

COGNITIVE METAPHOR IN QURANIC NARRATIVE: AN ANALYSIS OF FEAR REPRESENTATIONS IN THE STORY OF MOSES (PEACE BE UPON HIM) IN LIGHT OF COGNITIVE LINGUISTICS

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Abstract

This study seeks to understand the cognitive, emotional, and influential dimensions of fear representations in the story of Moses (peace be upon him) in the Holy Quran, moving beyond traditional rhetorical perspectives. The research employs cognitive metaphor as a primary analytical tool, given its effectiveness in revealing the relationship between language, thought, and emotional experience. The study adopts a descriptive-analytical methodology based on cognitive linguistics tools, structured into an introduction and two main sections: a theoretical framework addressing the distinction between traditional and cognitive linguistic approaches, examining Lakoff and Johnson's classification of cognitive metaphors; and an applied section treating fear as a cognitive concept, investigating fear situations in Moses' story, conducting analysis, and deriving conclusions. The findings demonstrate the cognitive role of metaphor in the research examples, serving as a cognitive tool the mind employs to comprehend and interpret fear as an emotion and lived experiential reality. Humans require sensory mental representations to express, internally perceive, and emotionally experience such concepts, as the mind alone cannot grasp fear as a purely abstract mental concept. The value of cognitive metaphor emerges in depicting fear and transforming it into tangible, comprehensible data. Cognitive metaphor not only explains fear but visually and emotionally reconstructs it, playing a pivotal role in highlighting and understanding the psychological and emotional dimensions of the character, thereby making the Quranic experience vivid in the recipient's consciousness and emotions.

Keywords: Cognitive metaphor, Quranic narrative, Story of Moses, Cognitive linguistics

INTRODUCTION

Cognitive metaphor plays a significant role in understanding Quranic text, enabling readers to perceive abstract concepts through familiar sensory images. It does not merely embellish meaning but contributes to embodying values and emotions—such as faith, fear, and hope—in ways that enable recipients to emotionally engage with them by transforming abstract concepts into images drawn from daily life, the body, and spatial contexts. It brings divine meaning closer to human understanding and grants the ability to experience the text, not merely comprehend it.

The story of Moses (peace be upon him) represents one of the Quran's richest narratives in terms of emotional and expressive content, recurring in numerous passages and highlighting profound human interaction between the prophet and his surrounding reality. Fear stands as one of the most prominent emotions recurring throughout different situations in this story, making it a rich field for analyzing how emotions are constructed and embodied through cognitive metaphor. The clarity of sensory imagery in the story provides ideal textual material for understanding how metaphor activates perception formation and emotion direction. Therefore, this research emerges from several questions constituting its research problem:

1. What is the concept of cognitive metaphor, and how does it differ from traditional metaphor?
2. How is cognitive metaphor employed in Quranic text?
3. What types of cognitive metaphors appear in the story of Moses (peace be upon him)?
4. How does cognitive metaphor embody the fear experience in Moses' story?
5. What cognitive role does metaphor play in representing emotion within the text?
6. What rhetorical and cognitive value does cognitive metaphor add to understanding the Quranic story?

Research Objectives

This research aims to demonstrate how cognitive metaphor is employed in representing fear in the story of Moses (peace be upon him) by analyzing the structure of metaphorical images and their role in embodying emotions and abstract meanings. It seeks to identify types of cognitive metaphors in instances of Moses' fear in the Quranic story, analyze the impact of these metaphors in constructing emotional scenes and activating fear in the recipient, thereby clarifying metaphor's cognitive role in bringing abstract religious concepts closer to sensory perception.

Research Significance

This research's importance lies in highlighting a profound cognitive dimension in understanding religious texts through analyzing cognitive metaphor in Moses' story, particularly in fear representations. Cognitive metaphor represents a cognitive tool allowing understanding of emotions and abstract experiences through tangible language, enhancing interaction with Quranic text at conscious and emotional levels. The research also highlights the importance of employing contemporary linguistic methodology in analyzing religious discourse, moving beyond traditional understanding that reduces figurative language to mere rhetorical ornamentation.

Research Methodology

The research adopts a descriptive-analytical approach based on cognitive linguistics principles, relying on George Lakoff and Mark Johnson's cognitive metaphor theory tools for classifying metaphors into ontological, orientational, and structural types.

