

THE COGNITIVE SIGNIFICANCE OF ANIMAL IMAGERY IN SELECTED HOLY QURANIC VERSES

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Abstract

The dominance of animal imagery in the Holy Qur'ān is already recognized in recent scholarship as having a symbolic and metaphoric role, but still, the synthesis that would bring together modern cognitive linguistic paradigms with traditional Islamic exegesis is not found. This article attempts to fill such a gap by providing a twofold-perspective analysis, by combining the cognitive meaning of such imagery with its symbolic implications in an Islamic hermeneutic perspective. This research is a qualitative which operationalized the Conceptual Metaphor Theory (CMT henceforth) as theorized by Lakoff and Johnson. An intentionally eight verses of animal images of the Holy Qur'ān were chosen to analyze spider, ant, bee, fly, gnat/mosquito, dog, donkey, and cow. The insights provided by the classics of Arabic rhetoric, especially that of Al-Jurjani, and by exegetical literature of Al-Zamakhshari and Al-Razi, were then triangulated with the cognitive readings in order to situate the metaphors in the cultural and theological spaces.

The results indicate that the use of animal images in the Holy Qur'ān is an incredibly complex rhetorical and cognitive tool. This convergent method supports the fact that the *i'jāz* of the Quranic language, the text has an impact on the cognitive-linguistic and symbolic-rhetorical planes, at the same time, providing a more profound understanding of its persuasive power. By expanding the data considerably and introducing classical rhetorical and exegetical views, the study stresses the amount of symbolic significance that animal imagery has been attributed in the Holy Qur'ān.

Keywords: Holy Qur'ān, animal imagery, cognitive analysis, CMT, Arabic rhetoric, symbolic meaning.

1. Introduction

The Holy Qur'ān regarded as the divine book of Islam which consists of an extensive variety of scientific knowledge that exhibits an important level of intricacy.¹ Further, the academic work of Yahya demonstrates that it offers major scientific wisdom. The Holy Qur'ān involves a comprehensive depiction of nature that involves various elements such as plants, the environment, and animals.² For instance; concerning the plants in:

*He is the One who has created gardens, trellised and untrellised, and date-palms and crops with a variety of edibles, and the olive and the pomegranate, (some) similar to one another, and (some) dissimilar.*³

This verse is a linguistic and cosmological catalogue of the variety of botanical life. Besides, morphologic heterogeneity of trees, most characteristically these being date-palm, is reflected in the characterization of morphology of fruit and seed, and the juxtaposition of olives and pomegranates not only indicate taxonomic relatedness but also varietal diversification as well. This fineness of the scriptural description encourages a learned recognition of the ecological and agrarian praxes that lie in the text. As well, the environment is illustrated in the verse of Surah:

*How many an animal there is that does not carry its provision. Allah gives provision to it as well as to you, and He is the All-Hearing, the All-knowing.*⁴

This is often interpreted ecologically and emphasizes the fact that all living things; be it animal, vegetation, and so on are interdependent and that all things are governed by a Godly providence. The idea of a specific place of residence of every creature supports the idea of a collection of ecosystems that are interrelated, where solitude is a myth.

Therefore, this article has a theological role, as well as an ethical role: believers are called to acknowledge the balanced stewardship of nature, with human beings playing a non-separate part, as participants in the greater ecological system.

Moreover, the available scientific data indicates that the Holy Qur'ān is a holy book that holds significance not only within the realm of human knowledge but also extends beyond it. According to Rahman,⁵ the Holy Qur'ān presents a comprehensive depiction of the universe and its metaphysical aspects in a logical manner, thereby captivating the interest of individuals from diverse educational backgrounds. The Holy Qur'an was showing in the Arabic language, a linguistic medium renowned for its eloquence and proficiency, which were predominant among the Arab people. Additionally, the Quranic verses consist of an extensive amount of natural imagery, which has been the subject of investigation in numerous scholarly inquiries. One of the notable features of the Holy Qur'ān is the presence of the metaphorical images of animals in different verses. Therefore, the present research paper aims to verify the Lordship and creative wonders of Allah Almighty by examining the metaphorical aspects of different animal images that found within the Holy Qur'ān. The aim of conveying the message behind these images is to make people who hold doubts about believing in Allah Almighty aware of the potential effects they might experience on the Day of Resurrection as a result of their denial and inability to appreciate the generosity presented to them by Allah Almighty.

Linguistically speaking, the study of cognitive language within the Holy Qur'ān has garnered significant academic attention from linguists, rhetoricians, interpreters, and believers of the faith. Scholars' perspectives on the subject have exhibited a range of viewpoints, encompassing both proponents and detractors. Thus, the essential purpose of this study is to observe the Holy Qur'ān using the cognitive-linguistic framework of the theory of metaphor as put forth by Lakoff and Johnson.⁶ However, the application of a cognitive-linguistic approach has the potential to generate substantial and noteworthy findings. The aforementioned observations are significant in relation to the main purpose of this study, which is to examine the linguistic creativity of the Holy Qur'ān using the cognitive theory of metaphor. The use of animal imagery in the Holy Qur'ān serves as a linguistic tool employed to communicate with individuals who are not dedicated to the Islamic faith.

The main objective of these versions is to influence peoples who hold doubting interpretations in Allah Almighty believing.

