

# **A Corpus-based Study of the Meaning of the Word 'Nur' (light) in the Holy Qur'an and its English Translation**

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## A Corpus-based Study of the Meaning of the Word ‘Nur’ (light) in the Holy Qur’an and its English Translation

### Abstract

The word ‘nur’ (light) is mentioned in the Holy Qur’an forty three times. Each time has a different meaning and connotation. This study investigates the metaphorical meanings of the word stem ‘nur’ in the Holy Qur’an and its translation into English. The study is limited to two translations of the Holy Qur’an: King Fahd Complex edition and The Holy Qur’an Translation by Abdullah Yusuf Ali. The study is conducted within the framework of conceptual metaphor theory first proposed in George Lakoff and Mark Johnson’s book, *Metaphors We Live By* (1980) which was republished in 2003.

Lakoff and Johnson (2003) state that metaphor is “understanding and experiencing one kind of thing in terms of another” (p.5). In other words, conceptual metaphor is to understand an abstract concept in terms of a concrete entity. Metaphor is ‘majaz’ in Arabic. Elmessiri (2006) claims that ‘majaz’ in Arabic is derived from the verb ‘jaza’ which means to go beyond something or to transfer (p. 12).

Newmark (1988) states that “. . . the more important the language of a text, the more closely [translation] should be”. Thus, the accuracy of the translation of the Holy Qur’an is of a great necessity. In this paper, the text of the Holy Qur’an and its English translations are analysed using corpus linguistic analysis. AntConc (2022) is used to conduct this corpus-based analysis on the English translation. AntConc is a freeware for text concordance and analysis. In addition, Qur’anic Arabic Corpus (2017) is used to analyse the Holy Qur’an in Arabic.

The word ‘nur’ or light is used in the Holy Qur’an both literally and metaphorically. For instance, in the verse number 16 in surat Noah “وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا” “And made the moon a light therein”, the word ‘light’ is used literally to mean the light reflected by the surface of the moon. Whereas in the verse number 257 in surat Al-baqara (The Cow) “اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ” “Those who believe, He brings them out from darkness into light”, the word ‘light’ is used metaphorically meaning guidance to faith.

This study investigates the depiction of the metaphorical meaning of the word ‘nur’ in the translations of the Holy Qur’an within the framework of conceptual metaphor theory and by the help of the corpus analysis toolkit AntConc and Qur’anic Arabic Corpus to show the importance of understanding metaphors properly to get the meaning represented accurately in the translation.

## دراسة مبنية على المتن النصي في معنى كلمة 'نور' في القرآن الكريم وترجمتها باللغة الإنجليزية

### الملخص

دُكرت كلمة 'نور' في القرآن الكريم في ثلاث وأربعين موضعًا. وفي كل موضع لها معنى مختلف ودلالات شتى. تبحث هذه الدراسة المعنى المجازي لكلمة 'نور' في القرآن الكريم وترجمتها باللغة الإنجليزية. وتخص الدراسة ترجمتين للقرآن الكريم وهما: نسخة مجمع الملك فهد وترجمة عبد الله يوسف علي. وتدور الدراسة في ضوء نظرية لاكوف وجونسون 1980 "الصورة المجازية المعرفية".

ويرى كلا من لاكوف وجونسون 2003 أن الصورة المجازية المعرفية هي "فهم شيء ما في ضوء شيء آخر". بمعنى آخر فهم مفهوم مجرد في ضوء كيان آخر ملموس. ويقول الدكتور المسيري 2006 أن "المجاز" مشتق من "جاز الشيء" أو تخطاه.

ويذهب نيومارك 1988 إلى أن "كلما زادت أهمية لغة النص، كلما لزمته دقة الترجمة". لذا فإن دقة ترجمة القرآن الكريم ضرورة حتمية. تبحث هذه الورقة لغة القرآن الكريم من خلال تحليل المتن النصي باستخدام برنامج AntConc المجاني لتحليل النصوص وفهرستها.

وردت كلمة نور في القرآن الكريم بمعناها الحرفي والمجازي، على سبيل المثال لا الحصر، الآية 257 في سورة البقرة "اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ"، أتت نور هنا بالمعنى المجازي لتعني الإيمان، بينما في الآية 16 من سورة نوح "وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا" وردت كلمة نور بالمعنى الحرفي لتعني النور المنعكس على سطح القمر.

