

Metaphors of Body Parts in the Holy Qur'an

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Abstract:

The use of human body parts in metaphor has recently been an interesting field in rhetoric. Even though George Lakoff and Mark Johnson imply it in their book *Metaphors We Live By* in 1980, it has not been a complete, independent genre until the beginnings of this millennium especially in 2004 by Danica Skara who introduces them as a new rhetoric genre in her study *Body Metaphors* where she categorizes human body parts according to the body side they belong to. The study questions are whether the Holy Qur'an employs human body parts metaphorically to convey messages and what main functions these metaphorical uses perform. This study aims at investigating metaphorical uses of human body parts in the Quran, and it examines their functions in light of politeness and cognitive functions. Therefore, it makes a valuable contribution to rhetoric by applying that new approach to the rhetorical style of the Holy Qur'an. Main findings of the study are that metaphors of human body parts are commonly used in the Holy Qur'an and connecting each part to its task in human anatomy when dealing with metaphorical uses gives us better understanding.

Keywords: metaphor, rhetoric, the Holy Quran, body parts in metaphors

1. Introduction:

Metaphors have been studied since Aristotle. However, metaphor has not been recently studied as a philosophical topic only; but as a figure of speech and a cognitive topic in which cognitive scholars investigate metaphor to observe how people perceive and interpret it. By doing so, scholars would know how people perceive and cognize things around them.

The closest thing to a human being is his body. His head, nose, heart, hair, hands, and legs... etc. are things that a human being sees and feels every day and everywhere. That reflects other things or concepts that people interact with. We all use phrases such as "*the leg of table is broken*". Such phrases have attracted the attention of rhetoricians to body parts metaphors, and made them consider metaphor as "a vehicle of cognizing the world" (Zhang, 2009, p. 77). It is not just a linguistic device. People re-present ideas and living and nonliving things as human

beings based on their own “motivations, goals, actions, and characteristics” (Lakoff and Johnson, 1980, p. 32).

2. Literature Review:

Countless studies have been done on metaphor. It is worthwhile to go through some eminent studies on metaphor in general and on metaphorical uses of body parts in particular.

Aristotle is considered the first scholar discussing and defining metaphor. He says: “Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy” (Gibbs, 1999, p. 210). Aristotle’s definition becomes fundamental for next studies.

George Lakoff and Mark Johnson have made a substantial contribution in their essential book titled *Metaphors We Live By* published in 1980. They argue that metaphor is not simply a figure of speech; it is rather a way of perceiving things and is widespread all around us in everyday life. They bring about their theory which is called *Conceptual Metaphor Theory*. In their next book titled *Philosophy in the Flesh –The Embodied Mind and Its Challenge* published in 1999, they emphasize their previous argument, and they also argue that human mind is embodied. Since then, Lakoff and Johnson’s books have attracted scholars’ attention, and many studies have been published in light of them. They both have published another study in which they mention their popular example of metaphor “*the foot of the mountain*”. They argue that this example has a personification metaphor. They explain it saying: “There is an aspect of the metaphor “a mountain is a person” in which mountain climbers will speak of the shoulder of a mountain (namely, a ridge near the top) and of conquering, fighting, and even being killed by a mountain” (Lakoff and Johnson, 1999, p. 54).

As for metaphors of body parts, Elena Perekhvalskaya proposes what she calls *anthropomorphous metaphors* (Perekhvalskaya, 2008). She believes that this kind of metaphor exists in everyday language. Human beings in anthropomorphous metaphors “perceive objects, animate or inanimate, as persons” (Perekhvalskaya, 2008, p. 53). She distinguishes between two kinds of metaphors that scholars, as she argues, confuse them with each other. The first kind is anthropomorphous metaphors, which has just been explained, and the second kind is metaphors of

personification, which means metaphors that “present objects as persons” (Perekhval'skaya, 2008, p. 53).

Metaphors of body parts are also found in political speeches. Andreas Musolff (Musolff, 2008) examines some political examples and argues that politicians embody a metaphorical use of body parts in their speech such as the sentence “German is the heart of Europe,” which describes Germany as a heart of a body to show its importance.