Research Structure

The research material and methodology necessitate division into an introduction, two main sections, and a conclusion:

Introduction: Presenting the research concept and main procedures including questions, objectives, significance, methodology, and methodological divisions.

Section One: Theoretical and Cognitive Framework - Two subsections: the first addressing "The Difference Between Traditional and Cognitive Linguistic Approaches," and the second examining "Types of Cognitive Metaphors According to Lakoff and Johnson."

Section Two: Applied Framework - Three subsections: the first treating "Fear as a Cognitive Concept," the second examining "Fear Situations in Moses' Story," and the third providing "Cognitive Analysis of Metaphors Used in Fear Representations in the Story."

Conclusion: Presenting research findings.

SECTION ONE: THEORETICAL AND COGNITIVE FRAMEWORK

First Subsection: The Difference Between Traditional and Cognitive Linguistic Approaches

Modern linguistic schools have varied in their approaches to language and linguistics, with the linguistic scene witnessing successive developments from structuralism to generative structuralism, quickly transitioning to transformational-generative grammar under Chomsky, followed by deconstruction. These transformations afflicted linguistic studies with considerable epistemological confusion and chaos, such as the systemic closure dilemma posed by structuralism or floundering in interpretive labyrinths created by deconstruction, until pragmatics emerged, restoring language study to its functional meanings and freeing linguistic thinking from viewing language through narrow formal boundaries toward openness to pragmatic and cognitive dimensions by expanding language perspective through contextual consideration and external elements related to discourse participants. "Contemporary language philosophers provided efforts producing diverse linguistic theories and concepts in epistemological foundations, spawning new linguistic currents, including the pragmatic current—a linguistic doctrine focusing on studying the relationship between language and its users with all characteristics and features this relationship contains."

Pragmatics concerns language in its functional dimension regarding speaker intentionality and performative objectives of speech acts, language's functional character in context, and resulting meanings. It "studies language as speech issued by a specific speaker, directed to a specific addressee, with specific wording, in a specific communicative situation, to achieve a specific communicative purpose." When speakers utter or writers write, the issued discourse constitutes an informative process performing a specific message, but this message must include essential elements ensuring its success and comprehension: "It is necessary to know at least who the speaker is, who the listener is, and the time and place of message production. This is the general principle determining context importance and role in understanding and interpreting specific discourse." This is pragmatics' primary concern.

Since cognition concerns mental processes of understanding, perception, and ability to classify and comprehend entities as intellectual faculties specific to human mind and psyche, and because "the study field in cognitive psychology encompasses cognitive processes and structures such as perception, attention,

memory, language, intention, intellectual and linguistic activity, and other topics concerning emotion, personality, and others having interaction with other cognitive faculties," pragmatic semantics represents the communication bridge between cognition and linguistic sciences—indeed, the core of pragmatic language study. This means cognition is practically and implicitly implemented in pragmatic study of language, text, and literary discourse, having emerged as criticism and alternative to generativism.

The context necessitates examining fundamental pillars of cognitive semantics, represented in four pillars: categorization, conceptualization, imagery, and embodiment—as pillars serving communication and contributing to linguistic text interpretation and extracting performative meanings.

1. Categorization

This leads to humans perceiving the surrounding world as organized perception based on connecting, arranging, and classifying entities. It is "a mental process based on grouping different things into a class gathering them; therefore, everything related to humans is governed by categorization—thoughts, sensory perception, movement, speech... all activities based on categorization." Categorization establishes all perceptual practices and governs mental and linguistic activity, being necessary for understanding human action as the one who categorizes events, facts, feelings, and occurrences.

2. Conceptualization

Conceptualization means translating concepts and mental representations the human mind forms about entities, facts, stimuli, people, and previous events into linguistic form. "We express those concepts through language, whether as vocabulary and words or as verbal formulations combining several words—complex linguistic constructions." Humans form concepts about the universe through their position toward it and understanding of it, expressing these concepts through language. Cognitive linguistics does not accept the linguistic system independence Chomsky proposed—that language development in children comes entirely from an independent grammatical model in the brain built completely with its own special instructions—but rather views there being no separation between linguistic knowledge and general thinking. However, it distinguishes between "the 'independent' concept in word form and the 'intertwined' concept in sentence form; word construction results in concept blending, and consequently, those concepts expressed by words acquire new functions; entering a concept into linguistic construction makes it more limited and specific." Semantic characteristics each concept independently carries differ in the blending process, creating a new shared concept from the new result, such as what we see in adjective-noun blending in saying "new house"—the word "house" gives an independent concept, as does "new," while when blended "new house" creates a shared but narrower concept than each separately.