Metaphors role as positive signs for individuals which are categorized by staunch belief in Allah Almighty, persistent faith in His wisdoms, and reflective belief in His divine representatives. Moreover, they function as a technique of chastisement for individuals who reveal disbelief to the reality of a higher influence to admit heavenly messages.⁷

Furthermore, the consequence of this study describes the successful practice of animal descriptions as a linguistic tool, retaining linguistic strategies such as metaphor and simile by observing the metaphor's inferences, interactive its numerous forms, and identifying its intended determination. Besides, the investigation of cognitive linguistic features by consuming the animal metaphors in Arabic mystical versions has primarily been interested by the requirement of clarifying the interpretations of the Holy Qur'ān and the prophetic practice. The field of *tafsīr*, which relates to the clarification of the Holy Qur'ān, has stated a significant part in the progression of Arabic revisions, mainly in the field of rhetoric. Consequently, the study of cognitive characteristics of animal metaphors in the English language has been considered as an essential part of instituting a solid basis for developing religious ideologies from numerous foundations⁸.

1.1 Research Objectives

The Present research aims to find out the subsequent objectives:

Finding out the cognitive linguistic elements of animal images in the selected Quranic verses. Identifying the conceptualizations of metaphor, the functions it provides that are observed in the selected verses. Integrating traditional Arabic rhetorical and exegetical viewpoints to improve the analysis of the symbolic implication of animal images. To successfully achieve the aims of this study, the following questions are to be discussed:

What are the cognitive linguistic elements of animal images in the selected Holy Quranic verses? What are the conceptualizations of metaphor and the functions it provides that are observed in the selected data? How do traditional Arabic rhetoric and exegesis irradiate the symbolic and cognitive implication of animal images in the Holy Qur'ān?

2. Description of Metaphor

The concept of metaphor includes an extensive variety of clarifications and concepts. Metaphor can be defined as a linguistic device in which one item is recognized by another one for the determination of reaching a particular result in language.⁹

Additionally, Lakoff & Johnson describe metaphor as a “device employed by the poetic imagination and rhetorical expression that includes the use of extraordinary rather than ordinary language”.¹⁰ Besides, the essential aspect of metaphor helps in the understanding and awareness of one object through the lens of another and this concept illustrated by the CMT which is a theoretical structure that observes the purpose of metaphors in determining our thoughtful and conceptualization of abstract perceptions. The CMT is a subdivision of cognitive linguistics that emphasizes on the study of human conceptual structures, intellectual procedures, semantic connotation, and inferential skills.¹¹

Lakoff & Johnson illustrate that metaphor is stated as a cognitive method in which one area is understood in relation to another area. The idea of conceptual metaphor includes two isolated areas. The interrelationship between domains is established through the formula A and B, where the target domain (A) is comprehended in terms of the source domain (B).

The source domains exhibit a higher level of concreteness and possess more distinct conceptual boundaries compared to the target domains. This implies that the domains being referred to are conceptual and lack clear boundaries.¹² Furthermore, from a linguistic perspective, Knowles and Moon state that metaphor comprises three constituent elements that collectively give rise to its formation. The three primary components under consideration are the topic, the vehicle, and the ground.¹³

2.1 Types of Metaphor

According to Ullmann different kinds of metaphors are known, the initial category identified is referred to as “concrete to abstract metaphors.” This phenomenon refers to the metaphorical extension of employing imagery derived from abstract concepts to represent physical things. The second category of metaphor is known as “synaesthesia metaphor,” which involves the transfer of words from one sensory area to another. The third category is referred to as “anthropomorphic metaphor,” which involves the utilization of human body parts to symbolize inanimate entities.¹⁴

Additionally, Leech states the fourth category of metaphor is referred to as the “animistic metaphor,” wherein typically associated with living beings are ascribed to non-living entities. Concerning the present study, the Holy Qur’ān employs the concept of transition from animistic or humanizing elements to the notion of an “inanimistic” or

inhuman state, specifically referring to the promised paradise. This particular metaphorical device is employed with the intention of generating novel interpretations and concepts as well as facilitating the articulation of thoughts.¹⁵

2.2 The Interconnection between Metaphor and Simile

Conceptual metaphors involve the interpretation and perception of one entity in relation to another. These metaphors are not only indicative of linguistic ingenuity but also represent fundamental cognitive mechanisms.¹⁶ Additionally, the utilization of conceptual metaphor serves as a means by which the human mind organizes and comprehends various entities within the world.¹⁷

In other words, similes facilitate a comparison between two entities at a concrete level rather than at a conceptual level.¹⁸ Furthermore, it is relatively straightforward to identify certain resemblances between two entities in a simile. However, conceptual metaphors necessitate that the mappings between a source and a target domain are appropriate and significant.¹⁹ However, in practical application, metaphor and simile exhibit similarities due to the shared purpose of employing either device to elucidate one concept by likening it to another. Glucksberg & Keysar argue that metaphors and similes are commonly recognized as linguistic devices that convey class-inclusion declarations. Similes, which they referred to as metaphorical comparisons, bear greater resemblance to metaphors than literal comparisons.²⁰

2.3 Metaphor in Arabic Culture

In Arab culture, the use of metaphorical language has traditionally been highly valued for its rhetorical significance, even if early Arab philologists did not view it as a fundamental element of language. Metaphorical language has long been seen as an additional and decorative component of communication, especially in situations when the communication aims to engage and persuade the listener. According to Jurjani (1078 CE), a renowned Arab philologist, the utilization of metaphors can unveil a profound understanding of a limited number of concealed connections among various entities.

