ORIGINAL RESEARCH PAPER

Conceptual Metaphors of "Selm" Verses in the Framework of the Charteris-Black Metaphor Critical Analysis Approach in order to Model Pure Life

Ziba Mirsepasi[1], Dr. Syed Ali-Asghar Soltani[2*], Dr. Mohammad-Reza Yousefi[3]

1. *PhD Student in Department of English, Faculty of Human Science, Islamic Azad University, Qom, Iran, mirsepasiziba@gmail.com*
2. ** Associate Professor in Department of English, Faculty of Foreign Languages, Bagher al-Uloum University, Qom, Iran (Corresponding Author)*
3. *Assistant Professor in Department of Arabic Language and Literature, Faculty of Human Science, Islamic Azad University, Qom, Iran, dryousefi53@gmail.com*

ARTICL INFO	ABSTRACT
	SUBJECT AND OBJECTIVES: The Holy Quran is a divine text and contains wise interpretations for the audience, which can be understood to some extent with the help of conceptual metaphors. The present study is an attempt ," inv. stigate tht conce tual metaphors of ⸻Selm" in rxamples of Quranic verses and its purpose is finding and understanding the conceptual metapoors of "Selm" in the Q⸱ rar , their clarification and classification and then description, interpretation and explanation them. The question of this research is what kind of conceptual metaphors the Quran has used to objectify the abstract concept of peace and how can they be explained. **METHOD AND FINDING**: The research is in the framework of the Charteris-Black metaphor critical analysis approach which is almost a qualitative research method. Therefore, with the help of the third version of .he "Noor Jami' al-Tataeir . oftware", a sampee body of 127 verses consisting of 5i keywords ss enr t cied frmm che root of eeelm" Thrn their conceptual metaphors were examined. Based on the findings of this study, 37 conceptual metaphors have been extracted in the source domains of journey, conflict, religion, building, light and body parts. The source domains of light and conflict are the least productive and the source domain of journey with 72% of the total resonance is the most preducl⸱ve somain, which the sonc. ptua. key . peace is journev" can be deduced. **CONCLUSION**: According to the research findings on the conceptual metaphors of "Semmxit is claar h hhhhh ahhhhhhh hh hhh h hhhh ih hhhee-oriented.

| *** Corresponding Author:**
Email: *aasultani@yahoo.com*
ORCID: *0000-0002-2562-6443* | Article Address Published on the Journal Site:
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Introduction

In the cognitive sense, metaphor is an organized mapping from the source domain to the target domain.

Lakoff and Johnson (1980) believe that metaphor covers the whole of daily life, not only in the field of language; but also in the field of thought and action and our conceptual system has a metaphorical nature.

On the other hand, the field of religion and religious discourse cannot be clearly understood due to having abstract and unexperienced concepts.

Metaphor is a way to understand abstract, intangible and unusual concepts through concrete, tangible and material concepts and in the conceptual metaphors of the Quran, language mechanisms are like a bridge for deep understanding and encouraging the audience to think and achieve the thought hidden in the verses of the Quran, so by understanding the metaphorical verses of the Quran, we can reach the abstract concepts and the ideas behind them, and also it helps resolve the ambiguities in some Quranic translation and interpretations too.

For example, in *Quran*, in the *Tafsir al-Mizan* and in *Tafsir Ethna Ashari*, there is ambiguity that "Enter it in paaee…" is to enter safely or it means to enter while Allah and the angels greet you. *(Ref: Quran, 50:34; Tabatabai, 1995, Vol. 18: 531; Shah-Abdul-Azimi, 1984, Vol. 12: 238)*

Also, in the *Tafsir Bayan al-Saadah*, it is interpreted as entering in such a way that it is safe from any pest, and in *Tafsir Jami*, it is interpreted as coming to heaven with the greetings of Allah and the angels. *(Boroujerdi, 1987, Vol. 6: 429; Sultan Ali Shah, 1993, Vol. 13: 384)*

Since peace has always been a human concern, conceptual metaphors help people to understand this concept accurately and since "The Quran has a complex metaphorical structure and through them, it affects the thoughts of believers;; *(Ghaeminia, 2010: 169)* trying to understand the conceptual metaphors of peace in the Quran is wise and improves the level of human life in order to model pure life.

These metaphors, not only in the space of other verses change the audience's attitude towards them; but also affect the audience's attitude towards the world and other creatures, the audience's behaviors, and also affect the social area and understanding of other people's relationships. *(Ibid: 170)*

Therefore, considering the importance of the concept of peace and its correct understanding, it is very important to understand the conceptual metaphors of peace in the Quran in order to model pure life.