3. Imagery/Imagination

This means those perceptions and data in external reality must be linked to their mental representation. "Principles of image structure extend to our knowledge of all types of signs and their use; they relate to our intellectual, aesthetic, and sensory experiences with color, size, shape, sound... They concern all our cognitive and perceptual systems." Likewise, information conveyed by language must be consistent with this imagery, as "there should be a level where linguistic information and information potentially conveyed by the motor system are consistent, enabling us to represent our ability to execute commands and instructions." This means necessarily connecting mental image with meaning; to study meaning requires studying mental image. "Meaning is linked to language and its words, linked to the linguistic context in which the word was placed." From a cognitive linguistics perspective, language is inseparable from human experience shaped by practice, influencing how we imagine things and formulate concepts about them—rather being expression of things and concepts affected by how they are imagined and perceived. "Language is not independent or self-contained, nor can its internal system be described apart from the image structure or cognitive structure establishing general principles in human experience."

4. Frame

This refers to the context in which speech occurs, given its importance in deriving speaker-intended meaning, as speech act success requires availability of contextual elements—factors related to interlocutors' psychological state, their ability to achieve what they utter, and legal patterns permitting certain acts over others. These conditions constitute the reference frame enabling the mind to interpret linguistic meanings carried by discourse.

Cognition, according to this conception, is characterized by several features, manifested in studying language in its psychological and social framework, relying on conceptualization, imagery, perception, schemas, and other faculties and mechanisms making language structures based on schemas and types of licenses and extensions based on metaphors, taking new meaning therein. Since cognition represents mental activity in all its manifestations, including remembering, reasoning, sensing, contemplation, and other mental activities, its view of metaphor changed as a rhetorical phenomenon resulting from linguistic deviations or departure from literal to figurative meaning, becoming "a complete cognitive process latent in the mind establishing our

image systems and governing our experience—meaning metaphor is essentially image-based, not linguistic in nature."

This new metaphor conception began with George Lakoff and Mark Johnson's contributions in their book "Metaphors We Live By." They argued that metaphor, for many people, represents something connected with poetic imagination and rhetorical ornamentation—relating, in their view, to unusual linguistic uses. People believe metaphor is a linguistic property focusing on words rather than thinking or activities, but "we concluded that metaphor is present in all areas of our daily lives; it is not confined to language but exists in our thinking and actions we perform as well." This means the metaphor concept is not limited to the old conception confined to simile with one element deleted or transferring expression from its original language use to another for clarification, exaggeration, or meaning explanation—rather becoming a thinking and perception mechanism existing in various life aspects and all linguistic and literary activities. We use metaphor in understanding the surrounding world and interpreting ambiguous and unclear communication complexities. More precisely, our conception of things occurs through metaphor, with language recalling conception from the mind in a series of innovative semantic relationships where similarity plays a new role accompanied by innovation element, requiring an innovative eye transforming disharmony between things into similarity relationship, making metaphor, according to this conception, a miniature poem—as Monroe Beardsley expressed: "Metaphor is a miniature poem." Paul Ricoeur explained: "The relationship between literal and figurative meaning resembles an abbreviated version within a single sentence of complex intertwined meanings characterizing the literary work as a whole... When Shakespeare speaks of time as a beggar, he teaches us to see time as if it were a beggar—here two previously distant categories meet, and in this meeting of the distant lies the work of similarity." Both tenor and vehicle exist prior to metaphor's existence but are distant in reality; metaphor then comes to connect them and form a new relationship displaying the innovation element. However, this process is not simple—it is complex even if producing metaphor that may seem familiar, treated as reality, yet it is a living metaphor even if repeated. Undoubtedly, metaphor, like humans, has birth, youth, old age, and death. "Metaphor is born new by observing or assuming a relationship, beginning to grow, spread, and gain fame until it matures, then dies and its metaphorical origins are forgotten... Therefore, it seems metaphor's fate is not to be immortal regardless of its beauty—its destiny is death, sooner or later. Languages' fate is to be cemeteries of dead metaphors whose origins are forgotten... Metaphor's lifespan may extend generations. We imagine metaphor's path as follows:

