

Personification in the Glorious Qur'an: A Cognitive Rhetorical Pragmatic Study

Asst. Prof. Dr.
Akram N. Al-Salami
University of Kufa - Faculty of Languages - Department of English
akramn.alsalami@uokufa.edu.iq

التشخيص في القرآن الكريم
- دراسة تداولية بلاغية معرفية -

الأستاذ المساعد الدكتور
أكرم ناظم رحيم السلامي
جامعة الكوفة - كلية اللغات - قسم اللغة الانجليزية

Abstract:-

This paper attempts to investigate personification as a kind of cognitive ontological metaphor in the Glorious Qur'an from a rhetorical pragmatic perspective. It aimed to analyze the rhetorical features and cognitive pragmatic aspects of personification as well as its types in selected holy verses (ayahs) Glorious Qur'an. This study has adopted a qualitative descriptive and analytical method of the illustrative verses depending on the four types of personification: mental, natural, psychological and social. The findings of analysis revealed that personification is a kind of cognitive ontological metaphors in English and cognitive implicit trope in Arabic, used in the Glorious Qur'an in many contexts to foster meaning and achieve effective persuasion. They reflected that personification is a highly effective device in which imagination and metaphor are integrated to give life to nonhuman images and intellectualize inanimate things and entities. In the Glorious Qur'an, inanimate entities and animals have been given rational, intellectual, living and cultural aspects and traits via integration with other pragma-rhetorical devices such as explicit metaphors, parables and comparisons (simile).

Keywords: Personification; ontological metaphor; Glorious Qur'an; rhetoric; cognitive pragmatics.

المخلص:-

يقدم البحث دراسة للتشخيص باعتبارها نوعاً من الاستعارات الوجودية المعرفية في القرآن الكريم من منظور بلاغي تداولي. وتهدف الدراسة إلى تحليل السمات البلاغية والجوانب التداولية المعرفية للتشخيص، فضلاً عن أنواعه في آيات مختارة من القرآن الكريم. وقد اعتمدت هذه الدراسة طريقة وصفية وتحليلية نوعية للآيات التوضيحية اعتماداً على أربعة أنواع من التشخيص: العقلي والطبيعي والنفسي والاجتماعي. كشفت نتائج التحليل أن التشخيص هو نوع من الاستعارات الوجودية المعرفية في اللغة الإنجليزية والاستعارات الضمنية المعرفية في اللغة العربية، ويستخدم في القرآن الكريم في العديد من السياقات لتعزيز المعنى وتحقيق الإقناع الفعال إضافة إلى إضفاء صبغة جمالية للتعبير القرآني. وأظهرت النتائج أن التشخيص أداة فعالة للغاية لتقديم الخيال والاستعارة لإضفاء الحياة على الصور غير البشرية وإضافة الطابع الفكري على الأشياء والكيانات غير الحية. أعطيت الكيانات غير الحية والحيوانات في القرآن الكريم صفات عقلانية وفكرية وحيوية.

الكلمات المفتاحية: التشخيص؛ الاستعارة الوجودية؛ القرآن الكريم؛ البلاغة؛ التداولية المعرفية.

Introduction:-

This study tackles personification as a kind of conceptual ontological metaphors in the Glorious Qur'an from a rhetorical pragmatic perspective. The proposed framework is grounded on the cognitive pragmatic approach of conceptual metaphor and the rhetorical sphere of ontological metaphor in its English and Arabic roots. Some objects have been given human attributes by the Holy Qur'an in a number of ways, which greatly helps the audience comprehend the material more fully. By using a descriptive-analytic approach, the current study seeks to identify the many kinds of personifications found in the Holy Qur'an. It also looks at the different rhetorical and cognitive pragmatic devices and tools. This is required since personification is used frequently, in a range of forms, and to express important ideas in the Holy Qur'an. Among the prerequisites for a thorough comprehension of the Revealed Word are these elements. Therefore, the current paper attempts to answer the following questions:

- 1- What are the kinds of personification in the Glorious Qur'an?
- 2- What are the pragmatic functions and cognitive rhetorical interpretations of personification in the Glorious Qur'an?

The importance of the study emerges from its focus on a rhetorical and cognitive pragmatic aspect in a holy book like the Glorious Quran. Many studies were written on simile and metaphor in religious texts. However, personification have not received its due investigation and exploration in the English treatments of religious texts such as the Glorious Qur'an. Therefore, the current paper is supposed to be of value for those specialized and interested in branches and linguistic arenas like rhetoric, cognitive pragmatics, and religious discourse analysis.

Review of Literature

Language is tightly connected with human thought. Language naturally uses metaphors. Metaphors are studied in many languages (Aloairdhi & Kahlaoui, 2020). The study of metaphor in language has changed since the Middle Ages. Metaphor is defined differently by different academics. Aristotle defined metaphor as the study of literature. The degree of directness of the meaning determines the

usage of metaphor in linguistic style (Kovecses, 2002). The field of linguistics known as the study of 'conceptual metaphor' evolved from the study of metaphor. Human, environmental, and cultural experiences all contribute to the formation of conceptual metaphors (Rodsap et al., 2022). Conceptual metaphors are used to convey emotions in daily life. Through the use of metaphors, abstract ideas are transformed into easily understood notions. Metaphors in vocabulary can highlight values of reality (Busri & Badrih, 2022).

This study is focused on personification – a type of conceptual ontological metaphor; as such, we need to have a clear account of these classes of metaphor to be able to understand the nature of personification.

