

Agricultural Metaphors in the Glorious Qur'an: A Cognitive Pragmatic Approach

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Date Received : 1/3/2026

Date of Acceptness : 30/3/2026

Abstract

This study is concerned with implementing cognitive linguistics as reflected through CMT with pragmatics as represented by Relevance Theory as well as sociocultural context analysis to investigate agricultural metaphors in the Glorious Qur'an. Adopting a qualitative descriptive –analytic method, five verses were selected to be data under scrutiny. The findings revealed that the cognitive concepts of moral and religious traits such as guidance, charity, virtue and forgiveness were metaphorically framed through culturally and physically familiar images like seeds, trees, fertile ground, rain and growth, which are derived from Arabs socio-environmental surroundings. This paper highlighted the Qur'anic rhetorical impact and styling in representing theological aspects in terms of daily experiences that integrate cognitive imagery and pragmatic context in which language is used in addition to their miraculous power and aesthetic values. It also submitted the significance of cognitive metaphors in religious texts that are rarely tackled.

Keywords: Conceptual Metaphor Theory; Qur'anic metaphors; Agricultural imagery; Cognitive pragmatics; Relevance Theory

الاستعارات الزراعية في القرآن الكريم: دراسة معرفية تداولية

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تاريخ الاستلام : ٢٠٢٦/٣/١

تاريخ قبول النشر : ٢٠٢٦/٣/٣٠

الملخص :

تتناول هذه الدراسة تطبيق اللسانيات المعرفية، كما تتجلى في نظرية التحليل المعرفي، بعد تعشيقها مع النظرية التداولية، كما تمثلها نظرية الصلة، بالإضافة إلى تحليل السياق الاجتماعي والثقافي، لدراسة الاستعارات الزراعية في القرآن الكريم. وبتابع منهج وصفي تحليلي نوعي، تم اختيار خمس آيات لتكون بمثابة بيانات وعينة للدراسة . بينت النتائج أن المفاهيم المعرفية للصفات الأخلاقية والدينية، كالهداية والصدقة والاحسان والفضيلة والمغفرة، قد تم تأطيرها استعارياً من خلال صور مألوفة ثقافياً ومادياً، كالبنور والأشجار والأرض الخصبة والمطر والنمو، وهي صور مستمدة من البيئة الاجتماعية والثقافية العربية. وقد سلطت هذه الدراسة الضوء على الأثر البلاغي والأسلوب القرآني في تمثيل الجوانب اللاهوتية الدينية اضافة لتأثيرها الجمالي والاعجازي من خلال التجارب اليومية للمتلقي، والتي تدمج بين الصور المعرفية والسياق العملي للغة. كما أبرزت أهمية الاستعارات المعرفية في النصوص الدينية، وهي أهمية نادراً ما يتم تناولها.

الكلمات المفتاحية : نظرية الاستعارة المفاهيمية؛ الاستعارات القرآنية؛ الصور الزراعية؛ التداولية

المعرفية؛ نظرية الصلة

1. Introduction

This study investigates how agricultural metaphors in the Glorious Qur'an reflect the integration of cognitive imagery and pragmatic understanding of context in religious texts. Relying on Lakoff and Jhonsoon's (1980) Conceptual Metaphor Theory as modeled in their seminal work: *Metaphors We Live By* and modern pragmatic theories of context and cognitive pragmatic proposals in Relevance Theory by Sperber and Wilson (1986), this paper inquires the relationship between theological concepts such as charity, chastity, guidance, virtue and vice and the cognitive experiences of the physical context in which language is used. According to Abdul-Raof (2006), the Glorious Qur'an is a rhetorically highly elevated text that is full of vivid symbolism and imagery. Especially metaphors that link religious virtuous notions and concepts with their deep moral, spiritual and ethical values and their overall pragmatic and sociocultural environment of agriculture which is cognitively pre-framed in Arabs' perceptions of reality in their everyday lives. A prominent example of this is the agricultural metaphor, which is based on the natural processes of planting, growing, harvesting, and decaying. These metaphors are closely tied to the experiences of farming communities and help to illustrate abstract ideas like faith, good actions, divine rewards, and life after death (Al-Mohanna, 2010). Some scholars consider the relationship between pragmatic acts and the over socio-cultural context in discourse as a kind of metapragmatics (Kitis &Kitis, 2022). Therefore, the main contribution of the current paper is to propose that The Glorious Qur'an constructs its metaphors depending on specific cognitive pragmatic frames in which the cognitive side is interacted and integrated with the socio-pragmatic context in which Arabs live, where desert and agriculture are the prominent aspects and entities. It extends a step forward in understanding how metaphors in religious texts work and reflect the cognitive pragmatic representations of the Arab people for them the Glorious Qur'an was firstly inspired and recited. Classical treatments of metaphor have dealt with how concrete aspects were cognitively or mentally represented without a specific reference to the nature of the pragmatic context and framings in which interaction occurs.

