UNIVERSITI TEKNOLOGI MARA

CORPUS-ASSISTED METAPHOR ANALYSIS OF SELECTED YOUTUBE ISLAMIC MOTIVATIONAL TALKS

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CORPUS-ASSISTED METAPHOR ANALYSIS OF SELECTED YOUTUBE ISLAMIC MOTIVATIONAL TALKS

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ABSTRACT

Metaphors play a central role in religious discourse, functioning as tools to simplify abstract theological ideas and connect with audiences. This study investigates the metaphorical language used in selected Islamic motivational YouTube talks by Yasmin Mogahed (YM corpus) and Nouman Ali Khan (NAK corpus), with a focus on metaphorical keywords, categories, and similarities and differences in use. It addresses key gaps in metaphor research, including the over-reliance on written texts, the tendency to overlook spoken religious discourse in metaphor analysis, and the limited application of corpus-based methods in conjunction with Conceptual Metaphor Theory (CMT). Using a corpus-assisted approach, this study applied keyword, collocation, and concordance analyses via WordSmith Tools 8.0, followed by conceptual mapping based on CMT. Findings reveal that the YM corpus was characterised by noun- and adjective-based metaphorical language, while the NAK corpus displayed a broader grammatical range, incorporating verbs, nouns, and prepositions. Conceptually, both corpora predominantly employed Structural metaphors but with distinct emphases: the YM corpus frequently used BUILDING metaphors to frame faith and the heart, while the NAK corpus relied on JOURNEY metaphors to depict religious progress and divine guidance. LIGHT metaphors, central to Qur'anic discourse, appeared prominently in both corpora, highlighting their conventional role in Islamic rhetoric. The YM corpus displayed broader metaphorical variety, including HUMAN/LIVING BEING, MACHINE/COMPUTER, OBJECT, GAS, DEITY/MASTER, and SPORTS, whereas the NAK corpus selectively employed HEALTH, EDUCATION, and WEATHER metaphors. Orientational metaphors were notably absent in the YM corpus and only minimally present in the NAK corpus, suggesting a shared preference for concrete, tangible imagery over spatial orientations in spoken Islamic discourse. Methodologically, the study demonstrates the value of integrating corpus-based tools with CMT in the analysis of spoken religious genres. Theoretically, it contributes to understanding how universal metaphor patterns intersect with speaker-specific rhetorical choices. Contextually, it documents how metaphors operate within contemporary Islamic motivational talks, showing how figurative language serves as a bridge between abstract theology and lived faith. Future research could expand this framework to a wider range of speakers and contexts, offering deeper insights into the role of metaphor in religious communication.

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CHAPTER 1
INTRODUCTION

1.1 Introduction

This chapter presents the overview of this research, that include the background of the study that displays the overview of the current study, problem statement which navigates the study of metaphors used in Islamic motivational talks, specifically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks through Corpus-Assisted Discourse Studies (CADS) and metaphor analysis, and the purpose of the study which outlines the objectives and the framework of research questions which the current study intends to answer. The chapter also discusses the significance of the study, the scope, limitations, and delimitations of the study, as well as the definition of terms which are associated with corpus study and metaphor analysis.

1.2 Background of the Study

Language is a system of communication which comprises arbitrary signals, such as voice sounds, gestures, and written symbols. Language is a socially shared symbolic system that permits people to not just produce and exchange meaning with one another but also helps people to achieve their goals (Holtgraves & Kashima, 2007). Humans use different language functions for different purposes or in different fields. Language is meant to be presented either orally, written or in sign language as it utilises not only the vocal apparatus and auditory system, but also the brachial apparatus and visual system (Peng, 2005). There are many ways that people use to deliver their thoughts, knowledge, or life experiences in making either the listener or reader understand what is being delivered. Straightforward or simple ideas and concepts usually can be understood easily, but complex concepts or abstract ideas require more vivid explanation in making one understand it. Numerous studies have proven that the mode by which people communicate influences the content of their messages (Boerger, 2005). The present study investigates the ways in which one facet of language use that is figurative language, namely metaphor, plays a significant role in the means of communication.

1.2.1 Figurative Language as a Rhetorical Element

Figure of speech or figurative language is an intentional deviation from literal remarks which can be found in literary work and everyday speech (Encyclopaedia Britannica, 2020). Some examples of figurative language are alliteration, hyperbole, irony, litotes, metaphor, metonymy, paradox, and pun. The use of figurative language can create an impact either in written or spoken discourse, hence, most writers or orators inject this language element in their discourse not just to aid understanding, but also to avoid rigidities and flatness. For instance, the use of alliteration, a repetition of the first letters or sounds in words, can create special effects, or determine a particular feeling (Giroux, 1974, as cited in Maula, 2013), while hyperbole, a remark which is more extreme than justified given its ontological referent (Burgers et al., 2016), can be used to fortify the expressiveness and persuasion of a writing or a speech (Shen & Wang, 2019). In addition, figurative language or style is also a way for a language user to show his/her soul and the characteristic as a writer or speaker (Groys, 2009). This is because, in written discourse for instance, writers can induce feeling and images from their writing that literal expressions cannot offer that makes expressing meaning through writing easier and more relatable to the readers (Maula, 2013). Apart from that, Senkbeil (2017) denotes figurative language can be used to convey intricate subject matter across cultures and disciplines, while creating and consolidating meaning and in-group dynamics. Harris, Friel, and Mickelson (2006) believe, studies on figurative language are generally on two main perspectives: comprehension and production. Since the prior research on figurative language has concentrated primarily on the former as compared to the latter (Roberts & Kreuz, 1994; Harris et al. 2006), the present study aims to explore on the production of figurative language, specifically metaphor in spoken discourse.

1.2.2 Definition of Metaphor

The word metaphor comes from Greek ‘metapherein’, meaning to transfer or to carry over (Shulman, 2020). The traditional conceptualisation of metaphor is a form of comparison that equates two things that may at first seem completely dissimilar and is often an abstract idea and a concrete image. For instance, a famous saying by Van Gogh,

‘conscience is a man’s compass’, which means a person’s conscience will dictate their behaviours and direction in life. These two dissimilar things, a compass (concrete image) and conscience (abstract idea), are used to deliver Van Gogh’s understanding to the idea of conscience. Most people tend to consider metaphor as a tool of poetic imagination or rhetorical strategy which is not an ordinary language. This is because it is commonly used in literary discourses such as poetry and fiction due to the creative and innovative nature of the discourse, thus making it more easily noticeable than in other types of discourses (Steen, 2004). However, in Conceptual Metaphor Theory (henceforth CMT), Lakoff and Johnson (1980) posited that metaphor does not only function as ornamental language used as a literary device to create artistic effects, but it can also be used in a neutral form of everyday language. Metaphors are present in a person’s conceptual system as it is ubiquitous in human’s everyday life even to the most mundane details. For example, a metaphor, LIFE IS A JOURNEY, can shape the way people think about life. People can clearly visualise ‘goals in life’ as a destination in a JOURNEY metaphor. To achieve the goal, they need to have careful plans and prepare themselves in dealing with the challenges along the way. Mistakes or failures in achieving the goal might be represented through the wrong route or vehicle malfunction. Challenges in life might be seen as bumpy roads. The use of these physical entities in describing the abstract concept of life leads to the idea of LIFE IS A JOURNEY which enables people to talk about life through the language of journey. Owing to this, metaphors offer an avenue of how language can be structured according to how people think and learn (Krennmyar, 2011). From this, metaphor is no longer viewed simply as an element of poetry but is accepted as an essential device in human thought (Lakoff & Johnson, 1980).

Nevertheless, this theory has received a lot of criticism from the contemporary researchers of metaphors. According to Kövecses (2008), there are mainly five criticisms with regards to CMT which include the issue of methodology, the issue of the direction of analysis, the issue of schematicity, the issue of embodiment, and the issue of the relationship with culture. However, Kövecses (2008) argued the most commonly and strongly expressed criticism is the one that relates to methodological issues, namely, how to identify metaphors in discourse, and how the study of metaphor should be based on real data rather than just lexical or intuitive data (e.g., Deignan, 2005; Pragglejaz Group, 2007). With regards to this criticism, CMT researchers identify and establish the conceptual metaphors by examining their own mental lexicons or the

data found in dictionaries and thesauri, not from actual spoken or written data. For instance, CMT researchers established the existence of a conceptual metaphor ANGER IS A HOT FLUID IN A CONTAINER (Lakoff & Kövecses, 1987) based on the dictionary definition of the verb 'boil' which means 'to be very angry,' and 'explode' that means 'to lose control over anger,' 'hot headed' which means 'someone who loses control over anger easily,' and 'seething' that means 'to lose control over anger at any moment' (Kövecses, 2008). Since the conceptual metaphor was drawn from the dictionary definition, it suggests that the theory does not pay attention to which actual expressions are used for the target domain (of, for example, anger) by real speakers in natural or real discourse.

1.2.3 Functions of Metaphor

In terms of its function, metaphor is considered as a creative and fresh communicative function which allows people to surpass the boredom of discourse (Gibbs, 2008). Hence, it can be found in many types of discourses like political, business, advertisements, news reports, and even religious scriptures. It also can be used as a tool to aid comprehension of complex and abstract concepts. For example, political issues are intricate and intangible for voters to comprehend; therefore, metaphors can aid the voters to comprehend the abstract entities using concrete entities (Nguyen & Tran, 2025). Through relating experienced and concrete ideas to abstract concepts, politicians use metaphors to render convincing claims that explicitly show their capacity to think rationally (Burkholder & Henry, 2009); thus, making it a great conceptual and discourse tool to describe economic, political, and social issues while having ideological, emotional, and moral purposes (Da Silva, 2016). Hence, it is no surprise that scholars of literature for instance are concerned with how metaphor is used in writings and have treated the rhetorical device as an essential part of an author's style and literary agenda (Semino & Steen, 2008).