Danica Skara (Skara, 2004) is a pioneer scholar of metaphorical uses of human body parts. She discusses metaphors of body parts in her study. She believes that studying such metaphors introduces us to a new genre of metaphors, which is concentrated on how people express their mental meaning using physical body parts. Skara argues that a human being's body “is a source of patterned symbolism. It covers a huge portion of our experience. Many concepts are defined in relation to the body” (Skara, 2004, p. 185).

Therefore, we can see that closeness of human body parts to human beings and the shape of their body influence the way they perceive things and the way they use names of body parts metaphorically. This concept makes people produce and conceptualize metaphors according to the schema of their body parts. This study will examine how human body parts are metaphorically used to convey messages.

3. Definition of Metaphor:

Metaphor is not confined to a simile connection between two things or concepts. It is a genre of figure of speech that includes more than one rhetorical style such as simile and metonymy. Janet Martin and other scholars (Levin, 1977, p. 80) affirm this because metaphor, metonymy, synecdoche, and simile all “involve the transfer of one or more terms from original to secondary applications” (Martin, 1981, p. 57). They all can be named metaphor and can be categorized under the umbrella of metaphor. This is why she, and Paul Ricoeur before her, are inclined to consider them one rhetorical genre. They believe that this detailed classification may mislead researchers and make them concentrate on the terms rather than on the style of speech (Martin, 1981, p. 57 and Ricoeur, 1977, p. 44).

Metaphor as a concept is a mental process in which a word/words, is/are transferred from an original field to a target one because of some connections that a human mind recognizes. Lakoff and Johnson say:

“Since metaphorical expressions in our language are tied to metaphorical concepts in a systematic way, we can use metaphorical linguistic expressions to study the nature of metaphorical concepts and to gain an understanding of the metaphorical nature of our activities” (Lakoff and Johnson, 1980, p. 7).

That means that metaphors expressions are understood as if their meanings are used in other fields. As mentioned, people transfer a concept from its original field to a target field because their mind sees some relations, such as physical or conceptual similarities between them, which is called mappings. For example, the Prophet Zechariah says in the Qur'an (Maryam: 4): “My lord, my bones have got weaker, and my head has burned with gray hair” (رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ (شَيْبًا)); there is a connection of similarity between a fire burning and gray hair, which is the rapidity prevalence. As for human body parts, we can find that they are used metaphorically not only in the Qur'an as we will investigate later; it is also used metaphorically in our daily spoken language. This has been previously emphasized by Lakoff and Johnson (Lakoff and Johnson, 1980, p. 3); they state that metaphors are manifested everywhere and every day. For example, Zayd is the head of this company (زيد رأس هذه الشركة), my wife is my right arm (زوجتي ذراعي الأيمن).

This strong connection between a human being and his body parts justifies why names of body parts are used to conceptualize and describe many inanimate things around us. Human beings represent their body parts on other things around them. For example, people say “the airplane nose” to describe the very front part of an airplane, “the shoe tongue” to describe the part that lies on top of a person's foot when wearing a shoe, and “the arm of a chair” to describe the part a person rests his arm on when sitting on a chair.

4. Functions of Metaphors:

We will shed light on two significant functions of metaphors that will be helpful to us when examining Qur'anic examples. The first one is a function of politeness, in which metaphors in general, or in our study of body parts metaphors in particular, are employed to show admiration and respect, and to avoid hurting feelings and bad confrontation between a speaker and addressee. In other words, a