Although researchers have looked at metaphors in the Glorious Qur'an from a stylistic viewpoint, the particular role of agricultural metaphors in forming abstract religious ideas in relation to the pragmatic and physical context in which they are used and reflected hasn't been studied enough. The cognitive pragmatic side in communication is highly asserted by postmodernist researcher. For instance, Yusuf et al. (2022) submits that "Several studies have been conducted on the use of metaphors in various oral or written texts. A cognitive experience in the setting of society motivates the construction of metaphors by the group of speakers" (p. 84). In the same arena, this research aims to fill the gap by analyzing how these metaphors help shape meanings about beliefs, actions, and life after death. Thus, this study attempts to answer the following inquiries:

- 1) In what ways do agricultural metaphors in the Glorious Qur'an help reflect abstract religious concepts like faith, deeds, and the afterlife?
- 2) What thought patterns are involved in using agricultural metaphors to influence religious understanding in the Qur'an?

3) How are cognitive aspects and pragmatic contexts are mentally represented in the Glorious Qur'an in relation to the Arab culture and environment?

As such, the current study aims to explore how agricultural metaphors in the Glorious Qur'an represents a bridge that relate cognitive pragmatic experiences of real life with highly spiritual and theological ideas such as generosity, honesty and virtue. In this vein, this research contributes to our understanding of of cognitive linguistics via interpreting how CMT can be vitally incorporated to pinpoint the underpinnings of linkage between the Source Domain of agricultural environment and Target Domain of religious values as reflected in the Glorious Qur'an.

2. Background

2.1 Cognitive Pragmatics

As effectively confirmed by Ungerer and Schmid (2006: 343–346), the main craft of cognitive linguistics is loaded by three grounds: the cognitivist, the usage-bound or sensitive and the emergentist. The first is activated by the premise that language is filtered and processed through specific mental gears such as representations, categorizations, comparisons, elaborations, narrowing, memorization and attention. The second premise asserts that grammatical structures emerge from experiences in specific usage events, while the third premise "that shared linguistic knowledge is continuously reorganized by a variety of different mechanisms under the influence of language use" (Schmid, 2016, p. 543).

Cognitive pragmatics attempts to answer these inquiries:

- What are the effects of social structures and networks on linguistic experience in usage events and on the cognitive processes that mediate between usage and knowledge?
- What is the precise nature of the way in which the cognitive processes respond to the numerous pragmatic and sociopragmatic facets of usage events such as the communicative intentions of speakers, the social characteristics of the participants, and the social relations between them?
- What is the precise nature of these mediating processes, both cognitive and social ones?

(Schmid, 2016, p. 545)

Although many previous investigations and attempts highlight the significance of the social and pragmatic aspects in cognitive linguistics (see Sperber & Wilson, 1987; Kristiansen and Dirven, 2008; Croft, 2009; Harder, 2010), yet it is reasonable to assert that the specific influence of social, particularly pragmatic and sociopragmatic factors, in the evolution of usage into collective linguistic knowledge is not only frequently undervalued but also insufficiently incorporated into cognitive-linguistic frameworks. While it is acknowledged that pragmatic and sociolinguistic perspectives hold significance, developing a cohesive

model that integrates these elements as essential components of the predictive system presents a considerably greater challenge (Schmid, 2016, p. 545).

As such, there is a need to integrate cognitive linguistics with pragmatics in the sense that it is crucial to explore how cognitive aspects, representations, categorization interact with real experiences in the Arab cultural context where agriculture is a basic frame of life. This helps us understand how cognitive frames of metaphors in the Glorious Qur'an are constructed with the marriage between cognitive principles of communication and the pragmatic contexts (social, cultural and physical) in which these metaphors are constructed.