Due to its ability to renovate and craft new knowledge, and also induce emotions and affect evaluations (Lakoff & Turner, 1989), it is preferred by many language users either in oral or written form as it is pervasive in persuasive discourse ranging from politics (Lenard & Ćosić, 2017; Stojan & Mijić, 2019) to advertisements (Jeong, 2008; Van Mulken et al., 2014). Metaphors can serve as powerful tools for learning, helping

to reorganise knowledge for individuals, groups, and communities (Cameron, 1996). Bekerman and Zembylas (2023) emphasise that in education, metaphors are more than linguistic devices; they shape how teachers and learners understand cognition, identity, and learning processes. Dominant metaphors, such as viewing learning primarily as an internal psychological process, can limit pedagogical thinking, whereas deliberately adopting alternative metaphors can broaden the possibilities for teaching, learning, and educational reform. Consequently, metaphors aid comprehension of abstract or intangible concepts, especially for those with limited or different prior knowledge. This is because, when people attempt to make sense of complex ideas or experiences, they draw on embodied experiences, using concrete entities as cognitive representations of the abstract (Taylor & Dewsbury, 2018). For instance, in understanding the concept of time, which is intangible, people use the concrete entity like gold to describe the quality of the abstract entity. In Steen et al.'s (2010) study of metaphor in British National Corpus, it was found that college textbook had the highest metaphor usage rate (18.5%) compared to the news (16.5%), novel (11.7%), and daily communication (7.7%). While spoken daily communication shows a lower overall frequency, these findings demonstrate that metaphor use varies systematically according to communicative purpose and genre. Importantly, genres that aim to explain abstract concepts, convey values, or guide understanding tend to rely more heavily on metaphor. This has direct implications for the present research, as Islamic motivational talks similarly function to explain complex theological ideas and moral principles to various audiences, signifying that metaphor is likely to play a central communicative role despite the spoken nature of the discourse. Lakoff (1993) believes that metaphor is a mode of thought and not just a literary element. In other words, metaphor is used to represent how people perceive and make sense of the world. This is done by comprehending and experiencing one thing in terms of another (Lakoff & Johnson, 1980). To be more exact, a concrete entity is used to explain the abstract entity. For example, when people are trying to explain or make sense of an abstract entity like life, they tend to use concrete entity such as book or journey. With metaphorical expressions like 'some chapters are sad, and some are happy' and 'if you never turn the page, you will never know what the next chapter has in store for you' in describing life, the metaphor LIFE IS A BOOK is conceptualised. Thus, people who have the prior knowledge of book can understand the concept of life even though life is not concretely evident or physically present. This exemplifies that metaphor can be used as an instrument to comprehend a new concept or knowledge

with the concept that is already well understood by someone. Hence, metaphor can be seen as a unique cognitive tool which enhances thinking skills aiding the understanding of new concepts from numerous viewpoints (Sang & Junsang, 2019). Studies on metaphor have been numerously done on literary works (Freeman, 1995; Phunkrathok et al., 2023; Steen, 1999; Van Teeffelen, 1994; Walsh, 2003). Since metaphor sometimes can be rather difficult to be deciphered as it is highly influenced by one's cultural background and experience, its potential function and use tend to be ignored especially in teaching and learning and in public speeches. This is also due to the different prior knowledge, background, and culture between the writer or speaker and the reader or listener that may create misunderstanding. Nonetheless, it does not mean its potential should be ignored as it can be used as an effective teaching tool especially in science or in religious subjects as these fields include a lot of abstract ideas or complex concepts.

1.2.4 The Use of Metaphor in Religious Discourse

A substantial body of research has examined the role of metaphor in religious discourse, particularly within sacred texts such as the Qur'an, the Bible, and the prophetic traditions (hadith). Numerous studies have explored metaphors in the Qur'an (Charteris-Black, 2004; Maula, 2016; Noureldin & Kaigama, 2015; Shokr, 2006; Suhadi, 2011), emphasising how these linguistic features shape theological concepts and guide spiritual understanding. For instance, Charteris-Black (2004) conducted a comparative study of metaphors in the Old Testament, New Testament, and the Qur'an, highlighting the pervasive use of imagery drawn from the semantic field of light to convey divine guidance and truth.

Research into Arabic religious texts has often been driven by efforts to deepen interpretative insights into the Qur'an and the prophetic traditions. Al-Ali et al. (2016) note that metaphor studies in this context frequently aim to elucidate scriptural meanings. El-Sharif (2018), for example, analysed metaphors in the sayings of the Prophet Muhammad (pbuh[1]) and found that they were employed strategically to communicate the principles and objectives of Islamic doctrine, serving persuasive

[1] The honorific 'peace be upon him' (pbuh) is used after the name of the Prophet Muhammad as a mark of respect, in keeping with Islamic tradition.

purposes intended to influence both Muslim and non-Muslim audiences. This aligns with Simons et al.'s (2001) observation that effective religious discourse often seeks to reshape attitudes or behaviours.

Additionally, Mohamed (2014) identified five metaphorical domains linked to natural phenomena in the Qur'an: rain, mountains, wind, light, and darkness. These metaphors not only create vivid imagery but also ground abstract spiritual ideas in tangible elements of the natural world, making theological concepts more accessible and emotionally resonant.

In summary, these studies collectively highlight the importance of metaphor as a communicative and cognitive tool in religious discourse, revealing how abstract spiritual concepts are systematically framed through concrete, often nature-based, imagery. This background provides the foundation for examining how contemporary Islamic speakers continue to use metaphor to articulate faith, morality, and God-human relationships.

1.2.5 Metaphor in Spoken Religious Discourse

So far, the studies carried out on the use of metaphors in spoken religious discourse is rather scant especially among the Muslim preachers in their speeches or lectures. Some of these studies dwelt with the use of rhetorical devices and persuasiveness of the speaker in their religious speeches and metaphor use is discussed as minimally as one of the rhetoric devices (Alkhodari & Habil, 2019; Ismail, 2017; Ladika, 2018; Mustapha & Abdul Razak, 2019). For instance, Mustapha and Abdul Razak's (2019) critical appraisal of Dr. Zakir Naik's speeches objectively discusses Dr. Zakir's method of preaching, personality, and style of public lecture which are provocative; overreacted; and lacking diplomacy and persuasion. In another instance by Ismail (2017), the rhetorical strategies such as allusions, rhetorical questions, statistics, and humour were found to be used by Dr. Zakir in his speech. The use of metaphor in Dr. Zakir's speech was discussed minimally in the study. Nevertheless, there was a study done on the speech of Nouman Ali Khan, an Islamic speaker, by Wardani (2019) on Nouman's metaphoric and analogous language in his speech. However, the studied speech is primarily on the interpretation of selected surah in the Qur'an. Thus, the metaphors used might be highly influenced by the metaphors used in the Qur'an itself

as the whole speech was about the Qur'an interpretation. Thus, the present study was conducted to provide an avenue of how metaphors are used in religious discourse and will be one of the first efforts to analyse metaphors used in religious spoken discourse using Corpus-Assisted Discourse Study (CADS). Additionally, the current study builds upon the findings of the preceding literature on metaphors used in other religious discourses, for instance the Bible and the Qur'an, thus drawing more attention to the necessity for more future research of metaphors in Islamic religious discourse.

1.3 Statement of the Problem

The purpose of this section is to point out the discussions which contribute to the development of the research objectives and questions in this study. Religious discourse plays a crucial role in shaping belief, behaviours, and moral understanding, especially when it addresses abstract theological concepts like God's mercy, faith, repentance, and spiritual struggle. In contemporary contexts, Islamic motivational talks delivered through digital platforms such as YouTube have become an increasingly influential medium for religious education and persuasion. These talks rely heavily on spoken language to communicate complex religious ideas to diverse audiences. However, there remains limited analytical understanding of how such complexity is linguistically managed in spoken Islamic discourse, particularly through metaphorical language. Generally, there are three substantial facets in the present study, specifically, metaphor, religious speech, and corpus-based methodology in analysing metaphors. Based on the discussion of these substantial facets, three main issues pertaining the underexplored of research (specifically in spoken religious discourse, corpus studies in spoken discourse, and metaphor usage among Islamic preachers), methodology in analysing metaphors (e.g., criticism on CMT), and the complexity of religious concepts, specifically Islamic teachings, were identified.

One key problem lies in how metaphor use in spoken religious discourse has been insufficiently examined in comparison to other spoken genres, especially political discourse. While extensive metaphor research has demonstrated how metaphors function as pedagogical tools in education (e.g. Boers, 2000; Cameron 2003; Cortazzi & Jin, 1999; Dincel, 2019; Herranz-Hernández, 2025; Kamberi, 2014), persuasive devices in business and politics (e.g. Lenard & Ćosić, 2017; Stojan & Mijić, 2019),

ideological tools in news (e.g. Fowler, 1991; Ghasempour et al., 2025; Krennmayr, 2011), and comprehension tools in religious discourse (e.g. El-Sharif, 2011; Hasselbaink, 2025; Maula, 2016; Noureldin & Kaigama, 2015; Pantoja, 2017), the spoken religious domain—specifically within Islamic motivational talks—has received comparatively less systematic attention. This exemplifies how metaphor plays a vital role in human communication as it represents how people perceive the world (Lakoff, 1993). Despite its widespread use in various discourses across genres, there are a handful of studies done on the use of metaphor in spoken religious discourse compared to spoken political discourse (Wardani, 2019). One of the examples of the supremacy in the study of metaphor in political discourse is a study conducted by Taiwo (2010). Taiwo's study focused on the identification of metaphors and how the discourses conceptually mapped the source and target domains in their metaphoric expressions in Nigerian political discourse. Another example is a study of metaphor carried out by Michira (2014) utilised Critical Discourse Analysis (CDA) to analyse and unpack linguistic persuasive strategies, concealed meanings and ideologies in the presidential campaign discourses in Kenya leading to the 4 March 2013 General Elections. The discourses involved primary data (speeches, party manifestos and campaign video clips) as well as secondary data (newspapers and online services) to examine the rhetorical devices and strategies used by the main contenders for the presidency. Apart from that, a study conducted by Kaigama and Also (2019) also portrays the tendency to analyse metaphors used in political discourse. In the study, they investigated the use of linguistic metaphors by Muhammad Buhari, one of the political leaders in Nigeria, in his political speeches to address Nigeria and his political opponents. A much more recent example is a study conducted by Neshkovska and Trajkova (2020) on Coronavirus-inspired metaphors in political discourse. They analysed a corpus of coronavirus-related speeches delivered by several key world political figures such as Boris Johnson, Donald Trump, Angela Merkel, and Emanuel Macron. These studies highlight the emphasis that is given to the study of metaphors in spoken political discourse. This emphasis might be due to the crucial role of metaphors in political discourse which does not only function as a persuasive and rhetorical device, but also as a face-saving strategy and ideological tool in the said context (Otieno et al., 2016). Nevertheless, it does not mean the role of metaphor in other non-political discourse should be paid less attention to. In political discourse, metaphors have been shown to function as persuasive devices, ideological tools, and framing strategies (Taiwo, 2010; Michira, 2014; Otieno et al.,