speaker prefers indirectness to directness when it comes to rudeness. Richard Watts says: "Indirect utterances are canonical form of utterance taken to indicate politeness" (Watts, 2003, p. 189). Politeness is a vital aspect of our daily life. It is concerned with relationships between people either to save those relationships or destroy them. Criteria of politeness vary from one culture/society to another. Watts seems to be aware of that; he says: "A theory of politeness should not attempt to create a super-ordinate, and universal term which can be applied everywhere, at every time in every socio-cultural group" (Watts, 2003, p. 19). Since the use of metaphors for politeness depends on criteria of a society, we can say that the fact that an addressee correctly understands a speaker's politeness metaphor indicates that they are both connected to the same society or, at least, they share the same criteria. Therefore, it is important to put in mind the socio-cultural factors when we deal with metaphors of politeness purpose. Metaphors with politeness purpose are prevalent in the Arabic language. For example, we have a famous example of a lady (in 8th AD century/1st Hijri century) who went to the ruler to complain about how poor she was. She said: "I am complaining to you that I have no many mice in my house" (جئت إليك أشكو قلة الفئران في بيتي). The ruler understood her and gave her some money. The lady here used a metaphor to show self-esteem and save her face; she avoided using face-threatening words such as "poor" and preferred expressing it metaphorically.

The second significant function of metaphors is cognitive. Bearing in mind that metaphors are mental processes in which people transfer a word or more from its original field to another, we can understand the cognitive nature of it; it is connected to the way people perceive things. "Metaphors are conceptual devices used for important cognitive jobs. One of these is that metaphors can actually create, or constitute social, cultural, and psychological realities for us" (Kovecses, 2004, p. 17). The cognitive process is not limited to a creator of metaphor; it also includes an addressee. A creator of a metaphor produces it as a result of his intellectual progression, and the addressee receives it intellectually as well and tries to interpret it depending on the context. Both processes done by the creator and addressee are cognitive and completely attached to each other. Let us take an example to clarify this function. A poet says:

If happiness glances at you,

Go to bed; all fear becomes tranquility.

(وَإِذَا السَّعَادَةُ لَأَحْضَتْكَ عِيُونُهَا نَمَّ، فَالْمَخَافَةُ كُلُّهَا أَمَانٌ)

Happiness is a mental concept. The poet portrays it as a physical creature that has eyes and looks at a person. For metaphorical uses of body parts, a cognitive function is vital because it is a metaphor that is related to the closest things to a human being with the shortest distance, which are his body parts.

6. Metaphors of Body Parts in the Holy Quran:

The Quran uses body parts metaphorically in many verses. Different parts of body are employed metaphorically to convey meanings. We have collected the Qur'anic examples, divided them in light of the body side that they belong to, and examined functions they perform. We have found quite good amount of Qur'anic examples, which is not surprising because the Qur'an aims at talking to human beings and convincing them, and people notice their body parts more than anything else because they are very close to them. Each part of the human body is structured to fulfill a specific task. Parts of the human body vary in their importance and the roles they play. Metaphorical uses come in harmony with each part importance and role. Examining metaphorical uses of body parts in the Qur'an shows that a human being's body schema is a foremost foundation.

Since human beings perceive objects and portray them according to their human body, the human body schema has a big influence on the mind of human beings in the process. Therefore, we try to see how meanings in the following Qur'anic metaphors connect with the human body schema that we divide into three sides: upper side, middle side, and lower side.

6. 1. Upper Side of Human Body Schema:

We will examine here Qur'anic examples that use upper parts of human body schema in metaphors.

The first example (al-Munāfiqūn: 5) reads: (1) "When it is said to them: "come and ask the prophet of Allah for forgiveness," they twist their heads, and you see them evading with arrogance." (وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ) (وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ). The metaphor uses "heads" to express those arrogant people's refusal of asking forgiveness. A head in the human body schema is the highest part. It is also the container of important senses that are concerned with

comprehensiveness such as hearing and sight. The Qur'an does not tell us what the arrogant people's utterance. However, it metaphorically conveys their refusal by depicting them turning their heads aside, as if the heads, including hearing and sight, are twisted to avoid the divine truth of believing in the prophet, because if they go to prophet and ask forgiveness, this action implies that they believe in him. The Qur'an very often states that divine revelation, divine truth, and Qur'anic text itself are sent down from heavens. For example, it says (al-Isrā': 105): "We have sent it down with the truth, and with the truth it came down" (وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ). Another example is (Yusūf: 2): "Indeed, we sent Arabic Qur'an down, so that you understand" (إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ). Bearing such verses in mind, we can find another reason why heads are chosen. Heads are chosen here not only because they contain hearing and sight; they are also chosen because they are on top of a human body, and they are the closest part to heavens where the divine truth and revelation are.