تبحث هذه الورقة نقل المعنى المجازي لكلمة 'نور' من اللغة العربية إلى اللغة الإنجليزية في ضوء نظرية "الصورة المجازية المعرفية" واستخدام البرنامج التحليلي AntConc لتوضيح أهمية فهم الصور المجازية جيدًا للوصول إلى المعنى الدقيق في الترجمة.

## Introduction

This study investigates the metaphorical meaning of the Arabic word 'nur' (light) in the Holy Qur'an and its English translations in two versions of the meanings of the Holy Qur'an in English, namely, King Fahd Complex and Abdullah Yusuf Ali editions. The study tries to find the best way of translating meanings of the Holy Qur'an into English through the corpus analysis of the English translations within the framework of George Lakoff and Mark Johnson's conceptual metaphor theory (1980).

Translation of Holy books has been a challenging task throughout years. To translate a book revealed by Allah is to seek a great accuracy in the choice of words referring to the intended meanings by Allah. The word 'nur' (light) is mentioned forty three times with different literal and metaphorical meanings. The literal meaning of light is when it refers to the natural light of the sun that makes things visible in the morning and the light reflected on the surface of the moon and stars at night. The metaphorical meanings of light in the Holy Qur'an include faith, the Qur'an, guidance, clarity, prophet Muhammad ﷺ peace be upon him, Islam, evidence, Allah, the truth, and justice.

The metaphorical meanings of the word 'nur' (light) are going to be examined by the use of AntConc software (2022 version) and Qur'anic Arabic Corpus (2017) for English translation and Arabic text successively. AntConc (2022) allows the researcher to investigate large text corpora. In less than thirty seconds, AntConc analyses the whole text finding the word the researcher looks for, shows its place in context, and counts the frequency of the word. Qur'anic Arabic Corpus finds the word stem investigated in less than a second, shows its place (verse and chapter), and displays its word category. The analysis of the translation of the word 'nur' is conducted within the framework of conceptual metaphor theory first proposed by Lakoff and Johnson (1980) in *Metaphors We Live by* to be discussed in detail in the theoretical framework section below.

This study differs from other studies conducted in this area of research, since it examines the meaning of a recurring word in the Holy Qur'an using corpus linguistics and conceptual metaphor theory framework and searches for more accurate translation of the word. The following section presents a detailed review of literature.

### Literature Review

Corpus Linguistics is “. . . an area of linguistics which capitalises on relatively recent developments in computing, specifically the power

of computers to identify patterns in large stretches of language.” (Gibson and Whiteley, 2018, p. 285). These large stretches of language are corpora (the plural of corpus). Corpus is borrowed from Latin meaning body. In linguistics ‘corpus’ refers to “a large collection of linguistic data, either written texts or a transcription of recorded speech, which can be used as a starting point of linguistic description or as a means of verifying hypotheses about a language” (Crystal, 1995). Corpus Linguistics helps the researcher by use of technology to examine a word, count its frequency and get linguistic information about it in few seconds.

Kennedy (1998) claims that corpus linguistics existed even before the invention of computers. He states that corpus linguistics refers to text-based linguistic studies. Kennedy (1998) says “corpus linguistics did not begin with the development of computers but there is no doubt that computers have given corpus linguistics a huge boost by reducing much of the drudgery of text-based linguistic description and vastly increasing the size of the databases used for analysis” (p.2).

Kennedy (1998) believes that the first corpus-based study is the biblical concordance by Alexander Cruden in 1737. The American structuralists contributed to the flourishing of corpus linguistics in 1940s and 1950s. In 1961, Henry Kučera and W. Nelson Francis at Brown University began compiling Corpus of Present-Day American English known as Brown Corpus. This corpus is considered the first electronic scientific study of the frequency and word categories in everyday language use. Brown Corpus contains one million words collected from five hundred samples of English published in the United States of America in 1961 (Francis & Kučera, 1979).

In 1969, The American Heritage Dictionary was released by the help of Kučera who supplied the base for this dictionary to be the first dictionary compiled using corpus linguistics (Biber, et al., 1998). Then other works followed. Quirk et al. (1985) compiled *A Comprehensive Grammar of the English Language* using *The Survey of English Usage Corpus*. In 1987, The British Collins' COBUILD monolingual learner's dictionary, designed for users learning English as a foreign language, was compiled using the Bank of English (Sinclair, 1987).