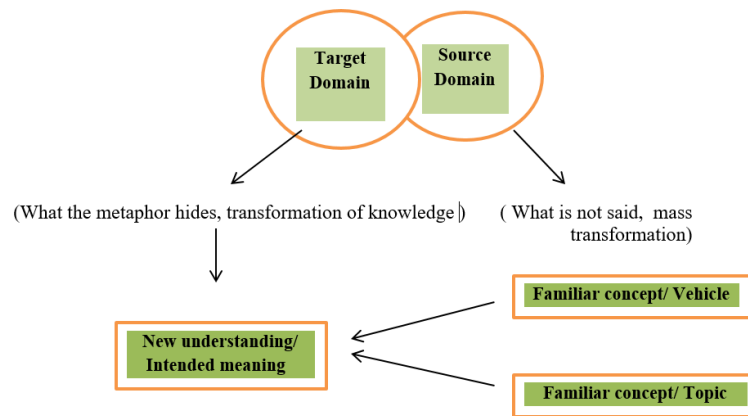
The existence of metaphors in Islamic religious discourse, particularly in the Holy Qur'ān, has been a subject of inquiry for several early Arab philosophers and theologians. It is noteworthy that a majority of early Arab philosophers acknowledged the inescapable necessity of employing metaphors within the realm of religious discourse.²¹

3. Methodology

3.1 The Fundamental Principles of Conceptual Metaphor

According to Lakoff, conceptual metaphors draw their motivation or basis from human experience. The motivations encompass the correlations observed in the experiential realm, which establish a connection between the source domain and the target domain.²²

Figure (3.1): Metaphorical Approach Adopted from Lakoff & Johnson (1980)



3.2 Features of Conceptual Metaphor

Conceptual metaphor refers to the cognitive process through which abstract or complex concepts are understood and represented in terms of more concrete or familiar domains. The analysis of conceptual metaphors involves identifying the source domain. Conceptual metaphor exhibits distinctive attributes, including its ubiquitousness, systematicity, lack of directionality, and reliance on conventionality. Lakoff & Johnson argue that the characteristic of ubiquity pertains to the pervasiveness of metaphor in various aspects of daily existence, extending beyond mere linguistic expression to encompass cognition and behaviour as well. Metaphor exhibits systematicity, as linguistic metaphors are systematically linked to metaphorical concepts in thought. Besides, CMT embraces the concept of experiential realism, positing that reasoning emerges from ongoing interactions with the environment.²³ According to Lakoff & Turner, metaphors derive their foundation not only from direct experiences but also from the cultural knowledge that is communicated and shared. This implies that the extent to which metaphors are grounded in

personal experience or align with widely accepted cultural knowledge can vary.²⁴

Moreover, the concept of metaphor can be categorized into two main types: explicit and implicit. Explicit metaphors are those that are clearly stated and easily identifiable within a text. They involve a direct comparison between two unrelated entities. In the explicit metaphor, both the source and target domains are explicitly stated. In addition to that, the implicit metaphor can be categorized into two distinct types: The source domain is clearly stated, whereas the target domain is implied.²⁵

3.3 Data Collection and Description

This study used 8 selected verses from the Holy Qur'ān as its data. These verses were carefully examined several times to gain a thorough understanding of their cognitive aspects, specifically focusing on the various types of metaphor employed within them. Subsequently, each verse was carefully chosen and subjected to scrutiny based on the subsequent set of criteria:

1. Finding out the explicit meaning of animal images of Allah Almighty's speech abundant with conceptual metaphors .
2. Selecting 8 representative verses of different Surahs from the Holy Qur'ān.

Moreover, this study applies a qualitative descriptive method to analyze the existence role of conventional metaphor in specific verses of the Holy Qur'ān. The present study primarily relies on the analysis of textual data that has been collected, followed by an analytical consideration.

This study aims to analyze the cognitive metaphor and its fundamental function in the use of animal images within particular verses of the Holy Qur'ān. The researcher's material consists primarily of the English translation of selected verses of the Holy Qur'ān and supplementary sources such as interpretation books and theoretical texts that support this research. The Holy Qur'ān served as the primary source of data in this study. The selected Quranic verses consist of eight components (See Table (1) below). In order to provide additional context to the convention metaphor, the inclusion of book of "The Meanings of the Noble Holy Qur'an with explanatory notes", by Mufti Muhammad Taqi Usmani(2010).²⁶

No.	Animal Images	Verse	Holy Qur'anic References
1	Camel	(Chapter 7, Verse 40)	Surah Al-A'rāf
2	Donkey	Chapter 62, Verse 5)	Surah Al-Jumu'ah
3	Spider	(Chapter 29 , Verse 41)	Surah Al- 'Ankabūt
4	Cow	(Chapter 2, Verse 71)	Surah Al-Baqarah
5	Raven (Crow)	(Chapter 5, Verse 31)	Surah Al-Mā'idah
6	Bee	(Chapter 16, Verse 69)	Surah An-Naḥal
7.	The Gnat/ Mosquito	(Chapter 2, Verse 26)	Surah Al-Baqarah
8.	The Fly	(Chapter 22, Verse 73)	Surah Al-Ḥajj

