> an evil deed <alsaey?a> by an evil one <alsaey?a>, but He obliterates [Original Arabic delete] an evil deed <alsaey?a> by a good one <belhasane>. What is impure <alxabyħa> does not obliterate [Original Arabic delete] <yamħu> what is impure <alxabyħa>.	إن الله لا يمحو السيئ بالسيئ، ولكن يمحو السيئ بالحسن. إن الخبيث لا يمحو الخبيث.	4.3.4.	85
2772	594	Flesh which has grown out <?anbata> of what is unlawful will not enter paradise, but hell is more fitting for all flesh which has grown out of what is unlawful.	لا يدخل الجنة لحم نبت من السحت، وكل لحم نبت من السحت كانت النار أولى به.	4.3.7.	105
2807	602	God's messenger cursed the one who accepted [Original Arabic 'devours' <?aakela>] usury <alrebaa>, the one who paid it [Original Arabic 'nourishes <muwakelahu> it'], the one	لعن رسول الله صلى الله عليه وسلم أكل الربا، وموكله، وكاتبه، وشاهديه.	4.3.3. 8.2.	43 2

		who recorded it, and the two witnesses to it, saying that they were alike.			
2825	605	A dirham which a man knowingly receives [Original Arabic 'devours'] <ya?kuluhu> in usury is more serious than thirty-six sets of fornication.	درهم ربا يأكله الرجل وهو يعلم أشد من ستة وثلاثين زنية.	8.2.	3
2828	605	... they were people who had practised [Original Arabic 'devoured'] <ya?kuluhuun> usury.	هؤلاء أكلة الربا.	8.2.	4
2916	624	A debtor is bound <ma?suurun> to his debt <bedaynehe> and will complain to his Lord of loneliness on the day of resurrection.	صاحب الدين مأسور بدينه، يشكو إلى ربه الوحدة يوم القيامة.	4.3.5.	95
2920	624	May God redeem your pledges from hell as you have redeemed the pledges of your brother <?axyka> Muslim! No Muslim will discharge his brother's <?axyhe> debt without God redeeming his pledges on the day of resurrection.	فك الله رهانك من النار كما فككت رهان أخيك المسلم. ليس من عبد مسلم يقضي عن أخيه دينه إلا فك الله رهانه يوم القيامة.	4.3.5. 5.3.5.	89 55
3086	658	) ....fear [Original Arabic 'be aware of'] the world <aldunyaa> and fear women <alnessa?a>, for the first trial [worldly passion] <fajnata> of the B. Isra'il had to do with women <alnessa?a>.	فاتقوا الدنيا! واتقوا النساء! فإن أول فتنة بني إسرائيل كانت في النساء.	4.3.4.	67
3145	668	A woman must not ask to have her sister <?uxtehaa> divorced in order to deprive her of what belongs to her, but she must marry, because she will have what has been decreed for her.	لا تسأل المرأة طلاق أختها لتستفرغ صحتها ولتنكح، فإن لها ما قدر لها.	4.3.5.	90
3150	670	Every sermon <xutbaten> which does not contain a tashahhud is like a hand cut off <aljaðmaa?>.	كل خطبة ليس فيها تشهد فهي كاليد الجذماء.	4.3.3.	57
3196	679	Do not kill your children secretly, for the milk with which a child is suckled while his mother is pregnant <ahyyla> overtakes <yudrek> the horseman <alfaares> and throws him from his horse <faraseh>.	لا تقتلوا أولادكم سرا فإن الغيل يدرك الفارس فيدعثره عن فرسه.	4.3.4.	68
3238	688	Act kindly towards women <belnessa?e>, for they were created from a rib <Delcen> and the most crooked part <?waja šay?en> of a rib <De?en> is its top. If you attempt to straighten <tuqayemahu> it you will break <kasartahu> it, and if you leave it alone it will remain crooked <?waja>; so act kindly towards women.	استوصوا بالنساء خيرا فإنهن خلقن من ضلع، وإن أعوج شيء في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج. فاستوصوا بالنساء.	4.3.3.	55
3287	697	There are three whose actions are not recorded [Original Arabic 'the pen <alqalamu> will be lifted']: a sleeper till he awakes, a boy till he reaches puberty, and an idiot till he is restored to reason.	رفع القلم عن ثلاثة: عن النائم حتى يستيقظ، وعن الصبي حتى يبلغ، وعن المعته حتى يعقل.	4.3.4.	87
3345	714	God has put your brethren <?exwaanukum> [the Prophet refers to	إخوانكم جعلهم الله تحت أيديكم، فمن جعل الله أخاه تحت يديه فليطعمه مما	5.3.4.	56

		slaves] under your authority, so he who has his brother <?axaah> put under his authority by God must feed him from what he eats, ...	يأكل....		
3359	716	Treating those under one's authority well produces prosperity, but an evil nature produces evil fortune..... <i>Sadaqa</i> [almsgiving] < <i>alSadaqa</i> > guards against < <i>tamna'u</i> > an evil type of death, and kindness lengthens life.	حسن الملكة يمن، وسوء الخلق شؤم... والصدقة تمنع ميتة السوء، والبر زيادة في العمر.	4.3.4.	66
3383	721	Abu Dharr said he asked the Prophet what action was most excellent,....., and he replied, "Do no harm to others < <i>tada'u alnaasa mena alšare</i> >, for that is <i>sadaqa</i> < <i>Sadaqatu</i> > [almsgiving] you bestow < <i>taSadaqu</i> > on yourself."	عن أبي ذر قال: سألت النبي صلى الله عليه وسلم: أي العمل أفضل؟... قال: "تدع الناس من الشر، فإنها صدقة تصدق بها على نفسك."	4.3.1.	28
3385	722	...; if anyone develops a grey hair while in God's path, it will be a light < <i>nuur</i> > for him on the day of resurrection.	... ومن شاب شيبية في سبيل الله كانت له نورا يوم القيامة.	5.3.4.	69
3387	722	The Prophet emphasizes that the most excellent <i>Sadaqa</i> [alms] is intercession for which a slave [Original Arabic a neck] is set free < <i>yafuku raqabata</i> >	أفضل الصدقة الشفاعة بها تفك الرقبة.	4.3.3.	58
3450	734	Usama b. Zaid said: God's messenger sent us to some people of Juhaina, and I attacked one of them and was about to spear him when he said, "There is no god but God." I then speared him and killed him, after which I went and told the Prophet. He said, "Did you kill him when he had testified that there is no god but God?" I replied, "Messenger of God, he did that only as a means to escape death." He asked, "Why did you not split < <i>šaqaqta</i> > his heart?"	وعن أسامة بن زيد قال: بعثنا رسول الله صلى الله عليه وسلم إلى أناس من جهينة، فأتيت على رجل منهم، فذهبت أطعنه، فقال: لا إله إلا الله، فطعنته، فقتلته. فجئت إلى النبي صلى الله عليه وسلم فأخبرته، فقال: "أقتلته وقد شهد أن لا إله إلا الله؟" قلت: يا رسول الله إنما فعل ذلك تعوذا. قال: "فهلا شققت عن قلبه؟"	5.3.2.	22
3642	777	... Tariq b. Suwaid asked the Prophet about wine < <i>alxamr</i> > and he forbade him. When he told him that he made it only as a medicine he replied, "It < <i>alxamr</i> > is not a medicine, but is a disease < <i>daa?</i> >".	أن طارق بن سويد سأل النبي صلى الله عليه وسلم عن الخمر فنهاه. فقال: إنما أصنعها للدواء. فقال: "إنه ليس بدواء، ولكنه داء."	4.3.3.	49
3674	782	...and he who dies without having taken an oath < <i>bay'a</i> > [Original Arabic 'an oath on his neck'] < <i>laysa fy unqehe</i> > of allegiance will die like a pagan.	ومن مات وليس في عنقه بيعة مات ميتة جاهلية.	4.3.3.	59
3674	782	He who throws off [his hand of] < <i>yadan</i> > obedience will meet God on the day of resurrection without possessing any plea.	من خلع يدا من طاعة لقي الله يوم القيامة ولا حجة له.	4.3.3.	60
3681	783	You will be eager for the office of commander < <i>al?emaara</i> >, but it will become a cause of regret on the day of	إنكم ستحرصون على الإمارة، وستكون ندامة يوم القيامة، فنعم المروضة وبئست الفاطمة.	4.3.2.	38

		resurrection. It is a good suckler <murDeca> but an evil weaner <fatema>.			
3685	784	By this Book [the Qur'an] God exalts <yarfa'u> some peoples and lowers <yaDa'u> others.	إن الله يرفع بهذا الكتاب أقواما ويضع به آخرين.	4.2.1.	15
3685	784	Each <kullukum> of you is a shepherd <raa'en> and each of you is responsible for his flock <ra'eyateh>. The Imam who is over the people is a shepherd <raa'en> and is responsible for his flock <ra'eyateh>; a man <alrajulu> is a shepherd <raa'en> in charge of the inhabitants of his household and he is responsible for his flock <ra'eyateh>; a woman <almara?atu> is a shepherdess <raa'eyatun> in charge of her husband's house and children and she is responsible for them; and a man's slave <abdu> is a shepherd <raa'en> in charge of his master's property and he is responsible for it. So each of you <fakullukum> is a shepherd <raa'en> and each of you is responsible for his flock <ra'eyateh>.	ألا كلكم راع وكلكم مسؤول عن رعيته. فالإمام الذي على الناس راع، وهو مسؤول عن رعيته. والرجل راع على أهل بيته، وهو مسؤول عن رعيته. والمرأة راعية على بيت زوجها وولده، وهي مسؤولة عنهم. وعبد الرجل راع على مال سيده، وهو مسؤول عنه. ألا فكلكم راع، وكلكم مسؤول عن رعيته.	4.3.4. 5.3.5.	81 61
3694	785	I command you five things: to maintain the community, to listen, to obey, to emigrate, and to fight in God's path <sabyl allaah>. He who secedes from the community as much as a span has cast off the tie of Islam from his neck unless he returns, and he who summons to what the pre-Islamic people believed belongs to the assemblies of Jahannam [Hell] even if he fasts, prays, and asserts that he is a Muslim.	أمركم بخمس: بالجماعة، والسمع والطاعة، والهجرة والجهاد في سبيل الله. وإنه من خرج من الجماعة قيد شبر فقد خلع ربة الإسلام من عنقه، إلا أن يراجع. ومن دعا بدعوى الجاهلية فهو من جثي جهنم، وإن صام وصلى وزعم أنه مسلم.	5.3.1. 7.1.	10 5
3704	787	The one who will be dearest to God and nearest <?aqrabuhum> to Him in station on the day of resurrection will be a just imam [ruler] <?emaamun caade>,<....>, and the one who will be farthest <?ab'aduhum> from Him in station will be a tyrannical imam <?emaamun jaa?er>.	إن أحب الناس إلى الله يوم القيامة وأقربهم منه مجلسا إمام عادل،...، وأبعدهم منه مجلسا إمام جائر.	4.2.1.	17
3718	789	The sultan [the ruler] is God's shade <Zellu> on the earth to which each one of His servants who is wronged repairs <ya?wy>.	إن السلطان ظل الله في الأرض، يأوي إليه كل مظلوم من عباده...	4.4. 5.3.3. 6.2.	112 52 6
3729	792	If one who has been given any authority over the people locks his gate against Muslims, or one who has been wronged, or one who has a need, God will lock the gates <?aylaqa allahu duunahu ?abwaaba> of His mercy <rahmatehe> against him when	من ولي من أمر الناس شيئا ثم أغلق بابه دون المسلمين أو المظلوم أو ذي الحاجة أغلق الله دونه أبواب رحمته عند حاجته.	4.1.	9

		he has a need.		
3733	793	He who has been appointed a <i>qadi</i> [a judge] among the people has been killed [Original Arabic ‘slaughtered’] < <i>ḍubeḥa</i> > without a knife.	من جعل قاضيا بين الناس فقد ذبح بغير سكين.	4.3.3. 53
3761	800	.... Therefore whatever I decide for anyone which by right belongs to his brother <?axyhe> he must not take, for I am granting him only a portion of hell.	فمن قضيت له بشيء من حق أخيه فلا يأخذنه، وإنما أقطع له قطعة من النار .	5.3.4. 57
3764	801	If he [a man] swears about his property < <i>maalehe</i> > to take [Original Arabic ‘devour’] < <i>leya?kulahu</i> > it unjustly he will certainly find God turning away from him when he meets Him.	لئن حلف [رجل] على ماله ليأكله ظلما ليلقين الله وهو عنه معرض.	4.3.3. 44
3813	811	He who dies without having fought, or having felt it to be his duty will die guilty of a kind < <i>šucba</i> > of [Original Arabic ‘branch of’] hypocrisy.	من مات ولم يغزو ولم يحدث به نفسه مات على شعبة نفاق.	6.5.3. 33
3828	813	...; and niggardliness and faith will never be combined < <i>yajtamecaan</i> > in the heart of a servant of God.	ولا يجتمع الشح والإيمان في قلب عبد أبدا	5.3.2. 21
3828	813	No one who weeps from fear of God will go into hell till the milk returns to the udder, and no servant of God will experience both dust in God’s path and the smoke of <i>Jahannam</i> [Hell].	لا يلج النار من بكى من خشية الله حتى يعود اللبن في الضرع. ولا يجتمع على عبد غبار في سبيل الله ودخان جهنم.	7.1. 6
3829	813	There are two eyes <?ayn> which will never be touched by hell, an eye which weeps < <i>bakat</i> > from fear of God and an eye which spends the night on guard < <i>batat tahrusu</i> > in God’s path.	عينان لا تمسهما النار: عين بكت من خشية الله، وعين باتت تحرس في سبيل الله.	4.3.3. 61 5.3.1. 11
3866	821	Blessing rests on the forelocks < <i>nawaaSy</i> > of the horses.	البركة في نواصي الخيل.	4.3.3. 62
3867	822	Jarir b. ‘Abdallah told that he saw, God’s messenger twisting his finger in a horse’s forelock and saying, “The horses < <i>alxaylu</i> > have good tied in their forelocks < <i>nawaaSeyhaa</i> > till the day of resurrection, i.e. reward < <i>al?ajru</i> > and spoil < <i>?anymah</i> >“.	عن جرير بن عبد الله قال: رأيت رسول الله صلى الله عليه وسلم يلوي ناصية فرس بأصبعه ويقول: “الخيول معهود بنواصيها الخير إلى يوم القيامة : الأجر والغنيمة.”	6.2. 8
3926	832	...From Muhammad, God’s servant and messenger, to <i>Hiraql</i> chief of the Byzantines. Peace be to those who follow the guidance. To proceed: I send you the summons to accept Islam < <i>bi-da’iyate al-islam</i> >. If you accept Islam you will be safe, and if you accept Islam God will bring you your reward twofold; but if you turn away you will be guilty [Original Arabic ‘you will hold the burden of <i>al-arisyyin</i> ’s sins’] of the sin of your followers (<i>al-arisyyin</i>)...	.... من محمد عبد الله ورسوله إلى هرقل عظيم الروم، سلام على من اتبع الهدى. أما بعد، فإني أدعوك بداعية الإسلام: أسلم تسلم، وأسلم يؤتك الله أجرك مرتين، وإن توليت فعليك إثم الأريسيين،...	5.3.3. 47 7.3. 27
4301	911	When a house in Medina was burned down during the night over its	احترق بيت بالمدينة على أهله من الليل، فحدث بشأنه النبي صلى الله	7.3. 32