Nascent metaphor ← Conventional metaphor ← Dead metaphor"

Metaphor death stems from reader taste—humans naturally avoid and tire of repetition, desiring renewal, attracted to new innovative metaphors stimulating minds and satisfying tastes. However, this does not mean every old metaphor is doomed to death—metaphor death and life relate to its ability to create a network of relationships mutually evoking, deriving life from its ability to generate a useful network as a connection point between the slowly ascending symbolic level and the rapidly vanishing metaphorical level. Therefore, we find Quranic metaphors capable of surviving despite revelation cessation fourteen hundred years ago. We can imagine survival reasons in Allah's saying: "The example of those who take allies other than Allah is like that of the spider who takes a home" (Al-Ankabut: 41). We can contemplate metaphor life and renewal reasons in the verse through the following elements:

Table (1): Illustrating Metaphor Life and Renewal Reasons in the Verse

Source Domain = Borrowed	Target Domain = Borrowed For
Spider's house	Those who take allies other than Allah
Weakness and fragility attribute is unchanging	Weakness attribute transfers to them via similarity
Attribute remains manifest in the spider	Transformed into a new concept and fixed judgment about this group, unchanging long-term
Metaphor came in image structure form, embodying the abstract in material form—its purpose is explanatory and embodiment	
Can be used in our speech and daily communication while retaining aesthetic and semantic dimensions, such as saying: "His promises were like a spider's house," "His dreams hang in the air like a spider's house," "His patience was a spider's house on the wind's edge"... and others	

We can say: Metaphor is no longer a linguistic phenomenon resulting from structural deviations or departure from literal to figurative meaning, but rather a cognitive process beginning with mental conception, thinking about creating similarities between different, distant things, then uttering them in linguistic form embodying their image capacity occurring in the speaker's mind. Though present in all our daily life areas, it can survive and renew through its stability and semantic development enabling it to create networks of new, innovative relationships via connection and interrelation between it and different topics, extracting the word from its linguistic meaning repository to new relationships via a network model based on semantic relationships, enabling recipients to understand and experience one topic through another topic's terms. Meaning existing in the source domain can be transformed to a new topic in the target domain expressing new mental conceptual intent.

Second Subsection: Types of Cognitive Metaphors According to Lakoff and Johnson

If cognitive metaphor consists of understanding one domain through another—calling the first the source domain (from which we take attributes) and the second the target domain (which we describe with source attributes), projecting the first onto the second—we face three metaphor types determined by the relationship between the two domains: structural, orientational, and ontological metaphors. We can identify distinctions through the following comparison:

Table (2): Illustrating Structural, Orientational, and Ontological Metaphors

Metaphor Type	How to Distinguish It?	Example	Explanation and Commentary
Structural	This metaphor lies in the structure of image systems understood through conceptions with greater clarity—meaning the target domain contains many concepts and conceptions belonging to the source domain	Argument is war	The target is built on the source's entire structure, acquiring all its attributes
Orientational	What our bodies work with in our physical environment, relating to a spatial meaning (up/down/inside/outside...)	I'm at the peak of joy	Concepts relate to spatial directions
Ontological	Results from connecting abstract or imperceptible systems and objects with other physical tangible ones, treating the abstract thing as an entity or material being	The idea haunts me	The abstract is embodied and personified

Metaphor—according to these three types—appears concerned with organizing our thoughts and concepts in all manifestations, serving as a conceptualization, representation, and imagery tool encompassing all thought manifestations including abstract concepts connected to basic domains such as time, positions, space, relationships, events, change, and so forth.

SECTION TWO: APPLIED FRAMEWORK

First Subsection: Fear as a Cognitive Concept

Emotions and feelings constitute among language's most abstract concepts, particularly fear. Fear represents an internal feeling synonymous with terror and panic, afflicting the soul and paining the heart due to expecting future misfortune. It is not merely a passing emotion shaking the body and captivating the soul but an imposing internal presence infiltrating thought, penetrating imagination until becoming a cognitive component reshaping our worldview. The fearful person "behaves trying to distance himself from the harm source." It is not only reaction to imminent danger but acute awareness of possible loss, possible collapse, or even perceiving human fragility facing the unknown. Therefore, fear occupies a central position in human experience.