Table 1: The Selected Qur'anic Verses

3.4 Previous Studies

Animal imagery and metaphor as a subject of study of the Holy Qur'ān belong to a long-standing field of study, both in the development of classical Islamic studies and in the developments of modern linguistics. This section summarizes some previous studies that question the metaphorical aspects of this holy book. Rhetorical elegance or “*balāghah*” of the Holy Qur'ān has been long valued as such in classical Islamic scholarship, especially that of the Arabic rhetoric and exegesis, and has been raised to the status of a principle of meaning construction by the works of innovators like the personages of the 11th century CE, who included in their names the term ‘*abd*’, the abbreviated form of ‘*abd al-qāhir*’, signifying the servant of the creator. In his founder treatise, *Asrār al Balāghah* (The Secrets of Eloquence) Al-Jurjani introduces a cognitive scheme, according to which metaphor “*isti'ārah*” is an ontological inquiry, which discloses profound interrelationships between things, a viewpoint which echoes extremely closely with the contemporary conceptual metaphor theory.²⁷

The exegetical tradition also provides some elaborate interpretations of Holy Quranic imagery. Classical *mufasssīrīn*, such as Fakhr ad-Dīn al-Rāzī (d. 1210 CE) in his *Mafātīḥ al-Ghayb* (The Keys to the Unseen), and Al-Zamakhsharī (d. 1144 CE) in his *Al-Kashshāf* illustrated the linguistic and symbolic stages of the language of the

Holy Qur'ān methodically. Al-Zamakhshari, whose inclinations towards Muattabaq reigned over much of his work, also tended to stress the allegorical and metaphorical interpretations of verses, and particularly those in which animals are involved, as one way of maintaining the transcendence of God. Al-Razi, however, gave detailed and multi-level exegesis including the philosophical and theological implications of animal references, asking questions into the nature of animal intelligence and their purpose and the greater metaphysical order.²⁸ None alone of these classical works provides the richness and breadth of appreciation of the symbolic meaning of animal imagery in the cultural and theological context in which it was initially developed.²⁹

In addition, the Holy Qur'ān, as a fundamental scripture in the Islamic faith, employs diverse references in its verses, not alone for illustrative purposes but as a medium for communicating profound spiritual and ethical truths. Ahmad Abdel Tawwab Sharaf Eldin published a research paper titled "A Cognitive Metaphorical Analysis of Selected Verses in the Glorious Qur'ān." This paper presents an approach to understanding the general aspect of metaphor found in ordinary discourse across languages, which is culturally specific to some extent.³⁰ Another work is titled "A Cognitive Study of Metaphors in the Glorious Qur'ān: From a Linguistic to a Conceptual Approach". This research paper authored by Mashael Al Ajmi, the researcher examined the utilization of conceptual metaphors in the beautiful Holy Qur'ān, with a specific focus on four abstract notions that are conveyed through metaphors in the Holy Qur'ān.³¹

To conclude, the current study will be unique in its ability to make known the connection between the current cognitive-linguistic paradigm of CMT and the highly contextualized resources of classical Arabic rhetoric and exegesis. This analytical duality helps to observe a deeper and more complete dissection of the symbolic and cognitive value of animal imagery in the Holy Qur'ān. To this end, the paper will focus on eight different verses which include images of animals, asking questions as to the rationale behind their intentional use.

4. Data Analysis

In the Holy Qur'ān, numerous images of animals are revealed, each carrying definite metaphorical and symbolic meanings. Some of the animal images and their symbolic clarifications include Camel, Donkey, Spider, Raven, Cow, Bees, Gnat, and the Fly which are illustrated in the following verses:

4.1 Analysis of Verse (1)

*Surely, those who have rejected Our signs and stood arrogant against them, the gates of the heavens shall not be opened for them, and they shall not enter Paradise unless a camel passes through the eye of a needle. This is how We recompense the sinners.*³²

In this verse, Allah Almighty appears to be addressing the disbelievers by implying the image of a camel trying to enter the narrow hole of a sewing needle. Typically, this form of addressing is metaphorically restricted to a specific group of individuals who express disbelieving in the reality of Allah Almighty. The cognitive-linguistic approach highlights the metaphorical phrases associated with the image of the camel in the Holy Qur'ān. These expressions effectively communicate deeper meanings and concepts, as outlined by the following points (See Table 2):

No.	Camel's Image	Symbolic References
1.	Allah Almighty's Power and Mercy	Camels symbolize Allah Almighty's kindness, and the richness of His blessings upon creation.
2.	Arrogance and Rejection of Prophetic Guidance	The imagery highlights hubris, moral deviation, and the inevitable consequences of rejecting divine guidance.
3.	Camels as a sign of Divine Justice and punishment	The camel becomes a symbol of divine justice, moral responsibility, and the outcomes of defiance.
4.	Cultural Significance in Arabian society	Camels function as culturally grounded symbols that reinforce theological and moral messages.

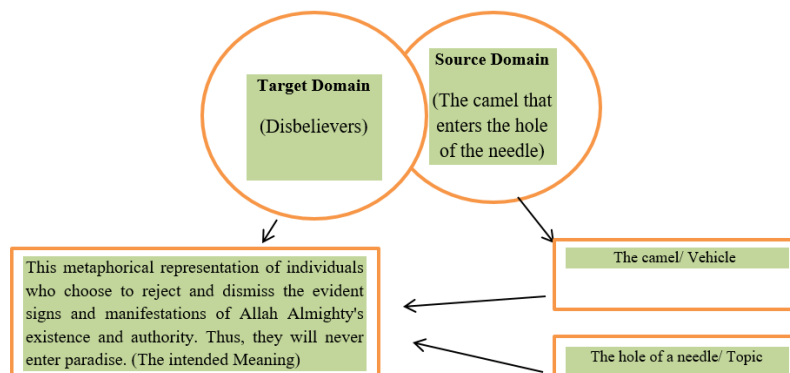
Table 2: Symbolic References of Camel's Image