		inhabitants and the Prophet was told, he said, "This fire is just an enemy to you, so when you go to sleep extinguish it.	عليه و سلم قال: "إن هذه النار إنما هي عدو لكم، فإذا نمتم فأطفئوها عنكم."		
4794	1002	...When an infidel's death is near the angels of punishment bring him hair-cloth and say. 'Come out [to the soul] displeased and subject to displeasure, to the punishment from God who is great and glorious.' The soul comes out with a stench like the most unpleasant stench of a corpse, they take him to the gate of the earth and say, 'How offensive is this odour!'. They finally bring him to the souls of the infidels.	... وإن الكافر إذا احتضر أتته ملائكة العذاب بمسح، فيقولون: اخرجي (الروح) ساخطة مسخوطا عليك إلى عذاب الله عز و جل. فتخرج كأنتن ريح جيفة، حتى يأتون به باب الأرض، فيقولون: ما أنتن هذه الريح! حتى يأتون به أرواح الكفار.	7.2.	26
4795	1002	The believer strives <yujaahedu> with his sword and his tongue <lesaanehe>. By Him in whose hand my soul is, it is as though you are shooting at them with it [poetry] like spraying with arrows <naDha alnebl>.	إن المؤمن يجاهد بسيفه ولسانه، والذي نفسي بيده لكانما ترمونهم به نضح النبل.	4.3.4.	64
4796	1002	Modesty and inability to speak are two branches <šucbaataan> of faith, but obscenity and eloquence are two branches <šucbaataan> of hypocrisy.	الحياء والعبي شعبتان من الإيمان، والبذاء والبيان شعبتان من النفاق.	4.3.7. 6.5.3.	104 34
4809	1004	Abu Sa'id al-Khudri told that when they were journeying with God's messenger in al-'Arj [a place] a poet appeared and recited, whereupon God's messenger said, "Seize the devil," or, "Catch the devil. It is better for a man to have his belly filled with pus <qayhan> than to have it filled with poetry."	عن أبي سعيد الخدري قال: بينا نحن نسير مع رسول الله صلى الله عليه و سلم بالعرج إذ عرض شاعر ينشد. فقال رسول الله صلى الله عليه و سلم: "خذوا الشيطان، أو أمسكوا الشيطان، لأن يمتلي جوف رجل قبحا خيرا له من أن يمتلي شعرا."	6.4.	15
4822	1006	You will find that the one <alnaase> who will be in the worst position on the day of resurrection will be the two-faced <da alwajhayne> man who presents one face <bewajhen> to some and another to others.	تجدون شر الناس يوم القيامة ذا الوجهين، الذي يأتي هؤلاء بوجه وهؤلاء بوجه.	4.3.3.	56
4827	1007	A man praised another in the Prophet's presence he said, "Woe to you! You have beheaded <qatacta 'unqa> your brother (saying it three times). One who cannot help expressing praise should say he considers so and so is such and such, for God is the One who takes account of him..."	أتنى رجل على رجل عند النبي صلى الله عليه و سلم، فقال: "ويلك قطعت عنق أخيك!" ثلاثا. "من كان منكم مادحا لا محالة فليقل: أحسب فلانا، والله حسبيبه..."	4.3.3.	54
4827	1007	A man praised another in the Prophet's presence he [the Prophet] said, "Woe to you! You have beheaded your brother <?axyka>..."	أتنى رجل على رجل عند النبي صلى الله عليه و سلم، فقال (النبي): "ويلك قطعت عنق أخيك" ثلاثا.	5.3.4.	58
4838	1009	When a man gets up in the morning all the limbs <al?acDaa?a> humble <tukaferru> themselves before the tongue <allesaana> and say	إذا أصبح ابن آدم فإن الأعضاء كلها تكفر اللسان، فتقول: اتق الله فينا، فإننا نحن بك، فإن استقمتم استقمنا، وإن اعوججت اعوججنا.	4.3.2.	33

		<fataquul>, “ Fear God for our sake, for we are dependent on you; if you are straight <?estaqamta> we are straight, but if you are crooked <?e’wajajta> we are crooked.”			
4853	1011	‘A’isha told that she said to the Prophet, “It is enough for you in Safiya [one of the Prophet’s wives] that she is such and such,” meaning that she was short; and he replied, “You have said a word <kalemah> which would change the sea if it were mixed <muzeja> in it.	عن عائشة قالت : قلت للنبي صلى الله عليه وسلم : حسبك صفة كذا وكذا - تعني قصيرة - فقال : ” لقد قلت كلمة لو مزج بها البحر لمزجته .“	6.4.	14
4919	1025	...that when God had finished creating all things, ties of relationship arose and seized the loins of the Compassionate One. He said, “Stop!” and they said, “This is the place for him who seeks refuge in Thee from being cut off.” He replied, “Are you not satisfied that I should keep connection with him who keeps you united and sever connection with him who severs you? “They said, “Certainly, O Lord,” and He replied, “Well, that is how things are.”	خلق الله الخلق، فلما فرغ منه قامت الرحم فأخذت بحقوي الرحمن. فقال: مه ؟ قالت : هذا مقام العائذ بك من القطيعة. قال: ألا ترضين أن أصل من وصلك وأقطع من قطعك ؟ قالت: بلى يا رب. قال: فذاك.	7.2.	20
4948	1031	...I cannot help you [a nomadic Arab] since God has withdrawn mercy from your heart <naza’a allahu men qalbeka> descend..	أو أملك لك (لاعرابي) أن نزع الله من قلبك الرحمة.	4.1. 5.3.2.	3 28
4953	1032	You see the believers in their mutual pity, love and affection like one body <jasad>. When one member has a complaint <?eštakaa> the rest of the body is united <tada’aa> with it in wakefulness and fever.	ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الجسد؛ إذا اشتكى عضوا تداعى له سائر الجسد بالسهر والحمى.	6.5.1.	24
4958	1032	A Muslim is a Muslim’s brother <?axuu>: he does not wrong him or abandon him. If anyone cares for his brother’s <?axyhe> need God will care for his need.	المسلم أخو المسلم، لا يظلمه ولا يسلمه، ومن كان في حاجة أخيه كان الله في حاجته.	4.3.5. 5.3.5.	88 53
4981	1036	If anyone defends his brother who is slandered when absent, it will be due from God to set him free <yu’teqahu> from hell <alnaare>.	من ذب عن لحم أخيه بالمغيبة كان حقا على الله أن يعتقه من النار.	4.3.5.	94
4985	1037	The believer is the believer’s mirror (mer’aa) and the believer is the believer’s brother who guards him against loss and protects him when he is absent.	المؤمن مرآة المؤمن، والمؤمن أخو المؤمن، يكف عنه ضيعته، ويحوطه من ورائه.	6.5.1.	25
5010	1041	A good and a bad companion <aljalyse alSaaleh wa alsuu?> are like one who carries musk <kahaamele almesk> and one who blows the bellows <naafex alkyr>. The one who carries musk may give you some, or you may buy <tabtaa’a> some from him, or you	مثل الجليس الصالح والسوء كحامل المسك ونافخ الكير، فحامل المسك إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحا طيبة. ونافخ الكير إما أن يحرق ثيابك، وإما أن تجد منه ريحا خبيثة.	4.3.4.	76

		may feel a fragrance from him; but the one who blows the bellows may burn your clothing, or you may feel a bad smell from him.			
5012	1041	Among God's servants there are people who are neither prophets nor martyrs whose position in relation to God will be an object of desire by the prophets and martyrs on the day of resurrection." The people said, "Messenger of God, tell us who they are," and he replied, "They are people who have loved one another by reason of God's spirit, and were giving gifts to one another without being related or having [common] property. I swear by God that their faces will be light and that they will be placed upon light, neither fearing when men fear nor grieving when men grieve.	“ إن من عباد الله لأناس ما هم بأنبياء ولا شهداء، يغبطهم الأنبياء والشهداء يوم القيامة بمكانهم من الله.” قالوا: يا رسول الله تخبرنا من هم؟ قال: “هم قوم تحابوا بروح الله على غير أرحام بينهم ولا أموال يتعاطونها، فوالله إن وجوههم لنور، وإنهم لعلى نور، لا يخافون إذا خاف الناس، ولا يحزنون إذا حزن الناس.”	7.2.	22
5026	1044	“In paradise there are pillars of rubies on which there are rooms of emerald with open doors shining like a sparkling planet.” He was asked who would occupy them and replied, “Those who love one another for God's sake, those who sit together for God's sake, and those who visit one another for God's sake.”	“ إن في الجنة لعمدا من ياقوت، عليها غرف من زبرجد، لها أبواب مفتحة تضيء كما يضيء الكوكب الدري.” فقالوا: يا رسول الله من يسكنها؟ قال: “المتحابون في الله، والمتجالسون في الله، والمتلاقون في الله.”	7.2.	13
5044	1047	You who have accepted Islam with your tongues but whose hearts <qalbeh> have not been reached by <lam yafeD> faith <al?eymaan>, do not annoy the Muslims, or revile them, or seek out their faults,....	يا معشر من أسلم بلسانه ولم يفيض الإيمان إلى قلبه لا تؤذوا المسلمين، ولا تعيروهم، ولا تتبعوا عوراتهم.....	4.1.	11
5044	1047	You who have accepted Islam with your tongues but whose hearts have not been reached [Original Arabic 'faith has not entered into his hart'] by faith <yafeDu al?ymaan ?elaa qalbehe>, do not annoy ...	يا معشر من أسلم بلسانه، ولم يفيض الإيمان إلى قلبه، لا تؤذوا المسلمين! ولا تعيروهم! ولا تتبعوا عوراتهم...!	5.3.2.	23
5044	1047	..., for he who seeks out the faults of his brother <?axyhe> Muslim will have his faults sought out by God,...	فإنه من يتبع عورة أخيه المسلم يتبع الله عورته...	5.3.4.	54
5045	1048	The most prevalent kind of usury <alrebaa> is going to lengths in talking unjustly against a Muslim's honour <al?estetaalatu fy carDe>.	إن من أربى الربا الاستطالة في عرض المسلم بغير حق.	4.3.4.	74
5083	1055	Fear God wherever you are; if you follow an evil deed <alsaeya?ta> with a good one <alhasanata> you will obliterate [Original Arabic 'delete'] <tamhuhaa> it; and deal with people with a good disposition.	اتق الله حيثما كنت، وأتبع السيئة الحسنة تمحها، وخالق الناس بخلق حسن.	4.3.4.	86
5086	1055	The believers are gentle and kindly like a tractable camel (<jamale al?aanef>) which when guided lets	المؤمنون هينون لينون كالجمل الأنف، إن قيد انقاد وإن أنيخ على صخرة استناخ.	6.5.1.	23

		itself be guided and when made to sit even on stones does so.		
5088	1055	If anyone restrains <kaZama> anger <γayZan> when he is in a position to give vent to it God will call him on the day of resurrection over the heads of all creatures and let him choose whichever of the bright-eyed maidens he wishes.	من كظم غيظا وهو يقدر على أن ينفذه دعاه الله على رؤوس الخلائق يوم القيامة حتى يخيره في أي الحور شاء.	4.1. 4
5107	1058	He who has in his heart <fy qalbehe> as much faith <?eymaan> as a grain of mustard-seed <meθqaala habate xardalen> will not enter hell, and he who has in his heart <fy qalbehe>as much pride <kebr> as a grain of mustard-seed will not enter paradise.	لا يدخل النار أحد في قلبه مثقال حبة خردل من إيمان. ولا يدخل الجنة أحد في قلبه مثقال حبة من خردل من كبر....	4.1. 6 5.3.2. 24
5119	1060	He who is humble for God's sake will be exalted by God, for though he considers himself lowly he is great in the eyes of men;...	من تواضع لله رفعه الله، فهو في نفسه صغير، وفي أعين الناس عظيم....	7.2. 11
5127	1062	The poor one (Mufliṣ) [Original Arabic bankrupt] <almuflesu> among my people is he who will bring on the day of resurrection prayer, fasting and zakat, but will come having reviled this one aspersed that one, devoured the property of this one, shed the blood of that one and beaten this one. Then this one and that one will be given some of his good deeds; but If his good deeds are exhausted before he pays what he owes <yuqḌaa>, some of their sins will be taken and upon him and he will be cast into hell.	إن المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي وقد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا، وضرب هذا. فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم، فطرح عليه، ثم طرح في النار.	4.3.4. 72
5132	1064	Among those who will be in the worst station with respect to God on the day of resurrection will be a man who has squandered <?aðhaba> his future life [afterlife] <?aaxeratahu> at the expense of someone else's worldly interests.	من شر الناس منزلة عند الله يوم القيامة عبد أذهب آخرته بدنياه غيره.	4.3.4. 79 4.3.5. 93
5138	1065	The one who is easygoing about the limits set by God and the one who violates them are like people who cast lots about a ship <safeynah>, some going below decks and some above. Then when those who were above decks were annoyed by one who was below decks passing them for the sake of water, he took an axe <fa?s> and began to make a hole <θuqb> in the bottom of the ship. They went to him and asked what was the matter with him, to which he replied that they were annoyed by him but he must have water. Now if they prevent him they will save him and be safe themselves,	مثل المدهن في حدود الله والواقع فيها مثل قوم استهموا سفينة، فصار بعضهم في أسفلها، وصار بعضهم في أعلاها، فكان الذي في أسفلها يمر بالماء على الذين في أعلاها، فتأذوا به، فأخذ فأسا، فجعل ينقر أسفل السفينة. فأتوه فقالوا: مالك؟ قال: تأذيتم بي، ولا بد لي من الماء. فإن أخذوا على يديه أنجوه، ونجوا أنفسهم، وإن تركوه أهلكوه، وأهلكوا أنفسهم.	6.4. 12