Since the a head is located in the very top of human body schema, it serves as a sign of dignity when it is high and as a sign of humiliation when it is lowered or other insulting things become on top of heads. Two examples are examined here. The first one is the verse (al-Hajj: 19): (2) "Clothes made out of fire are cut for those who have disbelieved, and a scalding liquid is poured on their heads" (فَالَّذِينَ كَفَرُوا قُطِعُوا لِهَمِّ نَارٍ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ). The second example is the verse (al-Dukhān: 47-48): (3) "Take him and drag him into the Hell (47) And then pour a scalding liquid of punishment on his head" (حُدُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ (47) ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ). In both examples the verses portray humiliation of disbelievers. They both employ heads as a part of human body to express the loss of respect when they get their punishment. This concept of looking at a head as an indicator of dignity or humiliation is connected to the culture of people in Arabia then. If we look up the Arabic word *ra's* (head) in an old dictionary, Ibn Manẓūr says: "A chief [person] is a leader of people... It is also called the head" (الرئيس: سيد) (القوم... وهو الرأس أيضا). (Ibn Manẓūr, 1981, *r, a, s*). In terms of the socio-cultural sense, a head is used in Arabic daily language in dignity and humiliation. It is very normal to hear a father saying to his son: "son, make me raise my head" (ارفع رأسي) (يا ابني), meaning "make me proud of you". The opposite is true as well. It is very

common to hear phrases like: “son, what you’ve done lowered my head” (تَطَاطَأُ) (رَأْسِي بِمَا فَعَلْتَهُ يَا ابْنِي), meaning “I am humiliated by what you have done.”

The next example (Ibrāhīm: 9) reads: (4) “Messengers came to them with proofs, but they returned their hands to their mouths, and they said: we have not believed in what you have been sent with” (جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ) (وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ). These people, who are described in this verse, have seen proofs of messengers, but they refuse to admit that they are true messengers. The verse does state what those people say. Instead, it conveys it metaphorically. It depicts them as they put their hands inside their mouths. A mouth, as a part of human body, is metaphorically used to portray that they force their tongues not to admit and not to say anything. Tongues are in the upper side of human body schema. They also serve as the main means that a human being uses to express meanings and convey them to other people.

Our next example uses eyes. The verse (al-Qalam: 43) reads: (5) “Their eyes are humble, and they suffer humiliation” (خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةً). Eyes have a special location in the human body schema; they are located in the face which is the front of the upper side. The verse describes disbelievers when they are resurrected. Eyes are chosen to depict how humiliated they are because eyes, due to their location, show emotional feelings and mental expectations that a human being expects in a situation. When a human being feels guilty, his eyes usually look down at the ground. Those people on the resurrection day are regretful and feel humiliated because of their disbelief.

The fact that eyes have special location in the human body schema and show emotions and expectations moves us to the next two examples where eyes show hesitation and fear. Eyes are metaphorically employed in the verse (al-Aḥ zāb: 19) which reads: (6) “When fright comes, you see them looking with their eyes revolving like a person who is surprisingly attacked by death” (فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ) (يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَسِي عَلَيْهِ مِنَ الْمَوْتِ). The verse describes a group of people who do not participate in fighting at battles. It uses eyes metaphorically to express those people’s big hesitation in fighting with believers against enemies. Eyes, as parts of the human body, reflect feelings. The verse depicts eyes revolving to convey their unwillingness to fight. Another example is the verse (Ibrāhīm: 42): (7) “He indulges them for a day when their eyes stare fixedly” (إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ) (عَيْنُهُمْ كَالَّذِي يُغْتَسِي عَلَيْهِ مِنَ الْمَوْتِ).

(الأَبْصَارُ). The verse describes people who do not believe in the resurrection day. The verse depicts them on the resurrection day as their eyes kept open without any motion. The eyes are used metaphorically to show the big fear those people have.