Conceptual and Ontological Metaphors

Conceptual metaphor refers "to understanding one idea in terms of another; and our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature" (Lakoff and Johnson, 1980, p.3). It makes difficult concepts easier for us to comprehend. The concept of time in monetary terms ("I have to spend a lot of time on this assignment") is an illustration of this. It is helpful for providing context for abstract notions. Conceptual metaphors influence the way we communicate in daily life. We observe and behave in accordance with conceptual metaphors in addition to using them in communication.

Three categories of conceptual metaphors were distinguished by Lakoff and Johnson (1980): structural, orientational, and ontological metaphors. The ontological metaphor, a kind of figurative speech comparison in which something concrete is projected onto something abstract, is central to this discussion. In this vein, We can extract experiences and ideas and view them as concrete substances or objects by "conceptualizing our experience" under the conceptual domain of tangible things (or material things), as noted by Lakoff and Johnson (1980). Nguyen (2015) believes that once we can conceptualize experience into a particular material or object, we can then classify, quantify, group, and so on. Our human experience of physical substances and objects provides a basis for understanding. Thus, Parts of our experiences can be selected and treated as entities or things when we are able to conceptualize them in terms of

substances and objects. Hence , "we ourselves are a great source domain, and personification makes use of this source domain". (Owiredu, 2021, p. 88).

Ontological metaphor, as a specific category of conceptual metaphor, is a cognitive tool that enables people to conceptualize abstract processes by reframing them in terms of physical entities. This kind of metaphor makes intangible concepts more tangible, which facilitates understanding and communication. Numerous studies demonstrate its use in a variety of contexts, such as advertising, music, and literature, underscoring its importance in communicating complex ideas (Siregar et al., 2021).

Ontological metaphors view abstract concepts as tangible objects, facilitating understanding of intricate concepts. They frequently appear as personifications, where abstract ideas are given human-like traits to increase emotional connections (Veremchuk, 2022).

It has been investigated in the following contexts:

Music: In Pink Floyd's songs, Ontological metaphors represent themes and character interactions, showing societal critique and aspirational values (Adam et al., 2024).

Advertisements: Some ads use metaphors based on the study of being and existence to market products and opulence, making intangible experiences seem real to potential clients (Meidarani et al., 2023).

Literary genre: The Holy Book, The Bible uses ontological mappings to communicate moral concepts, showing how ethical ideas can be grasped through physical representations (Veremchuk, 2022).

One common ontological metaphor we use is "time is an object," seen in phrases like "I lack time" or "thank you for your time." Managing time in this manner allows for clear and measurable comprehension .Lakoff and Johnson (1980) propose that ontological metaphors have various uses, including referencing, quantifying, pinpointing aspects, identifying causes, and aiding in goal-setting and motivating actions (see Maya, 2017).

The classification of different types of ontological metaphors is a key component of conceptual metaphor theory, aiding in the comprehension of abstract ideas by using tangible examples. Previous research shows that there are different types of ontological metaphors, each with unique roles in communication and expression. Scholars propose the following types of ontological metaphor:

- a- Entity and Substance Metaphors:** These metaphors represent intangible concepts as concrete objects. For example, Adele's songs contain this type frequently, with 11 occurrences noted, highlighting the intensity of emotional feelings (Maya, 2017).
- b- Container Metaphors:** This category represents ideas as vessels that contain feelings or memories, with six instances discovered in Adele's artwork (Ganesh, 2022).
- c- Personification:** This entails assigning human traits to abstract ideas (Veremchuk, 2022).
- d- Moral Concepts:** In Biblical transcripts, moral ideas are frequently depicted as tangible objects, making intricate ethics easier to comprehend (Veremchuk, 2022).

Personification

As a sub-category of ontological metaphor, personification is envisioned as a literary device "that attributes human characteristics to non-human entities, including objects, animals, and abstract concepts. This technique enhances emotional engagement and allows for deeper connections between the reader and the subject matter." (Melion & Ramakers, 2016, p.9). The following discussion introduces its definitions, practical aspects, and value in different contexts.

Personification is broadly defined as attributing human aspects and merits to inanimate objects or animals. Melion and Ramakers (2016, p.1) propose the following definition of personification: "the rhetorical figure by which something not human is given a human identity or face". Therefore, It is frequently thought of as one of the expressions of an animistic mindset, which is portrayed in folklore in striking detail. Personification is often distinguished from animation, with the former being associated with

human characteristics and the latter with animal characteristics (Lakoff & Johnson, 1980, p. 30). In the light of cognitive linguistics, Personification is a type of ontological metaphor, or conceptual metaphor, that suggests a concrete object is used to represent an abstract one. It is stressed that personification is not at all unified because the salient characteristics of the individual chosen for the cross-mapping can differ greatly: thus, "the metaphors INFLATION IS A DEVOURER and INFLATION IS A DESTROYER both exemplify personification but they are different in terms of agent positioning" (Lakoff & Johnson, 1980, p. 33).

When personification is discussed, "allegory" comes to the scene. Personifications are frequently found in texts and images that are regarded as allegories, which is one explanation for this. Allegories arise when personification is employed. Because of this, literary and art historians use the term "personification allegory" to refer to both the process and the outcome of using personification to create allegory. Some people even refer to personification and personifications when they talk about allegory and allegories. Traditionally, textual scholars—literary historians in particular—have been the ones who study allegory. This happens for obvious justifications, "since some written allegories from the medieval and earlymodern periods—a number of which are discussed in this volume—are amongst the greatest treasures of world literature". (Melion & Ramakers, 2016, p. 2-3).