The subject of the present study is the study of the conceptual metaphors of "Selm" in the Holy Quran in the framework of the critical analysis approach

of the Charteris-Black metaphor in order to model pure life.

This research is related to two different scientific fields; That is, the field of religion and the field of critical discourse metaphor analysis with a cognitive-body approach that is related to cognitive linguistics.

In this research, a qualitative research method based on the Charteris-Black perspective has been used, which includes three stages of describing, interpreting and explaining conceptual metaphors.

For this purpose, at first by using the third version of "Noor Jm im al-Tafasir Software", the keywords of "i ll """ are searched throughout the Quran and the number of verses containing them is determined.

Then their conceptual metaphors are described, interpreted and explained.

Since the translation of the Quran is not a reliable source for the study of conceptual metaphors, the Quranic translations are not used in this research and the Arabic text of the Quran is evaluated.

The main question of this article is what kind of conceptual metaphor has been used by Quran to objectify the abstract concept of "Sll """ and how they can be explained.

Theoretical Framework and Research Background

For the first time in 1980 Lakoff and Jonson introduced conceptual metaphor in linguistic studies. They believe that metaphor is not just a stylistic feature of literary

language and is used in everyday life. MMetaphor is pervasive in everyday life, not just in language but in thought and action.. *(Lakoff and Jonson, 1980: 4)*

Accordingly, conceptual metaphor is different from literary metaphor and thinking and mind have a metaphorical nature.

Lakoff and Johnson consider the conceptual system of man as hidden in his subconscious mind and they consider language as a representation to express it. "Language is an important treasure of evidence that shows how this system works.. *(Ibid:3)*

Therefore, our conceptual system cannot be understood in a normal state and can be understood with the help of language.

Conceptual metaphors have two domains of source and target. *(Lakoff, 1993)* Uses target domain formulation as the source domain. For example, in the conceptual metaphor of "Marriage is journey", marriage is target domain and journey is source domain.

The domains of marriage and journey are very similar; For example, the similarities between spouses and companions, life problems and barriers to journey, common goals of spouses and common travel destinations are among the similarities between marriage and journey.

In conceptual metaphor, a mapping is transferred from source domain with a more objective and experiential concept to the

target domain with a more abstract concept.

Relying on linguistic evidence, Lakoff and Johnson divided linguistic metaphors into three main categories:

- Structural Metaphors
- Oriental Metaphors
- Ontological Metaphors. *(Lakoff and Johnson, 1980)*

Due to the importance of peace, many researchers have studied it so far.

Deyalameh and Noorani (2017) in an article entitled "Conceptualization of world peace from the perspective of the Holy Quran" concluded that Peace in the comprehensive view of Islam is far beyond what is proposed in contemporary thought. Finally, these two researchers, stating that the realization of world peace is not possible without reforming human relations, believe that the extent of this reform includes all the individual and social dimensions of people and on the other hand, it requires reform in all areas of human existence, i.e., cognitive, emotional and behavioral areas.

Mubarez (2017) is also one of the other researchers who studied in this field. He examined TThe theory of the originality of peace in Islam". He states two major theories that the proponents of each of these two theories have referred to hadiths and Quranic verses and believes that one places the principle on war and Jihad and the other believes in the principle of Islamic peace and reconciliation.

He believes that according to the verses, traditions and life of religious leaders from the point of view of Islam, the principle of pacifism governs the relations of Muslims with other nations, and the reasons that express the originality of Jihad are not capable of confronting the reasons of pacifism. This researcher stated that this theory can be proven with the help of Quranic verses, traditions and the way of Ahl al-Bayt and he believes that Islam has proposed the principle of honorable peace in the relations between Muslims and other nations.

In this regard, *Riahi and Ziaei Faizabadi (2017)* in an article titled "Islam Establishing Peace and Opposing War". With the aim of explaining the role of Islam in establishing peace as well as resolving conflict and war, they believe that one of the most important principles in Islam is maintain and create peace, which is one of the important goals of the Prophet Mohammad after the establishment of the Islamic government. These researchers believe that Allah is the source of peace and calls his servants to peace. Also, they believe that the establishment of peace according to the opinion of Islam by humans will help maintain stable peace in the world so that humans can achieve perfection and closeness to Allah by benefiting from the resulting peace.