From a cognitive perspective, this verse describes the process of metaphorical comprehension, in which one conceptual domain is comprehended from the perspective of another. The features of conceptual metaphor encompass its ubiquity, lack of directionality, and systematic nature. According to religious scripture, it is stated that individuals destined for Hell will not be granted entry into Paradise until a camel, a notably large animal, is able to pass through the narrow aperture of a sewing needle. The analogy of a camel attempting to enter the narrow opening of a sewing needle serves as a metaphorical representation of individuals who choose to reject or dismiss the evident signs and manifestations of Allah Almighty's existence and authority. Such individuals, similar to the camel's inability to enter the

needle's hole, will consequently be deprived of access to the blissful realm of Paradise, (See Figure 4.1).

The idea of disbelieving typically serves as a marker for how pervasive the initial concept is. Since the beginning of Islam and the spread of prophetic messages, Muslims have widely embraced this idea. Thus, it transcends mere linguistic considerations and encompasses both behaviour and cognition, thereby influencing various aspects of human existence. The second concept pertains to the notion of unidirectionality, as exemplified by the analogy of a camel attempting to enter a sewing needle punch or hole. This analogy raises the question of how a large animal like a camel could possibly fit through such a minuscule aperture, thereby implying the inherent impossibility of disbelievers entering Paradise (*ḥattā yalij*) due to their lack of faith. The third concept pertains to systematicity, which is characterized by the notion that cognitive linguistic terms are intricately connected to metaphorical conventions.

Figure (4.1): Cognitive Linguistic Analysis of Camel's Image



Moreover, these metaphorical uses of animals in the Holy Qur'ān also offer insights into Islamic theological concepts. The animal metaphors are not arbitrary; they are extremely entrenched in the religious and cultural perspective of Islam. They often reflect the virtues and vices in human behaviour, the omnipotence of Allah Almighty, and the importance of following divine guidance.

4.2 Analysis of Verse (2):

The example of those who were ordered to bear (the responsibility of acting upon) the Torah, then they did not bear it, is like a donkey that carries a load of books. Evil is

*the example of those who have rejected Allah's verses. And Allah does not guide the wrongdoing people.*³³

According to religious belief, the Jewish people were entrusted by Allah Almighty with the responsibility of protecting the book of the Torah. However, it is argued that they veered away from its intended course, not responding to its concepts and ignoring its significance. The provided illustration carries a parallel to a donkey burdened with valuable books yet lacking comprehension of their contents, providing the books with merely a complex load. The Jewish people exhibit similarities to donkeys. The presence of similarities can be observed in the context of humiliation and mockery. This verse portrays a visually appealing representation of a customary function, expressed linguistically through the use of a simile. The simile is formed by employing the letter "ك" with a *fataḥah* diacritic, denoting the word "like" in a literal sense. Traditionally, there has been a strong correlation between metaphor and simile. In this particular verse, the simile employed serves as a manifestation of the underlying metaphor. Besides, as previously indicated that metaphors and similes are commonly recognized as linguistic devices that convey class-inclusion statements. Contrary to the perspective of the 'comparison' view. An expansion of this perspective posits that similes can also be understood as statements of class inclusion.³⁴

Furthermore, Lakoff & Johnson assert that the conceptual metaphor theory in linguistics examines the cognitive frameworks, reasoning processes, and inferential abilities of human beings. Hence, the concept of metaphor extends beyond being a mere stylistic element of language, instead encompassing the representation of thoughts through two distinct domains: the source domain and the target domain.³⁵

The verse under consideration presents a source domain, which is metaphorically represented by the image of a donkey, an animal, to convey a concept that is evidently expressed. In contrast, it is worth noting that within a specific domain, there exists a conventional representation that portrays disbelievers as donkeys burdened with costly books, yet lacking an understanding of their value. Similarly, this representation extends to Jews who carry the Torah book without adhering to its teachings.

The attendance of donkeys in the Holy Qur'ān can be detected in different verses, and similar to other references in the Holy Qur'ān, they are used to impart moral, spiritual, and theological teachings. The reference to donkeys is not intended to be a central point but rather to

illustrate similarities or offer examples within larger conversations about creation and signs of Allah Almighty, and human behaviour. These references may serve as a springboard for reflections on creation, people's lack of concern, and the significance of knowledge and awareness in matters of faith.

4.3 Analysis of Verse (3):

*The example of those who have adopted patrons other than Allah is like the spider that has made a house, while indeed the weakest of houses is the house of the spider. If only they know.*³⁶

This verse contains a conventional linguistic meaning that is conveyed through the use of metaphorical expressions compared to two distinct domains, namely the source and target domains. The initial illustration is represented through the metaphor of a spider web, symbolizing the act of skepticism within the framework of the source domain. The second representation pertains to a weakened belief in a higher power, specifically within the context of the target domain. From a linguistic perspective, the expression of disbelief in this image is effectively conveyed through the use of a simile, employing the Arabic letter "ك" to signify the word "like."

The Quranic verse refers to individuals who choose to rely on entities other than God for protection, likening them to the spider, which is considered a frail creature. The abode of the arachnid, which is considered the least structurally robust among the available dwellings, is inhabited by their caretakers. Assumed the suitability of this comparison for the characters in question, they stand as similitude to the frail spider that relies on something even weaker than itself. Besides, this comparison aids to highlight the authenticity of persons who do not hold a confidence or belief. This verse assists as a signal for the reality of God's enormous power, highlighting that He is the single provider of influence and defense. It states the essential weakness and irrelevance of individuals without His sustenance, regardless of the extent of their totalitarianism for domination and illustration an equivalent to the susceptibility of a spider. This verse clarifies a meaning that exceeds the idea of the unbeliever's abode, which is created by their own workings and is masked in vague visions.