2.2 Metaphor: Definitions and Nature

Generally speaking, metaphor is defined as a technique that helps people visualize or comprehend things more clearly by describing one thing by comparing it to another. Metaphor was regarded as a stylistic device in classical rhetoric (Richards, 1936). But according to modern linguistic theory, metaphor is a necessary mode of thought.

Lakoff and Johnson (1980) developed the conceptual metaphor, which describes how people understand abstract concepts by connecting them to more tangible and recognizable experiences. In this regard, this theory posits that our cognition does not merely reflect our wording or styling; rather it reflects how we operate to reshape our real-life experiences in a cognitive manner and how we model even abstract concepts and notions in a physical-like representations as in 'Time is a sword' or 'Life is a journey', or in actions as in 'He fell into a problem' or 'He lost his mind'.

2.3 Types of Metaphor

According to Lakoff and Johnson (1980), there are various types of conceptual metaphors that use more tangible experiences to help us comprehend abstract concepts. The primary categories that are significant for this research are:

a) Orientational Metaphors

in these types of imagery and metaphors, spatial distance and directions are implemented such as in-out and up-down and the like. These metaphors compares conceptual images to concrete entities with space limitations as in 'falling into despair', 'falling in love' or 'I am up' or 'out of mind' and so on (Lakoff and Johnson, 1980).

b) Structural Metaphors

Here, some aspects or entities are explained in terms of other images or concepts. For instance, when saying: 'He defends his own viewpoint' or 'She refuted his argument', arguments are dealt with as tangible things that can be protected. Similarly, metaphors like ones in the expression: "Argument is heated." frame spiritual aspects and logical notions in terms of concrete real entities (Lakoff and Johnson, 1980).

c) Ontological Metaphors



This metaphor involves "assigning an entity (state, process, structure, abstract, etc.) some mode of existence (for example, general - object, or more specific – container, or even still more specific – machine)", as such abstract aspects are allotted with human animate features or merits (Lakoff and Johnson, 1980).

2.4 Conceptual Metaphor Theory (CMT)

This study highlights the pivotal importance of Lakoff and Johnson's (1980) CMT as a theoretical foundation for understanding how cognitive metaphors are implemented in religious texts with a concentration on the Glorious Qur'an. The basic tenets of this theory is that human beings are cognitively hard-wired to represent highly abstract concepts in terms of physical entities derived from their daily experiences. Thus, for this theory, metaphor incorporates a concrete bridge between two domains: the source domain and the target domain. The former refers to the concrete reality-driven experience and it is cognitively organized as in framing; while the latter is highly abstract and related to our mentality as in ethics and beliefs. As this study is concerned with agricultural metaphors that are derived from the Arabic culture and environment as modeled in the Glorious Qur'an, the relationship between metaphor and culture are identified here. For many scholars and theorists in this arena of cognitive linguistics such as Kovecses (2002), confirm that metaphorical imagery or the overall process of metaphorization can be differently applied in different contexts and cultures, although they are picked up from highly resembling physical or bodily experiences.

Similarly, Cameron (2003) ensures the significance and effectivity of cultural context analysis in the process of interpreting a variety of of cognitive metaphors used in different genres. As such, different cultures depict different reshaping of reality and cognition.

The process of perception in the physical representation of metaphors or any other cognitive frames occurs generally by perceiving 'a whole object before its parts, a large object before a small object in its neighbourhood' (Van Dijk, 1977, p. 107). Therefore, the perception of an entity means locating it in its real or spatial context or environment. This demands that different orderings of physical context and reality will lead to different perceptions of metaphors.

Hence, CMT is rooted in what Van Dijk's (1977) calls 'mental acts' and 'concepts in action'. The general conceptualization of meaning (including metaphors) is conceptualizing physical actions into mental frames or acts. Such cognitive interpretations of meaning are created in speech community which shares the same cultural norms and rules of communication (Coulthard, 1885, p. 35).

2.5 Pragmatic Theory of Context

In the past, the main focus of cognitive linguistics was on language as an internalized knowledge system in people. More recent viewpoints contend, however, that language is essentially a system of social coordination, meaning that human interaction shapes its

structures and meanings (Evans, 2019). This change emphasizes that language is actively negotiated between speakers in real-world communication rather than being merely stored in the mind. The understanding that linguistic symbols are fundamentally social—that is, that words and expressions acquire their meaning through mutual understanding and shared experiences within a linguistic community—is one of the most important components of this change. According to Evans (2019), language functions best as a tool for social interaction, with meaning being influenced by contextual and cultural elements rather than existing as a static, abstract system that is unaffected by usage. This perspective is in contrast to previous models of language, which viewed language as a formal, static system that people learn on their own. Therefore, this research aligns with the modernist advancements in cognitive linguistics and suggests a connection to pragmatics, which posits that meaning in cognition is derived through framings in social coordination and the dynamic nature of communication. In particular, the foundation for reshaping meanings through the reformulation of new cognitive frames and schemas will be pragmatic context variations.