Personification is discussed by Lakoff and Turner (1989) in connection with the "EVENTS ARE ACTIONS" metaphor, which enables us to see agentless events as though they were brought about by agents, as in "My car just refused to start this morning." (1989: 36). In combination with the identification of a specific type of agent, such as a thief or destroyer, this will result in a personification. This personification is somehow viewed as different from the kind of 'EVENTS ARE ACTIONS' metaphor itself; since it is not limited to event-like comparisons where some entities are considered as animate or human or mentally feelingful as in: "TIME IS A DESTROYER", 'TIME IS A THIEF' and 'TIME IS A HEALER'." Therefore,, Lakoff and Turner highlights that "personification should therefore be distinguished from 'mere agency' in which no specific agent is identified" (1989: 38–9).

Characteristics of Personification

Lexicologically, it refers to "attribution of personal qualities especially : representation of a thing or abstraction as a person or by the human form a divinity or imaginary being representing a thing or abstraction". (Merriam-Webster Online Dictionary, s.v. personification). Similarly, it is presented as "the act of giving a human quality or characteristic to something which is not human, or an example of this." (Cambridge Online Dictionary, s.v. personification).

In linguistics, personification is a figure of speech in which non-human elements are given human characteristics (Pamungkas & Yuskar, 2024). It makes abstract concepts more relatable by generating strong emotional resonance and vivid imagery (Steen et al. 2010).

Personification plays an important role in psychological contexts as well, helping to clarify interpersonal dynamics and trauma (Steen et al., 2010). Some contend that personification oversimplifies complex ideas by reducing them to human-like traits, which could result in misunderstandings of the original concepts, even though it enhances literary and psychological narratives.

Graesser et al. (1989) envision personification as "yet another strategy of facilitating comprehension by giving abstract processes and notions a concrete conceptual foundation that is familiar to members of a culture" (1989, p. 141).

Personification is thus defined in a far broader sense as occurring when abstract concepts, animals, objects, and social structures are "given qualities of people." (Graesser et al. 1989, p. 141). For instance, Saying something like "common sense" teaches us that common sense can communicate with people, whereas normally only people can communicate with one another. Graesser and others. Additionally, provide examples that other researchers may consider metonymic; their focus is more on the various abstractions that can be personified; for example, in

"The weapon is vulnerable,"

an object acquires human characteristics, and in

"Japan announced that ...,"

an object becomes human. "The court determined that a nation acquires human characteristics." A social organization acquires human traits. (1989, p. 141).

In literary contexts, Hamilton (2002: 411) proposes this definition: "We personify when we metaphorically ascribe agency to normally inanimate objects, turning non-existent or imaginary entities into realistic actors or agents". According to Hamilton, the rhetorical tradition makes a distinction between "prosopopoeia" (i.e. e. when writers use the voice of another person or object to speak to their audience) and "prosopographia" (i.e. "personification is merely a categorization issue," in light of the personification of objects or abstractions. and "that this two-fold division 'overlooks how we personify, why we personify, or what metaphorical domains are involved" (2002, p. 411).

In this vein, according to Steen (2008), a metaphor is intentionally employed "when it is expressly meant to change the addressee's perspective on the referent or topic that is the target of the metaphor, by insisting that the addressee view it from a different conceptual domain or space, "which functions as a conceptual source." (2008: 222). Extended or elaborated metaphors, similes, figurative analogies, and novel metaphors are all blatant instances of such intentional metaphors.

The distinctions between the definitions just discussed imply that depending on the analyst's field of study (visual arts, linguistics, psychology, or literature) and whether personification is examined at the linguistic, conceptual, communicative, or cognitive level, what constitutes personification will vary significantly. A violation of selection restrictions appears to be a crucial element in the assignment of agency. Such restrictions on selection are essential to linguistic analysis. "while the specification of a particular agent occurs primarily at a conceptual level. Another important influence is the possibility of a metonymic reading." (Dorst, 2011, p. 117).

One characteristic of human language and thought is the personification of concepts and abstract ideas. Over

the ages, different people have given intangible ideas like bravery, wisdom, war, time, life, and death human characteristics. People from various cultures have mapped their imagination with their commonplace and fundamentally modest knowledge and experiences in order to understand their essence of the intangible (see Al-Khazaali et al., 2021; Yousef, 2024).

The matrix of intricate relationships between individuals and their experiences is then explained and comprehended through the personification of abstract concepts like birth, hope, knowledge, time, and death. As a result, personified experiences have been essentially "embodied" through myths and folktales, which together made up the purported presumptions, convictions, and tenets "that give acceptable explanations for humans' questions about what they experience but cannot comprehend. Eventually, these personified experiences become established mental representations stored in memory of individual humans and society" (El-Sharif, 2015: 154).

Personification in Arabic Linguistics and Rhetoric

Arabic rhetoric presented the roots of metaphor in what is called 'mental metaphor', where it becomes an umbrella term that covers modernist views or conceptualization of ontological metaphor including personification and embodiment. Therefore, the Arabic and western views of metaphor are not contradictory, rather they are complementary since personification is seen as a branch of mental metaphors in Arabic where mental aspects are given to inanimate entities. In Arabic lexicology, the word 'Tashkhees تشخيص' refers to appearance, highness and distinction. Thus, 'shakhs' is anything or anybody that has highness and body, or the scene of something which can be seen from distance. Also, 'shukhus' as anoun indicates travelling and movement from one point to another (see Ibn Mandhur, n.d., s.v. shakhs). In rhetoric, personification is assigning human or mental traits to nonhuman or inanimate things or creatures as being considered cognitively rational (Abdul-Nur, 1979, p. 67; Al-Zaidi, 1980, p. 460). Al-Farraa (1955, p. 32) asserts that personification is allotting human or rational aspects to irrational concepts of things, exemplifying it by the Qur'anic verse :