The figurative using of the spider in this verse assists on conveying deep religious and ethical instructions. Here is an explanation of the Islamic theology regarding the spider: *Tawḥīd* (oneness of Allah Almighty): This verse highlights the significance of

Tawhīd, which is the belief in the oneness of Allah Almighty. It emphasizes the negative outcomes that result from seeking protection or strength from false sources. It promotes the idea of believers placing their trust and dependence solely on Allah Almighty. To summarize, the reference to the spider in the Holy Qur'ān prompts believers to contemplate their dependence and loyalty. It highlights the power and enduring nature of faith in Allah Almighty, in contrast to the fragility of depending on anything or anyone else. This is in line with the overall Islamic theological principles of monotheism, trust in Allah Almighty, and the impermanence of worldly attachments.

4.4 Analysis of Verse (4):

*He said. He says that it should be a cow which is not tractable for tilling the soil or in watering the fields, (and it should be) sound and without blemish. They said, Now, you have come up with the right description. Then they slaughtered her, although it appeared that they would not do it.*³⁷

When Allah Almighty commands the Israelites to offer a cow as a means of resolving a murder case, the image of a cow appears. The cognitive-linguistic study of the cow picture in this situation uncovers numerous symbolic and thematic connotations (See Table 3):

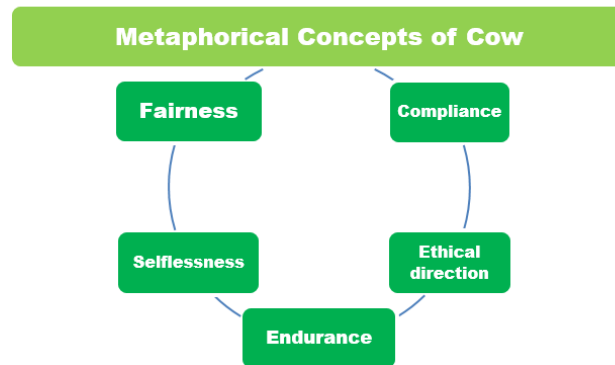
No.	Cow's Image	Symbolic References
1.	Obedience and Submission	This image highlights the significance of adhering to and surrendering to divine commandments. Unquestioningly adhering to Allah Almighty's commandments reminds believers of the merits of obedience and confidence in divine wisdom.
2.	Importance of legal and ethical concepts	It exemplifies how religious doctrines offer advice on settling conflicts and maintaining justice in society.
3.	Concepts of patience and endurance	When Israelites initially hesitated and questioned, they ultimately obeyed Allah's word, highlighting the need for unwavering faith.
4.	Symbol of Sacrifice	The depiction of the cow as a sacrificial creature symbolizes the idea of offering one's belongings or wishes as an act of submission to Allah Almighty.

Table 3: Symbolic References of Cow's Image

The cognitive linguistic analysis of the cow image in Surah Al-Baqarah demonstrates its symbolic importance in communicating

themes of compliance, fairness, selflessness, endurance, and ethical direction within the structure of the Holy Quranic text (See Figure 4.4).

Figure (4.4): Cognitive Linguistic Analysis of Cow's Image



4.5 Analysis of Verse (5):

*Then, Allah sent a crow that scratched the earth to show him how he should conceal the corpse of his brother. He said, .Alas! Was I not even able to be like this crow so that I could conceal the corpse of my brother? So, he stood regretful.*³⁸

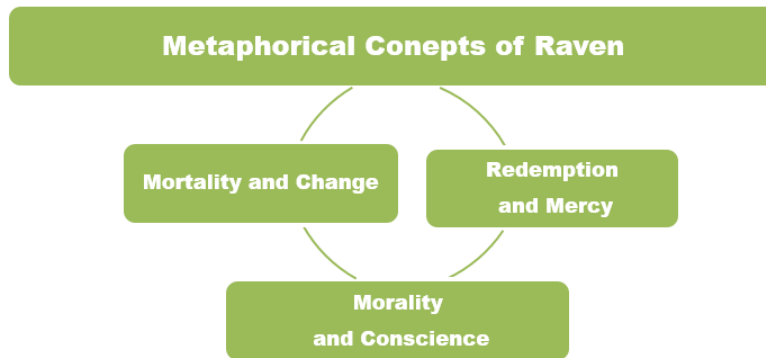
This surah describes the (crow) raven's activities as a demonstration of divine guidance and mercy, even in the aftermath of a serious offense. The raven's behaviour of using its claws to cover the deceased raven with soil might be seen as a manifestation of species' inherent inclination to adhere to a divinely established hierarchy, which stands in contrast to the defiance and wrongdoing exhibited by humans. In terms of cognition, the image of the raven in this surah might represent various concepts, including (See Table 4):

No.	Raven's Image	Symbolic References
1.	Humility and obedience	This highlights the fact that even seemingly insignificant species can provide valuable insights
2.	Redemption and Mercy	Despite the gravity of Cain's transgression, the raven's actions provide a ray of hope for the opportunity of redemption and divine clemency, emphasizing the potential for remorse and absolution.
3.	Morality and Conscience	The raven's innate behaviour of burying its dead demonstrates a moral and conscientious nature that exists within the natural world, underscoring the

		significance of ethical behaviour and responsibility.
4.	Symbol of Mortality and Change	Ravens are frequently linked to death and the process of transitioning in different cultures and traditions. The raven in this surah may symbolize the inescapable reality of death and the profound impact of human choices.