The next example is the verse (al-Dariyāt: 28-29): (8) “They [angels] have given him good news of a knowledgeable boy (28) And his wife has come with a loud noise and hit her face and said, “I am an old and infertile woman.”” (وَبَسَّرُوهُ) (بِعْلَامٍ عَلِيمٍ) (28) فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ). The verse describes the reaction of Prophet Abraham's wife when angels have told them that she would give birth to a boy. This good news has come after a long time of waiting from the prophet Abraham and his wife. It is a happy surprise to the wife. A face is metaphorically used to express how unexpected this news is. The face contains important senses such as hearing and sight, which are the most significant senses to realization. This is why the face is chosen here to be metaphorically hit so that she makes sure she is not in a dream of having heard the good news.

Our next example is the verse (Luqmān: 18): (9) “Do not turn your cheek away from people and do not walk on the earth arrogantly” (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا (تَمْشِ فِي الْأَرْضِ مَرَحًا). The Qur'anic text uses a cheek as a part of human body to encourage people to be modest to each other. Cheeks are located in faces. When people meet a person, they can figure out this person's attitude from the expression of his face. If he cheerfully looks at them with his face directed towards them, it indicates that he is glad to meet them. The opposite is true; if that person does not look at those people and deliberately looks at the opposite side, it indicates he is an arrogant person who believes he is too good to meet those people. Returning to the verse, we notice that it demands the addressee not to turn his cheek away from people. It uses cheeks in a metaphorical way to express attitude of arrogance that the verse encourages the addressee to avoid.

The nine examples of the upper side examined above vary in their functions. Examples 1, 4, 8, and 9 of metaphors perform politeness function. The verse in example 1 does not state that the arrogant people say “no” to the Prophet Muhammad. Instead of using utterances, it depicts those arrogant people as if they twist their heads. The verse here considers the high religious and social rank that the Prophet Muhammad has, and the word “no” is impolite to be said to him. Example 4 also considers the high rank of messengers. It avoids reporting rude

words that disbelievers may say by depicting them as if they return their hand to their mouths. Example 8 describes the polite reaction of the Prophet Abraham's wife when she does not believe the angels' good news that she would give birth. The verse depicts her hitting her face to make sure that she is not in a dream hearing this unbelievable news. The Quranic text considers the high status that angels and the Prophet Abraham's wife have; therefore, it draws the conversation between them in most polite picture without any denial or accusation of lying. Example 9 reports advice the Prophet Luqmān gives to his son. He advises him not to be arrogant. Advice in general is not easily accepted by people. The Prophet Luqmān realizes this and presents his advice in a pleasant style preferring saying "do not turn your cheek away from people" to saying "do not be an arrogant person".

Examples 2, 3, 5, 6, and 7 perform a cognitive function. Examples 2 and 3 describe the humiliation that people in Hell suffer from. The Quranic text realizes that words in a regular style is not sufficient to give the wanted impression of how humiliated they are. In order to make addressees cognize the concept, the verses draw a picture of a scalding liquid being poured on their heads. Example 5 helps addressees to conceptualize how humiliated disbelievers are in the resurrection day. It conveys this concept by depicting their eyes being so humble and looking down. Examples 6 and 7 metaphorically use eyes to describe concepts of hesitation and fear. The degree of hesitation and fear is clearly perceived by those metaphors which present eyes revolving to convey hesitation and staring to convey fear.

6. 2. Middle Side of Human Body Schema:

We will examine here Quranic examples that use middle parts of human body schema in metaphors. When we look at the middle side of a human body, we can say that there are two subsides: front one and back one.

Our first example (al-Isrā': 29) reads: (1) "Do not make your hands tightened to your neck, and do not extend it extremely" (*وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ*). The verse encourages the addressee to be reasonable with expenditure, not to be too generous and not to be stingy. It employs hands in a metaphorical use. Let us consider hands' feature and location in the human body schema. Hands are located in the front of the middle side of human body schema.

Being in the middle means they are around the center, which is usually an important location if it is not the most important one. Hands are also channels that enable a human being to take physical actions such as giving, preventing, holding, uniting... etc. We can say that hands serve as a bridge between a heart and mind on one side and physical actions on the other side.