2016). By contrast, the metaphorical strategies employed by religious speakers in spoken Islamic contexts remain under-analysed, despite their persuasive and pedagogical significance. Hence, an apparent knowledge gap in the past literature research concerning the use of metaphors in spoken religious discourse is identified. Additionally, past literature of metaphor studies in religious discourse has been extensively conducted in either the biblical scriptures (Brownsmith, 2024; Hasselbaink, 2025; Lancaster, 2021; Wang, 2021) or the Qur'anic scriptures (Abdulmoneim, 2006; AlAjmi, 2019). For instance, Brownsmith (2024) found that metaphors in the Old Testament are often expressed through narrative structures rather than isolated words or phrases. By embedding metaphor within stories and their development, meaning emerges gradually through context, highlighting the close relationship between metaphor, discourse, and cultural–theological interpretation. Meanwhile, in the study of metaphors in the New Testament, Wang (2021) concludes that biblical animal and plant metaphors are culturally grounded linguistic resources that help speakers and writers understand abstract moral, spiritual, and social concepts through concrete, familiar entities. These metaphors are not ornamental but reflect a culturally shared way of thinking, showing that metaphor functions as a cognitive mechanism shaped by religious and cultural experience. In another instance, AlAjmi (2019) examined Qur'anic metaphors, focusing on how abstract concepts such as reward, humility, hypocrisy, and arrogance are understood through conceptual mappings. The study shows that Qur'anic metaphors function not only at the linguistic level but also as cognitive structures that shape meaning and interpretation. Meanwhile, studies on spoken religious discourse have largely focused on persuasive strategies or rhetorical devices used by preachers in their talks (Alkhodari & Habil, 2019; Ismail, 2017; Ladika, 2018; Mustapha & Abdul Razak, 2019), whereas research specifically examining metaphor use has predominantly focused on Christian preachers. For example, Okafor (2014) investigates metaphors in Roman Catholic bishops' pastoral letters in Nigeria, showing that domains such as planting, journey, war, and food concretize abstract religious concepts, with planting (30.2%) and journey (17.7%) metaphors being the most frequent. Metaphors in these letters are used not only to clarify theological ideas but also to persuade and emotionally engage the faithful. Similarly, Nyyssönen (2017) finds that Christian sermons employ systematic metaphors, such as "The Way to God," "in Jesus Christ," food, growth, and gift metaphors, to represent faith, spiritual nourishment, and moral development, portraying salvation, holiness, and God's love as

relational and transformative processes. Despite these insights, research on metaphor use in Islamic sermons and talks remains limited, highlighting a significant gap that the present study seeks to address. The increasing popularity of Islamic motivational talks on platforms like YouTube presents a unique opportunity to explore how metaphor is employed in digital religious discourse to educate, inspire, and persuade. Thus, the knowledge gap on the use of metaphors among speakers in a non-political scope, namely Islamic spoken discourse, should be explored further to provide extensive understanding of the said topic.

A further problem concerns the dominance of written texts in metaphor research, which limits the understanding of how metaphors operate in naturally occurring spoken discourse. Spoken data present distinct linguistic characteristics, such as interactional rhythm, grammatical patterning, and real-time meaning construction, which are often lost when analysis is restricted to written corpora. Despite the help of empirical evidence in detecting and analysing metaphors, many researchers of metaphors are keen to study metaphors in written discourse. The supremacy of written data in corpus studies is due to the complications and expense related to recording, transcribing, and compiling corpora of the spoken discourse (Römer, 2006; McCarthy, 2008). In conducting corpus analysis of a spoken text, the difficulty lies in transforming the spoken text into digitally ready written text. This involves high cost if the researchers want to hire a transcriber or buy a transcribing software which then requires an inter-rater to check the accuracy of the transcripts produced. Since the process of transcribing and validating the accuracy of the transcripts is rather tedious, it consumes a lot of time. These methodological challenges that are associated with recording, transcribing, and validating spoken data have led many metaphor studies to prioritise written sources, including newspapers (Ahmed, 2018), religious texts (El-Sharif, 2011; Al-Ali et al., 2016), and online forums (Semino et al., 2017). This is evident in Ahmed (2018) who opted to study metaphors used in describing women in five Nigerian newspapers: The Guardian, Daily Trust, New Nigerian, The Punch, and Vanguard. Meanwhile, El Sharif (2011) studied religious metaphors in Miškat Al-MaSaabiħ (the Niche of Lamps) which is a renowned collection of Prophet Muhammad's (pbuh) sayings. Another study done by Al-Ali, El-Sharif, and Alzyoud (2016) focused on metaphors used in the Holy Qur'an and Semino et al.'s (2017) opted to examine the metaphors for cancer in a corpus comprising 500,134 words of online forum posts at a UK-based website for cancer patients. These samples of research exemplify the propensity of metaphor researchers

in analysing written discourse. Goatly (1997) and Cameron (2011) both argue that metaphor analysis should extend beyond written texts to include spoken discourse across various genres, highlighting the importance of examining metaphor in everyday communication. Although some attempts have been made to address this issue, prior work in this area is still limited. As a result, there is a lack of empirically grounded accounts of how metaphors function in spoken religious communication, where meaning is negotiated dynamically with audiences.

In addition, although Lakoff and Johnson's (1980) renowned Conceptual Metaphor Theory (henceforth CMT) has been a point of reference by many in metaphor identification (Sabariah & Imran Ho, 2011) and understanding metaphorical thinking, its application has raised methodological concerns. Traditional metaphor identification often relies heavily on researcher intuition, which can affect reliability and replicability. Since CMT only involves manual identification of metaphors, many researchers have come out with more systematic approaches in identifying traces of metaphorical expressions used in a discourse (e.g. Adams, 2017; Adnan, 2014; Ahrens & Jiang, 2020; Charteris-Black, 2004; Falck, 2012; Partington, 2007; Suhadi, 2011; Taylor & Dewsbury, 2018; Wardani, 2019), but there are some issues with some of the developed approaches. Charteris-Black (2004) for instance, coined Critical Metaphor Analysis (henceforth CMA) which integrates corpus linguistics with cognitive linguistics and Critical Discourse Analysis (CDA) in identifying metaphors. Nevertheless, the preliminary stage of analysing metaphors in CMA is still performed manually. This means the significant keywords to detect metaphors are identified through close-reading and scrutinising the text manually instead of making use the collocations generated from a corpus tool. If the keywords are predetermined manually based on the researcher's intuition, the reliability of the results can be questioned. Apart from CMA, Metaphor Identification Procedure (MIP) developed by Pragglejaz Group (2007) lists several detailed steps in identifying metaphors. However, the approach demands thorough and elaborate analysis on the researcher's behalf. Even though the approach would help researchers with the empirical data, it is more suitable for group research instead of individual work as dealing with thousands of words corpus requires a high level of concentration (Adnan, 2014). Since corpus approach offers the ease in generating frequency lists, collocational analysis, and in-depth analysis of the concordance lines, there is an interest to explore the full use of the empirical values in determining metaphorical expressions in a text, specifically in large bodies of spoken data.

Finally, the last issue concerns with the complexity of understanding religious concepts, specifically Islamic teachings. Core religious teachings often involve abstract and layered concepts that are difficult to grasp without effective communicative strategies. Abstract concepts such as sin, God's mercy, God's judgement, and the afterlife lack physical referents and may be inaccessible to audiences without prior theological knowledge, hence, risking these ideas to be misunderstood. Conceptual metaphor analysis may provide a better understanding of religious notions (Shokr, 2006), which in turn help either the believers or the non-believers to deepen their understanding of Islamic concepts and values. The description of Islamic concepts is mostly abstract. For instance, the concept of deed and sin cannot be easily understood by people who do not have prior knowledge of the concepts. It is hard to make sense of the idea of committing sins as the word sin itself is arbitrary. Since sin is not physically evident in the human world, it is difficult for some to understand. Through the implementation of metaphor, it allows people to acquire knowledge about something by paralleling it to something that they can imagine (Eldin, 2014: Shokr, 2006) and religion can be taught without misquoting the words of God. This is because metaphor permits people to comprehend a relatively abstract or innately unstructured subject matter by a more concrete or highly structured subject matter (Lakoff & Johnson, 1980). In other terms, it is difficult to think abstractly without thinking metaphorically. Even the Holy Qur'an, which comprises the words of God, uses a lot of metaphors as God knows the human's incapability of interpreting the divine messages. As evident in Charteris-Black's (2004) study of metaphors in the Qur'an, God's punishment is described as wind and rain or hostile weather, the idea of good is portrayed as light, and God's anger is described as fire. Although previous studies have examined metaphor in Islamic scriptures such as the Qur'an and prophetic traditions (Abdulmoneim, 2006; Charteris-Black, 2004), less attention has been given to how contemporary Islamic speakers employ metaphor in spoken discourse to make the religious abstract concepts accessible, relatable, and persuasive. Since the role of metaphor is significant in the teaching of religion, there is a need for a better understanding of the potential of metaphors in teaching religion and the finding can add more evidence on its existence and potential in teaching complex ideas, namely religious teaching with Islamic content.

Taken together, these issues point to a clear need for a systematic, corpus-assisted investigation of metaphor use in spoken Islamic motivational discourse. Without such analysis, the understanding of how religious speakers strategically deploy

metaphor to explain, frame, and persuade remains incomplete. To address these issues in a concrete and contextually relevant manner, this study focuses on the Islamic motivational talks of Yasmin Mogahed and Nouman Ali Khan, two widely followed speakers whose online lectures reach a global English-speaking audience. The selection of these two speakers is motivated by their prominence in contemporary Islamic motivational discourse and their extensive use of spoken English on digital platforms. Their talks offer rich, naturally occurring spoken data for examining how metaphor is used to communicate complex Islamic teachings to diverse audiences. Accordingly, this study examines metaphorical language in selected Islamic motivational YouTube talks using a corpus-based approach integrated with Conceptual Metaphor Theory, in order to provide empirically grounded insights into metaphor use in contemporary Islamic discourse.