Table 4: Symbolic References of Raven's Image

In addition, concerning the intersection with Islamic theology the Holy Qur'ān uses the symbolic and illustrative elements of birds to teach many theological, moral, and spiritual truths. Birds are used to demonstrate several divine aspects in this verse: Allah Almighty's power over life and death, the special gifts that prophets get from Allah Almighty, and the importance of animals as messengers or signs from Allah Almighty.

Figure (4.5): Cognitive Linguistic Analysis of Raven's Image:

4.6 Analysis of Verse (6):

*Your Lord revealed to the honeybee: Make homes in the mountains, in the trees and in the structures, they raise.*³⁹

The Holy Qur'an provides a concise account of the history of bees. Bees built their homes in the mountains under the influence of a divine force before gradually moving to trees and eventually creating the hives we are familiar with today. Thorough scientific studies of the kingdom of bees reveal that they possess a remarkable ability to fly in search of sustenance, which is truly awe-inspiring. It diligently

searches for food, venturing thousands of meters away from its hive, only to return without any confusion, always finding its way back to its own hive. It is aware that the hives in apiaries are alike, neatly stacked side by side. This is because there are inherent factors that have contributed to its success and effectiveness, allowing it to adapt and function efficiently.

The cognitive-linguistic study of the bees in this surah exposes many symbolic and thematic inferences (See Table 5):

No.	Bee's Image	Symbolic References
1.	Instruction and Organization	The allusion to bees utilities as a metaphor, emphasizing the consequence of social unanimity and teamwork among human existence
2.	Production and Carefulness	The representation of bees in this surah highlights the essential need for hard effort and effectiveness in carrying out one's duties and responsibilities
3.	Divine awareness and formation	The Holy Qur'ān illustrates the signals of Allah Almighty's existence and highest influence in the natural domain by using the metaphor appearance of bees.

Table 5: Symbolic References of Bee's Image

Besides, the illustration of bees in Surah An-Nahl represents perceptions like order, effectiveness, heavenly knowledge, and societal cohesion. The Holy Qur'ān inspires Muslims to reproduce on the signs of Allah Almighty's construction in the natural world and extract ethical instructions that can be practical to their lives.

4.7 Analysis of Verse (7):

Indeed, Allah does not feel shy in citing any parable, be it that of a gnat or of something above it (in meanness). Now, as for those who believe, they know it is the truth from their Lord; while those who disbelieve say, .What could Allah have meant by this parable?. By this He lets many go astray, and by this He makes many find guidance. But He does not let anyone go astray thereby except those who are sinful.⁴⁰

This verse uses the smallest of animals to show the limitless size of the power of God and the wisdom which is entwined in his parables; In fact, Allah Almighty is not ashamed of giving an illustration of a mosquito or something smaller than that. And of those who have faith they understand that this is the truth of their Lord. But

to those who do not believe, the question is, what was the purpose of Allah Almighty in taking this as an example? They are deceived in their rejection, the faithful are in search of counsel; the unwaveringly disobedient are in the province of the truth. This line is a literal rhetorical challenge “*i’jāz*” towards polytheism. The gnat is picked because it is believed to be useless and disgusting. The mental impact is a visceral, direct perception: when the idols are not even able to conjure or kill at least one gnat, then they are absolutely unable to give anything or do anything, which confirms the *Tawhīd* (Monotheism) doctrine (See Table 6):

No.	Gnat’s Image	Symbolic References
1.	Tiny, Small	Allah Almighty uses the smallest creatures to expose knowledge and power
2.	Symbol of divine precision and human self-effacement	Through cognitive mapping, the metaphor exposes how bias, not reason, shapes disbelief.

Table 6: Symbolic References of Gnat’s Image

4.8 Analysis of Verse (8):

*O people, here is a parable set forth to you, so listen to it carefully: All those whom you invoke besides Allah can never create (even) a fly, even though they all join hands together for that. And if a fly snatches something away from them, they cannot release it from its possession. (Equally) feeble are the invoker and the invoked.*⁴¹

The fly is used in a powerful challenge to those who worship idols, highlighting the utter impotence of their false gods. This verse is a direct, rhetorical challenge to polytheism. Besides, the fly is chosen for its worthlessness and repugnance. The cognitive impact is the immediate, visceral realization that if the idols cannot even create or defeat a fly, they are utterly incapable of providing any benefit or harm, thus reinforcing the doctrine of *Tawhīd* (Monotheism) (See Table 7):

No.	Fly’s Image	Symbolic References
1.	Revealing the irrationality of idolization	Even idols together cannot create something as small as a fly.
2.	Demonstrating divine workmanship	The biological aspect of a fly is so complicated that humans cannot imitate it, even with all their awareness.