Many academics define pragmatics as the study of meaning in context. Furthermore, the study of language in use is a common definition (see Levinson, 1983; Leech, 1983). The cognitive formulation of language and meaning as usage-based and interactively related to real-life contexts and experiences is thus supported. Accordingly, conceptual metaphors in various language use domains, including religious texts, are best understood in physical, sociocultural, and communicative contexts.

Van Dijk (2008) develops a socio-cognitive theory of context. This theory can be successfully integrated with CMT since both are concerned with the cognitive modeling of communication. In this vein, he posits the following principles:

- 1- Context is not a collection of objective facts; rather it is a subjective entity that is derived from reality by some cognitive processes in humans.
- 2- Context models are cognitive models that are based on mental representations or real life experiences.
- 3- The context in which language is grasped or used is not the circumstances surrounding text and talk; rather it is our understanding, memorization, filtering and perception of such circumstances and situations. It is our overall knowledge of the socio-cultural principles of communication and the various dimensions of the physical context in which language are produced.

The parts of contexts that are relevant to this study are as follows:

- 1) Physical contexts: Here, time, place and other environmental surroundings are involved in understanding the pragmatic or invisible meaning in communication (Yule, 1996) . It also covers place of a work or event, social gathering and the like. For instance, the context of a desert is different from a context of farms.
- 2) Social context: This type of context encompasses social relations, ranks and shared knowledge. It could also encompasses social ideologies and religious backgrounds

and beliefs (Yule, 1996). This is highly important in understanding metaphors where knowledge of social features of Arab people and knowledge of the characteristics of contextual clues such as farmers, shepherds and plants will surely help grasp the intent beyond agricultural metaphors.

- 3) Situational context: This kind merges both previous types where surrounding contextual factors are all incorporated as in social norms, cultural background, social clues and emotional states (Yule, 1996). For example, negative emotions and persons are reflected through dark and wicked representations of trees in agricultural metaphors. Fire vs. green clothes in hell and paradise reflect opposite images or frames that represent cognitive agricultural metaphors (plants are green).

3. Methodology

This paper adopts a qualitative, descriptive method based on Conceptual Metaphor Theory (Lakoff & Johnson, 1980) and pragmatic context analysis which based on the taxonomy of context and Relevance Theory to explore agricultural metaphors in the Glorious Qur'an. It starts by identifying verses that feature agricultural imagery, such as planting, sowing, rain, trees, and harvests. The chosen verses are then examined to find metaphorical connections between the source domain (agriculture) and the target domains (faith, actions, divine reward, and the afterlife). These metaphors are interpreted within their cultural and contextual backgrounds to uncover the cognitive patterns that influence religious understanding (cf. Konurbaev et al. ,2024).

This research paper examines specific agricultural metaphors in the Glorious Qur'an using cognitive pragmatic linguistics. It does not explore all types of metaphors or provide in-depth theological analysis.

This study is qualitative and discourse-pragmatic in nature. Qualitative research is a research method that requires content analysis and evaluative in orientation with a variety of contextualizations (Dornyei, 2007). This section briefly touches on three primary elements related to the study: sample of the study, model of analysis and data analysis .

3.1 Sample

This study investigates five carefully chosen verses from the Glorious Qur'an that use agricultural imagery to describe complex religious ideas like faith, actions, and the afterlife. The selected verses are: Al-Baqarah (2:261), Al-Baqarah (2:265), Ibrahim (14:24–25), Al-Hajj (22:5), and Al-A'raf (7:57). These verses were picked up because they effectively illustrate agricultural metaphors within a cognitive linguistic approach.

3.2 Model of Analysis

The analysis is based on Conceptual Metaphor Theory by Lakoff and Johnson (1980), which looks at how we understand complex ideas through simple, everyday experiences. Each chosen verse is analyzed for connections between agricultural terms (like seeds, rain, growth, and harvest) and more abstract concepts (such as faith, guidance, and divine reward).