Tayibi and Asadi (2016) in an article titled "An approach to the political thought of the Islamic government regarding international relations from the perspective of the Quran and the Sunnah" believe that understanding the original Islamic thoughts requires examining the sources of Islamic reference, including the Quran and the Sunnah of the Prophet. By examining the verses of the Quran, the Prophet's life and opinions based on these two sources, they believe that the diplomacy of the Islamic government is in accordance with the principles of its divine thinking, such as the freedom and dignity of human beings and peace and war do not have originality in themselves, and are based on the principles and general rules of the Islamic government. In the end, they emphasize that Islamic diplomacy is always peaceful, except when dealing with arrogant-colonial systems and also when it is attacked.

Iftikhari and Mohammadi Sirat (2012) have investigated the concept of peace in the Holy Quran. They believe that the most expressive word in the Holy Quran, which equates to conventional peace, is the word SSSād q: Islamic peace has a positive and internal approach to peace, which is drawn in a fair format and in order to achieve divine goals, and its non innant value refers to the introduction of the realization of the goals of religion and justice, it is not

an absolute and final value that its achievement in any form is considered more sublime than the absence of peace.

Hejazi et al (2018) in an article titled "Cognitive Analysis of Conceptual Metaphors of Movement in the Holy Quran" believe that Quran expresses man's life as a movement to God in the form of metaphor. Accordingly, in order to understand the relationship between the concepts of movement in the form of metaphor and the concept of life, conceptual metaphors with the field of motion in the Holy Quran were examined and analyzed by a cognitive approach and it was found that the movement verbs such as Jaye, Eti, Magnus, Arsal, Anzal, Hoody and Dolel, have played a role as the domains of origin in metaphorical understanding of target areas such as revelation, prophecy, happiness, misleading, resurrection, torment, death, change, acceptance, deed, etc. Also, they believe that the application of each of the verbs for the concepts of the destination domain, in addition to the transfer of the motion attribute, also explains the nature of the movement in each of the destination domains. Finally, the conceptual metaphors of the extracted movement in this paper are covered by the fundamental metaphor and the aspects of the concept of life from the point of view of the Holy Quran serve to fulfill the divine goal.

Sardaraz and Ali (2020) investigate the experiential basis of the concept of "argument" in the language of the Holy Quran in order to explore the cross-era dimensions of war as the source domain for argument. The findings reveal that "Argument is w"""" metaphor is missing in classical Arabic of the Holy Quran. However, the concept of argument is framed by other metaphors such as container schema, objects, and personification.

Hejazi (2021) in an article titled "Afterlife Placiality Analysis Based on Conceptual Metaphor Theory" believes that by cognitive analysis of the Holy Quran metaphorical expressions, the message hidden in these expressions can be achieved. The results of the study of verses related to the afterlife from the perspective of cognitive semantics and data analysis based on the theory proposed by Lakoff and Johnson, show that the afterlife placiality, the verses' expressive structure based on motion and the verses' expressive structure based on the movement and statistical results of the origin and destination areas in the verses are the reason for human life continuation in these worlds in order to receive the necessary capacity to reach the destination through changes and transformations. Also, she believes that the realization of the goal and the destination adaptation to the origin in the human movement course are some other messages of the

studied verses metaphorical expressions.

In general, despite the researches that are based on peace from the perspective of the Quran and efforts to represent this concept; It seems that so far, a few researches have been done about the conceptual metaphors of peace in the Quran; although researches have been done on the linguistic analysis of conceptual metaphors in Quran.

Research Methods
Revealing the underlying thoughts, attitudes and beliefs contained in the verses of the Quran is somewhat achievable with the help of critical analysis of the conceptual metaphors of the Quran. In this research, a qualitative research method based on the Charteris-Black perspective has been used, which includes three stages of describing, interpreting and explaining conceptual metaphors.

Charteris-Black points out that metaphors may refer to many linguistic, cognitive, or pragmatic features to varying degrees. Has stated criteria for recognizing metaphor. Linguistic criteria including Reification, personification and de personification, pragmatic and cognitive criteria have been stated as criteria for metaphor recognition. *(Charteris-Black, 2004: 21)*

He believes that metaphorical choices are determined by cognitive, semantic, pragmatic, historical, cultural, and ideological considerations. *(Ibid: 248)*

Hence, his criteria have been used to identify the conceptual metaphors of "Sll"" in the Quran.