		but if they leave him alone they will destroy both him and themselves.		
5154	1070	By Him in whose hand Muhammad's soul is, what is reputable <almd ^u ruuf> and what is disreputable <walmunkar> are two creatures <xalyqataan> which will be set up for mankind on the day of resurrection. What is reputable will give good news <fayubašeru> to those who followed it and will promise them good <yu ^u eduhum alxayr>, but while what is disreputable will tell <fayaquul> them to go away; they will be unable to keep from adhering to it.	و الذي نفس محمد بيده، إن المعروف والمنكر خليقتان تنصبان للناس يوم القيامة، فأما المعروف فيبشر أصحابه ويوعدهم الخير، وأما المنكر فيقول: إليكم إليكم، وما يستطيعون له إلا لزوما.	4.3.2. 30
5158	1071	The world <aldunya> is the believer's prison <sejnu> and the infidel's paradise <jannatu>...	الدنيا سجن المؤمن وجنة الكافر.	4.3.5. 98
5161	1072	The slave <abdu> of the dinar, the slave <abdu> of the dirham, and the slave <abdu> of the bordered silk cloak are wretched. If such a one is given anything he is pleased, but if not he is displeased, wretched and disappointed.	تعس عبد الدينار وعبد الدرهم وعبد الخميصة، إن أعطي رضي، وإن لم يعط سخط. تعس وانتكس.	4.3.5. 96
5167	1073	Three follow <yatba ^u > the dead; two returning <fayarje ^u >, and one remaining <yabqaa> with him. His people, his property and his deeds follow him, but his people and property return while his deeds remain.	يتبع الميت ثلاثة: فيرجع اثنان ويبقى معه واحد. يتبعه أهله وماله وعمله، فيرجع أهله وماله ويبقى عمله.	4.3.2. 29
5171	1074	If you like others to have what you like for yourself you will be a Muslim; and do not laugh immoderately, for immoderate laughter <kaθrata alDaheke> causes the heart to die [Original Arabic 'it slays the heart'] <tumytu alqalba>.	وأحب للناس ما تحب لنفسك تكن مسلماً، ولا تكثر الضحك! فإن كثرة الضحك تميت القلب.	4.3.3. 42 4.3.3. 51
5199	1079	No one will practise abstinence in the world without God causing wisdom <alhekmata> to grow <?anbata> in his heart.	ما زهد عبد في الدنيا إلا أنبت الله الحكمة في قلبه.	4.3.7. 103 5.3.2. 32
5205	1080	Can anyone walk on water without getting his feet wet?" On receiving the reply that no one could he said, "Similarly the worldly person is not safe from sins.	هل من أحد يمشي على الماء إلا ابتلت قدماه؟" قالوا: لا يا رسول الله قال: "كذلك صاحب الدنيا لا يسلم من الذنوب."	7.3. 30
5256	1089	Whoever has two characteristics will be recorded <katabhu> by God as grateful and showing endurance...	خلصتان من كانتا فيه كتبه الله شاكراً :...	4.3.4. 84
5256	1089	Whoever has two characteristics <xuSlataan> will be recorded by God as grateful and showing endurance. He who regarding his religion considers his superior <man fawqeh> and copies him and regarding his worldly interests considers his inferior <man	خلصتان من كانتا فيه كتبه الله شاكراً: من نظر في دينه إلى من هو فوقه فاقتدى به، ونظر في دنياه إلى من هو دونه فحمد الله على ما فضله الله عليه، كتبه الله شاكراً صابراً. ومن نظر في دينه إلى من هو دونه، ونظر في دنياه إلى من هو فوقه، فأسف على	7.2. 21

		<i>howa duuneh</i> > and praises God for the bounty He has bestowed on him will be recorded by God. As grateful and showing endurance; but he who regarding his religion considers his inferior and regarding his worldly interests considers his superior and grieves over what has passed him by will not be recorded by God as grateful and showing endurance.	ما فاته منه لم يكتبه الله شاكرا ولا صابرا.		
5287	1095	...when a man opens a door < <i>baab</i> > towards begging < <i>masa?alaten</i> > God opens < <i>fataha</i> > for him a door < <i>baab</i> > towards poverty < <i>faqr</i> >.	ولا فتح عبد باب مسألة إلا فتح الله عليه باب فقر ...	4.1.	10
5312	1102	Provision < <i>rezq</i> > searches for < <i>yatlub</i> > a man in the same way as his appointed period [Original Arabic 'his time of death'].	إن الرزق ليطلب العبد كما يطلبه أجله.	4.3.3.	41
5348	1110	He who fears sets out at nightfall < <i>adlaja</i> >, and he who sets out at nightfall reaches < <i>balaya</i> > the destination < <i>almanzel</i> >.... God's commodity is dear. God's commodity is paradise.	من خاف أدلج، ومن أدلج بلغ المنزل ... إلا أن سلعة الله غالية، إلا إن سلعة الله الجنة.	4.2.2. 7.2.	20 24
5367	1115	A time is coming to men when he who adheres [Original Arabic 'seizes'] to his religion < <i>deynehe</i> > will be like one who seizes < <i>kalqabeDe</i> > live coals < <i>aljamr</i> >.	يأتي على الناس زمان الصابر فيهم على دينه كالقابض على الجمر.	4.4. 6.1.	118 5
5369	1115	..., and God will take fear < <i>xawf</i> > of you from the breasts < <i>yanzacanna allah men Suduure</i> > of your enemy and cast enervation < <i>ru'eb</i> > into your hearts < <i>yaqðefanna fy quluubekum</i> >	ولينزع عن الله من صدور عدوكم المهابة منكم، وليقذف في قلوبكم الوهن.	5.3.2.	29
5369	1115	"The peoples will soon summon one another to attack you as people when eating < <i>akala</i> > invite others to share their dish." Someone asked if that would be because of their small numbers at that time, and he replied, "No, you will be numerous at that time; but you will be scum and rubbish < <i>yubaa?</i> > like that carried down by a torrent, and God will take fear of you from the breasts of your enemy and cast enervation into your hearts." He was asked the meaning of enervation and replied, "Love of the world and dislike of death."	“ يوشك الأمم أن تداعي عليكم كما تداعي الأكلة إلى قصعتها، ” فقال قائل: ومن قلة نحن يومئذ؟ قال: “ بل أنتم يومئذ كثير، ولكن غثاء كغثاء السيل، و لينزع عن الله من صدور عدوكم المهابة منكم، وليقذفن في قلوبكم الوهن، ” قال قائل: يا رسول الله وما الوهن؟ قال: “ حب الدنيا وكرهية الموت. ”	6.5.1. 7.2.	26 23
5370	1116	Fornication < <i>alzenaa</i> > does not become widespread < <i>fašaa</i> > among a people without death being prevalent among them...people do not judge unjustly without bloodshed < <i>aldamu</i> > becoming widespread < <i>fašaa</i> > among them...	... ولا فشا الزنا في قوم إلا كثر فيهم الموت... ولا حكم قوم بغير حق إلا فشا فيهم الدم....	4.3.3.	47

5370	1116	Dishonesty about spoil has not appeared among a people without God casting terror into their hearts <?alqaa fy quluubehem>;....	ما ظهر الغلول في قوم إلا ألقى الله في قلوبهم الرعب.	5.3.2.	30
5380	1120	Temptations will be presented to men's hearts as a reed mat is woven stick by stick, and any heart which is impregnated <?aşrabhaa> by them will have a black mark <nakatat> put in it, but any heart which rejects them will have a white mark put in it <nakatat>...	تعرض الفتن على القلوب كالحصير عودا عودا، فأى قلب أشربها نكتت فيه نكتة سوداء، وأي قلب أنكرها نكتت فيه نكتة بيضاء....	5.3.2.	40
5381	1120	Faith had come down into the roots of men's hearts <fy jaðre quluube alrejaal>, A man will sleep and faith will be taken from his heart (men qalbehe), but its mark will remain like the mark of a spot. ...	إن الأمانة نزلت في جذر قلوب الرجال، ...، ينام الرجل النومة فتقبض الأمانة من قلبه أثرها مثل أثر الوكت،...	5.3.2.	25
5383	1121	Do good deeds before trials <fetan> come like portions of a dark night; when a man will be a believer in the morning and an infidel in the evening, and a believer in the evening and an infidel in the morning, selling <yaby ^u > his religion for some worldly goods.	بادروا بالأعمال فتنا كقطع الليل المظلم؛ يصبح الرجل مؤمنا، ويمسي كافرا، ويمسي مؤمنا، ويصبح كافرا؛ يبيع دينه بعرض من الدنيا.	5.3.6. 6.5.4.	73 37
5387	1122	I see civil commotions <alfetana> occurring among your houses like rain falling <kawaq ^e almatare>.	فإني لأرى الفتن خلال بيوتكم كوقع المطر.	4.4.	110
5515	1162	The world <aldunyya> is like a garment <ðawben> torn from end to end and hanging by a thread at the end of it; and that thread will soon be cut off <yanqate ^e >.	مثل هذه الدنيا مثل ثوب شق من أوله إلى آخره، فيبقى متعلقا بخيط في آخره، فيوشك ذلك الخيط أن ينقطع.	4.3.4.	80
5579	1185	He [Almighty God] will reply, 'Go back and bring forth those in whose hearts you find <wajaddtum fy qalbehe> as much as a dinar of good..	فيقول) الله عز وجل): ارجعوا! فمن وجدتم في قلبه متقال دنيار من خير فأخرجوه!	5.3.2.	27
5581	1186	The Path <Seraat> will be set over the main part of jahannam [Hell] and I shall be the first of the messengers to take his people across...	يضرب الصراط بين ظهراني، جهنم فأكون أول من يجوز من الرسل بأمته...	5.3.1.	7
5619	1197	The first party to enter paradise will be in the form of the moon on the night when it is full; then will come those who will be near them, like the brightest shining planet in the sky, their hearts like one man's heart with no disagreement <?eDaa?atu quluubehem calaa qalbe rajulen waahed> or mutual hatred among them...	إن أول زمرة يدخلون الجنة على صورة القمر ليلة البدر، ثم الذين يلونهم، كأشد كوكب دري في السماء. إضاءة قلوبهم على قلب رجل واحد، لا اختلاف بينهم ولا تباغض....	5.3.2.	41
5620	1198	"The inhabitants of paradise will eat and drink in it, but they will not spit, or pass water, or void excrement, or suffer from catarrh." He was asked what would happen to the food and	" إن أهل الجنة يأكلون فيها ويشربون، ولا يتفلون، ولا يبولون، ولا يتغوطون، ولا يتمخطنون. قالوا: فما بال الطعام؟ قال: "جشاء ورشح كرشح المسك، يلهمون التسبيح	7.2.	8

		replied, "It will produce belching and sweat like musk. They will give vent to glorifying and praising of God as easily as you breathe."	والتحميد كما تلهمون النفس."		
5745	1231	The way in which I may be compared with the prophets <al?anbyaa?e> is by a castle <qasren> which was beautifully constructed, but in which the place of one brick <mawDe'u labenaten> was left incomplete <tureka>. Sightseers went round admiring the beauty of its construction <bunyaaneh> with the exception of the place for that brick <mawDe'u telka allabena>. Now I have filled up <sadadtu> the place of that brick <mawDeca allabenah>, in me the building <albunyaamu> is completed <xutema> and in me the messengers are complete.	مثلني ومثل الأنبياء كمثل قصر أحسن بنيانه، ترك منه موضع لبنة، فطاف النظار يتعجبون من حسن بنيانه إلا موضع تلك اللبنة، فكنت أنا سددت موضع اللبنة، ختم بي البنيان، وختم بي الرسل.	4.3.4.	71
6131	1350	..., but I am leaving among you the two important things, the first of which is God's Book which contains guidance <fyhe alhudaa> and light, ...	وَأَنَا تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: أَوْلَهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ.	5.3.1.	18
6131	1350	God's Book is God's rope; he who follows it has guidance <kaana 'alaa alhudaa> and he who abandons it is in error.	... كِتَابُ اللَّهِ عِزٌّ وَجَلٌّ، هُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ.	5.3.1.	19
6213	1369	To proceed: The people will become many and the <i>Ansar</i> [the early inhabitant of Medina] few till they will be in the same position among mankind as salt <melh> in food;	أَمَّا بَعْدُ، فَإِنَّ النَّاسَ يَكْتَرُونَ وَيَقَلُّ الْأَنْصَارُ، حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ الْمَلْحِ فِي الطَّعَامِ.....	6.5.1.	19
6274	1383	... A comparison between you and the Jews and Christians is like a man who employed <?esta'mala> labourers <cumaal> and said, 'Who will work for me till midday for a qirat each?' The Jews worked till midday for a qirat each, and then he said, 'Who will work for me from midday till the afternoon prayer for a qirat each?' The Christians worked from midday till the afternoon prayer for a qirat each, and then he said, 'Who will work for me from the afternoon prayer till sunset for two qirats each?' I assure you that you are the ones who work from the afternoon prayer till sunset and that you will have the reward twice over. ...	وَأَمَّا مِثْلُكُمْ وَمِثْلَ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عَمَالًا، فَقَالَ: مَنْ يَعْمَلُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ. ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيرَاطَيْنِ قِيرَاطَيْنِ؟ أَلَا فَاتَمَّ الَّذِينَ يَعْمَلُونَ مِنْ صَلَاةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ.....	4.3.4. 6.5.2.	75 29
6278	1348	Rejoice and rejoice again. My people are just like the rain <gayθ>, it not being known whether the last or the first of it is better; or it is like a garden <hadyqa> from which a troop can be fed for a year, then another troop can be fed for a year, and perhaps the last	أَبَشُرُوا. إِنَّمَا مِثْلُ أُمَّتِي مِثْلُ الْغَيْثِ، لَا يَدْرِي آخِرُهُ خَيْرٌ أَمْ أَوَّلُهُ؟ أَوْ كَحَدِيقَةٍ أَطْعَمَ مِنْهَا فَوْجَ عَامَا، لَعَلَّ آخِرَهَا فَوْجًا أَنْ يَكُونَ أَعْرَضَهَا عَرَضًا، وَأَعْمَقَهَا عَمَقًا، وَأَحْسَنَهَا حَسَنًا. كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوْلَاهَا، وَالْمَهْدِيُّ وَسَطُهَا، وَالْمَسِيحُ آخِرُهَا، وَلَكِنْ بَيْنَ ذَلِكَ فَيْجِ	6.5.1.	18