These metaphors are interpreted in their context, using relevant tafsir (Qur'anic commentary) to clarify their meaning and maintain cultural accuracy. This approach emphasizes the mental frameworks found in the metaphorical language of the Glorious Qur'an. The proposed model can be represented as follows:

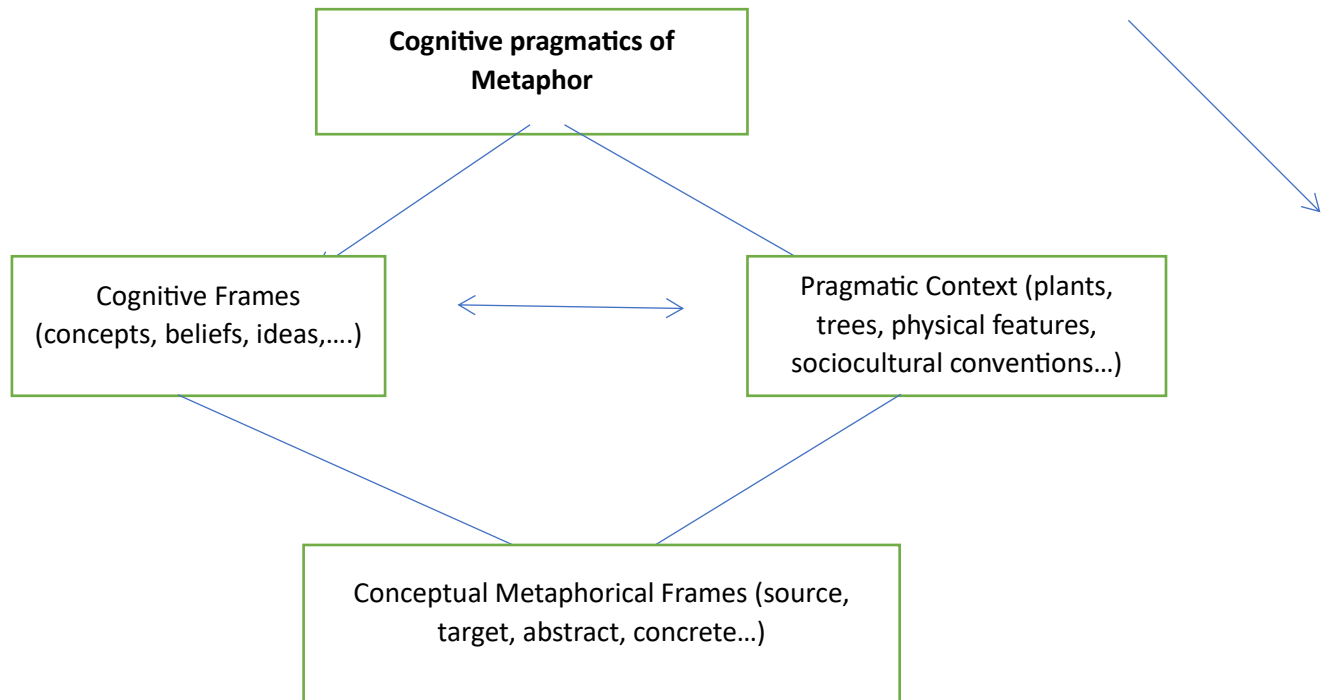


Fig. 1: Model of Analysis

4. Data Analysis and Results

This section offers a cognitive pragmatic examination of five chosen verses from the Glorious Qur'an that contain agricultural metaphors. Each verse is analyzed to uncover the underlying conceptual metaphor and to illustrate how it connects tangible farming experiences with abstract religious ideas. The analysis is based on the principles of Conceptual Metaphor Theory and is backed by pertinent interpretative sources of pragmatic context to highlight theological and cultural importance. The findings reflect how agricultural imagery is deeply embedded in shaping ideas about faith, guidance, and life after death.

1. Verse (1):

"(مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ)" (البقرة: ٢٦١)

("Those who spend their wealth in God's cause are like grains of corn that produce seven ears, each bearing a hundred grains. God gives multiple increase to whoever He wishes: He is limitless and all knowing"). (Al-Baqarah, 2: 261).

Metaphorical Mapping: Giving to charity is like planting a seed.