"He taught Adam (father of humans) the names all of them and then presented them to the angels, saying: 'Tell Me the names of these, if you are truthful.'" (Q, 1: 31)

Here, names have been given rational implication through the use of rational pronoun ' them هم ' and not 'ها' which is used in Arabic for nonhuman things. Similarly, Abu-Obaidah (1970, p. 10), defines personification as telling something about inanimates or animals as being people. On the other side, Al-Tusi (1963, p. 204) views it as a kind of rhetorical foregrounding or metaphors where it is allowed in poetry and frequently deployed in Arabic literature, as we see in the following poetic lines:

بغداد ما اشتبكت عليك الأعصر الا ووريق عمرك أخضر

Where the city of Baghdad, which is an inanimate entity, is described as having green or young age like a rational human being. Additionally, Arabic poetics is flourished with the used of personified imagery as in the classical poems of Al-Mutanabbi, Al-Buhturi and Abu Tammam as well as modern poetry represented by Al-Jawahiri, Ahmed Shawki and Al-Sayyab (see Al-Khaqani, 2021). For instance, in the following poetic verse by Abu Tammam Al-Taie:

فتى مات بين الضرب والطعن ميتة تقوم مقام النصر ان فاتته النصر

In this line, death stands instead of victory in a way similar to a human standing in the place of someone else. In a similar trend, the great Arab poet Mohammed Mahdi Al-Jawahiri employed personification of nature in his poem 'The Tigris of Goodness دجلة الخير':

حبيت سفحك عن بعد فحبيني يا دجلة الخير يا أم البساتين

Here, the river Tigris is presented as human and rational creature who can greet and salute and be saluted by other people.

Arab rhetoricians think that personification is a kind of mental/cognitive trope استعارة مكنية and implicit metaphor المجاز العقلي. According to Al-Sakkaki (1937, p. 45), mental metaphor or trope: is the attribution of the action (verb) or what is similar to it "from an active participle or a passive participle or a verbal noun" to something other than what it appears to be from the side of the speaker; due to a relationship with an indication that prevents the attribution from

being to what it is. The most famous relations of the mental metaphor are:

(1) Attribution to time, such as: "Whoever is pleased with a time will be displeased with times" He attributed the displeasure and the pleasure to time, and he did not do them, rather they were occurring in it by way of metaphor.

(2) Attribution to place, such as: "And We made the rivers flow beneath them", so the flow was attributed to the rivers, and they are places of water, and they are not flowing, but their water is flowing.

From another angle, Al-Jirjani (1954, p. 42) emphasizes that implicit trope or metaphor is characterized by the following features:

1- In the implicit metaphor, the simile compared is mentioned with an indication of the omitted simile compared to.

Example: The earth smiles in the spring.

Smiles: This verb was not used to indicate its real meaning, as the earth does not smile, but rather the intended meaning is that the earth blossoms. This is a metaphorical usage of personification.

In the sentence above, the earth was likened to a human being, and the simile was omitted and symbolized by an indication of it (smiles), so this is a implicit metaphor.

We have: Linguistic metaphor (smiles) + simile (the earth) = implicit metaphor.

2- In the explicit metaphor, the simile compared is mentioned with an indication of the omitted simile compared to.

Example: The moon spoke to me politely.

The moon: This noun was not used to indicate its real meaning, as the moon does not speak, but rather it is intended to be a human being. This is a metaphorical usage.

In this sentence, the human being was likened to the moon, and the simile was omitted and symbolized by an indication of it (spoke), and the simile was stated, so this is an explicit metaphor.

We have: linguistic metaphor (the moon) + simile (the moon) = explicit metaphor.

Data Analysis and Results

Method of Analysis

This study adopts a qualitative cognitive pragmatic discourse-descriptive method where statistical figures are not important and the concentration is on the in-depth analysis of how cognitive aspects and pragmatic effects are integrated in the employment of personification in the Glorious Qur'an. The sampled versed selected are not randomly chosen, rather they are selected depending on: (1) including attribution of some human or human-like features to nonhuman entities, i.e., having an anthropomorphic mapping of HUMAN domain (2) departing meaning and violating signalling from literal to deeper or pragmatic connotations and implications, (3) involving rhetorical salience in the exegetical tradition. The adopted methodology, hence, aligns with linguistic inquiry objective which highlights meaning construction, pragmatic effect interpretation and cognitive mapping through a deep interpretive qualitative analysis that seeks to merge rhetorical structuring and cognitive pragmatic implications (Creswell, 2014). The method adopted integrates rhetorical evaluation of moral aspects, theological contextualization with the four levels of personification (natural, mental, psychological and social).