For this purpose, by using the third version of the "Noor Jaii ' ll -Tafasir Software", a body consisting of 54 keywords with a common root of "Sel""" in the Quran has been extracted. These words exist in 48 suras and 127 verses and they are repeated 140 times in the Quran.

In this study, 37 conceptual metaphors of "Sll"" have been extracted in the source domains of journey, conflict, religion, building, light and body parts.

The source domains of light and conflict are the least productive and the source domain of journey with 72% of the total resonance is the most productive domain, which the conceptual key "Peace is journey" is inferred. Also, examining the conceptual metaphors of "Sll"" was able to resolve some of the ambiguities in the existing translations and interpretations.

Research Findings
In this research, by using the third version of the "Noor Jiii ' ll -Tafasir Software", a body consisting of 54 keywords such as aslem, taslima, toslemouna, salemouna and etc, with a common root of "Sll"" in the Quran has been extracted. These words exist in 48 suras and 127 verses and they are repeated 140 times in the Quran.

Describing and classifying metaphors requires determining the source domains of metaphor.

For this reason, the above verses have been carefully studied, then analyzed whether the keywords are used metaphorically or not, if inconsistencies and semantic crashes that are characteristic of metaphors are found, they are classified in source domains and registered in the table.

After describing the metaphors, we will interpret the metaphors. Interpretation requires the establishment of a relationship between metaphors and the pragmatic and cognitive factors that determine metaphors; It also involves recognizing

conceptual metaphors. Finally, we explain the metaphors, identify the social factors that motivate the audience and identify the rhetorical motives and ideas behind the verses.

Conceptual keys, conceptual metaphors, and metaphors organize the conceptual level hierarchically. "Conceptual metaphors and conceptual keys are abstract inferences from the linguistic evidence provided by particular metaphors.. *(Charteris-Black, 2004: 244)*

He considers the purpose of inferring conceptual metaphors to identify the patterns governing the internal relations between metaphors that confirm their meaning. He believes:

Interrelating conceptual metaphors through the identification of conceptual

keys can assist in accounting for coherence in particular discourses. Identification and description of these conceptual levels enhances our understanding of their role in ideology and contributes to theory building because it provides a point of access into the thoughts that underlie language use. *(Charteris-Black, 2004: 244)*

He refers to the advantages of placing individual metaphors of different domains of language in a hierarchical system and he considers its first advantage to be saving in description; He believes that if we can explain more metaphors by referring to fewer conceptual metaphors, and if we can explain more conceptual metaphors by referring to fewer conceptual keys, we will achieve a more economic model for describing metaphors. He also believes that placing each of the metaphors of the various domains of language use in a hierarchical system helps us to understand the similarities between the domains in the methods of conceptualizing experience. *(Ibid)*

It is noteworthy that the research method of this research is almost qualitative, it is statistically very simple and the work of counting metaphors is done manually.

Analysis of Conceptual Metaphors of "Selm" in the Verses of the Holy Quran
The third version of "Noor Jmmi' ll -Tafasir Software" with 496 titles of books, translations, interpretation

and Quranic dictionaries in 2192 volumes including "Ghamous Quran Dictionary", "Tafsir al-Mizan", "Tafsir Ethna Ashari", "Tafsir Bayan al-Saadah", "Tafsir Jami", "Tafsir Nemouneh", and the possibility of simple and advanced search of roots, words and phrases in all or part of the content components, quickly and Carefulness helps the researcher. Therefore, with the help of the software, a sample consisting of 54 keywords of SSll m" in the Quran, which are in 127 verses, has been extracted.

In this stage, in order to study the conceptual metaphors of "ee lm", the verses have been studied. If semantic crash is found, according to linguistic, cognitive and pragmatic criteria, their metaphorical

and conceptual domain is determined and after interpretation, their conceptual metaphor is inferred and explained.

- **Analysis No. 1**

"You who believe, enter absolutely into peace! Do not follow Satan's footsteps; He is an open enemy of yours". (Quran, 2: 208)

In this verse, "odkhulu" means enter; *(Qurshi Banai, 1993, Vol. 2: 332)* it is stated that all the believers enter SSelm". There is a conceptual metaphor when it is said enter "ee lm".

According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, enter "Sll "" is reification;

because "entering" which in other contexts refers to something concrete, for example we say we enter the house, refers to "Selm" which is abstract and has created a semantic tension.