Assunção and Araújo (2019) mention that:

The history of corpus linguistics has a very close relationship with technology, because the latter spawns new forms of action. However, for many decades, access to computers was not easy, mainly due to the fact that the computers of the time,

which we can call mainframe, were very large machines that worked in a very complex way, requiring the aid of very specialised technicians to put them into operation. Difficulties in data collection on mainframe computers were overcome in the 1980s with the emergence of personal computers, which contributed to the increasing popularity of corpora and of new processing tools. (p. 50)

Corpus linguistics has made a revolutionary turn in linguistic analysis of different aspects of language. Using electronics enable researchers to examine some words, their frequency, and get concordance in a few seconds. In this study, Qur'anic Arabic Corpus website and corpus linguistic toolkit AntConc are used to examine the Arabic word 'nur' and its English translation in order to see how the meaning is depicted in the translation and whether the translation can be updated to a better representation of the metaphorical meanings of the word.

In the following section the theory of conceptual metaphor (Lakoff & Johnson, 1980) is discussed in detail. Conceptual metaphor theory is adopted here in the current study as the theoretical framework.

### **Theoretical Framework**

*Encyclopaedia Britannica* defines 'metaphor' as a "figure of speech that implies comparison between two unlike entities, as distinguished from simile, an explicit comparison signalled by the words 'like' or 'as'". Lakoff and Johnson (1980) in *Metaphors We Live by* state that "[t]he essence of metaphor is understanding and experiencing one kind of thing in terms of another" (p. 5). They claim that "metaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system" (p. 6). In other words, the conceptual metaphor reflects the way we think of a certain concept. Lakoff and Johnson (1980) use the example "TIME IS MONEY" and they notice in everyday language how people think of time as money: "you are wasting my time \ this gadget will save your hours \ I don't have the time to give you \ how do you spend your time these days?" (pp. 7-8). Time here in everyday English language is conceived and talked about as money. Time in western culture is 'a valuable commodity' because workers are paid by hours. People in western industrialised societies "understand and experience time as the kind of thing that can be spent, wasted, budgeted, invested wisely or poorly, saved, or squandered" (ibid, p. 8). Terms related to money are used in modern industrialised societies to conceptualise time.



Lakoff and Johnson (1980) add that “when we say that a concept is structured by a metaphor, we mean that it is partially structured and that it can be extended in some ways but not others” (p. 13). For example, in the metaphor “TIME IS MONEY”, time is not really money for there are no time banks and if you spent your time trying to do something and it did not work, you cannot get your time back, etc. Understanding our experiences in terms of concrete objects makes us understand our experiences in a better clear way. For instance, using the conceptual metaphor of ‘light’ in the Holy Qur’an to refer to guidance makes it easy for the reader to better understand the concept of guidance in terms of a concrete entity. “Once we can identify our experiences as entities or substances, we can refer to them, categorize them, group them, and quantify them---and, by this means, reason about them” (Lakoff & Johnson, 1980, p.25).

Lakoff and Johnson (1980) call this kind of a metaphor “ontological metaphor”, i.e. understanding a non-physical thing as an entity or substance. They further claim that:

Expressions like *wasting time*, *attacking positions*, *going our separate ways*, etc., are reflections of systematic metaphorical concepts that structure our actions and thoughts. They are “alive” in the most fundamental sense: they are metaphors we live by. (Lakoff & Johnson, 1980, p. 55)

The expression “wasting time” is a reflection of the systematic metaphorical concept TIME IS MONEY, “attacking positions” is a reflection of the systematic metaphorical concept ARGUMENT IS A BATTLE, and “going our separate ways” is a reflection of the metaphorical concept LOVE IS A JOURNEY. To conclude, the metaphorical linguistic expressions used in a discourse reveal the existence of the conceptual metaphors.

By *Metaphors we Live by* (1980), Lakoff and Johnson started what is known now as the cognitive linguistic view of metaphor. According to [Kövecses](#) (2010), “it was their work that has partly defined cognitive linguistics itself as we know it today” (p. xiii). [Kövecses](#) (2010) mentions two domains that participate in the conceptual metaphor, namely, the ‘source domain’ and the ‘target domain’. The source domain is the domain from which the speaker draws metaphorical expressions to understand another conceptual domain. The target domain is the conceptual domain being understood through the source domain ([Kövecses](#), 2010, p.4).