Results and Discussion

In this section, illustrative examples are selected from the Glorious Qur'an to be qualitative analysed in the light of the characteristics of personification mentioned above. These verses will be divided according to the rhetorical type of personification: natural personification, mental personification and psychological personification. The aforementioned three types are proposed by Al-Khaqani (2021). However, we add a fourth type of personification under the label 'social personification' in which an irrational entity or animal is implicitly or explicitly assigned a social or cultural human trait. The method of analysis is a qualitative rhetorical and cognitive pragmatic analysis of selected examples from the Glorious Qur'an. In addition, the translation of the holy verses is taken from the famous translation of Ali (1977):

Natural Personification

This type of personification involves the comparison of natural things such as rivers, times, mountains, rains, sky and the like to human being's traits and acts. These aspects have been give human or rational features in some verses in the Glorious Qur'an as in:

"Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought." (Q, 16: 112)

In the holy verse above, the village or city is treated with features of being settled and safe, as well as gaining its sustenance with peace which are rationally traits of its people not the place. These human and personal characteristics are assigned to an inanimate entity as a kind of personification, reflecting a mental metaphor (مجاز) (عقلي). In addition, the village or city was portrayed as having good resources of living in the times of faith, and bad conditions of fear and hunger in disbelieving. All these aspects are human to be felt and suffered from with regard to the people living in that city. The Glorious Qur'an utilized personification to highlight and emphasize the meaning and intention of the consequences of disloyalty toward faith implicating that the city is being under danger not only the people. In addition, the city is personified as wearing terror and hunger like a person wearing clothes. This is another picture of personification treating a tangible or inanimate place as being a human being who feels and suffers. This image exaggerates the effect of punishment as being overwhelmingly surrounded with pain and torture.

A second image of natural personification is represented by the following holy verse:

"And the Dawn as it breathes away the darkness." (Q, 81:18)

In this verse, the natural phenomenon of morning or dawn is implicitly compared to the human being, depending on the feature or act of 'breathing' which is a human and animate activity or trait. The man is omitted leading to an implicit trope kind of personification.

This action stands for the brightening and beginning of the day in the early morning. In addition, in this holy verse, there is a rhetorical effect and aesthetic value, which is reflected in this implicit metaphor, where a tangible thing is compared to a tangible thing in a tangible way, where the gradual exit of the soul is borrowed for the exit of light from the east at the break of dawn, in a sequential and gradual manner. This Qur'anic word "breath", implicates to the imagination a spiritual image characterized by sensation and embodiment, the beauty of which is realized by those who stop at this Qur'anic word and contemplate the meanings of the beauty spread. According to Al-Sagheer (2018), the entity compared is morning, and the entity compared to in this implicit ontological metaphor of personification is the man. Cognitively, humans are equipped with the processes of filtering meaning and intention although the man is not apparently or literally mentioned in the verse.

Another example of natural personification can be seen in the following holy verse:

"It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law)." (Q, 36: 40)

In this glorious verse, natural creatures like the moon and the sun as well as night and day are envisioned as cognitive aspects like humans. They understand what to do in the exact place and time in the cosmic orbit system. Thus, the Sun does not intend to rise at night, nor the moon will appear during the day, and the night will not be in race with the day. And finally, the all swim or move in the space with no clash or difference. In such a metaphor, being cognitive of what to do and swimming like a man in the sea, these phenomena are ascribed with rational and human aspects and representations.

A fourth instance of personification of nature is viewed in the following holy verse:

"And neither heaven nor earth shed a tear over them: nor were they given a respite (again)." (Q, 44: 29)

Here, the natural things like the heaven or sky and the Earth are assigned clearly human or rational traits of feeling sorrowful and expressing grieve. They are viewed as being weeping for those

people who are good and not for those who are sinful. This personification implicates that "they were renowned for their glory and grandeur when they were rulers; hymns were sung in their praise, and flatterers spoke so highly of them that it seemed as though the entire world was devoted to them for their excellences and owed them favors, and they were the most well-liked people in the world.". But when they fell, no one was saddened; instead, everyone was relieved that a source of worry had been eliminated. They had clearly done nothing for Allah's favour that would cause the people of the heavens to mourn their destruction, nor had they done anything good to the people that would cause the people of the earth to weep on them. As long as Allah allowed them to live as they pleased, they were free to enjoy life as they pleased. However, when they went beyond the bounds of their crimes, they were discarded like trash. Thus, the heaven and earth stand for the people who live in them. Arabic culture was famous for using such metaphors when an important person dies, they say: The sky and earth are weeping for him (see Al-Khaqani, 2021, p. 87).

Mental Personification

In this type, a tangible irrational inanimate entity is allotted a mental or rational aspect or trait. Instances of mental features include arrogance, pride, power and the like. This can be exemplified in the following glorious verse:

"And the 'Ad, they were destroyed by a furious Wind, exceedingly violent." (Q, 69: 6)

The wind in this verse is ascribed a rational feature of being furious, arrogant and powerful. These features are basically human and mental ones. As confirmed by Al-Alawi (1914, p. 339), arrogance stands for the power, violence and frustration of the wind to reflect the energy and furiousness. Pride is a human rational trait given to wind, and what combines human pride and wind is being dangerous and painful to what confronts them. This image of personification also reflects Allah's avenge and anger towards those disbelievers, which is reinforced by another feature of the wind "صرصرا", that is frozen and chill.

Another illustration of the mental personification in the Glorious Qur'an is represented by the following verse:

"We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish." (Q, 33: 72)

In this verse, the heaven and earth is represented and personified as being thoughtful and rational. They seem to be like a rationalized person with mind and intellectuality who think and understand offers and orders, and even refuse to achieve or accept offers. Like human beings, they feel afraid of responsibilities and consequences. This mental personification implies that Allah claims that despite their grandeur and magnificence, the earth and heavens, as well as the size and firmness of the mountains, could not muster the strength and bravery to withstand it. However, this heavy burden has been carried by man, the frail and weak man. The presentation of the trust to the heavens and the earth, their fear of it, and their refusal to accept it could have been expressed literally or figuratively. The relationship between Allah and His creations is beyond our knowledge and comprehension. For us, the sun, moon, mountains, and earth are lifeless, deaf, and stupid, but Allah might not feel the same way. Even though we cannot understand its nature, Allah is able to communicate with each of His creations and have them respond to Him. As a result, it is plausible that Allah actually displayed this burdensome trust to them, and they may have shuddered upon seeing it.