To understand and interpret this feeling, the mind resorts to metaphors as cognitive means enabling humans to deal with abstractions through what is tangible and sensory. In the human world, where language mirrors what is in the heart, fear remains latent, refusing to be stated as is. We do not state reality as it is but reshape it according to our emotions. No one simply says "I am afraid" naively; rather, expressing fear through metaphors, such as saying: "Fear crept into my heart," "My soul departed," "Fear besieged me"... We express and narrate fear through metaphor language. This does not mean metaphor here is linguistic decoration but a thought tool—fear is only understood if likened. Hence, metaphor here is not mere deviation but a perception means.

Here emerges cognitive metaphor's role as an important tool for understanding fear representation in language and thinking. Fear, in its cognitive orbit, can be perceived as a transparent mirror through which we view part of our world, our selves feeling their way amid life's dangers and turns. Fear is not reduced to fright from

darkness or beast but to a constant question whispering in the heart: What if? What if the familiar vanished? What if tomorrow does not come as hoped? What if...? This does not mean fear is weakness but heightened sensitivity toward life's meaning, constant attention to ending possibilities, perceiving imminent danger, mind alertness when the heart disturbs, soul insight when perceiving what is in hand is vanishing. This means fear relates to perception, awareness, and conception, as Al-Ghazali indicated: "The fear state also includes knowledge, state, and action... As for knowledge, it is the cause leading to the detestable... Knowledge of causes is the cause of fear strength and heart pain intensity; according to these causes' weakness, fear weakens." Fear is a concept and cognitive conception occupying thought and stirring the soul—part of our life we live with and coexist with. The Holy Quran alluded to this coexistence through Moses' story (peace be upon him), where fear situations passed through his life, which the Quran expressed through an eloquent linguistic mechanism.

Second Subsection: Fear Situations in Moses' Story (Peace Be Upon Him)

The Holy Quran addressed Moses' story (peace be upon him) from several perspectives, filled with situations where he faced fear—situations carrying ideas and conceptions, showing how he (peace be upon him) overcame his fear. These situations can be surveyed through the following table:

Table (3): Situations Where Moses (Peace Be Upon Him) Faced Fear

No.	Situation	Surah and Verse	Fear Cause	Faith-Based Response
1	After killing the Copt	Al-Qasas: 18	Fear of discovery and pursuit	Anticipation and warning against error repetition
2	Exodus from Egypt	Al-Qasas: 21	Fleeing from killing after Pharaoh learned of his matter	Supplication: "My Lord, save me from the wrongdoing people"
3	Fear of returning to confront Pharaoh	Al-Qasas: 33	Fear of revenge due to old killing	Requesting Allah's help and his brother Aaron's
4	Staff transforming into serpent	An-Naml: 10	Natural awe at serpent sight	Divine reassurance: "Fear not; indeed, messengers are not afraid in My presence"
5	Confronting sorcerers and seeing their magic	Taha: 67-68	Internal fear of magic's effect	Reassurance: "Fear not; indeed, you are superior"

These are five situations where Moses (peace be upon him) appeared fearful, with fear explicitly represented through its word and meaning. How did the Holy Quran express it as Moses (peace be upon him) sensed, perceived, conceived, and lived it? This is discussed in the third subsection in the following lines.

Third Subsection: Cognitive Analysis of Metaphors Used in Fear Representations in the Story

1. First Situation: His Fear (Peace Be Upon Him) After Killing the Egyptian (Copt)

Allah says: "And he became inside the city fearful and anticipating. And suddenly the one who sought his help the previous day cried out to him for help. Moses said to him, 'Indeed, you are an evident troublemaker'" (Al-Qasas: 18).

The cognitive metaphor in the verse shows how Moses (peace be upon him) perceived fear in this situation, how his human mind organized, conceived, and lived the experience by linking feeling with physical, spatial, and temporal state. The ontological metaphor represented in Allah's saying "fearful and anticipating" embodies "fear as a living being" that Moses (peace be upon him) perceived and conceived internally and externally. When he experienced it as an internal feeling and existential state in the active participle (fearful), he lived it externally through the verb (anticipating) suggesting external tangible fear presence—something material that might pounce at any moment, being a threat and fear source.