	<p>troop which comes may be the broadest, deepest and finest. How can a people perish of which I am the first, the Mahdi the middle and the Messiah the last? But in the course of that there will be a crooked party which does not belong to me and to which I do not belong.</p>	<p>أعوج، ليسوا ولا أنا منهم.</p>	
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Appendix 1.b: List of Sayings Entirely Quoted in the Study

(Saying number in the Arabic version of *Miškāt Al-MaSaabih*, and saying page in the English translation)

Saying No.	Saying P.	English	Arabic	Section
6	6	The Muslim is he from whose tongue and hand the Muslims is safe, and the emigrant is he who abandons what god has prohibited. A man asked the Prophet, “Which of the Muslims is the best?” He replied, “He from whose tongue and hand the Muslims are safe.	وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم ” المسلم من سلم المسلمون من لسانه ويده والمهاجر من هجر ما نهى الله عنه ” هذا لفظ البخاري ولمسلم قال : ” إن رجلا سأل النبي صلى الله عليه و سلم : أي المسلمين خير ؟ قال : من سلم المسلمون من لسانه ويده “	8.3.
12	7	I am commanded to fight with men till they testify that there is no god but God and that Muhammad is God’s messenger, observe the prayer and pay the <i>zakat</i> . When they do that they will keep their lives and their property safe from me, except for what is due to Islam; and their reckoning will be at God’s hands.	وعن ابن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه و سلم : ” أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله ويقيموا الصلاة ويؤتوا الزكاة فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله . إلا أن مسلما لم يذكر ” إلا بحق الإسلام “	7.3.
18	9	Ubada b. as-Samit reported that God’s messenger said when a number of his Companions were around him, “Swear allegiance to me on the basis that you will not associate anything with God, or steal, or commit fornication, or kill your children, or bring falsehood which you fabricate among your hands and feet, or be disobedient concerning what is good. If any of you fulfils his promise, God will undertake his reward; but if anyone perpetrates any of these things and is punished for it in this world, it will be an atonement for him. If, however, anyone perpetrates any of those things and God conceals it regarding him, the matter lies in God’s hands; if He wishes He will forgive him, and if He wishes He will punish him.” So we swore allegiance to him on that basis.	وعن عبادة بن الصامت قال : قال رسول الله صلى الله عليه و سلم وحوله عصابة من أصحابه : ” بايعوني على أن لا تشركوا بالله شيئا ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم ولا تأتوا بيهتان تفترونه بين أيديكم وأرجلكم ولا تعصوا في معروف فمن وفى منكم فأجره على الله ومن أصاب من ذلك شيئا فعوقب به في الدنيا فهو كفارة له ومن أصاب من ذلك شيئا ثم ستره الله عليه في الدنيا فهو إلى الله : إن شاء عفا عنه وإن شاء عاقبه ” فبايعناه على ذلك	7.3.
29	11	Mu’adh b. Jabal reported: I said, “Inform me, messenger of God, of an act which will cause me to enter paradise and remove me far from hell.” He replied, “You have asked a serious question, but it is easy for the one whom God helps to answer it. Worship God, associate nothing with Him, observe the prayer, pay the <i>zakat</i> , fast during Ramadan, and make the	عن معاذ بن جبل قال كنت مع النبي صلى الله عليه و سلم في سفر فأصبحت يوما قريبا منه ونحن نسير فقلت يا رسول الله أخبرني بعمل يدخلني الجنة ويباعدني عن النار قال لقد سألتني عن عظيم وإنه ليسير على من يسره الله عليه تعبد الله ولا تشرك به شيئا وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت ثم قال ألا أدلك على أبواب الخير الصوم جنة والصدقة تطفى الخطيئة كما يطفى الماء النار وصلاة الرجل من جوف الليل قال ثم تلا (نتجافى جنوبهم عن المضاجع)	4.1.

		<p>Pilgrimage to the House.” He said, “Shall I not guide you to the gateways of what is good? Fasting is a protection, and almsgiving extinguishes sin as water extinguishes fire, and a man’s prayer in the middle of the night [has the same effect].” Then he recited, “Withdrawing themselves from their couches . . . they have beendoing.”¹ Then he said, “Shall I not guide you to the head and support of the matter and the top of its hump?” I replied, “Yes, messenger of God.” He said, “The head of the matter is Islam, its support is prayer, and the top of its hump is jihad.” Then he said, “Shall I not inform you of the controlling of all that?” I replied, “Yes, prophet of God.” So he took hold of his tongue and said, “Restrain this.” I asked, “Prophet of God, shall we really be punished for what we talk about; ?” He replied “I am surprised at you, Mu’adh ! Will anything but the harvests of their tongues overthrow men in hell on their faces (or, on their nostrils) ?”</p>	<p>حتى بلغ (يعملون) ثم قال ألا أدلك برأس الأمر كله وعموده وذروة سنامه قلت بلى يا رسول الله قال رأس الأمر الإسلام وعموده الصلاة وذروة سنامه الجهاد ثم قال ألا أخبرك بملاك ذلك كله قلت بلى يا نبي الله فأخذ بلسانه فقال كف عليك هذا فقلت يا نبي الله وإنا لمؤاخذون بما نتكلم به فقال تكلتك أمك يا معاذ وهل يكب الناس في النار على وجوههم أو على مناخرهم إلا حصائد ألسنتهم</p>
52	17	<p>Abu Huraira reported God’s messenger as saying, “Avoid the seven noxious things.” When his hearers asked, “What are they, messenger of God ?” he replied, “Associating anything with God, magic, killing one whom God has declared inviolate without a just cause, devouring usury, consuming the property of an orphan, turning back when the army advances, and slandering chaste women who are believers but indiscreet.”</p>	<p>7.3. وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال : ” اجتنبوا السبع الموبقات قالوا يا رسول الله وما هن قال الشرك بالله والسحر وقتل النفس التي حرم الله إلا بالحق وأكل الربا وأكل مال اليتيم والتولي يوم الزحف وقذف المحصنات المؤمنات الغافلات“</p>
88	25	<p>Abu Huraira said: I told God’s messenger that I, being a young man, was afraid of committing fornication, and I had no means to enable me to marry a wife. (It was as though he was asking permission to have himself made a eunuch) He gave me no reply, so I repeated what I had said, but he gave me no reply. I repeated it again, but he gave me no reply. I repeated it once more and the Prophet said, “ Abu Huraira, the pen has written all it has to write <Lit. “the pen has dried up”> about your experiences, so have yourself made a eunuch on that account, or leave things as they are</p>	<p>4.3.4. وعن أبي هريرة رضي الله عنه قال قلت يا رسول الله إني رجل شاب وأنا أخاف على نفسي العنت ولا أجد ما أتزوج به النساء كأنه يستأذنه في الاختصاص قال : فسكت عني ثم قلت مثل ذلك فسكت عني ثم قلت مثل ذلك فسكت عني ثم قلت مثل ذلك فقال النبي صلى الله عليه وسلم : ” يا أبا هريرة جف القلم بما أنت لاق فاختص على ذلك أو ذر ”</p>
89	25	<p>Abdallah b. ‘ Amr reported God’s messenger as saying, “The hearts of all men are, between two of the</p>	<p>8.2. وعن عبد الله بن عمرو بن العاص قال : قال رسول الله صلى الله عليه وسلم : ” يقول إن قلوب بني آدم كلها بين إصبعين من أصابع الرحمن</p>

		Compassionate's fingers as if they were one heart which He turns about as He wills." Then God's messenger said, "O. God, who turnest the hearts, turn our hearts to Thy obedience!"...	كقلب واحد يصرفه حيث يشاء ثم قال رسول الله صلى الله عليه وسلم الله مصرف القلوب صرف قلوبنا على طاعتك .	
90	26	Abu Huraira reported God's messenger as saying, "Everyone is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a beast is born whole. Do you find some among them [born] maimed?" Then he was saying, "God's pattern on which He formed mankind. There is no alteration of God's creation. That is the true religion." <Qur'an, xxx, 30. It is not quite clear whether these words were recited by the Prophet or b; Abu Huraira.>	عن أبي هريرة رضي الله عنه كان يحدث قال : قال النبي صلى الله عليه وسلم : " ما من مولود إلا يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه كما تنتج البهيمة بهيمة جمعاء هل تحسون فيها من جدعاء ثم يقول أبو هريرة رضي الله عنه (فطرة الله التي فطر الناس عليها) الآية "	6.1. 7.3.
103	28	Abu Musa reported that God's messenger said, "The heart is like a feather in desert country which the winds keep turning over and over."	وعن أبي موسى قال : قال رسول الله صلى الله عليه وسلم : " مثل القلب كريشة بأرض فلاة يقلبها الرياح ظهرا لبطن " .	8.2.
148	40	Abu Musa reported God's messenger as saying, "I and the message with which God has entrusted me are just like a man who came to a people and said, 'I have seen the army with my own eyes, and I am a simple warner, so flee, flee.' A section of his people obeyed him, and setting off at nightfall, went away without hurry and escaped. But a section of them did not believe him and stayed where they were, and the army attacked them at dawn, destroying and extirpating them, That is a comparison with those who obey me and follow my message, and with those who disobey me and disbelieve the truth I have brought."	وعن أبي موسى قال : قال رسول الله صلى الله عليه وسلم : " إنما مثلي ومثلي ما بعثني الله به كمثل رجل أتى قوما فقال يا قوم إني رأيت الجيش بعيني وإني أنا النذير العريان فالنجاء النجاء فاطاعه طائفة من قومه فأدلجوا فانطلقوا على مهلهم فنجوا وكذبت طائفة منهم فأصبحوا مكانهم فصبحهم الجيش فأهلكهم واجتاحهم فذلك مثل من أطاعني فاتبع ما جئت به ومثل من عصاني وكذب بما جئت به من الحق "	7.1. 7.2.
149	41	Abu Huraira reported God's messenger as saying, "I may be likened to a man who kindled a fire, and when it lit up the neighbourhood insects and these creeping things which fall into a fire began to fall into it. He began to prevent them, but they got the better of him and rushed into it. Now I am seizing your girdles to pull you from hell, but you are rushing into it." This is Bukhari's version, and Muslim has one similar, but at the end of it he quotes him as saying, "You and I may be likened to that I am seizing your girdles to pull you from hell." Come away from hell! Come away from hell! But you are getting the better of me and rushing into it."	وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " إنما مثلي ومثلي الناس كمثل رجل استوقد نارا فلما أضاءت ما حوله جعل الفراش وهذه الدواب التي تقع في النار يقعن فيها وجعل يحجزهن ويغلبهن فيقتحمن فيها فأنا أخذ بحجزكم عن النار وأنتم يفتحمون فيها " . هذه رواية البخاري ولمسلم نحوها وقال في آخرها : " فذلك مثلي ومثلكم أنا أخذ بحجزكم عن النار : هلم عن النار هلم عن النار فتغلبوني تقتحمون فيها "	8.2.

150	41	Abu Musa reported that God's messenger said, "The guidance, and knowledge with which God has commissioned me are like abundant rain which fell on some ground. Part of it was good, and absorbing the water, it brought forth fresh herbage in abundance; and there were some bare patches in it which retained the water by which God gave benefit to men, who drank, gave drink and sowed seed. But some of it fell on another portion which consisted only of hollows which could not retain the water or produce herbage. That is like the one who becomes versed in God's religion and receives benefit from the message entrusted to me by God, so he knows for himself and teaches others ; and it is like the one who does not show regard to that and does not accept God's guidance with which I have been commissioned."	وعن أبي موسى عن النبي صلى الله عليه وسلم قال : " مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضا فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير وكانت منها أجادب أمسكت الماء فنفع الله بها الناس فشربوا وسقوا وزرعوا وأصابت منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلأ فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعمل وعلم ومثل من لم يرفع بذلك رأسا ولم يقبل هدى الله الذي أرسلت به "	8.3.
165	44	He also said that God's messenger led them in prayer one day, then faced them and gave them a lengthy exhortation at which their eyes shed tears and their hearts were afraid. A man said, "Messenger of God, it seems as if this were a farewell exhortation, so give us an injunction." He then said, "I enjoin you to fear God, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must therefore follow my <i>sunna</i> and that of the rightly guided Caliphs. Hold to it and stick fast to it. ³ Avoid novelties, for every novelty is an innovation, and every innovation is error."	وعنه : قال : صلى بنا رسول الله صلى الله عليه وسلم ذات يوم ثم أقبل علينا بوجهه فوعظنا موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال رجل يا رسول الله كأن هذه موعظة مودع فأوصنا قال : " أوصيكم بتقوى الله والسمع والطاعة وإن كان عبدا حبشيا فإنه من يعش منكم يرى اختلافا كثيرا فعليكم بسنتي وسنة الخلفاء الراشدين المهديين تمسكوا بها وعضوا عليها بالنواجذ وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة "	4.3.4. 8.2.
186	47	Malik b. Anas, in mursal form, reported God's messenger assaying "As long as you hold fast to two things which I have left among you, you will, not go astray: God's Book and His messenger's <i>sunna</i> ." He transmitted it in Al-Muatta	وعن مالك بن أنس مرسلا قال : قال رسول الله صلى الله عليه وسلم : " تركت فيكم أمرين لن تضلوا ما تمسكتم بهما : كتاب الله وسنة رسوله " . رواه في الموطأ "	7.1.
206	51	Abdallah b. 'Amr reported God's messenger as saying, "God does not take away knowledge by removing it from men, but takes it away by taking away the learned, so that when He leaves no learned man, men will take ignorant men as leaders. Causes will be presented to them and they will pass judgment without knowledge, erring and leading others into error."	وعن عبدالله بن عمرو قال : قال رسول الله صلى الله عليه وسلم : " إن الله لا يقبض العلم انتزاعا ينتزعه من العباد ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق عالما اتخذ الناس رءوسا جهالا فسئلوا فأفتوا بغير علم فضلوا وأضلوا "	7.3.
210	52	Jarir told that one early morning when they were with God's messenger some	وعن جرير قال : (كنا في صدر النهار عند رسول الله صلى الله عليه وسلم فجاءه قوم عراة مجتأبي	8.3.