A third example can be reflected in the following holy verse:

"Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect." (Q, 59: 21)

In this verse, the mountain is portrayed as being mindful and rational creature that can be frightened and fearful of the power of God, like a worshipping man who believes in Allah. For the Glorious Qur'an, most creatures are nations like human beings, with their own traditions and actions which only are understandable by Almighty Allah. Thus, mental reactions can be personified in inanimate things in the holy verses to highlight the power of God over all the worlds

and its residents. However, some scholars such as Al-Zamakhshari (n.d., p. 509) considers this image or metaphor as a kind of proverb or wisdom in which imagination is processed to remind people of the authority and control of Allah over everything in the existence. The mountain here, like a mentalist person, listens to, accepts and obey the orders of God and be aware of the anger and prohibitions of Allah.

Another scene from the Qur'anic verses can be envisioned in:

"On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions." (Q, 24: 24)

In the verse above, body parts like arms, feet and tongues are treated like rational humans who can speak and talk about actions in a way similar to a witness in a court. Naturally and logically, it is not the tongue that speaks, but the human uses the tongue to do so. The nature of their speech is not clear to us, but they will be used in the Day of Judgement as witnesses and proofs against sinful people who refute divine accusations and convictions, and scandalize their bad deeds and vices. Whether real or metaphorical, these parts are alive but not mentally rational to talk and witness. Therefore, they implicate a sort of personification.

A fourth instance can be seen in the following glorious verse:

"Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!" (Q, 11: 44)

In this verse again one can view that the earth and sky are treated as being rational with mindful reactions that can achieve orders and conduct the directions of Allah. Besides, the verbs that are used to describe their actions are animate and human such as 'swallow' and 'withhold', which are basically related to an intentional creature with ability to distinguish things and mentally knowing what to do in the exact direction and time. In the Arabic heritage, "inanimate things are not talked to in a vocative form only in metaphorical images and personifications" (see Al-Sagheer, 2018, p. 59).

Psychological Personification

In this kind of personification, an inanimate or irrational entity is assigned a psychological attribute represented by a variety of feelings, emotions and reactions that are generally aspects of a human being (Al-Khaqani, 2021). These psychological states are illustrated by sadness, anger, happiness and so on. This case can be illuminated in some examples from the Glorious Qur'an as in:

"It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember." (Q, 7: 57)

In this holy verse, the wind is personified as giving happy news and glad tidings to the people. This psychological feeling is sent by God through this wind. Being happy and pleased or joyful is a matter of human beings and animate creatures. Thus, we have an implicit metaphor *استعارة مكنية* in the above holy lines. This image of personification is fostered by another personifications of the earth or ground which is transformed from deadly case into a living land, like resurrection of humans from death into life. Thus, in the Glorious Qur'an, earth, like humans and animate entities, are described with notions of death and life.

Another portrait of psychological personification is seen in the following verse:

"From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful." (Q, 7: 58)

In this glorious verse, again land is envisioned as being either good or bad, like human beings. The Arabic adjectives *طيب* (good-wicked) are mainly used to attribute the personality of rational persons. In this verse, one can view the integration of the rhetorical use of personified images and figures and their moral and theological values where several pragmatic effects and implications. Are invoked. Thus, the verse implicates that Almighty Allah intends via

personification to highlight that places take the traits of their people or residents, being either wicked or good willing. These wicked places result only in sparsely difficult or gloomy atmospheres due to disbelieving in God. These psychological pictures are reflected by the personification incorporated in the holy verse. Besides, the metaphor after this personification fosters its meaning and effect. In order to emphasize God's power and to affirm life after death, the rain and its benefits are mentioned. Additionally, it aims to highlight the benefits of prophethood and how it enables people to discriminate between right and wrong, as well as between pure and impure, using allegorical, albeit graphic, language. The prophets' revelation of divine guidance is likened to the flow of winds, the formation of clouds heavy with rain, and the descent of raindrops that sustain life. The impact of the Prophets' teachings brings dead humanity back to life and causes the hidden goodness in men to emerge, much like rainfall brings life back to the dead earth and causes its hidden treasures to burst forth from its womb. Another significant fact is also hinted at by this allegory. "Traditionally, an allegorical writing would have a great potential for communicating multiple shades of meaning and emotional-expressive connotations" (Konurbaev et al., 2024, p. 383). Only men of a righteous nature can benefit from the blessings of prophethood, just as only fertile soil benefits from rainfall. The wicked, on the other hand, resemble wasteland. Such a land may only produce cacti and prickly bushes when it rains. Similarly, the hidden evils of the wicked's nature reveal themselves when they encounter the teachings of the Prophets. Following this allegory, a well-written narrative with historical examples demonstrates how men divide into two groups whenever prophets deliver their message. The fruits of their goodness are produced as the righteous flourish and enjoy the blessings of prophethood. Regarding the evildoers. These comparisons, metaphors and allegories work together to enhance the impact of psychological personification in this verse.

A third example of the psychological personification is sketched in the following holy verse:

"Let him beware! If he desist not, We will drag him by the forelock,

A lying, sinful forelock!" (Q, 96: 15-16)

It is logically apparent that people can only be described as being lying or sinful when they commit immoral or irreligious mistakes. However, in this verse, the forelock is represented by psychologically human features and traits of lies and sins. This personification can be justified since firelock is tightly connected with the human being. As such, lies are psychological states in which a person uses language to fabricate the truth and mislead others.