The prepositional phrase "in the city" forms an orientational metaphor, embodying fear as a hostile place surrounding Moses (peace be upon him), reflecting interaction between place and fear situation. The city here is not merely spatial space but an arena where "fear" lurks, as if inhabited by eyes and ears, as if transformed into an additional enemy increasing his fear feeling. Meanwhile, time through the verb (became) creates a structural metaphor. "Became" carries transformation meaning from security to fear, showing paradox through complete structure of psychological state—from a man yesterday in power and rescue position to someone transforming morning into an anxious being living fear and internal loss sense.

Table (4): Illustrating Metaphor Representation According to Source and Target Domains

Expression in Verse	Cognitive Metaphor Type	Source Domain	Target Domain	Relationship Type Between Them
(Fearful and anticipating)	Ontological	Visual observation and physical attention	State of anxiety and mental anticipation	Fear and anticipation as sensory act practiced in reality
(In the city)	Orientalational	"In" = inside material place	Fear as a state he exists in	Fear embodied as surrounding place
(And he became in the city...)	Structural	Daily life and spatial structure	Complex psychological situation amid fear	Feelings as places and frightening internal transformations

We can now understand and conceive the situation. "Fear" is not merely a feeling but a being tracking Moses (peace be upon him). "The city" is not abstract spatial space but a psychological zone charged with surveillance and threat. "Time" is not merely passing time but a paradox adding psychological depth to the image. Hence, the image here is not merely a dramatic moment but internal cognitive depiction embodying how humans transform into an open mirror on themselves when living fear—anticipating exposure amid a world where everything—time and place—is in enemy position lurking for him.

2. Second Situation: Fear Upon Exiting Egypt Fleeting

Allah says: "So he left it, fearful and anticipating. He said, 'My Lord, save me from the wrongdoing people'" (Al-Qasas: 21).

In this situation, Moses does not merely exit a place but an existential state represented in fear and psychological alienation. Therefore, Allah's saying (So he left it) represents both orientational and ontological metaphor simultaneously—departure is not only physical but internal transformation from fear to security and tranquility.

The ontological metaphor remains in Allah's saying (fearful and anticipating), expressing fear existing within him. Therefore, anticipation here is not merely action but a window in fear walls through which Moses (peace be upon him) looks as if waiting for danger to pounce at any time. This existential fear drives his cry: "My Lord, save me..." Inability to bear and coexist with fear necessitates requesting divine protection. The cry comes in structural and ontological metaphorical garb simultaneously—salvation is not only physical but salvation from psychological alienation and self-anxiety resulting from guilt feeling despite act intentionality absence.

Table (5): Illustrating Relationship Conception Between Source and Target Domains for Metaphor

Quranic Expression in Verse	Metaphor Type	Source Domain	Target Domain	Relationship Type Between Them
(So he left it)	Orientalational + Ontological	Spatial exit from city	Exit from fear state	Depicting psychological state as place Moses (peace be upon him) leaves
(Fearful and anticipating)	Ontological	Sensory vision and visual anticipation	Internal apprehension and fear	Fear and anxiety as physical act practiced
(My Lord, save me...)	Structural + Ontological	Physical rescue from sensory danger	Deliverance from psychological danger	Psychological state embodied as real danger requiring salvation

Fear appears here through cognitive metaphor as an internal map for Moses (peace be upon him) in a moment of great fragility, where his feelings transit between places and sensations. His body transforms into a crossing arena between fear and hope. At the peak of these conflicts, his self explodes requesting salvation—where there is no refuge or savior except Allah (Glory be to Him).

3. Third Situation: Fear of Returning to Egypt and Confronting Pharaoh

Allah says: "He said, 'My Lord, indeed I killed from among them someone, and I fear they will kill me'" (Al-Qasas: 33).