1.4 Purpose of the Study

The general purpose of this study is to examine the use of metaphors in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks through a corpus-assisted linguistic approach.

1.5 Objectives of the Study

Given the above purpose of study, there are several objectives that the study needs to fulfil:

a) To identify the significant keywords that were used metaphorically in Yasmin Mogahed's and Nouman Ali Khan's selected motivational YouTube talks.
b) To categorise the metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks.
c) To discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks.

The achievement of these objectives would fill in the loophole and shed some light on the use of religious metaphors, specifically in spoken discourse, which could be used for future research in religious metaphors.

1.6 Research Questions

The study aims to identify the metaphors used by Yasmin Mogahed and Nouman Ali Khan by investigating the rhetorical features in their selected motivational YouTube talks. More specifically, the following research questions need to be addressed:

i) What are the significant keywords used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?
ii) What are the categories of underlying conceptual metaphors used in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?
iii) How similar and different did Yasmin Mogahed and Nouman Ali Khan employ metaphors in their selected motivational YouTube talks?

1.7 Significance of Study

The findings of this research will serve as a reference point in understanding the importance of metaphor in public speeches, specifically Islamic motivational talks, and the significance of metaphor in conveying religious concepts which are mostly abstract. The ideas of divinity, hell, paradise, sin, deed, punishment, and reward are not easily grasped by some as they are intangible and arbitrary. Metaphor allows one to understand a relatively abstract or innately unstructured subject matter using a more concrete or highly structured subject matter (Lakoff & Johnson, 1980), This helps either the believers or non-believers to comprehend the religious concepts without misunderstanding the words of God. Thus, it is vital to learn the potential of metaphors in religious teaching, specifically in Islamic religion. Researchers, religious scholars and speakers, and individuals who are keen in metaphors and their use in motivational speeches can benefit from the findings of this study. The study of metaphors is no longer confined to the exploration of using them in literary works solely. Instead, metaphors contribute extensively to how speakers use language to express themselves and achieve certain goals in their speech, and more importantly understand the intangible concepts that cannot be understood easily by people (Suhadi, 2011) like intangible concepts presented in these Islamic motivational talks.

Apart from that, the study can also provide one of the initial efforts to analyse metaphors used in Islamic religious motivational talks on YouTube via a corpus-assisted metaphor analysis. In addition, the present study builds upon the findings of past studies on metaphors used in other religious discourses, such as the Bible and the Qur'an. Hence, it highlights the necessity for extended research of metaphors not just in Islamic religious discourse, but also in other types of religious discourse like religious speeches. Since social digital platforms have affected many Muslims' social life, religious practices, religiosity, preaching, issuing fatwas, constructing virtual Muslim communities, it plays an immense role in spreading Islam among social media users across the globe (Ibahrine, 2014). Due to this, many religious scholars and motivational speakers have utilised similar platform not just to spread the knowledge of Islam to the believers, but also to attract the non-believers to the religion and correct the misconception of Islam among them. To many Muslims and Islamic leaders, interacting and capturing the hearts and minds of believers and non-believers through Islamic motivational talks, a practice or policy of conveying the message of Islam to non-Muslims, is a primary dedication (Ibahrine, 2014). YouTube, for instance, has become the main channel in performing such tasks. As social media has become an essential tool of pursuing the spread of Islam and the Qur'an's dissemination, further investigation on the YouTube Islamic motivational talks needs to be executed to learn the significance of metaphor use in the said spoken corpora in disseminating Islamic values to the masses.

The findings will not only reveal effective metaphors to be used in increasing the public's understanding of Islamic values and teachings, but also the suitable types of metaphors to be used in public speeches, namely Islamic motivational talks. The metaphor analysis can be beneficial for the metaphor researchers who want to analyse spoken religious discourse and for the speech writers who prepare public speeches or communications, especially Islamic preachers. A linguistic norm can influence public view, promote social stereotypes, and encourage labelling (Alhumaid, 2017) and this also includes the use of metaphor in a discourse. Hence, a single wrong use of word in a public speech can give either a positive or negative impact to people who receive it. For example, people who read about crime that is depicted as a beast react differently than those who read it being described as a virus. Those who read about crime is a beast proposed increasing law enforcement and punishments for the criminals as the solutions more than those who read it as a virus (Thibodeau & Boroditsky, 2011, 2013). This

exemplifies how metaphors can influence our thought (Hendricks et al., 2018). Therefore, through the analysis of metaphor, the underlying cognitive metaphors can be revealed which is essential in redirect the social view and behaviour (Hines, 1999).

Apart from that, the proposed research approach can benefit the keen researchers of metaphors in conducting similar research or an extensive one either on similar discourse type or a different one. The proposed research approach and findings of the study can also benefit pedagogically designing a framework and module for effective speech writing techniques of official and public speeches or communications. This is because metaphor is one of rhetorical strategies which is commonly used in spoken text across variety of discourse. Trainings, courses, and even consultation of effective speech writing, especially with regards to the use of metaphor, can be offered to the management, academicians, students, local community, as well as outsiders.

Finally, to researchers who would like to explore and make use of corpus-driven methods and reliable tools for metaphor analysis, especially in spoken discourse, the present study could shed some light in guiding them using the yielded corpus data in making an early detection of metaphorical expressions in discourse. In addition, it also helps future researchers to opt for more efficient approaches in collecting the spoken data and converting it to textual digitised data. Not only that, a database of metaphors could also be built. This would provide future analysis with a bigger and more representative corpus for analysing metaphors in Islamic knowledge and concepts.

1.8 Scope, Limitations, and Delimitations of the Study

The scope of this study is generally concerned with spoken corpora, metaphor analysis, and religious metaphors used by two specific Islamic motivational speakers. Spoken rather than written corpora were selected, as to capture metaphors as they naturally occur in spoken motivational discourse. The current study employed a Corpus-Assisted Discourse Studies (CADS) approach (Partington, 2007; Partington et al., 2013) to examine the similarities and differences in metaphor usage between Yasmin Mogahed and Nouman Ali Khan, based on their selected motivational YouTube talks.

The study concentrates on religious metaphors, recognising that metaphors play a critical role in shaping how people articulate experiences and comprehend abstract concepts (Suhadi, 2011). The language investigated is English, given its global reach

and substantial user base. The spoken corpora consist of 15 selected speeches by Yasmin Mogahed and another 15 by Nouman Ali Khan. These speakers were chosen based on explicit criteria related to their background, achievements, and popularity within the field of Islamic motivational speaking (see Sections 3.3.1 and 3.3.2), making their corpora suitably comparable for contrastive analysis.

Theoretically, the study is bounded by the frameworks reviewed in Chapter 2, thus excluding considerations beyond the corpus linguistics and metaphor theories discussed. Findings are also limited by the definition of collocation adopted in this research. Additionally, the study is constrained by the nature of the spoken corpora, which rely on the reliability and validity of the selected speeches. The use of a corpus-assisted approach combining quantitative and qualitative methods introduces inherent methodological limitations, further shaped by the capabilities of WordSmith Tools, the primary software used for lexical and collocational analysis. Consequently, the empirical findings reflect what the speakers produced in these talks on Islamic teachings, values, and concepts related to self-development, family, and society. Topics or metaphors absent from the corpora were naturally excluded from analysis. The generalisability of the results is also limited, as the study is based solely on these two speakers' corpora.

Regarding delimitations, the study focuses specifically on metaphor usage in describing Islamic concepts and beliefs, examining how the two speakers' metaphorical expressions compare and differ. The analysis is delimited to lexical items identified through collocational strength and semantic tension using WordSmith Tools and does not extend to exploring extra-linguistic factors that might influence metaphor use. Although the speakers differ in gender, this study does not examine metaphor usage from a gender perspective; they were selected based solely on their prominence and fit with the study's objectives. As such, any gender-related interpretations fall outside the intended scope of this research. Lastly, the analysis is confined to metaphorical linguistic patterns and does not attempt to investigate broader social or psychological influences on metaphor choice.

1.9 Definition of Terms

This section presents and defines the terms involved in the study.

1.9.1 Corpus

McEnery et al. (2006) define a corpus as a collection of written or spoken texts that are sampled and stored in a machine-readable format, typically selected to represent a particular natural language or language variety. In the present study, the term refers specifically to a collection of spoken sampled texts that have been digitised and converted into plain text format, representing a variety of natural language use by selected speakers in a religious discourse context.

1.9.2 Collocations

According to Sinclair (1991), collocations are recurrent combinations of two or more words that frequently co-occur in natural language use, sometimes in arbitrary or fixed patterns. Shokouhi and Mirsalari (2010) further categorise them as grammatical collocations (e.g., verb + preposition) or lexical collocations (e.g., adjective + noun), which are often restricted by linguistic conventions. In the present study, collocations refer to words that systematically co-occur in a corpus and reveal statistically significant relationships, offering insights into the typical patterns of language use within the selected discourse.

1.9.3 Metaphor

Drawing from Lakoff and Johnson (1980) and Kövecses (2010), metaphor is understood as a cognitive phenomenon in which one conceptual domain is used to understand another, typically abstract, domain. This includes both conceptual metaphors (the mental structures that shape understanding) and linguistic metaphors (the language that reflects those structures). In the present study, metaphor encompasses both linguistic and conceptual dimensions, identified through the presence of semantic tension and supported by evidence of conceptual mapping between source and target domains.

1.9.4 Linguistic Metaphor

According to Kövecses (2010), a linguistic metaphor refers to a word, phrase, or expression that reflects or reveals the presence of an underlying conceptual metaphor. In the present study, linguistic metaphors are defined as metaphorical expressions identified in discourse through evidence of semantic tension, that is, a contrast between the contextual meaning of a word or phrase and its more basic, conventional meaning.

1.9.5 Conceptual Metaphor

As defined by Kövecses (2010), a conceptual metaphor refers to a mental framework in which one conceptual domain (typically abstract) is understood in terms of another (typically concrete), through systematic mappings between a source and target domain. In this study, conceptual metaphor refers specifically to underlying or implied metaphoric structures that are identified through conceptual mappings inferred from linguistic metaphors found in discourse.