Social Personification

As proposed in the current study, this kind invokes that a nonhuman or tangible aspect or entity is assigned a cultural or social aspect or characteristic. Social personification is suggested since cultural and social aspects are highly focused in the Glorious Qur'an and they are overloaded with different cognitive and pragmatic implications and effects. This class of ontological metaphor can be exemplified by the following holy verse:

"There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end." (Q, 6: 38)

In this verse, every creature of animals and birds are treated like human beings being in groups and communities. Living in cultural communities is basically a human trait. It also implicates that They are groups like you in that Allah (Almighty) created them, took care of their livelihood, and was fair to them, so you should not wrong them, nor transgress against them what you were commanded to do. This social side of animals' life reflect their traditions, conventions, worship and the like, as being humans.

Another instance of social personification can be illuminated in the following verse:

"The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew." (Q, 29: 41)

In this glorious verse, there is an employment of two rhetorical devices: parable and personification. In parable, Allah compares those disbelievers who takes gods other than our God 'Allah' are like

spiders, a female animal which builds her house 'تنسج' on weal basis. It is biologically conveyed that she kills her husband after being with kids at the same night of marriage (Foellmer & Fairbairn, 2004). This means that the case of those who took others than Allah as their protectors is that of a spider who builds a house; but the frailest of all houses is the spider's house; if they only knew. The social personification occurs in presenting the spider, which is an irrational animal, in a form of construction a house like human beings, taking decisions to have kids and kills her partner, and her house is described in a social analytical terms as being weak in its grounds, not physically but socially since it lacks the ties of a successful family. Disbelievers are like this spider and have no ties among them.

Conclusion

In the light of the results of analysis, the following concluding remarks have been arrived at:

- 1- Personification is a kind of cognitive ontological metaphors in English and cognitive implicit trope in Arabic. Thus, the study presented an integrative approach of rhetoric.
- 2- There are four basic types of personification in the Glorious Qur'an: mental, natural, psychological and social. The social one is proposed by this study since it is of highly theological and pragmatic value in the Glorious Qur'an.
- 3- Generally, personification has been used in the Glorious Qur'an in many contexts to foster meaning and achieve effective persuasion. Besides, it is not a decorative device, rather it is a persuasive cognitive pragmatic tool that links moral, theological, eschatological and certainty and divine authority accountability.
- 4- In the Glorious Qur'an, inanimate entities and animals have been given rational, intellectual, living and cultural aspects and traits. Thus, personification reflected how religious discourse implicates moral messages through huan experiential schemas and frames.

- 5- Personification in the Glorious Qur'an is integrated with other pragma-rhetorical devices such as explicit metaphors, parables and comparisons (simile).
- 6- In many ayahs or verses, some objects from nature and tangible aspects have been endowed with human characteristics in various ways in order to beautifully and aesthetically embody the Arab culture and its rhetoric and to convince them of its meanings, intentions and rhetorical colourings.
- 7- Future research can benefit from the findings of the current research in questioning the interrelation between theology and rhetoric on the one hand, and cognitive framing and pragmatic interpretation of moral and social values on the other, in various linguistic contexts of translation challenges and discourse studies.

References:-

- The Glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.
- Abdul-Nūr, Jabbur (1979). Al-Mu'jam Al-Adabī. Beirut: Dar Al-Ilm Lil-Malāyīn.
- Abū-Obaydah, Ma'mar bin Al-Muthannā (1970). Majāz Al-Qur'an. Beirut: Al-Sa'ādah Press.
- Adam, Muhammad, Fathu Rahman, Herawaty Abbās, and Harlinah Sahib (2024). Corpus-based diachronic study of war metaphor in Indonesian political discourse. International Journal of Religion 5(7): 515 – 523.
- Al-Alawi, Yihyah bin Hamza (1914). Al-Tirāz Al-Mutadhammin Li Asrār Al-Balāghah. Cairo: Al-Muqṭadaf Press.
- Al-Farraa, Yahyā bin Ziyad (1955). Ma'āni Al-Qur'an. Cairo: Dār Al-Kutub Press.
- Al-Jirjani, Abdul-Qahir bin Abdurrahman (1954). Asrār Al-Balāghah. Istanbul: Wizārat Al-Ma'aref Press.
- Al-Khaqāni, Aqeel A. M. (2021). Min Wahī Al-Balāghah Al-Qur'aniyyah. Beirut: Dar Al-Rafidayn & University of Kufa.