In this verse, the situation reveals deep internal conflict expressed in apparently simple yet cognitively rich language depicting the self's internal depiction confronting fear and threat. Allah's saying on Moses' tongue

(peace be upon him): (Indeed I killed from among them someone) is an ontological metaphor depicting the abstract (guilt) as an existing, unerasable act. Moses (peace be upon him) opening his speech confessing past act "killed" means the event ended but its effect did not—it remains present as an existential burden, as if the crime is not a past event but a material entity Moses (peace be upon him) still carries within. Therefore, speech subsequently shifts to present tense in Allah's saying (So I fear). Fear here is not a transient state but an internal place Moses inhabits, thinking from within—an ontological metaphor making emotion an entity surrounding and controlling him. Finally comes the verbal noun phrase "that they will kill me" as both structural and orientational metaphor—structural by connecting past and future within one threat structure, embodying future danger Moses (peace be upon him) thinks about as if real now; orientational, depicting future as something coming toward him or threatening him from ahead.

Table (6): Illustrating Relationship Conception Between Source and Target Domains for Metaphor

Quranic Expression in Verse	Metaphor Type	Source Domain	Target Domain	Relationship Type Between Them
(Indeed I killed from among them someone)	Ontological	Material act (physical killing)	Guilt/psychological burden	Depicting guilt as existing material act not forgotten
(So I fear)	Ontological	Physical danger feeling	Psychological threat/future anxiety	Fear as psychological state embodied with tangible existence and effect
(That they will kill me)	Structural + Orientational	Killing as final material act	Existential threat/punishment expectation	Depicting future as possible ambush affecting present

Thus, human psyche reveals in the moment of existential fear between a past laden with concerns and a frightening future with threat. Fear transforms from mere internal emotion to an inhabited place, as guilt transforms into a material entity affecting life's course. As for the future, it is not merely expected coming time but a direction carrying in its folds annihilation possibility.

4. Fourth Situation: Fear When Staff Transformed into Serpent

Allah says: "And throw down your staff. But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], 'O Moses, fear not. Indeed, in My presence the messengers do not fear'" (An-Naml: 10).

In this situation, the matter does not stop at merely seeing a writhing staff but we are before an existential experience where Moses' (peace be upon him) internal sensory perception interacts, embodying his fear not as transient emotion but as present force reshaping perception and rearranging the surrounding world. The structural metaphor in the divine command (And throw down your staff) is not limited to material movement but is a symbolic gateway to truth revelation. The command appearing simple outwardly opens before Moses a world of frightening visions capable of transforming his spiritual and psychological course.

Visual sight in Allah's saying "when he saw it writhing as if it was a snake" transforms into a shock tool. The staff that was a security tool transforms before his sight into a "snake." The ontological metaphor embodies fear and transforms the staff into a symbol of sudden danger.

The physical reaction (fleeing) comes in Allah's saying (he turned in flight and did not return) expressing an internal force that pushed the body away. Fear here is presented through ontological and orientational metaphor as a force pulling humans toward security away from confrontation with this frightening being.

Finally comes the divine call: (O Moses, fear not...) correcting a cognitive state—one standing in the deity's presence does not fear. It is an ontological metaphor depicting tranquility as a present existential state.

Table (7): Illustrating Relationship Conception Between Source and Target Domains for Metaphor

Quranic Expression in Verse	Cognitive Metaphor Type	Source Domain	Target Domain	Relationship Type Between Them
(Throw down your staff)	Structural	Material act (throwing staff)	Psychological trust test	Representing apparent act as beginning of internal journey

(Writhing as if it was a snake)	Ontological + Structural	Serpent movement	Sudden danger	Perceiving surprise as living threat
(Turned in flight)	Ontological + Orientational	Physical escape	Psychological escape/confrontation refusal	Depicting shock as force turning body away
(Fear not. Indeed, in My presence the messengers do not fear)	Ontological	Tranquility as internal state	Psychological stability/divine trust	Negating fear as existential condition in Allah's presence

The situation here is not merely a scene from Moses' story but a manifestation of the inner self's journey, where the familiar transforms into threatening and frightening, fear transforms into movement, and the psyche returns to its calm in the deity's fold and presence. Cognitive metaphor here draws a deep psychological picture making perception, fear, and trust lived concepts.

5. Fifth Situation: Fear When Meeting Sorcerers

Allah says: "And he sensed within himself apprehension, did Moses. We said, 'Fear not. Indeed, it is you who are superior'" (Taha: 67-68).

In this verse, fear manifests as an internal state filled with anxiety and internal conflict, with divine intervention appearing as trust reconstruction through cognitive metaphors embodying the soul and its struggle. In Allah's saying (And he sensed within himself apprehension, did Moses), an ontological metaphor depicts fear as if it were a material thing perceivable and sensible within the soul, embodying it as an internal being inhabiting the self. It also depicts the soul as a container holding emotions, making the reader feel the weight of fear Moses (peace be upon him) experienced.