[Kövecses](#) (2010) claims that the conceptual metaphors ARGUMENT IS WAR, LOVE IS A JOURNEY, IDEAS ARE FOOD, SOCIAL ORGANIZATIONS ARE PLANTS:



. . . employ a more abstract concept as target and a more concrete or physical concept as their source. Argument, love, idea, and social organization are all more abstract concepts than war, journey, food, and plant. (p. 7)

Thus there are two concepts A and B. A is the more abstract concept being understood in terms of the more concrete tangible concept B through a set of systematic correspondences called 'mappings'. In other words, the conceptual constituent elements of the source B correspond to/are mapped onto the conceptual constituent elements of the target A (Kövecses, 2010, p. 7).

Kövecses (2010) further explains mappings through the conceptual metaphor LOVE IS A JOURNEY by laying out a set of correspondences, or mappings between constituent elements of the source JOURNEY and those of the target LOVE as follows:

	Source: JOURNEY	Target: LOVE
the travelers	⇒	the lovers
the vehicle	⇒	the love relationship itself
the journey	⇒	events in the relationship
the distance covered	⇒	the progress made
the obstacles encountered	⇒	the difficulties experienced
decisions about which way to go	⇒	choices about what to do
the destination of the journey	⇒	the goal(s) of the relationship

(Kövecses, 2010, p. 9)

Kövecses (2010) claims that there are some universal metaphors that exist in almost all languages through different cultures. Those universal metaphors are connected to human physiology. They can be perceived the same way throughout the universe, since they depend on the very nature of the human body. GUIDANCE IS LIGHT metaphor in this study thought to be universal, for the light metaphor is something that all humans can connect to clarity and the ability to see things.

To conclude, the conceptual metaphor is a relation between two domains, namely, an abstract domain and a physical domain. The abstract target domain is being explained in terms of the physical source domain through a set of conceptual correspondences or mappings. Some conceptual metaphors are universal, and others are cultural-based.

### Limitation of the Study

This study examines the Arabic word ‘nur’ in the Holy Qur’an and its English translation in two editions of the meanings of the Holy Qur’an, i.e., King Fahd Complex edition and The Holy Qur’an Translation by Abdullah Yusuf Ali by the use of Qur’anic Arabic Corpus (2017) and AntConc toolkit (2022).

### Analysis of the Word ‘Nur’ in the Holy Qur’an

The word ‘nur’ (light) is mentioned in the Holy Qur’an forty three times. The metaphorical meanings of the word ‘nur’ and its English translation are examined in detail in this section by the use of Arabic Qur’anic corpus website (2017) and corpus linguistic toolkit AntConc (2022) within the framework of the conceptual metaphorical theory by Lakoff and Johnson (1980). The literal use of the word ‘nur’ in the Holy Qur’an is also discussed briefly.

The first time the word ‘nur’ is mentioned in the Holy Qur’an

is in:

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ  
وَتَرَكَهُمْ فِي ظِلْمَاتٍ لَا يُبْصِرُونَ﴾

(al-baqara ‘The cow’: 17)

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see. (Al-Hilali, M. & Khan, M., 1996)

Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see. (Ali, 2017)

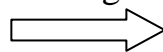
There is a simile here that Allah refers to hypocrites (who showed faith, but are still disbelievers in heart) as a person who lights up a fire till it lightens the place around. Allah took away their light and left them in darkness. They cannot see the truth of Allah’s message.

The conceptual metaphor used in this verse GUIDANCE IS LIGHT has a source domain ‘light’ and a target domain ‘guidance’. Guidance is the abstract domain that is explained through the tangible domain of light. This conceptual metaphor extends throughout the Holy Qur’an. The correspondences between the ‘light’ and ‘guidance’ can be shown as follows:

Source: LIGHT

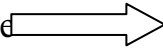
Target: GUIDANCE

The source of light  
books/Messengers of Allah



Allah/The Holy

Making things visible to the eye  
message



The clarity of Allah’s

Put out the light	→	Being astray
The inability to see Allah's message	→	Missing the truth of Allah's message
Brightness of the light	→	Deep knowledge of Allah's message
Walking in the light	→	Being guided to faith

Another verse that has the conceptual metaphor GUIDANCE IS LIGHT is:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ﴾

(Al-baqara 'The cow', 257)

Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieves, their Auliya' (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. (Al-Hilali, M. & Khan, M., 1996)

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. (Ali, 2017)

In this verse the word 'nur' is mentioned twice; once for those who believe, Allah bestows them with guidance/light, and those who disbelieve are deprived of the light of guidance and they are astray.