		<p>people came to him who were scantily clad, wearing striped woollen garments,² with swords' over their shoulders, most, nay all of them, belonging to Mudar. God's messenger showed signs of anger on his face because of the poverty-stricken state in which he saw them, and went in. After a little he came out and gave orders to Bilal who uttered the call to prayer and announced that the time to begin prayer had come. When the Prophet had prayed, he delivered an address in which he said, "Fear your Lord, people, who created you from one soul ... God watches over you."³ Fear God, and let a soul look to what it has sent forward for the morrow.⁴ Let a man give <i>sadaqa</i> from his dinars and <i>dirhams</i>, his clothing, his <i>sa'</i> of wheat and set1 of dates, even if it is only half a date." Jarir said:. One of the Ansar brought a purse which was almost too big for his hand to hold, indeed it was too big. Then people came one after the other till I saw two mounds of food and clothing, with the result that I saw the face of God's messenger glowing as if it were golden. He then said, " If anyone establishes a good <i>sunna</i> in Islam he will have a reward for it and the equivalent of the "rewards of those who act upon it after him, without theirs being diminished in any respect; but he who establishes a bad <i>sunna</i> in Islam will bear the responsibility of it and the responsibility of those who act upon it after him, without theirs being diminished in any respect."</p>	<p>النمار أو العباء متقلدي السيوف عامتهم من مضر بل كلهم من مضر فتمتع وجه رسول الله صلى الله عليه وسلم لما رأى بهم من الفاقة فدخل ثم خرج فأمر بلالا فأذن وأقام فصلى ثم خطب فقال : (يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة) إلى آخر الآية (إن الله كان عليكم رقيبا) والآية التي في الحشر (اتقوا الله ولتنظر نفس ما قدمت لغد) تصدق رجل من دياره من درهمه من ثوبه من صاع بره من صاع تمره حتى قال ولو بشق تمره قال فجاء رجل من الأنصار بصرة كادت كفه تعجز عنها بل قد عجزت قال ثم تتابع الناس حتى رأيت كومين من طعام وثياب حتى رأيت وجه رسول الله صلى الله عليه وسلم يتهلل كأنه مذهبة فقال رسول الله صلى الله عليه وسلم : " من سن في الإسلام سنة حسنة فله أجرها وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده من غير أن ينقص من أوزارهم شيء "</p>
213	54	<p>Abu Umama al-Bahili said that two men, one learned and the other devout, were mentioned to God's messenger, who then said, "The superiority of the learned man over the devout" man is like mine over the most contemptible among you," adding,; "God, His angels, the inhabitants of the heavens and the earth, even the ant in its hole and even the fish invoke blessings on him who teaches men what is good."</p>	<p>7.2. وعن أبي أمامة الباهلي قال : " ذكر لرسول الله صلى الله عليه وسلم رجلان أحدهما عابد والآخر عالم فقال رسول الله صلى الله عليه وسلم : " فضل العالم على العابد كفضلي على أدناكم " ثم قال رسول الله صلى الله عليه وسلم : " إن الله وملائكته وأهل السماوات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلم الناس الخير "</p>
247	57	<p>He also reported among the material he knew to come from God's messenger that he said, "At the beginning of every century God will send one who will renew its religion for this-people."</p>	<p>4.3.4. وعنه فيما أعلم عن رسول الله صلى الله عليه وسلم : " إن الله عز وجل يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها "</p>
280	63	<p>Abu Huraira reported God's messenger as saying, "Knowledge from which no</p>	<p>4.3.4. وعن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " مثل علم لا ينتفع به كمثل كنز لا</p>

		benefit is derived is like a treasure from which nothing is expended in God's path.”	ينفق منه في سبيل الله .”
578	116	Abdallah b. ‘Amr b. al-’As said that the Prophet mentioned prayer one day saying, “ If anyone keeps to it, it will be light, evidence and salvation for him on the day of resurrection; but if anyone does not keep to it, it will not be for him light, evidence, or salvation, and on the day of resurrection he will be associated with Qarun, Pharaoh, Haman, ³ and Ubayy b. Khalaf.”	4.4. وعن عبد الله بن عمرو بن العاص عن النبي صلى الله عليه وسلم : أنه ذكر الصلاة يوماً فقال : ” من حافظ عليها كانت له نوراً وبرهاناً ونجاة يوم القيامة ومن لم يحافظ عليها لم يكن له نور ولا برهان ولا نجاة وكان يوم القيامة مع قارون وفرعون وهامان وأبي بن خلف .”
580	117	Abud Darda’ said : My friend enjoined me thus, “Do not associate anything with God even if you are cut to pieces and burnt; do not abandon a prescribed prayer intentionally, for if anyone abandons it intentionally protection will not apply to him ; and do not drink wine, for it is the key to every evil.”	4.1. 8.1. وعن أبي الدرداء قال : أوصاني خليلي أن لا تشرك بالله شيئاً وإن قطعت وحرقت ولا تترك صلاة مكتوبة متعمداً فمن تركها متعمداً فقد برئت منه الذمة ولا تشرب الخمر فإنها مفتاح كل شر .
722	3387	Amr b. ‘Abasa reported the Prophet as saying, “If anyone builds a mosque that God may be mentioned in it, a house will be built for him in paradise; if anyone emancipates a Muslim, that will be his ransom from <i>Jahannam</i> ; if anyone develops a grey hair while in God's path, it will be a light for him on the day of resurrection.”	4.3.3. وعن عمرو بن عيسى أن النبي صلى الله عليه وسلم قال : ” من بنى مسجداً ليذكر الله فيه بني له بيت في الجنة ومن أعتق نفساً مسلمة كانت فديته من جهنم . ومن شاب شبيبة في سبيل الله كانت له نوراً يوم القيامة .”
885	181	Abu Qatada reported God's messenger as saying, “The one who commits the worst theft is he who steals from his prayer.” When asked how one could steal from his prayer he replied, “By not performing his bowing and his prostration perfectly.”	8.2. وعن أبي قتادة قال : قال رسول الله صلى الله عليه وسلم : ” أسوأ الناس سرقة الذي يسرق من صلاته .” قالوا : يا رسول الله وكيف يسرق من صلاته ؟ قال : لا يتم ركوعها ولا سجودها .”
933	190	Ali reported God's messenger as saying, “The niggardly one is the man in whose presence I am mentioned but who does not invoke a blessing on me.” Tirmidhi transmitted it, and Ahmad transmitted it from al-Husain b. ‘All.	7.2. وعن علي رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : ” البخيل الذي ذكرت عنده فلم يصل علي .” رواه الترمذي ورواه أحمد عن الحسين بن علي رضي الله عنهما .
1195	247	Ibn ‘Abbas said: I spent a night with my maternal aunt Maimuna when the Prophet was with her. After talking to his family for a time he had a sleep, then when the last third of the night came, or a little later, he sat up, looked at the sky, and recited, “In the creation of the heavens and the earth and the alternation of night and day there are indeed signs for people of understanding,” Ho the end of the sura. Then getting up and going to the bucket, he loosened its cord and poured some water into a bowl, then performed a	8.2. 8.3. وعن ابن عباس قال : بت عند خالتي ميمونة ليلة والنبي صلى الله عليه وسلم عندها فتحدث رسول الله صلى الله عليه وسلم مع أهله ساعة ثم رقد فلما كان ثلث الليل الآخر أو بعضه قعد فنظر إلى السماء فقرأ : (إن في خلق السموات والأرض واختلاف الليل والنهار آيات لأولي الألباب ” حتى ختم السورة ثم قام إلى القرية فأطلق شناقها ثم صب في الحفنة ثم توضأ وضوءاً حسناً بين الوضوءين لم يكثر وقد أبلغ فقام فصلى ففقت وتوضأت ففقت عن يساره فأخذ بأذني فادارني عن يمينه فتنامت صلاته ثلاث عشرة ركعة ثم اضطجع فنام حتى نفخ وكان إذا نام نفخ فأذنه بلال بالصلاة فصلى ولم يتوضأ وكان في دعائه : ” اللهم اجعل في قلبي نوراً وفي بصري نوراً وفي

		<p>good ablution between the two extremes, not going to great length, and when he had done it fully he stood up and prayed. . I got up, and when I had performed ablution I stood at his left side, whereupon he took me by the ear and made me go round to his right side. His prayer was altogether thirteen <i>rak'as</i>. Then he lay down and slept, and he snored as was his custom. When Bilal made the call to prayer; for him he prayed without performing ablution, and his supplication included these words, "O God, place light in my heart, light in my eyesight, light in my hearing, light on my right hand, light on my left hand, light above me, light below me, light in front of me, light behind me, and grant me light." Some added, "and light in my tongue," and mentioned, "my joints, my flesh, my blood, my hair, my skin." (Bukhari and Muslim.) In a version by both of them he said, "Place light in my soul, and give me abundant light." In another by Muslim he said, "O God, give me light."</p>	<p>سمعي نورا وعن يميني نورا وعن يساري نورا وفوقي نورا وتحتي نورا وأمامي نورا وخلفي نورا واجعل لي نورا " وزاد بعضهم : " وفي لساني نورا " وذكر : " وعصبي ولحمي ودمي وشعري وبشري (وفي رواية لهما : " واجعل في نفسي نورا وأعظم لي نورا " وفي أخرى لمسلم : " اللهم أعطني نورا "</p>	
1354	284	<p>Abu Huraira reported God's messenger as saying, "We who are last shall be first on the day of resurrection, although [others] were given the Book before us and we were given it after them. It follows that this was their day which was prescribed for them (meaning Friday), but they disagreed about it and God guided us to it. The people come after us with regard to it, the Jews observing the next day and the Christians the day following that."</p> <p>In a version by Muslim he said, "We who are last shall be first on the day of resurrection, and we shall be the first to enter paradise although [others] .. .", and he mentioned something similar up to the end.</p>	<p>وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " نحن الآخرون السابقون يوم القيامة بيد أنهم أوتوا الكتاب من قبلنا وأوتيناه من بعدهم ثم هذا يومهم الذي فرض عليهم يعني يوم الجمعة فاختلّفوا فيه فهدانا الله له والناس لنا فيه تبع اليهود غدا والنصارى بعد غد "</p> <p>وفي رواية لمسلم قال : " نحن الآخرون الأولون يوم القيامة ونحن أول من يدخل الجنة بيد أنهم " . وذكر نحوه إلى آخره</p>	7.3.
1542	323	<p>Abu Huraira reported God's messenger as saying, "The believer is like a plant which is continually swayed by the wind, for the believer is continually afflicted by trial; but the hypocrite is like a cedar tree which does not shake till it is cut down."</p>	<p>وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " مثل المؤمن كمثل الزرع لا تزال لاريح تميله ولا يزال المؤمن يصيبه البلاء ومثل المنافق كمثل شجرة الأرز لا تهتز حتى تستحصد "</p>	8.2.
1659	349	<p>Abu Huraira said that a negress (or a youth) used to sweep the mosque. God's messenger missed her, and when he asked about her (or him) the people</p>	<p>وعن أبي هريرة أن امرأة سوداء كانت تقم المسجد أو شاب ففقدتها رسول الله صلى الله عليه وسلم فسأل عنها أو عنه فقالوا : مات . قال : " أفلا كنتم أدنتموني ؟ " قال : فكانت صغروا أمرها أو أمره</p>	8.3.

		told him he had died. He asked why they had not informed him, and it appeared as if they had treated her (or him) as of little account. He asked the people to lead him to the grave, and when they did so he prayed over her and then said, "These graves are full of darkness for their occupants, but God will illuminate them for them by reason of my prayer over them."	. فقال : " دلوني على قبره " فدلوه فصلى عليها . قال : " إن هذه القبور مملوءة ظلمة على أهلها وإن الله ينورها لهم بصلاتي عليهم " .	
1875	396	A'isha said that when some of the Prophet's wives asked him which of them would join him soonest, he replied that it would be the one with the longest arm. So they took a rod and measured, and Sauda was the one among them who had the longest arm. They later came to know that <i>sadaqa</i> was the meaning of the length of the arm, for Zainab was the one who joined him soonest and she was fond of giving <i>sadaqa</i> . Bukhari transmitted it. In Muslim's version she reported God's messenger as saying, "The one of you who will join me first is the one who has the longest arm." She said they measured one another's arms to see which was the longest, and the one with the longest was Zainab because she worked with her hand and gave <i>sadaqa</i> .	عن عائشة رضي الله عنها أن بعض أزواج النبي صلى الله عليه وسلم قلن للنبي صلى الله عليه وسلم أينما أسرع بك لحوقا ؟ قال : " أطولكن يدا فأخذوا قصبة يزرعونها فكانت سودة أطولهن يدا فعلمنا بعد أنما كانت طول يدها الصدقة وكانت أسرعنا لحوقا به زينب وكانت تحب الصدقة . رواه البخاري . وفي رواية مسلم قالت : قال رسول الله صلى الله عليه وسلم : " أسرعكن لحوقا بين أطولكن يدا " . قالت : فكانت أطولنا يدا زينب ؟ لأنها كانت تعمل بيدها وتتصدق	4.3.3.
1954	416	Umar b. al-Khattab said : I provided a man with a horse to ride in God's path, but as the one who had it did not look after it well, I wanted to buy it and thought he would sell it at a cheap price. I therefore asked the Prophet, but he said, "Do not buy it, and do not take back what you gave as <i>sadaqa</i> even if he gives it to you for a dirham, for the one who takes back what he gave as <i>sadaqa</i> is like a dog which returns to its vomit." A version has, "Do not take back what you gave as <i>sadaqa</i> , for the one who does so is like one who takes back what he has vomited."	عن عمر بن الخطاب رضي الله عنه قال : حملت على فرس في سبيل الله فأضاعه الذي كان عنده فأردت أن أشتريه ووظنت أنه يبيعه برخص فسألت النبي صلى الله عليه وسلم فقال : " لا تشتريه ولا تعد في صدقتك وإن أعطاكه بدرهم فإن العائد في صدقته كالكلب يعود في قيئه " . وفي رواية : " لا تعد في صدقتك فإن العائد في صدقته كالعائد في قيئه "	7.2.
2355	499	Abdallah b. 'Abbas reported God's messenger as saying, "A dead man in his grave is just like a drowning man calling for help, for he hopes that a supplication from a father, a mother, a brother, or a friend may reach him, and when it does it is dearer to him than the world and what it contains. God most	وعن عبد الله بن عباس قال : قال رسول الله صلى الله عليه وسلم : " ما الميت في القبر إلا كالغريق المتعوث ينتظر دعوة تلحقه من أب أو أم أو أخ أو صديق فإذا لحقته كان أحب إليه من الدنيا وما فيها وإن الله تعالى ليدخل على أهل القبور من دعاء أهل الأرض أمثال الجبال وإن هدية الأحياء إلى الأموات الاستغفار لهم " .	4.3.4.