Cognitively, the understanding of the abstract concept of "Sll"" is based on the experienced situation. It means that for example in our normal life we enter a place on a journey, so "Sll"" is organized based on journey. That is, for a better understanding of the target domain of SSelm", the source domain of journey has been used to convey the concept.

In terms of pragmatic criteria, Allah says: "O you who have believed! May all be in peace and harmony". *(Makarem Shirazi, 1992, Vol. 2: 82)*

Also, in Tafsir al-Mizan, it refers to the nation of Bani Israel and other nations that left SSll m" and says:

There are seven complete verses, which explain the way to preserve and maintain religious unity in human society, and that is that the Muslims inside the door of peace and only those words prescribed by the Quran, and follow the practical method that the Quran has shown, so that religious unity will not be destroyed, and the happiness of the two world of mankind will not be destroyed, and destruction will not come to any nation, except for leaving peace, and taking possession of the verses of Allah, and moving them, which were seen in the

nation of Bani Israel and other nations of the past, and soon the same will happen in this nation; But Allah almighty has promised this Ummah victory. (Tabatabai, 1995, Vol. 2: 151)

According to the fact that "entering" is in the source domain of journey, so in this verse, "peace is journey" is a conceptual metaphor. Also, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that the purpose of this conceptual metaphor is to invite and persuade people for peace in order to pure life.

- **Analysis No. 2**

"They will have a peaceful home with their Lord; He will be their patron because of what they have been doing". (Quran, 6:127)

There is a conceptual metaphor when it is said "dar al-Salam", peaceful home. According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, peaceful home is reification; because "home" which in other contexts refers to something concrete, for example we say Ali's home, refers to "Sll"" which is abstract and has created a semantic tension.

Cognitively, the understanding of the abstract concept of "Sll"" is based on the

experienced situation. It means that for example in our normal life we live home, so "lll m" is organized based on building. That is, for a better understanding of the target domain of "lll "", the source domain of building has been used to convey the concept.

Also, in terms of pragmatic criteria:

"Dar al-Salam" is a place where there is no war, no bloodshed, no strife, no fights, no violence, no deadly and excruciating competition, no clash of interests, no lies, no libel, no slander, no envy, no hatred and no sadness; It is calm there in every way. (Makarem Shirazi, 1992, Vol. 5: 438)

"Dar al-Salaam" means that place where no calamity such as death, disease, poverty and no other absence and loss and no sadness threatens those who enter, and such a place is the promised paradise and nothing else. (Tabatabai, 1995, Vol. 7: 475)

According to the fact that "home" is in the source domain of building, so in this verse, "peace is building" is a conceptual metaphor.

Also, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that in the conceptual metaphor, "home in the source domain of the building can be glory and stability Instill peace after many ups and downs in order to pure life.

- **Analysis No. 3**

"Who is more unjust than one who creates falsehood against Allah when he has already been invited to Islam? Allah does not guide the unjust people". (Quran, 61:7)

There is a conceptual metaphor when it is said "invited to Islam". According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, invited to Islam is personification; because "being invited" which refers to something concrete in other contexts, such as being invited to a birthday party, refers to "Islam" which is abstract and has created semantic tension.

Cognitively, the understanding of the abstract concept of Islam is based on the experienced situation. It means that for example we are familiar with religion in normal life, so Islam is organized based on religion. That is, for a better understanding of the target domain of Islam, the source domain of religion has been used to convey the concept.

Also, in terms of pragmatic criteria, Despite the good news of the Messiah about the appearance of the Prophet of Islam, and despite the fact that the call of the Prophet of Islam was accompanied by "visions" and clear proofs and miracles, a stubborn and opposites group stood up and denied, and in this

verse, it explains the end of the work of these people and their fate and says: "Who is crueller than the one who lies to Allah while being invited to Islam? *(Makarem Shirazi, 1992, Vol. 24: 80-81)*

According to the fact that "being invited" is in the source domain of religion, so in this verse, "Islam is religion is a conceptual metaphor.

Also, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that in the conceptual metaphor, "being invited" in the source domain of the religion can create the way for peace which prepares the ground for internalizing religion for peace and brings spiritual inclinations to peace in order to pure life.

- **Analysis No. 4**

"(Muhammad), if the People of the Book argue against you, say, I and those who follow me have submitted ourselves to Allah. Ask the People of the Book and the illiterate ones, Have you embraced Islam? If they Surrender to Allah, they will find guidance but if they turn away, your task is just to preach. Allah knows all about His servants". *(Quran, 3:20)*

At the beginning of the verse, "face" is a metonymy for human existence. In this verse, there are metonymy and conceptual metaphor.