In the following verses, the conceptual metaphor GUIDANCE IS LIGHT extends. But this time the light refers to the source of the light/the Holy books and messengers of Allah:

(Al-ma'eda 'The table': 15) ﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ﴾

Indeed, there has come to you from Allâh a light (Prophet Muhammad ﷺ) and a plain Book (this Qur'ân) (Al-Hilali, M. & Khan, M., 1996)

There hath come to you from Allah a (new) light and a perspicuous Book, (Ali, 2017)

(Al-ma'eda 'The table': 44) ﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ﴾

Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, (Al-Hilali, M. & Khan, M., 1996)

It was We who revealed the law (to Moses): therein was guidance and light. (Ali, 2017)

(Al-ma'eda 'The table': 46) ﴿وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ﴾

We gave him the Injeel (Gospel), in which was guidance and light (Al-Hilali, M. & Khan, M., 1996)

We sent him the Gospel: therein was guidance and light. (Ali, 2017)

In verse fifteen of ‘The table’ chapter, the word ‘nur’ refers to Prophet Muhammad

ﷺ. This can be considered an example of metonymy, since the light is used to refer to the Prophet Muhammad ﷺ, the source of light/enlightenment and guidance. Allah guides people towards faith through his messengers; Moses, Jesus, and Muhammad peace be upon them all, and Holy Books; Torah, the Gospel, and Qur’an. Those are the sources of light/guidance. In the following verse, the word light is used to refer to the Qur’an as King Fahd edition showed between brackets. The Holy Qur’an is a source of guidance/light. Thus the conceptual metaphor GUIDANCE IS LIGHT applies here.

﴿وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (Al-A’raaf ‘The heights’: 157)

. . . and follow the light (the Qur’ân) which has been sent down with him, it is they who will be the successful. (Al-Hilali, M. & Khan, M., 1996)

. . . and follow the light which is sent down with him,- it is they who will prosper. (Ali, 2017)

In the above verse again the word ‘nur’ ‘light’ refers to the source of light/guidance, namely the Holy Qur’an. The light helps people to walk through the right path and makes things visible to them. Guidance helps people to be on the right path of faith as can be shown in the following verse:

﴿وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ﴾ (Al-Hadid ‘Iron’: 28)

He will give you a light by which you shall walk (straight). (Al-Hilali, M. & Khan, M., 1996)

He will provide for you a Light by which ye shall walk (straight in your path) (Ali, 2017)

In the following example the conceptual metaphor GUIDANCE IS LIGHT extends. The disbelievers try to extinguish the light of guidance from Allah, but Allah brings His light to perfection i.e. completes His guidance.

﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِمْ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (As-saff ‘The row’: 8)

They intend to put out the Light of Allâh (i.e. the Religion of Islam, this Qur’ân, and the Prophet Muhammad ﷺ) with their mouths. But Allâh will bring His Light to perfection even

though the disbelievers hate (it). (Al-Hilali, M. & Khan, M., 1996)

Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it). (Ali, 2017)

In the translation of King Fahd edition, the word 'light' is explained between brackets as the religion of Islam, the Holy Qur'an and the Prophet Muhammad ﷺ. In AbdulAllah Yusuf Ali translation the word revelation is inserted between brackets to show that light here is the religion of Islam and the Qur'an. Those are sources of light/guidance. Allah guides us to faith through Holy books and messengers as explained in the mappings above. The conceptual metaphor of GUIDANCE IS LIGHT extends through the linguistic expressions "put out the Light" and "extinguish Allah's light".

In surat An-nur 'The Light' verse 35, the conceptual metaphor GUIDANCE IS LIGHT applies. But this time Allah is the source of light/guidance in heavens and earth:

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(An-Nur 'The Light': 35)

Allâh is the Light of the heavens and the earth. The Parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoons, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything. (Al-Hilali, M. & Khan, M., 1996)

Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce

touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things. (Ali, 2017)

Allah is the light of the whole universe including heavens and the earth. Allah not only guides human beings to faith, but also all the creatures including angels and jinnis. When a person could see, walk through, enjoy the light of Allah, s/he has a deep knowledge of the message of Allah. The Light of Allah is so bright and strong that no words can express it. The Light of Allah is described in an amazing way in this verse through the image of a lantern that has a lamp inside a glass that shines brightly to the extent that it looks like a brilliant star. This lamp is lit by oil from a blessed miraculous olive tree. This meticulous description of Allah's light shows how beautiful it is to see His light. Allah guides to His light those who seek his guidance.