Cognitive Pragmatic Analysis: This verse compares giving to charity with the farming process of planting seeds and reaping a big harvest. When people give, it is like they are planting seeds, and the rewards from God are like the plentiful crops that grow. This implies the metaphor: DOING GOOD IS LIKE FARMING, where good actions produce spiritual benefits, just like seeds produce crops. The pragmatic context of increasing the number of seeds and plants in the farm as you irrigate more is reflected in this metaphor.

2. Verse (2):

"(وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)" (البقرة: ٢٦٥)

("But those who spend their wealth in order to gain God's approval, and as an affirmation of their own faith, are like a garden on a hill: heavy rain falls and it produces double its normal yield; even if no heavy rain falls, it will still be watered by the dew. God sees all that you do"). (Al-Baqarah, 2:265)

Metaphorical Mapping: Charity is a Garden.

Cognitive Pragmatic Analysis: This metaphor reveals a cause-and-effect relationship where genuine intentions (like water) help the garden (which represents good deeds) thrive. It connects to another metaphor, GOOD DEEDS ARE FRUITFUL LAND, highlighting how intentions act as nourishment for growth. This metaphorical image is derived from the online pragmatic context in which Arab lives in order to enhance the metaphorical effect in their minds and cognition, send meaning in a strong rhetorical value and impact.

3. Verse (3)

"(أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ، وَيُؤْتِي أكلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا)" (ابراهيم: ٢٤-٢٥)

("[Prophet], do you not see how God makes comparisons? A good word is like a good tree whose root is firm and whose branches are high in the sky, (25) yielding constant fruit by its Lord's leave— God makes such comparisons for people so that they may reflect"). (Ibrahim, 14:24–25).

Metaphorical Mapping: Good Speech is a Fruitful Tree.

Cognitive analysis: This metaphor compares speech, which is an abstract idea, to a tree, which is something we can see and touch. It suggests that good words are strong, nourishing, and lasting. This is an example of both ontological and structural metaphor, using natural images to explain spiritual actions. Here, the frame of this metaphor is also derived from the agricultural environmental surroundings in which Arabs live. Again, the mapping of this metaphor is pragmatically represented in their cognition.

4. Verse (4)

"يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُنَبِّئَ لَكُمْ وَنُورُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ رَوْحٍ بِهِيجٍ" (الحج: ٥)

("People, [remember,] if you doubt the Resurrection, that We created you from dust, then a drop of fluid, then a clinging form, then a lump of flesh, both shaped and unshaped: We mean to make Our power clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew. You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth"). (Al-Hajj, 22:5).

Metaphorical Mapping: Revival is Rain on Earth.

Cognitive Interpretation: This idea shows how resurrection and divine renewal are like dry land becoming rich and fertile again. The verse links life after death to the clear, repeating pattern of growth, bringing to mind the metaphor that LIFE/DEATH IS SEASONAL CHANGE. This metaphor is one of the most effective ones in the Glorious Qur'an since it compares the whole life to land which is irrigated after draughtful seasons being full of plants and fruits. Humans are created like this. As such, the frame in this metaphorical image is derived from agricultural environment to be highly effective since it is rooted in the cognition of farmers who experience it every time.

5. Verse (5):

"وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِن كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ" (الاعراف: ٥٧)

6. ("It is God who sends the winds, bearing good news of His coming grace, and when they have gathered up the heavy clouds, We drive them to a dead land where We cause rain to fall, bringing out all kinds of crops, just as We shall bring out the dead. Will you not reflect?"). (Al-A'raf, 7:57).

Metaphorical Mapping: Allah's Mercy is Rain.

Cognitive Pragmatic Analysis: Rain represents God's mercy, bringing life to dry land, just as divine guidance refreshes the heart. This picture mixes an ontological metaphor (mercy as something you can touch) with an orientational metaphor (mercy coming from above). Again, this agricultural metaphor is represented in cognition depending on everyday experiences with the farming life.

Each of these metaphors connects complex religious concepts to common farming experiences. This indicates how the Glorious Qur'an relates to the daily lives of its original listeners while also expressing important religious ideas.