1.9.6 Source Domain

In Conceptual Metaphor Theory, the source domain refers to the concrete, familiar, or physically grounded concept from which structure is metaphorically projected onto a more abstract target domain. For example, in the metaphor ARGUMENT IS WAR, war functions as the source domain. This definition is based on Kövecses (2010) and will be used throughout the thesis.

1.9.7 Target Domain

In Conceptual Metaphor Theory, the target domain refers to the abstract or less clearly delineated concept that is structured and understood through metaphorical projection from a more concrete source domain. For example, in the conceptual metaphor ARGUMENT IS WAR, argument is the target domain. This definition follows Kövecses (2010) and will be used throughout the thesis.

1.9.8 Mapping

In the context of Conceptual Metaphor Theory, mapping refers to the systematic projection of elements and relationships from a concrete source domain onto an abstract target domain. According to Kövecses (2010), these structured correspondences form the conceptual basis of metaphor. This definition will be adopted throughout the thesis.

1.9.9 Islamic Motivational Talks

In this study, Islamic motivational talks refer to informal or semi-formal spoken religious discourse delivered by Islamic speakers outside the context of traditional sermons (khutbah) or formal scholarly lectures. These talks are intended to inspire, advise, and emotionally engage a broad audience, often addressing themes of spiritual reflection, moral development, and practical religious living. They are commonly disseminated through digital platforms such as YouTube, extending their reach well beyond conventional religious venues (Yahya et al., 2021; Imane, 2024).

1.10 Organisation of the Thesis

Following a five-chapter organisation, Chapter 1 presents the Introduction of the thesis, which includes the aims of the study, research questions, research objectives, problem statements, the significance of the study, scope, limitations, and delimitations of the study, as well as the definition of terms.

This is followed by Chapter 2 which reviews of past studies on the five important aspects of this study: figurative language, theories on metaphors, religious discourse with Islamic content, and corpus-based methodology. Under the metaphor section, Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1980; Kövecses, 2010) and Islamic religious metaphors were discussed. The discussion of CMT included not just the significant notions of the theory but also how conceptual metaphor is constructed and the studies of metaphors across disciplines. The religious discourse with Islamic content subsection looks at how Islamic concepts and ideas are represented in religious discourse like the holy scriptures, prophetic traditions, and religious motivational speeches on social media platforms. The review of literature also touches

on how metaphor is used in various discourse types, drawing from relevant interdisciplinary perspectives. Lastly, the corpus-based methodology subsection reviews the available corpus approaches that are used in analysing metaphor.

Chapter 3 presents the Research Methodology and describes the approach chosen in this study. Both quantitative and qualitative methods were used to collect and analyse the data. The description of both methods is presented in the chapter. The quantitative method involved corpus analysis of keyword lists, collocation, and concordance to identify salient and possible keywords indicating metaphorical expressions. Meanwhile, the qualitative approach involved conceptual mapping of the identified metaphorical expressions to discover the conceptual metaphors used by both speakers in their speeches. In addition, this chapter also illustrates the data chosen and the steps taken to prepare the data to be used in the corpus-based software. More importantly, it justifies the rationality of using the preferred method.

Chapter 4 presents the Data Analysis, delineating a three-step level of data analysis. In the first level, the result of keyword lists of both corpora, Yasmin and Nouman's talks, were compared using the wordlist comparison function in the WordSmith Tools software. Then, the lexical differences were identified between the two corpora. In the second level, from the lexical differences, the salient keywords of the motivational speech with Islamic content could be identified. The lexical items were categorised into content and function words. Then, analysis of collocation was done to find traces of linguistic metaphorical expressions in the context of the keywords by making comparison with the context of the words with the dictionary definition of the keywords. The significant collocates were checked with Oxford Learner's Dictionary (n.d.) to identify the dictionary definition of the word. Subsequently, the identified evidence of metaphors was mapped by using Conceptual Metaphor Theory framework and the identified metaphors were categorised (Lakoff & Johson, 1980; Kövecses, 2010). Finally, comparison was made between the findings from both corpora to seek similarities and differences of metaphor usage between the two chosen speakers.

Finally, Chapter 5 presents the conclusion, which provides an overview and discussion of the study, summarises the key findings, highlights the implications, and proposes directions for future research.

1.11 Chapter Summary

This chapter outlined the foundation of the study by presenting the background of the study, statement of problem, goals, research questions, significance of the study, definition of terms, scope, limitations and delimitations of the study, as well as the organisation of the thesis. The statement of problem has been presented in several aspects: scarcity of metaphor studies and corpus studies on spoken discourse, proneness of metaphor studies on written discourse, disregard of the potential of metaphors in religious teaching, and lack of attention given to the studies of metaphors used by non-political speakers. These created some gaps that can be addressed by the present study. The terms that are essential and were used repetitively in the thesis have also been defined and they would be used throughout the thesis. The next chapter will present the past literature on the four main elements that contribute to this study: Conceptual Metaphor Theory (CMT), metaphors in various discourses, metaphors in religious discourse with Islamic content, and corpus-based methodology.

CHAPTER 2
LITERATURE REVIEW

2.1 Introduction

Since the general purpose of this study is to examine the use of metaphors in selected talks by Yasmin Mogahed and Nouman Ali Khan through a corpus-assisted linguistic approach, this chapter reviews the past research associated to objectives of the present study. Specifically, the chapter is divided into several major fields of study– figurative language, metaphor, metaphors in religious discourse, and corpus linguistics approach.

2.2 Figurative Language

According to Charteris-Black (2003), there are generally two ways of using words and phrases. The first way is through literal and congruent way, while another one is the figurative and incongruent way. Sam (2001) states that figurative language is a non-literal form of language that uses words which deviate from their proper or basic definitions. Some examples of the common figurative language used in discourse are allusions, metaphor, simile, and symbolism. Sam (2001) explains this deviation of meaning is purposely done to attain a more complex understanding or heightened effect, which makes it essential to go beyond the bare-bones literal meanings. Qonsuli et al. (2013) state that language users can achieve certain communicative goals through figurative language better than literal language. This is because figurative language is more easily comprehended as compared to literal language that confers meaning to words, in the sense of the meaning they have by themselves, outside any figure of speech (André, 2017). In addition, figurative language can also permit language users to convey elaborate idea in fewer words in contrast to literal language. Phunkrathok et al. (2023) argue that figurative language enriches communication by adding depth and complexity, allowing abstract concepts to be understood through concrete expressions. It includes forms such as metaphors, similes, hyperboles, personifications, and idioms. André (2017) adds the use of figurative language is a prominent in daily communications because it offers the essential rhetorical devices in linking abstract,

emotional, or philosophical notions with physical entities, that makes it helpful in producing compelling and dynamic communication. André further illuminates that figurative language can create an escalation of emotional effect in the meaning making to its receivers. In addition, the receivers of figurative language become active participants when they try to decipher the meaning of the figurative language. According to Kreuz and Roberts (1993), there are eight different types of non-literal language:

i) hyperbole (exaggeration)
ii) idiom (a meaning not obtainable from a literal interpretation)
iii) indirect request (a command phrased as a comment or question)
iv) irony (typically, a statement contrary to an intended meaning)
v) understatement (presenting something as less significant than it is)
vi) metaphor (implicit comparison)
vii) rhetorical question (a question that does not require an answer)
viii) simile (explicit comparison)

Qonsuli et al. (2013) who examined communicative goals in discourse for speakers or the writers' figurative language production on 130 associate degree students, found that each figurative language was used to attain several communicative goals. For example, metaphor and understatement were found to be used in guiding people's actions. Meanwhile, idiom, simile, and hyperbole were used to clarify. A study carried out by André (2017) on a novel "The Rape of Shavi" written by a Nigerian writer, Buchi Emecheta, exposes how the writer conveys the implied meaning to the readers through allusions, metaphors, similes, and symbols. The analysis reveals that by using figurative language, more can be communicated than what has been written. It is also revealed that the intended message can only be uncovered by using figurative language. This reveals that figurative language functions as an effective interpretive mechanism that conveys an author's intended meanings beyond their literal wording, enabling abstract, evaluative, or affective meanings to be communicated more efficiently. For example, Hidayat and Iswandi (2023) demonstrate that figurative expressions in Indonesian proverbs extend beyond literal meaning to encode shared emotional values and cultural understandings, showing how figurative language shapes collective perceptions of emotions such as cheerfulness and gratitude. In a much recent study, Phunkrathok, et al. (2025) examined figurative language in Laurie Halse Anderson's Wintergirls,

identifying types of figurative devices and analysing their meanings using Leech's seven types of meaning. The study found that metaphors are the most frequent device and connotative meaning the most common semantic category. Figurative language in the novel enhances its aesthetic quality while conveying emotional trauma, identity struggles, and psychological complexity, with implications for literary analysis and EFL teaching. Nevertheless, among these eight types of non-literal language, metaphor use has been investigated vigorously in various types of discourse such as in education field as a tool to aid teaching and learning (e.g., Bekerman & Zembylas, 2023; Cortazzi & Jin, 1999; Kamberi, 2014; Dincel, 2019; Boers, 2000; Cameron 2003). It is also extensively studied in the discourse of business, politics (e.g., Lenard & Ćosić, 2017; Nguyen & Tran, 2025; Stojan & Mijić, 2019) and news (e.g., Fowler, 1991; Krennmayr, 2014; Mohammed & Jawad, 2023) to learn how it can be an agent to disseminate information and ideology (Nguyen & Tran, 2025). In the field of metaphor and gender (e.g., Lim, 2009; Velasco-Sacristan, 2005; Yu, 2019), metaphor is investigated due to its function as a tool to craft gender representation as well as how similar and different the two genders use metaphor in discourse. Research of metaphor is also evident in religious discourse such as the metaphor use in the holy scriptures like the Qur'an (AlAjmi, 2019; El-Sharif, 2011; Noureldin & Kaigama, 2015; Maula, 2016; Pantoja, 2017) and Bible (e.g., Brownsmith, 2024; Hasselbaink, 2025; Lancaster, 2021; Wang, 2021) as well as religious speeches (e.g., Nyyssönen, 2017; Okafor, 2014; Wardani, 2019). This epitomises the significant role that metaphor plays in human communication. Due to its significance, the present study aims to investigate how metaphor is used in YouTube Islamic motivational talks.