Body part metaphors "are perhaps best considered as blends of metaphor and metonymy based on some familiar relations of correspondence of particular parts of the body with particular actions". *(Charteris-Black, 2004: 105)*

There is a conceptual metaphor when it is said "submitted faces to Allah". According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, submitted faces to Allah is reification; because "face" which in other contexts refers to something concrete, for example we say he turned his face towards Ali, pointed to surrendering to Allah which is abstract and created a semantic tension, while the face here is also a metonymy for human existence.

Cognitively, the understanding of the abstract concept of "submitting" is based on the experienced situation. It means that for example in our normal life We move our face in different directions, so submitting is organized based on parts of the body. That is, for a better understanding of the target domain of SSelm", the source domain of parts of the body has been used to convey the concept.

Also, in terms of pragmatic criteria, in this verse, after explaining the source of religious differences, Allah points to the part of this difference, which was the dispute between Jews and Christians with the Prophet of Islam and says:

"If they start to talk and fight with you, do not argue (with them) and say: I and my followers have surrendered before Allah". *(Makarem Shirazi, 1992, Vol. 2: 475)*

According to the fact that "face" is in the source domain of parts of the body, so in this verse, "submitting to Allah is the movement of body parts towards him" is a conceptual metaphor. Also, according to Lakoff and Johnson's theoretical framework it is an orientational one; based on that, it is linked with the location orientation, which is the result of physical characteristics and the type of function of our body in the physical environment.

In the continuation of the verse, "If they embrace Islam, they will find guidance" is also a conceptual metaphor, too.

According to the Charteris-Black criteria for distinguishing conceptual metaphor, in terms of linguistic criteria, surrending to Allah is reification; because be guided "which in other contexts refers to something concrete, for example, the child was guided to his house, pointed to surrending to Allah", which is abstract, and a semantic tension has been created.

Cognitively, the understanding of the abstract concept of surrending to Allah is based on the experienced situation. It means that for example we are familiar with religion in normal life, so surrending to Allah is organized based on religion.

That is, for a better understanding of the target domain of surrending to Allah, the source domain of religion has been used to convey the concept.

Also, in terms of pragmatic criteria, Allah orders the Prophet to stay away from arguing with Jews and Christians and says:

Say: To those who are people of the book (Jews and Christians) and also to the uneducated (polytheists), have you also surrendered (like me that surrendered to the command of the truth)? If they truly surrender, they have been guided. (Makarem Shirazi, 1992, Vol. 2: 476)

In the following, he adds: "It is not meant to be a verbal and alleged surrender; but it is meant to be a real and practical surrender to the truth". (Ibid)

According to the fact that being guided is related to the source domain of religion, in this verse "surrending to Allah is religion" is a conceptual metaphor that, according to Lakoff and Johnson's theoretical framework it is a structural one; because one concept is understood based on another concept.

Therefore, it seems that in the conceptual metaphor, "be guided" in the source domain of the religion can create the way for peace which prepares the ground for internalizing religion for peace and brings spiritual inclinations to peace in order to pure life, too.

37 conceptual metaphors were found in 6 source

domains out of 127 verses which there is the keyword "Selm".

Also, the source domain of of journey is the most meaningfully productive domain and the source domain of conflict and light are the least productive.

Source Domain	Types Total	Total Tokens	Resonance	%Of total Resonance
Journey	7	16	112	72%
Religion	3	6	18	12%
Body Parts	2	6	12	8%
Building	2	4	8	5%
Conflict	1	4	4	2%
Light	1	1	1	1%
TOTAL	16	37	155	100%

Table 1: Summary of Source Domains and Resonance in "Selm" Corpus

Source domains are in the first column. In the second column there are types total, different number of words in this domain. In the third column there are total tokens, the actual number of repeated metaphors.

The fourth column shows "the resonance of each domain- the product of the types and tokens- that permits us to measure and to compare the productivity of source domains. *(Charteris-Black, 2004: 91)*

And finally, the last column shows percent of total resonance. For example, "entering", "exiting", "putting", "way", "meeting", "bringing" and "arriving" are, types total, types of metaphors. In the source domain of journey, entering 3 times, leaving once, putting 6 times, way once, meeting once, bringing once and coming 3 times have been repeated, which is a total of 16 metaphors in the source domain of journey. If we multiply types total by Total tokens, it is resonance.