There are two parallel verses mentioned in the Holy Qur'an that asserts the conceptual metaphor GUIDANCE IS LIGHT:

The Holy Qur'an	﴿وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ﴾ (An-Nur 'The Light': 40)	﴿وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ (Ar-ra'd 'The Thunder': 33) (Az-Zumar 'The Groups': 23, 36) (Ghafir 'The Forgiving': 33)
King Fahd edition translation	And he for whom Allâh has not appointed light, for him there is no light.	and whom Allâh sends astray, for him there is no guide.
AbdulAllah Yusuf Ali translation	for any to whom Allah giveth not light, there is no light!	And those whom Allah leaves to stray, no one can guide.

In surat An-Nur 'The Light' verse number 40, the metaphor of GUIDANCE IS LIGHT applies and this is asserted through the parallel structure of the verse in the third column. Both verses in the second and third columns are structurally parallel. The first uses the conceptual metaphor of light, whereas the second mentions guidance to the right path of faith literally.

As mentioned in the introduction to this study, the word 'nur' is mentioned in the Holy Qur'an with both the literal and metaphorical meanings. From the discussion above, it is assumed that the metaphorical meanings of the word 'nur' all belong to the conceptual



metaphor GUIDANCE IS LIGHT. In the following lines, some examples of the literal meaning of ‘nur’ ‘light’ are given:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا﴾ (Yunus ‘Jonah’: 5)

It is He Who made the sun a shining thing and the moon as a light (Al-Hilali, M. & Khan, M., 1996)

It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), (Ali, 2017)

In the above verse, the word ‘nuran’ ‘light’ literally means the light reflected upon the surface of the moon. Again in surat Noah verse 16, the word ‘nur’ refers literally to the light reflected by the moon:

﴿وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾ (Noah:16)

And has made the moon a light therein, and made the sun a lamp (Al-Hilali, M. & Khan, M., 1996)

And made the moon a light in their midst, and made the sun as a (Glorious) Lamp (Ali, 2017)

There is a verse in the Holy Qur’an that uses the word ‘nur’ both literally and metaphorically. This verse is number 69 of surat Az-Zumar ‘The Groups’:

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا﴾ (Az-Zumur ‘The Groups’: 69)

And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men) (Al-Hilali, M. & Khan, M., 1996)

And the Earth will shine with the Glory of its Lord (Ali, 2017)

This verse is about judgment day when Allah will judge among people. The light of Allah will lighten the whole world literally, so the sun will shine so brightly. Moreover, Allah’s light will show the truth of everything (Allah’s message, the human deeds, and justice will be so clear). In King Fahd translation, the word ‘nur’ is translated into ‘light’ and the meaning of the verse is explained between brackets, whereas in AbdulAllah Yusuf Ali’s translation, the word ‘nur’ is translated into ‘Glory’. Thus Ali’s translation depicts the metaphorical meaning only.

Throughout the Holy Qur’an, the correspondences/mappings between the ‘light’ and ‘guidance’ are shown through linguistic expressions like “Allâh took away their light”, “So they could not see”, “lead them forth into light”, “follow the light”, “a light by which you shall walk”, “put out the Light of Allâh”, “extinguish Allah’s Light”, and “the earth will shine”. These linguistic



expressions reveal the conceptual metaphor GUIDANCE IS LIGHT that extends throughout the Qur'an.

The Qur'anic Arabic Corpus shows 34 occurrences of the word 'نور' 'nur' at first search. The 9 remaining occurrences are shown when the search word changes to 'نورًا' 'nuran'. The total is 43 times. Whereas AntConc shows 79 occurrences of the word 'light', since there are other Arabic words that are translated as light. But this research is limited to the word 'light' that is a translation of the Arabic word 'nur'.

## Conclusion

This study is a try to delve deeper into the meanings of the Holy Qur'an. The more the verses are examined, the better you understand them. The Qur'an is full of similes and metaphors, so that the readers can understand abstract concepts through physical entities that can be sensed by the human senses. In GUIDANCE IS LIGHT conceptual metaphor, the target abstract domain is 'guidance' which is understood through the physical source domain 'light'. The linguistic expressions used with 'guidance' throughout the Qur'an are all related to the source domain 'light'.

Further studies need to be conducted to explain more conceptual metaphors in the Holy Qur'an within the conceptual metaphor theory framework and by the help of corpus linguistic tools. The two translations examined in this research depict the metaphorical meanings of the word 'nur' (light) and if the English language is unable to deliver the meaning accurately, the translators provide an explanation between brackets. A unified English translation of the Holy Qur'an needs to be compiled and released. Thus researchers can get a unified Qur'anic corpus to work on.

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