2.3 Metaphor

"Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly.

Hold fast to dreams
For when dreams go

Life is a barren field

Frozen with snow."

Langston Hughes, Dreams (Hughes, 1995)

This illustrious poem by Langston Hughes is an example of how metaphor is used in poetic language or linguistic ornament. Back then, metaphor was deemed as a decorative item in language and rarely used in normal everyday language. The word metaphor comes from Greek 'metapherein' which means 'to transfer or to carry over' (Shulman, 2020). Aristotle in 'The Poetics' metaphor as both 'a simple replacement' and 'a sign of genius' (Pantoja, 2017, p.30). Since the formation of the earliest definition of metaphor, the classical theorists have treated metaphor as a form of language and not thought (Lakoff, 1993). Due to the idea that metaphor is not a form of language, it tends to be linked with the work of literature. Nonetheless, the usage of metaphor is not limited to poetic uses, but it extends to common everyday communication (Graesser et al., 1989). In Graesser et al.'s (1989) study, it was found that in every 25 words, a person used roughly one unique metaphor. Its presence is evident in the speech of scientists (Taylor & Dewsbury, 2018), politicians (Nguyen & Tran, 2025; Partington, 2007; Rash, 2006; Semino & Masci, 1996; Stojan & Mijic, 2019), advertisements (Köksal, 2022; Van Mulken et al. 2014), preachers (Suhadi, 2011; Wardani, 2019), and even patients and healthcare workers (Semino, Demjén, & Demmen, 2016). Thus, metaphor is not merely ornamental in literary work, but a device to express thoughts and ideas.

Lakoff and Johnson's book 'Metaphors We Live by' (1980) has become the turning point which reformed the study of metaphors. The birth of Conceptual Metaphor Theory (CMT) has changed the course of study in the field of metaphor. The theory stresses that conceptual metaphor is structured from two conceptual domains: (i) Source Domain (SD) comprising of traits or entities like animals, buildings, human body, and others, which are connected in the mind and articulated through lexical choices; and (ii) Target Domain (TD) that tends to be intangible and comprises emotion, life and death, time, and others (Lakoff & Johnson, 1999). As metaphors have a prominent function and pervasiveness in human communication, Conceptual Metaphor Theory (Lakoff & Johnson, 1980) (See 2.1.1) has become a point of reference by many scholars and researchers (Sabariah & Imran Ho, 2011) in analysing metaphors in diverse types of discourse and initiated the emergence of the contemporary theories of metaphors.

Despite the omnipresent nature of metaphor across diverse discourse, it is more prominent and noticeable in literary works than other types of discourse (Dorst, 2015). Most studies of metaphor in literature emphasise on the distinctive function of metaphor in specific genres, in specific texts, or by specific authors (Dorst, 2011, 2015; Phunkrathok et al., 2023; Semino, 2008; Semino & Steen, 2008; Steen, 1994; Steen & Gibbs, 2004). Freeman (1995) for instance, studied on Emily Dickinson's use of metaphor for life and death in her poetry. Dickinson was inclined to reject dominant metaphor in most of her poetry (LIFE IS A JOURNEY THROUGH TIME) and substituted it with the one which reflect the current scientific discoveries at that time (LIFE IS A VOYAGE IN SPACE). From this, Freeman (1995) found that metaphor has a constructive power which enables a poet not to only define, but also to craft his or her conceptual universe that is anchored by physically embodied universe. Another instance by Popova (2003), a study on how Patrick Süskind's novel 'Perfume' is characterised by systematic patterns of metaphor. Süskind's innovative use of metaphor in perceiving and conceptualising the reality through scent has enabled the readers not just to interpret the story but also imagine it without depending on visual. In a more recent study, Phunkrathok et al. (2023) investigated figurative language use in Laurie Halse Anderson's Wintergirls, focusing on its types and semantic functions. Results show that metaphor is the most frequently used figurative device, accounting for 39.73% of instances. The study also highlights that metaphors in Wintergirls function not only to enhance literary style but also to express emotional trauma, identity struggles, and psychological complexity, demonstrating their central role in conveying the inner experiences of characters. Nonetheless, some studies of literary metaphor have adopted a corpus-based register perspective, analysing texts at the level of lexico-grammatical patterns (Biber & Conrad, 2001; Biber & Finegan, 2001), revealing that fiction differs from news, academic discourse, and conversation. However, most research still focuses on individual texts or authors using qualitative methods, with few studies systematically examining metaphor patterns across larger datasets. This gap motivates the present study, which combines quantitative and interpretative analysis to provide a replicable framework for investigating metaphor in non-literary discourse.

There is also an extensive usage of metaphor as a rhetorical device in propaganda text such as political speeches and news articles making it as one of the popular subjects to study metaphor (Charteris-Black, 2005; Goatly, 2006; Hülsse & Spencer, 2008; Nguyen & Tran, 2025; Musolff, 2000; Partington, 2007; Rash, 2006.)

Propaganda text is created with an aim to persuade or influence people to agree with a certain notion or idea. Ideologically loaded metaphors are used as a tool to deceive the naive language users (e.g., Charteris-Black, 2005; Goatly 2007; Hadi, 2023; L'Hôte's, 2014). L'Hôte's (2014), for instance, studied metaphors in the narratives of New Labour in the UK. The study involved the production of three comparable corpora of texts from diverse UK political parties comprising manifestoes and speeches of leaders. By using USAS semantic tag, the words 'tough' and 'strong' are keywords used to identify metaphors related to physical strength used in the New Labour corpus. Meanwhile, Charteris-Black (2004) in his analysis of metaphors in American Presidential speeches, there is a great occurrence of body-part metaphors used in the spoken text. It is found that the idea of nations, cities, and human and political communities, are recurrently conceptualised as person or human bodies. More recently, Hadi (2023) examined the use of conceptual metaphors in the speeches of Osama Bin Laden and Abu Bakr Al-Baghdadi to reveal how metaphor functions as a tool of ideological manipulation. Findings show that both leaders relied on similar metaphorical patterns to exert power and legitimise violence. Notably, the metaphor A REGIME IS A PERSON frames political systems as singular, morally accountable entities, simplifying complex realities and justifying violent retaliation. The study highlights the persuasive and manipulative role of metaphor in radical discourse and contributes to understanding linguistic strategies in terrorist communication. Despite the rich literature on metaphor in persuasive and political discourse, studies on metaphor in spoken Islamic motivational talks remain scarce, particularly from a corpus-based perspective. This highlights a gap in understanding how metaphors function rhetorically, emotionally, and cognitively in Islamic oral discourse, motivating the current research to adopt a corpus-based approach for systematic, quantitative, and qualitative analysis of metaphor use by Islamic preachers.

Moving away from metaphors study in political discourse, Botha (2009) stated that there is an extensive acknowledgement that metaphors possess an important aesthetical, ornamental, as well as pedagogical role in education. Since metaphor is useful to grow the mind, develop critical thinking, encourage problem finding, as well as helping categorisation and memorisation (Low, 2008), it is used as an approach in teaching a certain subject. Past literature demonstrate that metaphor can be used as an effective pedagogical tool in teaching and learning. Littlemore (2004) for instance, did a study on a group of university English for Foreign Language (EFL) students of

business and politics. The finding revealed that the students were generally more capable in thinking critically by comparing statements in L2 academic texts with metaphors. Before that, the intervention given involved guessing, understanding, and discovering the consequences of metaphors both in 'natural' and also canonical 'An IS B' form. Another example, Boers (2000) who did a study on EFL university students, found that the students could recall the vocabulary that they learned better in the short term when metaphors were used in the lesson. In a similar vein, Csabi's (2004) finding also displayed positive effect of the use of metaphor in remembering phrasal verbs and idioms (in short term). In short, these studies illustrate how metaphor can a helpful tool in aiding comprehension of certain concept or knowledge.

Apart from that, there are also researchers who focus on comparative studies of metaphor between different languages and cultures. As an illustration, Kövecses (2005) studied and analysed the universal aspect and variation of emotional metaphor in English, Mandarin, Japanese, Hungarian, Wolof, Zulu, and Polish languages. Based on the analysis, conceptual metaphor which is universal and exists in the said languages is THE ANGRY PERSON IS A PRESSURISED. Sabariah and Imran Ho (2011) also analysed the metaphor of emotion, which is anger in English and Malay languages. Based on their analysis, the emotion anger has a similar metaphor in both English and Malay languages like a conceptual metaphor: ANGER IS AN ENTITY; ANGER IS A SUBSTANCE IN A CONTAINER; ANGER IS FIRE/HEAT; ANGER IS A PLANT; ANGER ARE WORDS; ANGER IS AN EVIL FORCE; ANGER IS AN ADDICTION/SICKNESS; and ANGER IS A WILD ANIMAL. The universal and diversity of anger metaphorically in English and Mandarin was done by Chen (2010). From the analysis, it is found that the conceptual metaphor of anger is similar in both languages: ANGER IS HEAT; ANGER IS FIRE; and ANGER IS HOT FLUID IN A CONTAINER. In English and Mandarin languages, anger is usually linked with heat in a container. Nevertheless, in English language, anger is usually conceptualised as hot liquid (blood). The usual conceptual metaphor of anger in Mandarin language is ANGER IS A HOT AIR IN A CONTAINER. This is different in English language as it is influenced by the classical China's philosophy which is the concept of Yin and Yang. The elements of air (qi) and fire that are categorised as Yang linked to the concept of hot, while the elements of water and other form of liquid that are categorised as Yin linked to cold. Due to this, the Chinese choose fire and air to conceptualise anger based on their cultural belief.

Other than that, there are some studies of metaphor done in the field of healthcare. This is because, pain sensations are usually communicated metaphorically in terms of the origins of damage to the body (Kövecses, 2008). As an illustration, when the pain is not caused by heat, but its sensation can be equated with such origin, people tend to explain it figuratively like 'a burning pain' (Semino, 2017). Hence, learning how patients describe their experience in combating their diseases or expressing their pain metaphorically is crucial to understand the disease itself since the metaphors tend to originate from the cause of the pain in the body as claimed by Kövecses (2008). Semino et al. (2015) analysed metaphor usage (e.g., journey and path) in a corpus of online posts by people who had cancer. They managed to discover the journey metaphor used by the cancer patients in describing their experience battling with the deadly disease. They also found the usage of war metaphor after performing a concordance of the word war in a 500,000-word corpus of the patients' online writing. Some of the metaphorical expressions like chemo veteran and invaders for cancer cells were identified in signalling the use of war-related metaphors for cancer (Demmen et al., 2015; Semino et al. 2015).