The previous example leads us to our next one of a metaphorical use of hands as well, but it is used in a different sense this time. The verse (al-Kahf: 42) reads: (2) “And his [gardens’] fruits have been ruined, so he turns his hands over what he has spent on them when he sees how ruined they are” (وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ) (كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا). The verse depicts that man’s deep regret about the money and efforts he has spent on his beautiful gardens when finding out how destroyed they are. Hands are chosen to be metaphorically employed because of their location in the human body schema; they are main channels through which mental ideas and ambitions become true and by which a human being gains, holds and owns physical objects. That man in the verse is turning his hands in around, because they do not hold anything.

Hands are frequently used in metaphors in the Qur'an. Our last example of hands reads (al-Fath : 10): (3) “Indeed, those who have pledged allegiance to you pledge allegiance to Allah; the hand of Allah is on top of their hands” (إِنَّ الَّذِينَ (يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ). The metaphor “the hand of Allah is on top of their hands” emphasizes the loyalty and unity between those people and Allah. Even though hands of Allah and those people’s hand do not hold or shake each other, hands, as a part of a human body, are chosen here because they are located in the front middle side of the human body schema, where the face and eyes look and to which direction a human being go forward.

The fourth example (al-Anfāl: 15): (4) “O believers, when you meet those who have not believed coming towards you [to fight you in a battle], do not turn your backs to them” (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْأَدْبَارَ). The verse demands the believers do not run away when fighting disbelievers. However, it does not explicitly state that. Instead, it metaphorically uses a part of a human body, which is the back, in order to convey the meanings. The verse chooses the backs because they locate in the back of the human body schema. A human being encounters others from his front side where his eyes are. He also moves forward in

the direction of his eyes and front side, and he moves away from things behind his back. If moving away is done on purpose, that is escape. Returning to the verse, we can see how the metaphorical use comes in harmony with the human body schema; it bans turning backs to enemy fighters deliberately because it is escape.

Our next example is the verses (al-Inshiqāq: 10-11): (5) “As for who has been given his book behind his back, he will cry because of his loss” (وَأَمَّا مَنْ أُوْتِيَ (كِتَابَهُ وَرَاءَ ظَهْرِهِ (10) فَسَوْفَ يَدْعُو نُيُورًا). The verses describe a sinful person who loses on the judgment day and receives his book behind his back while a righteous person receives his book with his right hand. The verses use a back as a part of human body schema in a metaphor to convey the loss of this sinful person. We know that people do not hold books or take them from their backs. They normally receive and give books from the front side of their body schema. Moreover, people see what is in front of them. What is behind their backs cannot be seen; either because they deliberately ignore it or they do not see it accidentally. The verses employ this part of the human body not only to express the loss of this sinful person; they also state that this sinful person tries to ignore sins that he has made. However, he cannot get away, and the book recording his sins chases him and catches him.

The five examples of the middle side above differ in their functions. Examples 1 and 4 perform politeness function. The verse in example 1 talks to the Prophet Muhammad. It uses a metaphor to ask him to be moderate in spending money. Words such as “excessive” and “stingy” are inappropriate to be directed the Prophet Muhammad. Instead, the Quranic text prefers the metaphorical expression asking him not to make his hands tightened to his neck and not to extend it extremely. Example 4 demands Muslim men not to run away out of fear when fighting in a battle. The Quranic text does not to explicitly use such words that may be discouraging and hurt their feelings. It uses a considerate metaphorical expression of demanding them not to turn their backs to enemies.

Examples 2, 3, and 5 perform a cognitive function. Example 2 conveys how loser that man is when seeing his gardens destroyed by depicting his hands turning over. This picture indicates his hands have nothing to own. Example 3 portrays Muslims when they pledge allegiance to the Prophet Muhammad as if they holding the hand of Allah. This is to make the addressees conceptualize the high degree of

loyalty this pledge establishes. Example 5 describes sinful man's regret and loss in the judgment day by metaphorically drawing a picture of him receiving his book behind his back.

6. 3. Lower Side of Human Body Schema:

We will examine here Qur'anic examples that use lower parts of the human body schema in metaphors.