4. Findings & Discussion

The analysis of the selected Glorious verses reveal that agricultural metaphors in the Glorious Qur'an are based upon the following cognitive pragmatic aspects and processes:

1) Conceptual metaphor framework:

In light of the mapping principle of the Conceptual Metaphor Theory (CMT) as proposed by Lakoff & Johnson (1980), the maps of this metaphor in this verse is represented as follows:

MORAL ACTION IS AGRICULTURAL CULTIVATION

SINCERE INTENTION IS WATER
GOOD DEEDS ARE PLANTS

CHARITY IS A GARDEN

REVIVAL IS RAIN

DIVINE MERCY IS RAIN

GOOD SPEECH IS A FRUITFUL TREE

Here, how we perceive and evaluate spiritual and moral action is structured by the source domain (agriculture). This stresses the fact that metaphorical expressions are not decorative aspects for aesthetic value only, rather they are cognitive processes in nature. In this verse and in many other ones, metaphors accelerate the comprehension of abstract or moral aspects such as (charity, intention, reward) in terms of embodying, perceptibly experiencing (gardening, soil, seeds, plants, yield rain, and the like), hence, making spiritual-moral causality more understandable, sensible visualized, and emotively reverberating.

2) Relevance theory: maximizing communicative impact

In cognitive pragmatics and according to Sperber & Wilson's (1987) *Relevance Theory*, language users interpret expressions by filtering maximal cognitive effect with minimum processing efforts. The Glorious Qur'an incorporates this process relying on the following procedures:

A) Activating shared cultural schemas:

As proposed by this study, sociocultural context is cognitively processed to re-evaluate and grasp the message of metaphors. Thus, in the Arab world, with reference to the time of the revelation of the Qur'an, agriculture has been a vital part of human life, and this helps construct metaphors that are emotionally overloaded. For instance, flourished hill, heavy raining, and green gardens can create icons or representations of divine favor. This

cognitive representation if the core of cognitive linguistics. This is reflected through the following interpretations:

B) Generating rich inferential effects:

a) If heavy rain equals divine mercy or favor, and dew equals minimal nourishment, therefore even few or small seeds or deeds, when planted in pure intention (represented by fertile land or garden in metaphor), are morally and emotively more productive. Another example is found in Qur'anic metaphor of tree, where minimal effort is demanded in constructing that good deeds are more flourished and increased like the leaves of the tree. This motivates thousands of images and motivations for good actions and deeds on the part of believers without more details on them.

b) If the hill stands for escalation or elevation, then good and moral acts will surely raise the doer, both spiritually and socially.

Thus, the metaphor deploys and incorporates minimum input in terms of cognition (a garden, a tree, rain,...etc.) so as to trigger or construct maximal interpretive depth (morals, emotions, goodness, mercy,...etc.), applying the principle of 'optimal relevance'.

3) Intention as the basic cognitive filter:

Intention is a cognitive pragmatic aspect in communication (Levinson, 1983). As such, the Glorious Qur'an bases most of its messages on this principle which is a moral and crucial part of its theological and Islamic moral tenets. As concentrated by many hadiths from Sunnah as in: "*Actions are judged by intentions*", Al-niyyah النية (intention) is seen as the cognitive and moral filter of most actions. The metaphors under study highlighted the following intentional aspects:

1) Cause-effect structure:

Sincere intention → Divine response → Amplified impact of charity

2) Morals: epistemology:

The theology of moral realism is supported by the claim that only Allah will surely see your acts and deeds, thus the invisibility of intention is rewarded with real mechanisms.

3) Resilience: of goodness:

Though heavy rain may be lacked or vanish (public acclaim, external reward), the "precipitation" (God's knowledge of one's intention, will or sincerity) will assure raise and growth.

4) Cultural-cognitive implications in Arab context

Metaphors in the Glorious Qur'an are overloaded with socio-cultural and cognitive underpinnings. These implicate that the Qur'an reflects the Arab worldview, hence, metaphors are not mere abstract techniques or aesthetic devices, rather they are vehicles of 'epistemic truth'; we can see the following examples:

- a) Gardens (جَنَّات) imagery represents the dominant metaphor for Aden or Paradise—suggesting that good acts literally *plant* one's place in the second life after death. Thus, accelerating good deeds is similar to seeding and planting more trees in the garden. This image cannot be forgotten simply in human minds since it is part of their daily lives. This supports the agricultural basis of the Qur'anic metaphors.
- b) As the physical context of desert in the Arabic culture indicates, it is rarely to have heavy rains. As such, the image implied in the yield and rain metaphor reveals that even limited resources with pure intention can be creative and productive. They will surely gain God's rewards.