Therefore, resonance of the source domain of journey is 112 and it is 72% of all the conceptual metaphors of "eelm".

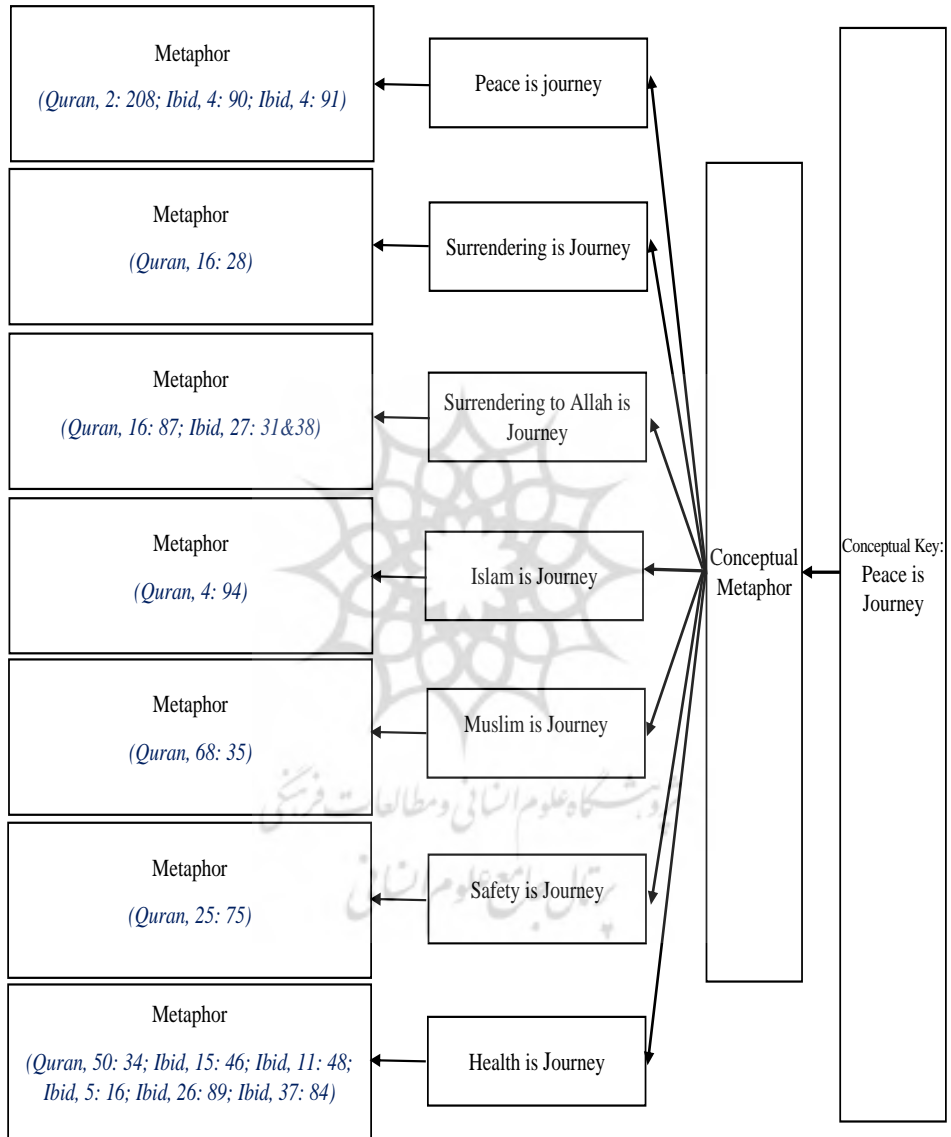**Figure 1: Hierarchical Cognitive Pattern of "Selm" based on the Conceptual Metaphors of Journey**

Then the conceptual key that "resolves the semantic tension of a set of conceptual metaphors by showing them to be related", *(Charteris-Black, 2004: 22)* was deduced.