There is a contemporary trend in studying metaphor in the actual language use due to the intricacies of metaphor in various ranges of discourse. This can be exemplified in Adams' (2017), Falck's (2012), and Taylor and Dewsbury's (2018) studies on metaphors in education. Adams analysed the linguistic and conceptual metaphors of heart in learner corpora, while Falck (2012) investigated the difference and variation of metaphor across L1 and L2 speakers of English. Whereas Taylor and Dewsbury (2018) studied on the problem and promise of metaphor use in science and science communication. Another recent research of metaphors in various range of discourse is Ahrens and Jiang (2020) and Stojan and Mijić (2019) who studied the metaphor usage in political discourse. Ahrens and Jiang (2020) analysed the Source Domain of building by using data from the Corpus of Hong Kong Political Speeches which comprises construed Chinese-language speeches by Hong Kong Chief Executives of the Hong Kong Special Administrative Region (1997–2014), while Stojan and Mijić (2019) analysed the conceptual metaphors in political discourse in Croatian, American, and Italian newspapers. Another instance by Musolff (2004), analysed the conceptual units of metaphors and constructed a comparative discourse-analytical framework. He made a comparison on the metaphor use in discourse of different genres–literature, politics, and science or education. This is also evident in

Maula's (2016) and Wardani's (2019) studies of metaphors in religious discourse and speech. Maula (2016) made an analytical comparative analysis of metaphor translation of the Qur'an. Meanwhile, Wardani (2019) investigated language metaphor and pattern of thought used by Nouman Ali Khan in his speech of Qur'an interpretation. These studies demonstrate a variety of methods to study authentic and prompted (generally spoken) discourse, varying from small to large samples of data. The research trend also illustrates the significant role of metaphor in human's communication and cognition. This is because metaphors allow people to express, reflect, and reinforce diverse ways of making sense of certain facets of their lives (Semino et al., 2016). This indicates how metaphor can be a prevailing tool in crafting social realities (Zinken & Musolff, 2009). Metaphor analysis can provide a wider dimension of knowledge on how language is used across a variety of discourse. Metaphor analysis also provides ways to analyse metaphorical expressions with intensified realistic rigor in language-in-use, socio-cultural consciousness, cognitive, and functional-grammatical dimensions, and their interactions. For example, Goatly's (1997) analysis of metaphor focuses on the linguistic details of metaphor. He stressed the variety of forms that metaphors possess in actual language – in terms of conventionality and also syntactic forms and word classes, as well as communicative functions. Most of the newer metaphor studies focus are also doing the same thing. For instance, Adams (2017), Adnan (2014), Ahrens and Jiang (2020), and Falck (2012), integrate corpus-linguistic methods in analysing metaphors which will be explained further in 2.4. Despite the emergence of many contemporary approaches and perspectives in metaphor study, many researchers of metaphor (e.g., Adams, 2017; Adnan, 2014; Kaigama & Also, 2019; Falck, 2012; Wen & Yang, 2016; Yu, 2013) have embraced the notion of Conceptual Metaphor Theory (CMT) that metaphor is pervasive and has systematic underlying structures.

Clearly, previous researchers have discussed and focused on metaphor usage in diverse types of discourses in their research. This diversity proves that it is worth to study on metaphor due to its pervasiveness in human language. However, there is still a scarcity of research being done in religious metaphors especially in spoken corpora like motivational religious talks with Islamic content using corpus approach.

2.4 Conceptual Metaphor Theory (CMT)

Conceptual Metaphor Theory (CMT) is one of the foremost study fields in cognitive linguistics, that defines language as an instrument to organise knowledge (Geeraerts & Cuyckens 2007; Dąbrowska & Divjak 2015). In Metaphors We Live By, Lakoff and Johnson (1980) state that: (a) metaphor is primarily conceptual in nature, that means it is a representation of thoughts and not only words; (b) the evidence of metaphorical expression signals the existence of conceptual metaphor; (c) metaphor is the focal cognitive mechanism in which abstract concepts are understood and abstract reasoning is made; and (d) metaphor permits people to comprehend a relatively abstract or inherently unstructured subject matter with a more concrete or more highly structured subject matter. Basically, the core of metaphor is comprehending one entity using another entity. It is a projection of elements, properties, and inferential principles from a more concrete domain (Source Domain) to a more abstract domain (Target Domain) (Lakoff & Johnson, 1980; Kövecses, 2002, 2010; Landau et al, 2014). In other words, the abstract entity (e.g., time) can be conceptualised through a concrete entity (e.g., gold) in describing a certain meaning (e.g., as valuable/precious) such as in the saying TIME IS GOLD. Table 2.1 illustrates the Source Domain (SD) and Target Domain (TD) of TIME IS GOLD.

Table 2. 1
Illustration of Source and Target Domains

Target Domain (TD	**Source Domain (SD)**
Time	Gold

As the TD and SD are linked on the base of sameness, the conceptual correspondence between these two domains is referred to as mappings (Kövecses, 2002). There are three types of notions listed in CMT:

i) metaphors are ubiquitous and not restricted to literary contexts solely.
ii) metaphors demonstrate a great degree of systematicity and coherency.
iii) metaphors are not just figure of speech but the way of thinking.

The first notion relates to how metaphors can be found almost in any type of discourse and can be found in daily communication. As an illustration, the use of metaphors like genetic blueprints, ecological footprints, invasive species, and food chains are used in

conceptualising complex scientific issues (Taylor & Dewsbury, 2018). Other than that, in political discourse, metaphors like NATION IS A BUILDING, POLITICS IS A JOURNEY, and OPPOSITION ARE COMBATANTS were used in presidential speeches (Kaigama & Also, 2019). The second notion indicates the mapping of the two conceptual domains (SD and TD), which is structured by internal and external systematicity (Wen & Yang, 2016). The former relates to numerous examples of one mapping which are systematically connected to one another. For example, the metaphorical expressions: 'We have come a long way in this marriage; 'We've reached to a crossroads in our relationship'; and 'We have to separate as we are in different paths now' construct the conceptual metaphor LOVE IS JOURNEY. These single metaphorical expressions are coherently united under one mapping. In the meantime, the latter refers to the coherence between different mappings which have the same SD (Wen & Yang, 2016). In other terms, different mappings of the same SD are often associated systematically and can be merged into a more generic mapping. For instance, the mappings of LOVE IS A JOURNEY and CAREER IS A JOURNEY comprise love and careers as the TD. These two TD can be grouped as distinct cases of a broader TD, that is, purposeful life in general (Lakoff, 1990; 1993) which in turns produce a more generic mapping–PURPOSEFUL LIFE IS A JOURNEY. The final notion of CMT basically means studying metaphor is a way to learn about people's thoughts, behaviours, and beliefs (Cameron, 2010). This is because metaphor can be used as a persuasive device, and agent to spread belief and ideology. For example, political leaders utilise metaphors to explain their actions and they need to exploit, intimidate, and persuade to project their ideologies (Agbo et al., 2018). Lakoff (2001) studied how the presidency of George W. Bush orchestrated a September 11, 2001 attack on the World Trade Center using hypothetical images such as: (i) the structures of World Trade Center represented the world; (ii) the fall of the towers was the massacre of the citizens; (iii) the Pentagon became a vaginal symbol; and (iv) the aircraft penetrated the building is projected as images of rape. These metaphoric expressions that are the images of the administration's thought and belief, were specifically used by the administration to justify their invasion in Iraq in 2003. The metaphors portray the administration's stand in combating terrorism.

Lakoff and Johnson (1980) distinguish metaphor into three core categories: (i) Structural; (ii) Orientational; and (iii) Ontological. Structural metaphors allow the user to employ a highly abstract concept in structuring a concrete concept. For example, Lakoff (1992) used conceptual metaphor LOVE IS A JOURNEY to exemplify lovers are

perceived as travellers in the journey towards the same goal. Meanwhile, orientational metaphors are more extensive than structural metaphors organising a whole system of concepts with respect to one another (Lakoff & Johnson 1980). This is based on spatial relations like up and down. Positive idea tends to be perceived as up (e.g., cheer up), while negative idea is professed as down (e.g., feeling down). Lastly, ontological metaphors are related with comprehending people's experiences in terms of substances and entities. This means they permit people to use their experience as entities or substances referring to, quantifying, categorising, and reasoning them (Lakoff & Johnson 1980). This also means perceiving the experiences as containers being grounded in perceiving our bodies as containers. An example of this type of metaphor is ANGER IS A SUBSTANCE IN A CONTAINER demonstrated as the feeling is boiling up in the body in Sabariah and Imran Ho's (2011) study of lexicalisation and conceptualisation of anger in Malay language. In one of the examples discussed in their study exemplifies how the Malay expressions concerning with anger as a substance in a container metaphor specifically illustrating ANGER IS A HEATED FLUID IN A CONTAINER. This can be seen in 'Aku terbaring di sini dalam kemarahanku sambil memikirkan tentang kita (kaum wanita /I'm lying here in my anger while thinking about us (women)'. The finding illustrates how anger is described as an entity that can occupy a physical space and can be contained. Table 2.2 below illustrates the three categories more clearly.

Table 2. 2
Categories of Metaphors (Lakoff & Johnson, 1980; 2003)

No.	Categories	Description	Examples
1.	Orientational	It is based on spatial relations like up and down.	You need to cheer up GOOD IS UP
2.	Structural	It uses a highly abstract concept in structuring a concrete concept.	LOVE IS A JOURNEY
3.	Ontological	It is divided into three categories: a) Entity - identifies abstract experiences as entities or substances. b) Container - refers to abstract experience as containers. c) Personification - represents an abstract experience as an entity or a person.	My fear of insects is driving my wife crazy. The feeling is boiling up in the body. Inflation is lowering our standard of living

Another point to be considered in CMT is the conceptual mapping is 'unidirectional', which means it only goes from the Source Domain (SD) to the Target

Domain (TD) and not the other way around (Lakoff & Johnson, 1980). Thus, it is important to find the SD first to certify whether the expression is metaphoric or not. This notion will be used as one of the guidelines in detecting metaphorical expressions and mapping the conceptual metaphors. According to Kövecses (2002), the common SD of metaphor in discourse are human body, health and illness, animals, machines and tools, buildings and constructions, plants, games and sports, cooking and food, economic transactions, forces, light and darkness, heat and cold, and movement and direction. While, the usual TD comprise of emotion, desire, morality, thought, society, religion, politics, economy, human relationships, communication, events and actions, time, and life and death. This knowledge helps to map the conceptual metaphors once the metaphorical expressions have been identified.