All in all, these metaphors, therefore, invoke what can be labeled as 'moral ecology': Good deeds and actions with purified intentions will surely produce spiritual and moral fertility, regardless of visible or materialistic success.

5) The pragma-rhetorical force

These metaphors achieve several pedagogic and persuasive functions:

- a) They suggest a moral iconicity: the elevated, fruitful garden, rain recreates souls, humans and their deed are like garden...etc.
- b) They employ visualization and embodiment to accelerate ethical and moral memorability.
- c) They evoke a spiritual insurance: efforts done by humans will never be lost if their intention is purified and right.

Such metaphors aim to reshape our recognition of existence and life. The value of things is not based or grounded on materialistic issues such as wealth and fame, rather it is founded via internal peace, divine approval and after life rewards. For instance, the metaphor 'CHARITY IS A GARDEN' functions as a theological directive enhanced by cognitive aspects, being a cultural bridge between self and others. This improves that traditionalist treatments of metaphor as figure of speech only, neglected the pragmatic and cognitive implication of language use. These metaphors ground Qur'anic moral and spiritual instruction and guidance into experiential imagery that is derived from natural context in which people are living, with ethical overloads and cultural cultivation, where value is given to the unseen consequences and eternal aspects of existence rather than the temporary physical success.

The examination of the chosen verses illuminates that agricultural metaphors in the Glorious Qur'an are not just decorative language; they act as strong tools for understanding complex spiritual and moral ideas. These metaphors represent what Lakoff and Johnson (1980) call conceptual mappings—systems that help us understand abstract concepts like faith or divine rewards through concrete experiences such as planting, rain, and harvest.

For example, the metaphor “**SPENDING IS PLANTING**” in Al-Baqarah (2:261) illustrates a clear structural metaphor where our actions (sowing) lead to divine results

(harvest). Likewise, “A GOOD WORD IS A TREE” in Ibrahim (14:24) shows both ontological and image-schema-based metaphors, portraying faith as a growing, rooted being that brings about positive results.

These metaphors are not random; they are based on the real agricultural and pragmatic experiences of the early audiences of the Glorious Qur'an. As Kövecses (2002) points out, conceptual metaphors are influenced by our physical experiences and cultural backgrounds. The Qur'an's use of this imagery strengthens its ability to persuade and teach, helping listeners understand abstract ideas like divine mercy, resurrection, and moral growth through familiar knowledge.

Additionally, the common use of cyclical and seasonal patterns—like lifeless land becoming vibrant after rain—supports Johnson's (1987) idea that our thinking connects to our bodily and environmental experience and fosters the proposal of this study that environmental and pragmatic context constructs the basic entities of the cognitive frames in metaphorical language in the Glorious Qur'an. The Glorious Qur'an taps into this basic human understanding of nature to highlight theological truths: growth symbolizes guidance, rain symbolizes mercy, and harvest symbolizes responsibility.

Thus, the agricultural metaphors reflect how the Glorious Qur'an effectively uses embodied cognition derived from real experiences with pragmatic context, making abstract religious ideas easier to understand, remember, and emotionally connect with. This proves that cognitive aspects and categories are crucially coordinated with the sociopragmatic spheres in communication (cf. Fakhruddin, 2023).

5. Conclusion

Utilizing CMT, this study addressed how agricultural metaphors are represented and reflected in the Glorious Qur'an. The framework of the study was developed depending on the integration of CMT, cognitive model of context and Relevance Theory. Via qualitatively analyzing five holy verses, the findings revealed that the Glorious Qur'an employs agricultural images such as rain, seeds, harvest and growth, in addition to their aesthetic effect, as bridge to invoke and express abstract religious concepts like charity, patience, generosity, resurrection, faith and resurrection. The results also submitted that Qur'anic metaphors are highly connected to real and cultural experiences of the beholders, creating more persuasive imagery for the moral and spiritual entities and concepts to be easier to understand and emotionally impactful for readers. These religious metaphors are in line with the proposal made by Lakoff and Johnson (1980), who confirmed that human cognitive styles are generally grounded upon metaphors.

In conclusion, this study depicts the Qur'an's rich use of language and thought. By linking divine messages to familiar agricultural experiences, the text connects the abstract with the tangible, encouraging reflection, emotional engagement, and a better understanding

of spiritual ideas. Therefore, pragmatic contexts represent the basic aspects of constructing the cognitive frames in which metaphors are formulated, categorized and represented.

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