The prohibition sentence (Fear not) comes as an ontological metaphor based on depicting fear as a dominating force that can be erased and controlled, as if removing a heavy burden that overshadowed Moses' (peace be upon him) heart. Divine assistance comes in Allah's saying (Indeed, it is you who are superior) carrying an orientational metaphor based on the principle that spatial elevation expresses power, success, and crossing to safety, granting Moses (peace be upon him) empowerment and confidence feelings after fear possessed and controlled him. The entire verse is a structural metaphor—the entire situation is built from struggle between two forces: Moses and the sorcerers, and a confrontation between victor and vanquished, between higher in status and lower in rank. This struggle is constructed through metaphors that do not work individually but combine to build a complete meaning depicting Moses' (peace be upon him) psychological struggle.

Table (8): Illustrating Relationship Conception Between Source and Target Domains for Metaphor

Quranic Expression in Verse	Metaphor Type	Source Domain	Target Domain	Relationship Type Between Them
(And he sensed within himself apprehension)	Ontological	Physical sensation/physical space	Sudden internal fear	Depicting fear as something "sensed" internally, and the soul as a space with boundaries
(We said, 'Fear not')	Ontological	Negation of physical and emotional act	Removing fear like removing a heavy burden	Treating fear as something that can be distanced
(Indeed, it is you who are superior)	Orientational + Structural	Elevated spatial position	Moral and psychological victory	Depicting the abstract (moral elevation) as high status

In this situation, three intertwined cognitive metaphors manifest, embodying abstract concepts in sensory and spatial form, reshaping the event in the mind through a cognitive mental image that makes Moses' (peace be upon him) emotional experience a perceptual experience we also live. It opens the reader's window to the depths of the human psyche and reveals the perceptual structure governing human understanding of the world and awareness of internal feelings, making them live and experience the experience.

CONCLUSION

Through this analytical presentation of cognitive metaphor manifestations in fear representations in Moses' story (peace be upon him), we conclude with several findings:

- Fear representations in Moses' story (peace be upon him) reveal the depth of Quranic rhetoric in employing cognitive metaphor, not as linguistic ornamentation but as a cognitive mechanism embodying feelings and reshaping emotional experience in visual and sensory form. Fear is not presented as a pale psychological state but depicted as an internal force inhabited in the soul, addressed and resisted. Moses' (peace be upon him) internal scene manifests in pulsating mental images: under fear's weight, a divine command dispersing that heavy veil, and elevation granting tranquility.
- Analysis of fear representations in Moses' story (peace be upon him) clarifies that cognitive metaphor plays a pivotal role in highlighting the character's psychological and emotional dimension. It depicted fear as a tangible internal entity confronted by divine command embodying tranquility and empowerment.
- Cognitive metaphor in fear representations in Moses' story (peace be upon him) came as a mechanism for understanding and interpreting abstract concepts through tangible concepts. The human mind naturally tends to embody what is unseen; therefore, the Holy Quran expressed time, place, and thoughts, as it expressed fear and anxiety feelings he (peace be upon him) experienced, through material things to enable their perception.
- The cognitive role of cognitive metaphor emerged in research examples as a cognitive tool the mind uses to understand and interpret fear as emotion and lived experiential reality. Humans require sensory mental representations to express them, internally perceive them, and emotionally experience them. The mind alone cannot perceive fear as a purely abstract mental concept; therefore, cognitive metaphor's value emerges here in depicting fear and transforming it into tangible, comprehensible data.
- Cognitive metaphor in the verses was not merely a communicative means but a tool of persuasion and influence on the recipient, and a psychological bridge connecting text with reader. It activated emotions not through explicit statement but through suggestion and embodiment, transforming the abstract to material and intangible to tangible, generating similarity between Moses' (peace be upon him) experience and the reader's experience, allowing opportunity to inhabit the experience and feel it by stimulating emotional memory and activating the body as receiver of fear and anticipation feelings. Thus, metaphor transcends the role of embellishment and communication to the role of activation, making the recipient not merely read the story but live its emotion and interact with its cognitive structure, yielding rhetorical and cognitive impact simultaneously.

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