- Al-Khazaali, M. A., Raheem, Muzhir, H., and Rashid, H. (2021). Influence of socio-cultural aspects on the production of main speech acts in Mohammed Mahdi Al-Jawahiri's poem 'O Sir! Inspire me. *International Journal of Arabic-English Studies*, 21(1). <https://doi.org/10.33806/ijaes2000.21.1.2>
- Aloairdhi, N. M., and Kahlaoui, N. (2020). Linguistic, cognitive, and psycholinguistic perspectives on metaphors. *Theory and Practice in Language Studies*, 10(9), 1078–1085. <https://doi.org/10.17507/tp.1009.10>
- Al-Sagheer, M. H. (2018). *Usūl Al-Bayān Al-Arabi fī Dhaw' ul-Qur'an Al-Karīm*. Beirut: Al-Balāgh Foundation Press.
- Al-Sakkaki, Abu Yaqub Yousuf bin Abi Baker (1937). Miftah Al-Uloum. Cairo: The Literary Press.
- Al-Tusi, Abu Ja'far M. (1963). *Al-Tibyan fi Tafsir Al-Qur'an*. Beirut: The Scientific Press.
- Al-Zamakhshari, Mahmoud bin Omar (n.d.). *Al-Kashf 'an Haqā'iq Al-Tanzīl wa Uyūrn Al-Aqawīl*. Beirut: Dār Al-Ma'rifah.
- Busri, H., and Badrih, M. (2022). Representation of linguistic characteristics in mass media. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 8(1), 1–14. <https://doi.org/10.22219/kembara.v8i1.19324>
- Cambridge Online Dictionary, Retrieved from: https://dictionary.cambridge.org/dictionary/english/personification#google_vignette
- Creswell, J. W. (2014). *Research sign: Qualitative, quantitative and mixed method approaches*. Sage.
- Dorst, A. G. (2011). Personification in discourse: Linguistic forms, conceptual structures and communicative functions. *Language and Literature*, 20 (2):113–135.
- El-Sharif, Ahmad (2015). On (De) Personification in Prophet Muhammad's Tradition. *Advances in Language and Literary Studies*, 6(6): 153-164.
- Foellmer, M. and Fairbairn, D. J. (2004). Males under attack: Sexual cannibalism and its consequences for male morphology and behaviour in an orb-weaving spider. *Evolutionary Ecology Research* 6(2):163-181
- Ganesh, M. I. (2022). Between metaphor and meaning. *Interactions Series*. Cambridge University: 59-62.
- Graesser, A. C., Mio J. and Millis K., K. (1989). Metaphors in persuasive communication, in Meutsch D. and Viehoff R. (eds). *Comprehension of Literary Discourse: Results and Problems of Interdisciplinary Approaches*. Berlin and New York: Mouton de Gruyter, 131–153.
- Hamilton, C. A. (2002). Mapping the mind and the body: On W.H. Auden's personifications, *Style* 36(3): 408–427.

- Ibn Mandhūr, Abul-Fadhel Jamaluddīn Al-Masri (n.d.). Lisān ul-Arab. Beirut: Dār Sader.
- Konurbaev, M. E., Andreeva, E. Y., and Smakhtin, E. S. (2024). A comparative analysis of emotional-expressive potential of oriental allegorical writing. *International Journal of Arabic-English Studies*, 24(1), 383–400. <https://doi.org/10.33806/ijaes.v24i1.563>
- Kovecses, Z. (2002). *Metaphor a Practical Introduction*. Oxford: Oxford University Press.
- Lakoff G. and Johnson M. (1980). *Metaphors We Live By*. Chicago, IL : University of Chicago Press.
- Lakoff, G. and Turner, M. (1989). *More Than Cool Reason: A Field Guide to Poetic Metaphor*. Chicago, IL and London: University of Chicago Press.
- Maya, Bindra Gisca (2017). Ontological metaphor in Adele's selected song lyrics. *Vivid: Journal of Language and Literature*, 6(2): 75-84.
- Meidariani, N. W., Meilantari, N. L. G., and Sudipa, M. H. D. (2023). Ontological metaphors in website ads for Japanese-language hotels in South Bali. *KEMBARA: Jurnal Keilmuan Bahasa, Sastra, dan Pengajarannya*, 9(2), 598-610. <https://doi.org/10.22219/kembara.v9i2.25270>
- Melion, W. S. & Ramakers, B. (2016). *Personification: Embodying Meaning and Emotion*. Leiden. Boston: Brill.
- Merriam-Webster Online Dictionary, Retrieved from: <https://www.merriam-webster.com/dictionary/personification>
- Nguyen, Vu. N. (2015). Structural, orientational, ontological conceptual metaphors and implications for language teaching. *Journal of Science* 3(15):67-71.
- Owiredo, C. (2021). Sin is a person: some ontological metaphors in the Bible. *Acta Theologica*, 41(1): 87-100. <http://dx.doi.org/10.18820/23099089/actat.v41i1.6>
- Pamungkas, A. and Yuskar, B. (2024). The use of metaphors, similes, and personifications in the Truman Show film. *Bulletin of Science Education*, 4(1):1-14.
- Rodsap, N., Rodpan, S., and Suklek, P. (2022). Conceptual metaphors of fear and sadness in Covid-19 plague. *Journal of Language and Linguistic Studies*, 18(2), 337-347.
- Siregar, Usmala Dewi, Syahron Lubis, and Khairina Nasution (2021). Using the theory of conceptual metaphor to understand utterance metaphorical in English version of Surah An-Nisa. *Retorika: Jurnal Ilmu Bahasa*, 7(1), 19-24. doi: <https://doi.org/10.22225/jr.7.1.2884.19-24>

(46) Personification in the Glorious Qur'an: A Cognitive Rhetorical Pragmatic Study

- Steen, G. J. (2008). The paradox of metaphor: Why we need a three-dimensional model of metaphor, *Metaphor and Symbol* 23(4): 213–241.
- Steen, Gerard, Lettie Dorst, J. Berenike Herrmann, Anna Kaal and Tina Krennmayr (2020). Metaphor in usage. *Cognitive Linguistics* 21(4): 765–796.
- Veremchuk, Eldar (2022). Ontological metaphors for moral concepts in the Bible: Introduction. *Acta Neophilologica* 55(1-2):177-191.
- Yousef , N. T. (2024). Traditional and Postmodern Perspectives: Samiha Khrais's *The Tree Stump* as a Historical Novel. *Dirasat: Human and Social Sciences*, 52(2), 495–508. <https://doi.org/10.35516/hum.v52i2.5.165>