An example is the use of heels as a body part. We find it in two verses. The first one reads: (al-Baqarah: 143): (1) "because we want to distinguish those who would follow the messenger from those who would flip and fall on their heels" (لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ). The second example is the verse ('Al 'Imrān: 144): (2) "Will you flip and fall on your heels if he [the Prophet Muhammad] dies or is killed? If one of you flips and falls on his heels, that will not harm Allah at all" (أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا). Both examples employ heels to depict people who commit apostasy as if they fall down; however, they do not fall down on their knees or hand as the same as normal people when they fall down. They are depicted as if they fall on their heels. It is unfamiliar that a person falls on his heels because heels are on the back of feet. Analyzing it on light of the textual context and bearing in mind that the verses describe apostasy, we can understand the depiction. The two verses portray Muslims as one group of men moving forwards. A person who commits apostasy leaves this group by falling off backwards.

The two examples of the lower side above have the same cognitive function. They both metaphorically use heels to make the addressees cognize more than one notion: 1. the person who commits apostasy is not a part of the group anymore; 2. the group moves forwards and is not harmed by the person's apostasy; 3. the person who commits apostasy loses because he falls and gets hurt and because he falls backwards so he is behind the group.

In conclusion, from the above discussions we can derive some insights and results. The study reveals that the Holy Qur'an commonly uses human body parts metaphorically. We can justify this by affirming that the Quran is a holy text directed to human beings, and the closest objects to a human being are his body

parts, which the Qur'an metaphorically employs to convey intended messages. Qur'anic metaphoric uses of human body parts are not arbitrary. Recognizing the body part used in a Qur'anic metaphor and connecting it to its task and role in human anatomy provides us with better understanding of its meaning. Qur'anic metaphorical uses of human body parts perform two functions: politeness and cognitive, and the context plays a significant role in achieving the target meanings. Categorizing Qur'anic metaphors of human body parts according to the body side they belong to has given us an organized way to approach and analyze them.

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الاستعارات لأجزاء الجسد في القرآن الكريم

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المستخلص:

أضحى موضوع الاستعارات التي توظف أجزاء جسد الإنسان جاذبا لانتباه الباحثين في الآونة الأخيرة. وعلى الرغم من أن جورج لاكوف ومارك جونسون قد أشارا إلى هذا الموضوع في كتابهما (*Metaphors We Live By*) في سنة 1980، فإن هذا الموضوع لم يصبح أسلوبا بلاغيا قائما بذاته إلا في بدايات هذه الألفية على يد دانيسا سكارا في دراستها (*Body Metaphors*) سنة 2004 إذ قدمت أطروحة جديدة ناضجة الأدوات وقسمت أجزاء الجسد المستخدمة في الاستعارة إلى ثلاثة جوانب جسدية. تتمثل أسئلة الدراسة في النظر إلى ما إذا كان القرآن الكريم قد وظف أجزاء الجسد توظيفا استعاريا، ثم إذا كان مثل هذا التوظيف متحققا في القرآن الكريم، فما الوظائف التي يصبو إلى تحقيقها. دراستنا هذه تهدف إلى رصد الاستعارات القرآنية التي وظفت أجزاء جسد الإنسان، وتكشف عن وظيفة تلك الاستعارات في ضوء وظيفتي الاستعارات: الوظيفة التأديبية والوظيفة المعرفية. ومن ثم، فإن الدراسة تسهم بإضافة مهمة للحقل العلمي تتمثل في كونها تطبيقا لهذه الأطروحة الجديدة على مستوى الأسلوب البلاغي للقرآن الكريم. أبرز النتائج التي تصل إليها الدراسة هي أن استعارات أجزاء جسد الإنسان شائعة التوظيف في القرآن الكريم، كما أن قراءة هذه الاستعارات بربطها بالوظيفة العضوية لكل جزء مستخدم بالاستعارة يمنحنا فهما أفضل للنص. **الكلمات الدالة:** الاستعارة، البلاغة، القرآن الكريم، استعارة أجزاء جسد الإنسان.