		high brings to those who are in the graves blessings several times as great as the size of the mountains because of the supplication of those who are on the earth. The gift of the living to the dead is to ask pardon for them.”		
2743	589	Sa’d reported God’s messenger as saying, “No one will act deceitfully towards the inhabitants of Medina without being dissolved as salt is dissolved in water.”	وعن سعد قال : قال رسول الله صلى الله عليه و سلم : ” لا يكيد أهل المدينة أحد إلا انماح كما ينماح الملح في الماء “	4.4.
2762	592	An-Nu’mān b. Bashir reported God’s messenger as saying, “What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognise. He who guards against doubtful things keeps his religion and his honour blameless, but he who falls into doubtful things falls into what is unlawful, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Every king has a preserve, and God’s preserve is the things He has declared unlawful. In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.”	وعن النعمان بن بشير قال : قال رسول الله صلى الله عليه و سلم : ” الحلال بين والحرام بين وبينهما مشتبهات لا يعلمهن كثير من الناس فمن اتقى الشبهات استبرأ لدينه وعرضه ومن وقع في الشبهات وقع في الحرام كالراعي يرعى حول الحمى يوشك أن يرتع فيه ألا وإن لكل ملك حمى ألا وإن حمى الله محارمه ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب “	8.1.
3080	658	Abdallah b. Mas’ud reported God’s messenger as saying, “Young men, those of you who can support a wife should marry, for it keeps you from looking at strange women and preserves you from immorality ; but those who cannot should devote themselves to fasting, for it is a means of suppressing sexual desire.”	عن عبد الله بن مسعود قال : قال رسول الله صلى الله عليه و سلم : ” يا معشر الشباب من استطاع منكم البائة فليتزوج فإنه أغض للبصر وأحصن للفرج ومن لم يستطع فعليه بالصوم فإنه له وجاء “	4.3.4.
3145	668	He reported God’s messenger as saying, “A woman must not ask to have her sister divorced in order to deprive her of what belongs to her, but she must marry, because she will have what has been decreed for her.”	وعنه قال : قال رسول الله صلى الله عليه و سلم : ” لا تسأل المرأة طلاق أختها لتستفرغ صحفتها ولتتكح فإن لها ما قدر لها “	4.1.
3222	684	Abdallah b. ‘Umar reported God’s messenger as saying, “He who does not accept an invitation which he receives has disobeyed God and His messenger, and he who enters without an invitation enters as a thief and goes out as a raider.”	وعن عبد الله بن عمر قال : قال رسول الله صلى الله عليه و سلم : ” من دعي فلم يجب فقد عصى الله ورسوله ومن دخل على غير دعوة دخل سارقا وخرج مغيرا “ .	4.3.4
3295	699	A’isha told that the wife of Rifa’a al-Qurazl came to God’s messenger and said, “ I was married to Rifa’a but he divorced me, making my divorce irrevocable. Afterwards I married ‘Abd ar-Rahman b. az-Zubair, but all he	عن عائشة قالت : جاءت امرأة رفاعة القرظي إلى رسول الله صلى الله عليه و سلم فقالت : إني كنت عند رفاعة فطلقني فبیت طلاقى فتزوجت بعده عبد الرحمن بن الزبير وما معه إلا مثل هدية الثوب فقال : ” أتريدين أن ترجعي إلى رفاعة ؟ ” قالت : نعم قال : ” لا حتى تدوقي عسيلته ويدوق عسيلتك	4.3.3

		possesses is like the fringe of a garment.” He asked her whether she wanted to return to Rifa’a, but when she replied that she did, he said, “ You may not until ‘Abd ar-Rahman and you have experienced the sweetness of intercourse with one another.”	“	
3642	777	Wa’il al-Hadraml said that Tariq b. Suwaid asked the Prophet I about wine and he forbade him. When he told him that he made it only I as a medicine he replied, “It is not a medicine, but is a disease.”	وعن وائل الحضرمي أن طارق بن سويد سأل النبي صلى الله عليه و سلم عن الخمر فنهاه . فقال : إنما أصنعها للدواء فقال : ” إنه ليس بدواء ولكنه داء ” .	8.3.
3738	794	Ali said: God’s messenger sent me to the Yemen as <i>qadi</i> and I said, “Messenger of God, are you sending me when I am young and have no knowledge of the duties of <i>qadi</i> ?” He replied, “God will guide your heart and keep your tongue true. When two men bring a case before you do not decide in favour of the first till you hear what the other has to say, for it is best that you should have a clear idea of the best decision.” He said he had no doubts about a decision afterwards.	عن علي رضي الله عنه قال : بعثني رسول الله صلى الله عليه و سلم إلى اليمن قاضياً فقلت : يا رسول الله ترسلني وأنا حديث السن ولا علم لي بالقضاء ؟ فقال : ” إن الله سيهدي قلبك ويثبت لسانك إذا تقاضى إليك رجلان فلا تقض للأول حتى تسمع كلام الآخر فإنه أحرى أن يتبين لك القضاء ” . قال : فما شككت في قضاء بعد .	4.2.2.
3757	799	Abu Umama reported God’s messenger as saying, “If anyone intercedes for someone and that one gives him for it a present which he accepts, he has been guilty of a serious type of usury.”	عن أبي أمامة أن رسول الله صلى الله عليه و سلم قال : ” من شفع لأحد شفاعته فأهدى له هدية عليها فقبلها فقد أتى بابا عظيماً من أبواب الربا ” .	4.1.
3761	800	Umm Salama reported God’s messenger as saying, “I am only a human being and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I give judgment on their behalf according to what I hear from them. Therefore whatever I decide for anyone which by right belongs to his brother he must not take, for I am granting him only a portion of hell.”	وعن أم سلمة أن رسول الله صلى الله عليه و سلم قال : ” إنما أنا بشر وإنكم تختصمون إلي ولعل بعضكم أن يكون ألحن بحجته من بعض فأقضي له على نحو ما أسمع منه فمن قضيت له بشيء من حق أخيه فلا يأخذه فإنما أقطع له قطعة من النار ” .	7.2.
3867	822	Jarir b. ‘Abdallah told that he saw, God’s messenger twisting his finger in a horse’s forelock and saying, “The horses have good tied in their forelocks till the day of resurrection, i.e. reward and spoil.”	وعن جرير بن عبد الله قال : رأيت رسول الله صلى الله عليه و سلم يلوي ناصية فرس بأصبعه ويقول : ” الخيل معقود بنواصيها الخير إلى يوم القيامة : الأجر والغنيمة ” .	4.3.3.
3898	826	Abu Sa’id al-Khudri said : While we were on a journey with God’s messenger a man came on a riding beast and began to turn right and left, I whereupon God’s messenger said, “He who has an extra mount should lend it to him who has none, and he who has extra provision should give it to him who has none.” He said that he mentioned various kinds of property till	وعن أبي سعيد الخدري قال : بينما نحن في سفر مع رسول الله صلى الله عليه و سلم إذ جاءه رجل على راحلة فجعل يضرب يميناً وشمالاً فقال رسول الله صلى الله عليه و سلم : ” من كان معه فضل ظهر فليعد به على من لا ظهر له ومن كان له فضل زاد فليعد به على من لا زاد له ” قال : فنذكر من أصناف المال حتى رأينا أنه لا حق لأحد منا في فضل .	4.3.3.

		they began to think none of them had a right to anything extra.		
4250	900	Abu Sa'id reported the Prophet as saying, "The believer and faith are like a horse with the stake to which it is tethered, which moves round and then returns to its stake, for the believer is negligent and then returns to faith. Feed the pious with your food and confer your kindness on the believers."	وعن أبي سعيد عن النبي صلى الله عليه وسلم قال : " مثل المؤمن ومثل الإيمان كمثل الفرس في أخبته يجول ثم يرجع إلى أخبته وإن المؤمن يسهو ثم يرجع إلى الإيمان فأطعموا طعامكم الأتقياء وأولوا معروفكم المؤمنين . "	6.1. 7.3.
4794	1002	Abu Huraira reported God's messenger as saying, "It is better for a man's belly to be full of pus which corrodes it than to be full of poetry."	وعن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " لأن يمتلئ جوف رجل قيحا يريه خير من أن يمتلئ شعرا . "	7.2.
4958	1032	Ibn 'Umar reported God's messenger as saying, "A Muslim is a Muslim's brother: he does not wrong him or abandon him. If anyone cares for his brother's need God will care for his need; if anyone removes his brother's anxiety God will remove from him one of the anxieties of the day of resurrection; and if anyone conceals a Muslim's secrets God will conceal his secrets on the day of resurrection."	وعن ابن عمر أن رسول الله صلى الله عليه وسلم قال : " المسلم أخو المسلم لا يظلمه ولا يسلمه ومن كان في حاجة أخيه كان الله في حاجته ومن فرج عن مسلم كربة فرج الله عنه كربة من كربات يوم القيامة ومن ستر مسلما ستره الله يوم القيامة . "	7.2.
4981	1036	Asma' daughter of Yazid reported God's messenger as saying, "If anyone defends his brother who is slandered when absent, it will be due from God to set him free from hell."	وعن أسماء بنت يزيد قالت : قال رسول الله صلى الله عليه وسلم : " من ذب عن لحم أخيه بالمغيبة كان حقا على الله أن يعتقه من النار . "	4.3.3.
5010	1041	Abu Musa reported God's messenger as saying, "A good and a bad companion are like one who carries musk and one who blows the bellows. The one who carries musk may give you some, or you may buy some from him, or you may feel a fragrance from him; but the one who blows the bellows may burn your clothing, or you may feel a bad smell from him."	وعن أبي موسى قال : قال رسول الله صلى الله عليه وسلم : " مثل الجليس الصالح والسوء كحامل المسك ونافخ الكير فحامل المسك إما أن يحذيك وإما أن يتباع منه وإما أن تجد منه ريحا طيبة ونافخ الكير إما أن يحرق ثيابك وإما أن تجد منه ريحا خبيثة . "	8.3.
5053	1050	Abu Huraira reported God's messenger as saying, "A believer is not stung twice from the same hole,"	عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : " لا يلدغ المؤمن من جحر مرتين . "	4.3.6.
5086	1055	Makhal reported God's messenger as saying, "The believers are gentle and kindly like a tractable camel which when guided lets itself be guided and when made to sit even on stones does so."	وعن مكحول قال : قال رسول الله صلى الله عليه وسلم : " المؤمنون هينون لينون كالجمل الأنف إن قيد انقاد وإن أنيخ على صخرة استناخ . "	8.2.
5107	1058	Ibn Mis'ud reported God's messenger as saying, "He who has in his heart as much faith as a grain of mustard-seed will not enter hell, and he who has in his heart as much pride as a grain of mustard-seed will not enter paradise." Muslim transmitted it. He told that when God's messenger said, "He in	وعن ابن مسعود قال : قال رسول الله صلى الله عليه وسلم : " لا يدخل النار أحد في قلبه مثقال حبة خردل من إيمان . ولا يدخل الجنة أحد في قلبه مثقال حبة من خردل من كبر . " رواه مسلم وعنه قال : قال رسول الله صلى الله عليه وسلم : " لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر . " فقال رجل : إن الرجل يحب أن يكون ثوبه حسنا ونعله حسنا . قال : " إن الله تعالى	7.1.

		whose heart there is as much as a grain of pride will not enter paradise,” a man remarked, “ A man likes his garment to be beautiful and his sandals to be beautiful.” He replied, “ God most high is beautiful and likes beauty; pride is disdaining what is true and despising people.”	جميل يحب الجمال . الكبر بطر الحق و غمط الناس ” .	
5127	1062	He told that when God’s messenger asked if they knew who the poor one (<i>Muflis</i>) was and received the reply that among them the poor one was the person who had neither dirham nor goods he said, “The poor one among my people is he who will bring on the day of resurrection prayer, fasting and <i>zakat</i> , but will come having reviled this one aspersed that one, devoured the property of this one, shed the blood of that one and beaten this one. Then this one and that one will be given some of his good deeds; but If his good deeds are exhaust before he pays what he owes, some of their sins will be taken and upon him and he will be cast into hell.”	وعنه أن رسول الله صلى الله عليه و سلم قال : ” أتدرون ما المفلس ؟ ” . قالوا : المفلس فينا من لا درهم له ولا متاع . فقال : ” إن المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة ويأتي وقد شتم هذا وقذف هذا . وأكل مال هذا . وسفك دم هذا وضرب هذا فيعطى هذا من حسناته وهذا من حسناته فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم فطرحت عليه ثم طرح في النار ” .	8.2.
5138	1065	An-Nu’mān bī Bashīr reported God’s messenger as saying, “The one who is easygoing about the limits set by God and the one who violates them are like people who cast lots about a ship, some going below decks and some above. Then when those who were above decks were annoyed by one who was below decks passing them for the sake of water, he took an axe and began to make a hole in the bottom of the ship. They went to him and asked what was the matter with him, to which he replied that they were annoyed by him but he must have water. Now if they prevent him they will save him and be safe themselves, but if they leave him alone they will destroy both him and themselves.”	وعن النعمان بن بشير قال : قال رسول الله صلى الله عليه و سلم : ” مثل المدخن في حدود الله والواقع فيها مثل قوم استهموا سفينة فصار بعضهم في أسفلها و صار بعضهم في أعلاها فكان الذي في أسفلها يمر بالماء على الذين في أعلاها فتأذوا به فأخذ فأسا فجعل ينقر أسفل السفينة فاتوه فقالوا : مالك ؟ قال : تأذيتم بي ولا بد لي من الماء . فإن أخذوا على يديه أنجوه ونجوا أنفسهم وإن تركوه أهلكوه وأهلكوا أنفسهم ” .	4.2.2.
5188	1077	Ibn Mas’ud told that God’s messenger slept on a reed mat and got up with the mark of it on his body, so Ibn Mas’ud said, “ Messenger of God, I wish you would order us to spread something out for you and make something.” ¹ He replied, “What have I to do with the world? In relation to the world I am just like a rider who shades himself under a tree, then goes off and leaves it.”	وعن ابن مسعود أن النبي صلى الله عليه و سلم نام على حصير فقام وقد أثر في جسده فقال ابن مسعود : يا رسول الله لو أمرتنا أن نبيسط لك ونعمل . فقال : ” ما لي وللدنيا ؟ وما أنا والدنيا إلا كراكب استظل تحت شجرة ثم راح وتركها ” .	4.2.2.
5192	1077	Al-Miqdam b. Ma’dikarib told that he heard God’s messenger say, “A human being has not filled any vessel which is	وعن مقدم بن معدي كرب قال : سمعت رسول الله صلى الله عليه و سلم يقول : ” ما ملأ آدمي وعاء شرا من بطن يحسب ابن آدم أكالات يقمن	4.1.