3.	Decline arrogance	Even the fly is weak but collapses the full logic of idolatry in one metaphor in this image
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Table 7: Symbolic References of Fly's Image

5. Results and Discussion

This study has discovered metaphorical features in the Holy Qur'ān by using the theoretical structure of CTM. It has established that the Holy Qur'ān is prepared around the consequence of lexical materials and how the influences between the “source” and “target” areas can be recognized. The practice of such an illustration metaphor encourages the reader to investigate and understand the creation between the object and the entrance. During this procedure, the reader is encouraged to actively participate with the Holy Qur'ān by seeing its message and following its wisdoms. Besides, it offers a deeper thoughtful of something he was beforehand unconscious of or only had incomplete awareness by offering it in a way that he can easily understand. The practice of metaphors in the Holy Qur'ān exposes a creative approach to conventional language. It is clear that the linguistic structures of the Holy Qur'ān stay to challenge linguistics in their determinations to accurately transmission the intentional implication of the Quranic verses.

In this comprehensive analysis of animal images in the Holy Qur'an exposes the complicated ways in which language, believed, and spiritual principles interlace in Islamic preparation. This approach not only improves our knowledge of the Holy Quranic text but also offers valued viewpoints on the broader jurisdiction of cognitive linguistics. It illustrates how metaphorical language forms our sympathetic of complicated ideas, particularly in the areas of beliefs and religiousness.

Moreover, the animal is a significant part of nature that the Holy Qur'ān recognizes as a reflection of Allah Almighty's power and gratitude towards His servants. One example is the camel, which offers warmth, sustenance, and the ability to transport heavy loads. Among those whom the Holy Qur'ān compared to the gods of the polytheists to diminish or mock them, the spider and moths stood out as notable examples. The spider finds refuge in the most vulnerable and fragile places, just like those who turn to a deity other than God. These signs formed the fundamental building blocks for the subsequent revelations, which comprised a significant portion of the Holy Qur'ān. Therefore, the animal is a remarkable embodiment of the Creator's

ingenuity, showcasing the immense capabilities and tremendous value it brings to humanity.

6. Conclusion

In this paper we were able to use the CMT to a larger set of animal imagery in the Holy Qur'ān, which includes camel, spider, ant, raven, donkey, dog, cow, gnat/mosquito, fly, and bee. Combining the insights of classical Arabic rhetoric, namely, the works of Al-Jurjani, with exegetical traditions of Al-Zamakhshari and Al-Razi, the analysis will go beyond a mere description of these images in terms of lexis to provide a more comprehensive and deeper insight into the cognitive and symbolic meaning of these images. The results indicate that the Holy Qur'ān imagery of animals serves not only as a decorative device, but is a very complex rhetoric and cognitive mechanism. The domains of fragility of the spider web, the weight of the donkey, etc., are mapped onto the abstract target domains such as false reliance, ignorance, divine guidance, etc. to give rise to powerful, memorable and culturally resonant theological and moral teachings. This two-tiered strategy establishes the inimitability (*i'jāz*) of the language of Holy Qur'ān, which is working at a cognitive-linguistic level which is available to the modern theory, and at a rhetorical level, which is symbolic and tied to traditional Islamic learning. Consequently, the conclusion of this study will be summarized in the following table (See Table 8):

No.	Selected Animal Images	CMT Component/ Source Domain	CMT Component/ Target Domain	Mapping/ Conceptual Metaphor
1.	Camel	Strength, creature and service to humans	In Islamic thought, observing the camel leads to recognizing Allah Almighty's capability, order, and wisdom.	Allah Almighty's precise design in nature. It represented the human responsibility to observe and reflect (<i>tafakkur</i>), resilience and submission to Allah Almighty.
2.	Donkey	Donkey carrying books	Knowledge without understanding/ action	The donkey's physical burden of carrying books without understanding their content maps onto the abstract concept of people who possess sacred knowledge (like the Torah) but

				fail to comprehend its meaning or act upon its commandments.
3.	Spider	Spider's web/ house	False protectors/ Allies	The physical fragility and unreliability of the spider's web maps onto the spiritual and material weakness and futility of relying on any entity other than Allah Almighty.
4.	Cow	The sacrifice cow	Obedience/ Revelation/ life after death	The cow's sacrifice and its role in revealing a hidden truth (the identity of a murderer) maps onto the abstract concepts of absolute obedience to Allah Almighty's commands (even when the wisdom is not immediately apparent) and the power of Allah Almighty to bring life from the dead.
5.	Crow	Burying another dead crow	Human powerlessness to solve a moral disaster without divine management	The Holy Qur'ān uses the symbolic and illustrative elements of birds to teach many theological, moral, and spiritual truths. Birds are used to demonstrate several divine aspects, this image indicates Allah Almighty's power over life and death.
6.	Bee	The Bee's work/ Honey produc- tion	Divine inspiration/ benefit/ order	The bee's instinctive, organized work and the healing properties of its product (honey) maps onto the abstract concepts of Divine Guidance (<i>Wahī</i>), the benefit Allah Almighty provides to humanity, and the perfect order of the universe.
7.	The Gnat/Mo quito	Smallest creatures	Divine power/ wisdom of parables	The mosquito's insignificance in the eyes of man maps onto the abstract concept of Allah Almighty's absolute sovereignty and the profound wisdom embedded even in the smallest of His creations. The example serves as a test for belief.
8.	The Fly	The Fly (the weakest of creatures)	Impotence of Idols/ False deities	The fly's insignificance and the inability of idols to create or even recover a stolen item from it maps onto the abstract concept of the absolute powerlessness of all false

				objects of worship compared to the Creator.
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Table 8: Summary of Concluding Visions of Animal Images

List of Figures and Tables:

No.	Number of figures and Tables	Title of Figures And Tables
1.	Figure (3.1)	Metaphorical Approach Adopted from Lakoff & Johnson (1980)
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