Source Domain	Conceptual Metaphors	Numbers	Conceptual Keys
Journey	Peace is journey.	3	Peace is journey.
	Surrending to Allah is journey.	3	
	Surrending is journey.	1	
	Islam is journey.	1	
	Muslim is journey.	1	
	Health is journey.	6	
	Safety is journey.	1	
Conflict	Muslim is conflict.	4	Peace is conflict.
Religion	Peace is religion.	1	Peace is religion.
	Surrending to Allah is religion.	1	
	Islam is religion.	2	
	Safety is religion.	1	
	Health is religion.	1	
Building	Safety is building.	2	Peace is building.
	Islam is building.	2	
Light	Safety is light.	1	Peace is light.
Body Parts	Submitting to Allah is the movement of body parts towards him.	4	Peace is body parts.
	Health is the movement of body parts towards him.	2	
-	-	37	Total

Table 2: Conceptual Metaphors and Conceptual Keys of "Selm" according to Source Domains

Conclusion

Despite the many researches that have been done so far about peace, a few of them were from the perspective of conceptual metaphor and its critical analysis, and they do not contribute much to the precise understanding of the concept of peace in the Quran.

Since the conceptual metaphor has a very important persuasive role and "by cognitive analysis of the Holy Quran metaphorical expressions, the message hidden in these expressions can be achieved.. *(Hejazi, 2021: 66)*

Therefore, examining the conceptual metaphors of "Selm" can help a lot to better understand this concept.

In this research, the source domain of journey constitutes 72% of the total resonance of conceptual metaphors, and as a result, journey metaphors are the most productive metaphors for peace.

In both target domain of peace and source domain of journey in the conceptual key of "peace is journey", there is an assumption that we are trying to achieve a predetermined goal; In addition, the journey may be on ways that we have not seen before, therefore, it seems that the choice of this source domain is the rhetorical goal of calling and persuading people for peace in order to pure life.

On the other hand, due to the fact that the journey metaphor often provides a positive value, and even when the negative parts of the trip are mentioned such as the difficult path that

must be taken it has a positive value.

Therefore, it can be a suitable source domain for peace.

It seems that implicitly the use of the source domain of the journey implies that to reach the destination, we must be patient and resistant, and we should not stop trying until we reach the destination. At the same time, there are joys and hardships along the way, and we face new unknowns and experience them.

Due to the fact that there are some ambiguities regarding the correct understanding of "eelm" in verses of Quran, it can be resolved by understanding the conceptual metaphors. For example, in *Quran*, in the *Tafsir al-Mizan*, and in *Tafsir Ethna Ashari*, there is ambiguity that "Enter it in peace…" is to enter safely or it means to enter while Allah and the angels greet you. *(Ref: Quran, 50: 34; Tabatabai, 1995, Vol. 18: 531; Shah-Abdul-Azimi, 1984, Vol. 12: 238)*

Also, in the *Tafsir Bayan al-Saadah*, it is interpreted as entering safely from any pest, and in *Tafsir Jami*, it is interpreted as coming to heaven with the greetings of Allah and the angels. *(Sultan Ali Shah, 1993, Vol. 13: 384; Boroujerdi, 1987, Vol. 6: 429)*

According to the conceptual metaphor "health is journey" in this verse, it seems that the ambiguity related to these interpretations is resolved and entering safely is the correct interpretation. This is despite the fact that

in the conceptual metaphor of "health is a journey", there are similarities in journey and health, such as the presence of people, the path, the final goal, etc.

Therefore, it seems that by examining conceptual metaphors, we can achieve a better understanding of the thoughts behind the verses of the Quran.

Despite the efforts of anti-Islamists in pretending to be the violent and war-oriented face of Islam, according to the results of this study, the peace-oriented of Islam in order to model pure life is emphasized. As a matter of fact, not only Islam is not war-oriented but also it is clear that Islam is peace-oriented by emphasizing the temporary nature of war in the Holy Quran and only

war is allowed in certain cases. *(Ref: Mirsepasi et al, 2021: 90)*

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AUTHOR BIOSKETCHES

Mirsepasi, Ziba. *PhD Student in Department of English, Faculty of Human Science, Islamic Azad University, Qom, Iran.*

✓ **Email:** *mirsepasiziba@gmail.com*
✓ **ORCID:** *https://orcid.org/0000-0002-6822-257X*

Soltani, Syed Ali-Asghar. *Associate Professor in Department of English, Faculty of Foreign Languages, Bagher al-Uloum University, Qom, Iran.*

✓ **Email:** *aasultani@yahoo.com*
✓ **ORCID:** *https://orcid.org/0000-0002-2562-6443*

Yousefi, Mohammad-Reza. *Assistant Professor in Department of Arabic Language and Literature, Faculty of Human Science, Islamic Azad University, Qom, Iran.*

✓ **Email:** *dryousefi53@gmail.com*
✓ **ORCID:** *https://orcid.org/0000-0003-0367-9648*