		worse than a belly. Enough for the son of Adam are some mouthfuls which can keep his back straight; but if there is no escape he should fill it a third with food, a third with drink, and leave a third empty.”	صلبه فإن كان لا محالة فثلث طعام وثلث شراب وثلث لنفسه.”	
5298	1098	Abu Huraira reported God’s messenger as saying, “The strong believer is better and dearer to God than the weak believer. In all that is good be eager for what benefits you, seek help in God, and do not be too weak to do so. If any affliction comes to you do not say, ‘If I had done such and such, such and such would have happened,’ but say, ‘God decrees, and what He wishes He does’, for ‘if I had’ provides an opening for the deeds of the devil.”	وعن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : ” المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير احرص على ما ينفعك واستعن بالله ولا تعجز وإن أصابك شيء فلا تقل لو أني فعلت كان كذا وكذا ولكن قل قدر الله وما شاء فعل فإن لو تفتح عمل الشيطان ”	4.1.
5667	1210	An-Nu’man b. Bashir reported God’s messenger as saying, “The inhabitant of hell who will have the lightest punishment will be he who has two sandals and two sandal-straps of fire from which his brain will bubble like a pot, and he will think that no one is having a more severe punishment than he, although he is having the lightest punishment.”	وعن النعمان بن بشير قال : قال رسول الله صلى الله عليه وسلم : ” إن أهون أهل النار عذابا من له نعلان وشراكان من نار يغلي منهما دماغه كما يغلي المرجل ما يرى أن أحدا أشد منه عذابا وإنه لأهونهم عذابا ” .	7.2.
5685	1213	Anas reported the Prophet as saying, “O people, weep, but if you are unable to do so, then pretend to weep, for the inhabitants of hell will weep in hell till their tears flow on their faces as though they were streams, and when the tears stop blood will flow and the eyes will be made sore. If ships were blown along in them they could sail.”	وعن أنس عن النبي صلى الله عليه وسلم قال : ” يا أيها الناس ابكوا فإن لم تستطيعوا فتابكوا فإن أهل النار يبكون في النار حتى تسيل دموعهم في وجوههم كأنها جداول حتى تنقطع الدموع فتسيل الدماء فتقرح العيون فلو أن سفنا أزرجيت فيها لجرت ”	4.4.
5745	1231	Abu Haraira reported God’s messenger as saying, “The way in which I may be compared with the prophets is by a castle which was beautifully constructed, but in which the place of one brick was left incomplete. Sightseers went round admiring the beauty of its construction with the exception of the place for that brick. Now I have filled up the place of that brick, in me the building is completed and in me the messengers are complete,” A version has, “I am the brick and I am the seal of the prophets.”	وعن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم : ” مثلي ومثل الأنبياء كمثل قصر أحسن بنيانه ترك منه موضع لبنة فطاف النظار يتعجبون من حسن بنيانه إلا موضع تلك اللبنة فكنت أنا سددت موضع اللبنة ختم بي النبيان وختم بي الرسل ” . وفي رواية : ” فأنا اللبنة وأنا خاتم النبيين ” .	7.1.
5957	1303	Abu Sa’id al-Khudri said: God’s messenger sat on the pulpit and said, “A man was given his choice by God as to whether He should give him as much worldly comfort as he wished, or whether he should have what was with	وعن أبي سعيد الخدري أن رسول الله صلى الله عليه وسلم جلس على المنبر فقال : ” إن عبدا خيره الله بين أن يؤتبه من زهرة الدنيا ما شاء وبين ما عنده فاختر ما عنده ” . فيكي أبو بكر قال : فدينناك بأبائنا وأمهاتنا فعجبنا له فقال الناس : نظروا إلى هذا الشيخ يخبر رسول الله صلى الله	7.1.

		Him, and he chose what was with Him.” Abu Bakr then wept and said, “We would ransom you with our fathers and our mothers.” We were surprised at him, and some people said, “Look at this old man who says when God’s messenger is telling about a man who was given his choice by God as to whether He should give him worldly comfort or whether he should have what is with Him ‘We would ransom you with our fathers and our mothers’.” Now ‘God’s messenger was the one who was given his choice and Abu Bakr was the one among us who had most knowledge.”	عليه و سلم عن عبد خيره الله بين أن يؤتیه من زهرة الدنيا وبين ما عنده وهو يقول : فدينك باباننا وأمهاتنا فكان رسول الله صلى الله عليه و سلم هو المخير وكان أبو بكر هو أعلمنا .	
6006	1319	Anas reported God’s messenger as saying, “Among my people my companions are like salt in food, for food is good only when there is salt in it.”	وعن أنس قال : قال رسول الله صلى الله عليه و سلم : ” مثل أصحابي في أمتي كالملح في الطعام لا يصلح الطعام إلا بالملح “	4.3.3.
6274	1383	Ibn ‘Umar reported God’s messenger as saying, “Your appointed period in relation to that of peoples who have passed away is just the time between the afternoon prayer and sunset. A comparison between you and the Jews and Christians is like a man who employed labourers and said, ‘Who will work for me till midday for a qirat each?’ The Jews worked till midday for a qirat each, and then he said, ‘Who will work for me from midday till the afternoon prayer for a qirat each?’ The Christians worked from midday till the afternoon prayer for a qirat each, and then he said, ‘Who will work for me from the afternoon prayer till sunset for two qirats each?’ I assure you that you are the ones who work from the afternoon prayer till sunset and that you will have the reward twice over. The Jews and Christians were angry and said, ‘We have done more work and received less pay,’ but God most high asked, ‘Have I wronged you in any respect regarding what was due to you?’ When they admitted that He had not, God most high said, ‘It is my extra favour which I grant to whomsoever I will.’“	عن ابن عمر عن رسول الله صلى الله عليه و سلم قال : ” إنما أجلكم في أجل من خلا من الأمم ما بين صلاة العصر إلى مغرب الشمس وإنما مثلكم ومثل اليهود والنصارى كرجل استعمل عمالا فقال : من يعمل إلى نصف النهار على قيراط قيراط فعملت اليهود إلى نصف النهار على قيراط قيراط ثم قال : من يعمل لي من نصف النهار إلى صلاة العصر على قيراط قيراط فعملت النصارى من نصف النهار إلى صلاة العصر على قيراط قيراط . ثم قال : من يعمل لي من صلاة العصر إلى مغرب الشمس على قيراطين قيراطين ؟ ألا فأنتم الذين يعملون من صلاة العصر إلى مغرب الشمس ألا لكم الأجر مرتين فغضبت اليهود والنصارى فقالوا : نحن أكثر عملا وأقل عطاء قال الله تعالى : هل ظلمتكم من حقم شيئا ؟ قالوا : لا . قال الله تعالى : فإنه فضلي أعطيه من شئت “	7.3.

Appendix 2: List of Qur’anic Verses Quoted in the Thesis

Verse Surat	Surat: Vers e No.	English	Arabic	Section
Al- Baqara, the Cow	2:8-9	And of mankind, there are some (hypocrites) who say: “We believe in Allah and the Last Day” while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!	”وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (8) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (9)”	1.4.1.
Al- Ahzab, the Confede rates	33:11- 12	There, the believers were tried and shaken with a mighty shaking. And when hypocrites and those in whose hearts is a disease (of doubts) said: “Allah and His Messenger[...] promised us nothing but delusion!”	”هَذَا لِكِ ابْتِلَاءِ الْمُؤْمِنُونَ وَزَلْزَلُوا زَلْزَالًا شَدِيدًا (11) وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (12)”	1.4.1.
Al- Mumtah ahah, the Woman to be examine d	60:8	Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity	”لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (8)“	1.4.1.
An- Najm, The Star	53:3-5	Nor does he [Muhammad] speak of (his own) Desire. It is only a Revelation revealed. He has been taught (this Qu’ran) by one mighty in power [Jibril (Gabriel)]	”وَمَا يَنْطِقُ عَنِ الْهَوَى (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (4) عَلَّمَهُ شَدِيدُ الْقُوَى (5)“	1.4.2.
Al- Ikhlas, the Purity	112: 1-4	Say (O Muhammad): “He is Allah, (the) One; [...] Allah, the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks); He begets not, nor was He begotten; and there is none co-equal or comparable unto him”	”قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ (4)“	1.4.3.
Al-Isra’, the Journey by Night	17:70	And indeed We have honoured the Children of Adam; and We have carried them on land and sea; and have provided them with <i>At-Tayyibat</i> (lawful good things), and have preferred them above many of those whom We have created with marked preferment.	”وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا (70)“	1.4.3.
Al- Baqarah , the Cow	2:30	And (remember) when your lord said to the angels: “Verily, I am going to place (mankind) [to rule] generations after generations on earth.”	”وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً... (30)“	1.4.3.
Al- Ahzab, the Confede rates	33:72	Truly, We did offer <i>Al-amanah</i> (the Trust or moral responsibility or honesty and all duties which Allah has ordained) to the Heavens and the Earth, and the Mountains, but they declined to	”إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا“	1.4.3.

		bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)		
Al-Ma'arij, the Ways of Ascent	70:24-25	And those in whose wealth is there is a recognised right; for the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).	”وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (24) لِلسَّائِلِ وَالْمَحْرُومِ (25)”	1.4.3.
Al-Nisa', the Women,	4:29	O you who believe! Eat not up your property among yourselves unjustly, except it be a trade amongst you, by your mutual consent	”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ”	1.4.3.
Ya-sin	36:81	Is not He Who created the heavens and the earth, Able to create the like of them? [giving life to (dry) bones and decomposed ones]. Yes, indeed! He is the All-Knowing Supreme Creator	”أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ (138)”	1.4.3.
Al-Fath, the Victory	49:29	Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayers)..	مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا	5.2.2.
Al-Qalam, the Pen	68: 4	And Verily, you (O Muhammad [...]) are on an exalted (standard of) character.	وَإِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ	7.1.
At-Taubah, the Repentance	9:128	Verily, there has come unto you a Messenger (Muhammad [...]) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad [...]) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he [...] is) full of pity, kind, and merciful.		7.1.
Al-Hashr, the Gathering	59:7	What Allah gave as booty (Fai') to His Messenger (Muhammad [...]) from the people of the townships – it is for Allah, His Messenger (Muhammad [...]), the kindred (of messenger Muhammad [...]), the orphans, <i>Al-Masakin</i> (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad [...]) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allah; verily, Allah is Severe in punishment.	مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا تَأْكُمُ الرَّسُولُ فَخْذُوهَا وَمَا نَهَاكُمْ عَنْهَا فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ	7.1.
Al-Baqarah, the	2:275	Those who eat <i>Riba</i> (usury) will not stand (on the Day of Resurrection) except like the standing of a person	الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ	8.2.3.

Cow		beaten by <i>Shaitan</i> (Satan) leading him to insanity. That is because they say: Trading is only like <i>Riba</i> (usury), whereas Allah has permitted trading and forbidden <i>Riba</i> (usury). So whosoever receives an admonition from his Lord and stops eating <i>Riba</i> (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to <i>Riba</i> (usury)], such are the dwellers of the Fire -they will abide therein.	جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ	
Adha-Dhariat , The Winds that Scatter	51: 56	And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ	5.3.3.
Al-Isra', The Journey by Night	17: 15	Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).	مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا	5.3.5.
An-Nur, the Light,	24:35	Allah is the Light of the heavens and the earth. The parable of His light is as (if there were) a niche and within it a lamp: the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom he wills. And Allah sets forth parables for mankind, and Allah is All-knower of everything.	اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَىٰ نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ	5.3.6.

Appendix 3: List of Conceptual Metaphors Mentioned in the Thesis

Metaphor	Section
A HUMAN'S DEEDS ARE A PERSON	4.3.2.
A HYPOCRITE IS A DOUBLE FACED OBJECT	4.3.3.
A LASTING ABSTRACT SYSTEM IS A STRONG BUILDING	4.3.4.
A LIFETIME IS A DAY	4.3.4.
A MUSLIM IS A SHEPHERD	5.3.5.
A POET IS A HOLY FIGHTER	4.3.3.
A SERMON IS A BODY	4.3.3.
A SOUND HUMAN BEHAVIOUR IS THE ANGELS' BEHAVIOUR	4.3.1.
A WELL-PERFORMED PILGRIMAGE IS A (RE)BIRTH	4.3.3.
ABSTRACT COMPLEX SYSTEMS ARE BUILDINGS	4.3.4.
ALLEGIANCE IS A BURDEN THAT IS HUNG ON THE NECK	4.3.3.
ALMSGIVING IS A PROTECTION	4.3.3.
ALMSGIVING IS WATER	4.4.
AMORAL IS DIRTY	4.1.
AMORAL LIFE IS SLAVERY	4.3.5.
AMORAL LIFE IS SLAVERY	5.1.
BAD IS DOWN	4.2.1.
BEGGING IS A BUILDING	4.1.
BLOODSHED IS AN EPIDEMIC DISEASE	4.3.3.
BUILDINGS ARE CONTAINERS	4.1.
COMMUNICATION IS SENDING	4.1.
CREATING AN ABSTRACT COMPLEX SYSTEM IS BUILDING	4.3.4.
DARKNESS IS BAD	4.4.
DARKNESS IS IGNORANCE	4.4.
DELIVERING SPIRITUAL AND RELIGIOUS KNOWLEDGE IS FARMING AND HARVESTING	4.3.4.
DETERIORATION IS DOWNWARD MOTION	4.2.1.
DOING NO HARM FOR OTHERS IS ALMSGIVING	4.3.1.
DOWN IS BAD	4.2.1.
EVENTS ARE ACTIONS	4.3.3.
EVIL IS A CONTAINED SUBSTANCE	4.1.
EXCESSIVE PRAISE IS BEHEADING	4.3.3.
FAITH IS A SUBSTANCE THAT IS CONTAINED IN THE BODY	4.1.
FAITH IS A SWEET FRUIT	4.3.3.
FAITH IS A TRANSFERABLE OBJECT	4.1.
FAITH IS IN THE HEART	4.1.
FAITH IS UP	4.2.1.
FAR FROM GOD IS BAD	4.2.1.
FORBIDDEN DEEDS ARE DOORS	4.2.2.
FORNICATION IS AN EPIDEMIC DISEASE	4.3.3.

GENEALOGY IS A VEHICLE	4.2.2.
GOD IS A SHEPHERD	4.3.4.
GOD IS LIGHT	5.3.6.
GOD'S FORGIVENESS IS CLEANSING	4.4.
GOD'S LIMITS ARE CURTAINS	4.2.2.
GOD'S MERCY IS A BUILDING	4.1.
GOD'S PUNISHMENT IS A DEVASTATING ARMY	4.3.3.
GOOD IS UP	4.2.1.
IDEAS (OR MEANINGS) ARE (TRANSFERABLE) OBJECTS/SUBSTANCES	4.1.
HEART'S STATE FOR THE INDIVIDUAL'S EMOTIONS	5.3.2.
HELL IS CONFINEMENT	4.3.5.
HOPE FOR GOD'S REWARD AND FORGIVENESS IS LIGHT	4.4.
HUMAN BEHAVIOUR IS ANIMAL BEHAVIOUR	4.3.6.
HUMAN DEEDS ARE A VEHICLE	4.2.2.
HUMANS (FLESH) ARE PLANTS	4.3.7.
IDEAS (OR MEANINGS) ARE (TRANSFERABLE) OBJECTS/SUBSTANCES	4.1.
IMPORTANCE IS BEING AT THE CENTRE	5.1.
IMPORTANCE IS UP	4.2.1.
IMPROVEMENT IS UPWARD MOTION	4.2.1.
ISLAM IS A PATH	4.2.2.
JEWS, CHRISTIANS, AND MUSLIMS ARE LABOURERS	4.3.4.
LIFE IS A JOURNEY	4.2.2.
LIGHT IS GOOD	4.4.
LOW IS BAD	4.2.1.
MAKING MENTION OF GOD IS A HOLY WAR	4.3.3.
MORALITY IS CLEAN	4.1.
MUSLIMS ARE BROTHERS/SISTERS IN ALLAH	4.3.5.
NEAR IS GOOD	4.2.1.
NEAR TO GOD IS GOOD	4.2.1.
NIGGARDLINESS IS A FORCE	4.3.3.
NIGGARDLINESS IS AN AGENT THAT BRINGS DESTRUCTION AND BLOODSHED	4.3.3.
NON-LIVING ENTITIES ARE AGENTS	4.3.2.
OBJECTIONABLE HUMAN BEHAVIOUR IS A THIEF'S BEHAVIOUR	4.3.6.
OBJECTIONABLE PEOPLE ARE ANIMALS	4.3.6.
PASSIONS ARE DISEASES	4.3.3.
PEOPLE ARE SERVANTS/SLAVES OF GOD	4.3.5.
PEOPLE ARE SHEPHERDS	4.3.4.
PEOPLE ARE THE BEARERS OF KNOWLEDGE	4.
POVERTY IS A BUILDING	4.1.
PROPERTY IS A SWEET FLAVOURED SUBSTANCE	4.3.3.
PURPOSES ARE DESTINATIONS	4.2.2.
QUR'AN RECITATION IS DIFFUSION OF FRAGRANCE	4.

RECOGNITION BY GOD IS PHYSICAL CLOSENESS	4.2.1.
RELIGION IS A LIVE COAL	4.4.
RELIGION IS AN OBJECT THAT NEEDS RENOVATION	4.3.4.
RELIGIOUS STRAIGHTNESS IS PHYSICAL STRAIGHTNESS	5.2.
REMEMBRANCE OF GOD IS POLISHING THE HEART	5.3.2.
SHADE IS GOOD	4.4.
SIN IS FIRE	4.4.
SINS ARE LEAVES OF TREE	4.3.7.
SINS ARE POLLUTION	4.4.
SPIRITUAL AND RELIGIOUS KNOWLEDGE IS RAIN	4.3.4.
SPIRITUAL DEATH IS A PHYSICAL DEATH	4.3.3.
SPIRITUAL IMPROVEMENT IS MOTION UPWARD	4.2.1.
SPIRITUAL KNOWLEDGE IS LIGHT	4.4.
SPIRITUAL LIFE IS A JOURNEY	4.2.2.
SPIRITUAL LIFE IS MONEY TRANSACTION	4.3.4.
STICKING FAST TO SUNNA IS CLENCHING IT BETWEEN THE TEETH	4.3.4.
STRAIGHTNESS IS GOOD	5.2.
SUNNA IS A GUIDE	4.2.2.
SUNNA IS A VALUABLE OBJECT	4.3.4.
TALKING UNJUSTLY AGAINST A MUSLIM'S HONOUR IS USURY	4
THE ACQUISITION OF MONEY IS DEVOURING	4.3.3.
THE ACT OF ACQUIRING MONEY UNJUSTLY IS DEVOURING	4.3.3.
THE ACT OF DEALING WITH USURY IS DEVOURING	4.3.3.
THE AFTER LIFE IS A PRECIOUS POSSESSION	4.3.4.
THE BODY IS A CONTAINER	4.1.
THE BODY IS A CONTAINER FOR ANGER	4.1.
THE BODY IS A CONTAINER FOR EMOTIONS	4.1.
THE BODY IS A CONTAINER FOR SINS	4.1.
THE BODY PART IS A PERSON	4.3.2.
THE BODY/HEART IS A CONTAINER FOR FAITH	4.1.
THE FIVE PRAYERS ARE A RIVER	4.4.
THE HEART IS A CONTAINER FOR KNOWLEDGE	5.3.2.
THE HEART IS A CONTAINER FOR THE EMOTIONS	5.3.2.
THE HEART IS A CONTAINER FOR THE QURAN	5.3.2.
THE HEART IS A FEATHER	4.4.
THE HEART IS A GUIDE	4.2.2.
THE HEART IS THE CONTAINER FOR FAITH	4.1.
THE HEART IS THE CONTAINER OF THOUGHTS	5.3.2.
THE INDIVIDUAL'S SPIRITUAL LIFE IS A BOOK	4.3.4.
THE MIND IS A CONTAINER	4.1.
THE MUSLIM'S BODY IS A CONTAINER FOR THE QUR'AN	4.1.
THE PROPHET IS A WARNER	4.3.3.

THE QUEST FOR KNOWLEDGE IS A JOURNEY	4.2.2.
THE QUR'AN IS A GUIDE	4.2.2.
THE RULER IS A SHADE	4.4.
THE SPIRIT OF A BELIEVER IS A FLYING BIRD	4.3.6.
THE STRUCTURE OF AN ABSTRACT SYSTEM IS THE PHYSICAL STRUCTURE OF A BUILDING	4.3.4.
TRIALS ARE FIRE	4.4.
To GROW IS TO INCREASE	4.3.7.
TRIVIAL IS DOWN	4.2.1.
UP IS GOOD	4.2.1.
WINE IS A KEY FOR EVIL	4.1.
WISDOM IS A PLANT	4.3.7.
WORDS ARE WEAPONS	4.3.3.
WORLDLY AFFLICTIONS ARE WINDS	4.4.

Appendix 4: List of Conceptual Metonyms Mentioned in the Thesis

Metonym	Section
THE BACK/MOUNT/SADDLE OF THE ANIMAL FOR THE ANIMAL	4.3.2
THE BODY PART FOR THE ACTION	4.3.2
THE BODY PART FOR THE ACTION	4.3.2
THE QUALITY OF THE FACE FOR THE QUALITY OF ITS BEARER	4.3.3
THE FRAGRANCE FOR THE QUALITY OF ITS BEARER	4.1
THE HAND FOR SWEARING ALLEGIANCE	4.3.2
THE HEART FOR THE PERSON	4.3.2
THE INSTRUMENT USED IN AN ACTIVITY FOR THE ACTIVITY	4.3.2
THE NECK FOR FREEDOM	4.3.2
THE NECK FOR THE SLAVE	4.3.2
THE QUALITY OF THE PLACE FOR THE QUALITY OF THE ACTION	4.3.1
THE TOWN FOR ITS INHABITANTS	4.3.2
THE WHOLE FOR THE PART	4.3.2

Appendix 5: A Sample Page from the Compiled Corpus

18 - [58] (لم تتم دراسته) 789
إن السلطان ظل الله في الأرض **يأوي** إليه كل مظلوم من عباده فإذا عدل كان له الأجر وعلى الرعية الشكر وإذا جار كان عليه الإصر وعلى الرعية الصبر .

The *sultan* is God's **shade** (CPTM/THE SULTAN THE SHADE OF GOD) on the earth to which each one of His **servants** (CPTM/PEOPLE ARE SERVANTS OF GOD) who is wronged **repairs**. When he is just he will have a reward, and it is the duty of the common people to be grateful; but when he acts tyrannically the burden rests on him, and it is the duty of the common people to show endurance.

3729 - [8] (لم تتم دراسته) 792
من ولي من أمر الناس شيئاً ثم **أغلق بابَه** دون المسلمين أو المظلوم أو ذي الحاجة أغلق الله دونه **أبواب رحمته** عند حاجته وفقره أفقر ما يكون إليه .

If one who has been given any authority over the people **locks his gate** against Muslims, or one who has been wronged, or one who has a need, God will **lock the gates of His mercy** (CPTM/GOD'S MERCY IS A BUILDING) against him when he has a need or is in poverty, however much he is in need of Him.

3733 - [3] (صحيح) 793
من جعل **قاضيًا** بين الناس فقد **ذبح بغير سكين** .

He who has been appointed a *qadi* among the people has been **killed without a knife** (CPTM/AMBG/JUDGING BETWEEN PEOPLE IS SLAUGHTERING) .

3738 - [8] (لم تتم دراسته) 794
عن علي رضي الله عنه قال : بعثني رسول الله صلى الله عليه و سلم إلى اليمن قاضيًا فقلت : يا رسول الله ترسلني وأنا حديث السن ولا علم لي بالقضاء ؟ فقال : " إن الله سيهدي قلبك **ويثبت لسانك** إذا تقاضى إليك رجلان فلا تقض للأول حتى تسمع كلام الآخر فإنه أحرى أن يتبين لك القضاء " . قال : فما شككت في قضاء بعد .

'Ali said: God's messenger sent me to the Yemen as *qadi* and I said, "Messenger of God, are you sending me when I am young and have no knowledge of the duties of *qadi* ?" He replied, "God will **guide your heart** (CPTM/THE HEART IS THE GUIDE FOR JUSTICE) (CMTYM/THE HEART'S STATE FOR THE INDIVIDUAL'S FAITH) and **keep your tongue true** (CMTYM/THE BODY PART FOR THE ACTION). When two men bring a case before you do not decide in favour of the first till you hear what the other has to say, for it is best that you should have a clear idea of the best decision."

3746 - [2] (صحيح) 797
إن رجالا **يتخوضون** في مال الله بغير حق فلهم النار يوم القيامة .

Men will **unjustly acquire** for themselves **property** (CPTM/GOD'S PROPERTY IS A FLUID IN A CONTAINER) which belongs to God, and on the day of resurrection they will go to hell.

Appendix 6: A Sample Page from *Miškāt Al-MaSaabih* (Arabic)

3717 - [57] (ضعيف)
وعن يحيى بن هاشم عن يونس بن أبي إسحاق عن أبيه قال : قال رسول الله صلى الله عليه و سلم : ” كما تكونون كذلك يؤمر عليكم ”

3718 - [58] (لم تتم دراسته)
وعن ابن عمر رضي الله عنه أن النبي صلى الله عليه و سلم قال : ” إن السلطان ظل الله في الأرض يأوي إليه كل مظلوم من عباده فإذا عدل كان له الأجر وعلى الرعية الشكر وإذا جار كان عليه الإصر وعلى الرعية الصبر ”

3719 - [59] (لم تتم دراسته)
وعن عمر بن الخطاب رضي الله عنه قال : قال رسول الله صلى الله عليه و سلم : ” إن أفضل عباد الله عند الله منزلة يوم القيامة إمام عادل رفيق وإن شر الناس عند الله منزلة يوم القيامة إمام جائر خرق ”

3720 - [60] (لم تتم دراسته)
وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه و سلم : ” من نظر إلى أخيه نظرة يخيفه أخافه الله يوم القيامة ” .
روى الأحاديث الأربعة البيهقي في ” شعب الإيمان ” وقال في حديث يحيى هذا : منقطع وروايته ضعيف

3721 - [61] (لم تتم دراسته)
وعن أبي الدرداء قال : قال رسول الله صلى الله عليه و سلم : ” إن الله تعالى يقول : أنا الله لا إله إلا أنا مالك الملوك وملك الملوك قلوب الملوك في يدي وإن العباد إذا أطاعوني حولت قلوب ملوكهم عليهم بالرحمة والرأفة وإن العباد إذا عصوني حولت قلوبهم بالسخط والنقمة فساموهم سوء العذاب فلا تشغلوا أنفسكم بالدعاء على الملوك ولكن اشغلوا أنفسكم بالذكر والتضرع كي أكفيكم ملوكم ” . رواه أبو نعيم في ” الحلية ”

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not ask anyone for anything, even if your whip falls;¹ do not accept a trust; and do not give a decision between two people.”

Abū Umāma reported the Prophet as saying, “No one will rule ten people or more without coming to God who is great and glorious on the day of resurrection with his hand chained to his neck and being set free by his goodness, or brought to destruction by his sin. The beginning of it merits blame, its middle produces regret, and its end is disgrace on the day of resurrection.”

Mu‘āwiya reported God’s messenger as saying, “If you are put in a position of authority, Mu‘āwiya, fear God and act justly.” He said that he kept thinking he would be afflicted by a governorship in accordance with what the Prophet had said till it actually came true.

Abū Huraira reported God’s messenger as saying, “Seek refuge in God from the beginning of the year seventy and the governorship exercised by boys.”² Aḥmad transmitted the six traditions, and Baihaqī transmitted Mu‘āwiya’s tradition in *Dalā’il an-nubūwa*.

Yaḥyā b. Hāshim quoted Yūnus b. Abū I-ḥāq who, on his father’s authority, reported God’s messenger as saying, “As you are so will you have rulers put over you.”

Ibn ‘Umar reported the Prophet as saying, “The *sullān* is God’s shade on the earth to which each one of His servants who is wronged repairs. When he is just he will have a reward, and it is the duty of the common people to be grateful; but when he acts tyrannically the burden rests on him, and it is the duty of the common people to show endurance.”

‘Umar b. al-Khaṭṭāb reported God’s messenger as saying, “The one among God’s servants who will have the best position with God on the day of resurrection will be a just and kindly *imām*, but the man who will have the worst position with God on the day of resurrection will be a tyrannical and harsh *imām*.”

‘Abdallāh b. ‘Amr reported God’s messenger as saying, “If anyone

1. This means that help is to be asked only from God and that one should not ask another human being for even the smallest help.

2. This tradition is directed against some of the Umayyads.

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