There are many critical evaluations of this theory, mainly on its methodology to recognise metaphorical expressions and conceptual structures. Despite the criticism of the orthodox approach of metaphor identification, many researchers of metaphor have advocated Lakoff and Johnson's (1980) theory that metaphor is universal and possess systematic underlying structures (Adnan, 2014; Kaigama & Also, 2019; Sabariah & Imran Ho, 2011; Wen & Yang, 2016; Yu, 2013). The current study, both quantitative and qualitative, utilised corpus approach (will be discussed further in 2.5) and Conceptual Metaphor Theory (CMT) framework (Lakoff & Johnson, 1980) which is widely used in the cognitive linguistic or semantic field of research (Sabariah & Imran Ho, 2011). Thus, the CMT still offers a useful tool to discover the conceptual structure of metaphor in any type of discourse.

By applying Conceptual Metaphor Theory (CMT), this study provides a systematic framework to examine how abstract and complex Islamic concepts, such as God's mercy, repentance, faith, and spiritual struggle, are communicated in spoken motivational talks. CMT enables the mapping of concrete source domains (e.g., journeys, buildings, health) onto abstract target domains (e.g., spiritual growth, moral development, love for God), making theological and spiritual ideas more accessible and relatable to audiences. This approach directly addresses the identified research problem: despite the growing influence of online Islamic motivational discourse, there is limited understanding of how speakers linguistically manage and convey abstract religious notions. By integrating CMT with a corpus-based analysis of Yasmin Mogahed's and Nouman Ali Khan's motivational talks, the study not only identifies metaphorical patterns but also explains how these patterns function to educate, persuade, and

emotionally engage audiences, thereby bridging a critical gap in the study of contemporary spoken Islamic discourse.

2.4.1 Conceptual and Linguistic Metaphors

The central claim of CMT is many TDs are conceptualised metaphorically using SDs that are relatively concrete (Lakoff 1993; Lakoff & Johnson 1980, 1999). Lakoff (1993, p. 244) wrote 'metaphor is fundamentally conceptual, not linguistic, in nature'. Nonetheless, there is a lot of evidence indicating that conceptual metaphor is linguistic in nature (e.g., Adams, 2017; Adnan, 2014; Ahrens & Jiang, 2020; Falck, 2012; Semino, 2008; Suhadi, 2011; Taylor & Dewsbury, 2018; Wardani, 2019). This means that metaphor expresses itself both in the linguistic and conceptual level (see 2.1.2) (Casasanto, 2009). According to Kovecses (2010) 'linguistic metaphors' refer to 'metaphorical expressions' (which will be used interchangeably in this study) or surface indicators of conceptual metaphor through linguistic forms such as words or phrases. Meanwhile, 'conceptual metaphor' refers to any type of logical or organised structure of comprehending. In this case, it relates to the comprehensive cross-domain mappings that influence the way people think (Adams, 2017). As an illustration, the words travellers, paths, and destinations are linguistic metaphors/metaphorical expressions relating to the idea of journey. If people already have the prior knowledge of journey, they can conceptualise these linguistic metaphors/metaphorical expressions and infer what will happen if there are obstacles in the journey. Simultaneously, people have the prior knowledge of personal relationships. To exemplify further, Table 2.3 illustrates how linguistic metaphors reveal the existence of conceptual metaphor.

Table 2. 3
The Formation of Conceptual Metaphors

Linguistic Metaphor	**Conceptual Metaphor**
1. 'We're at a dead end (no resolution) as we could not overcome the obstacles (relationship troubles)' 2. 'Thus, it's best for each of us to take a different path (depart/divorce)'	(SD=journey) + (TD=personal relationships) = LOVE IS A JOURNEY

As presented in Table 2.3, linguistic metaphors or metaphorical expressions relating to love relationships like 'We're at a dead end as we could not overcome the obstacles' and 'Thus, it's best for each of us to take a different path' relate to the conceptual connection between:

i) dead end, obstacle, and path (SD=journey); and
ii) no resolution, relationship troubles, and depart/divorce (TD=personal relationships).

From these correspondences, the conceptual metaphor LOVE IS A JOURNEY is certified from the collection of linguistic metaphors that carry the idea of journey and love. It is important to remember that the term 'conceptual metaphor' should be differentiated from 'linguistic metaphor' or metaphorical expression because the latter means the surface realisation of a cross-domain mapping 'a linguistic expression (word, phrase, or sentence)' (Lakoff 1993, p. 203; Kövecses, 2005, p. 8). In other words, conceptual metaphors are formed from the identification of linguistic metaphors/metaphorical expressions. Hence, the current study is identifying both types of metaphors because from the identification of linguistic metaphors, semantic connections can be traced and mapped to form conceptual metaphors used in a discourse. Figures 2.1 and 2.2 will illustrate this notion more clearly.

2.5 Metaphor Identification Approaches

There are several methods to identify metaphors. Researchers aim for a standardisation of metaphor identification, hence there has been a growing number of standardised methods to use when identifying metaphor. This is also an attempt to make the study of metaphor more empirical with standard procedures.

2.5.1 Conceptual Metaphor Theory (CMT) Framework

When CMT was initially established, it was understood that a metaphor comprises of what people say and their mental concept (Lakoff & Johnson, 1980). The Lakoffian (Kintsch, 2008) framework consists of a mapping from abstract concept onto concrete concept as mentioned by Lakoff and Turner (1989, p. 59): 'A metaphor with the name A IS B is a mapping of part of the structure of our knowledge of source domain

B onto target domain A'. Kövecses (2010) maintains the same method as proposed in the Lakoffian framework as he emphasises that the process requires an abstract conceptual domain to be understood in terms of a concrete conceptual domain. By using the conceptual metaphor ARGUMENT IS WAR found in Lakoff and Johnson (1980), the abstract concept (argument) that is to be understood as the Target Domain (TD) and the concrete concept (war) to aid the understanding is the Source Domain (SD). Once the TD and SD are identified (as shown below), the conceptual mapping can be done to identify the embedded conceptual metaphors.

Your claims are indefensible.

He attacked every weak point in my argument.

His criticisms were right on target.

I've never won an argument with him.

You disagree? Okay, shoot!

He shot down all of my arguments.

Clearly, arguments and war are two different notions (Lakoff & Johnson, 1980). Nonetheless, conceptual mappings are structured from the traces of metaphorical linguistic expressions, which epitomise realisations in language of embedded metaphorical patterns in thought (Kövecses, 2010). Conceptual mapping which is signified by both TD and SD is summarised to the conceptual metaphor like ARGUMENT IS WAR. Figure 2.1 presents a hypothetical conceptual mapping based on LOVE IS A JOURNEY metaphor developed by Holyoak and Stamenkovi´c (2018).

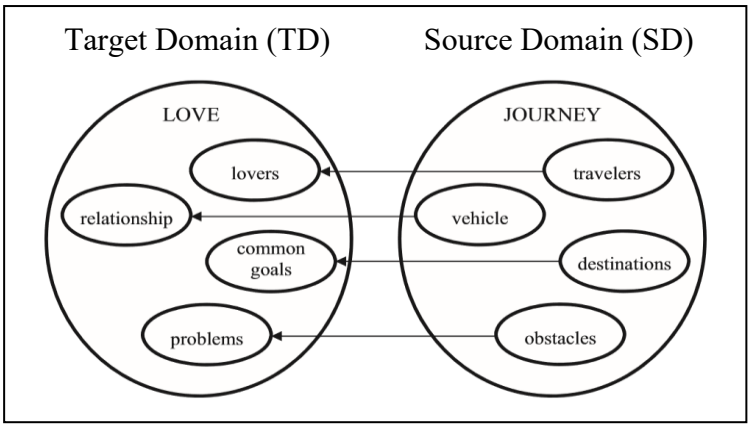


Figure 2. 1 Hypothetical Conceptual Mapping (Holyoak & Stamenkovi´c, 2018)

Using the same hypothetical conceptual mapping developed by Holyoak and Stamenkovi´c (2018), a hypothetical conceptual mapping of ARGUMENT IS WAR based on the previous metaphorical expressions is presented in Figure 2.2:

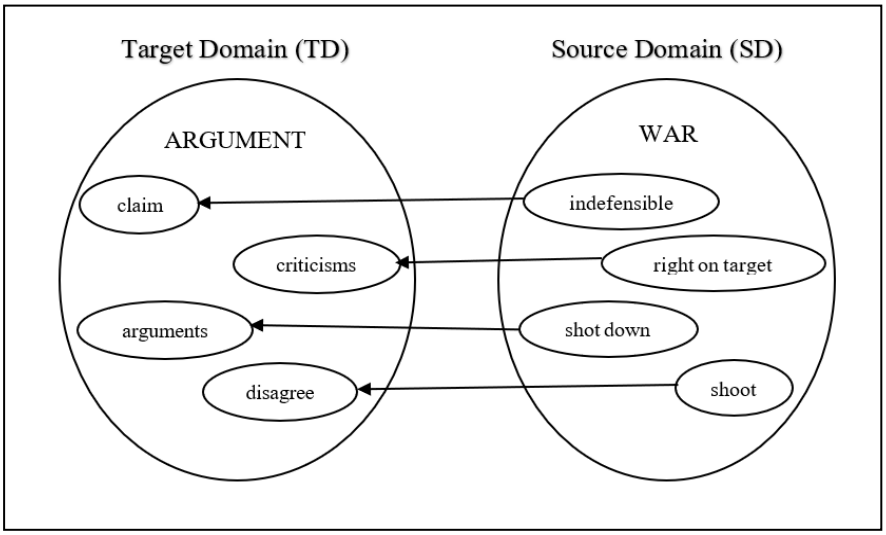


Figure 2. 2 Hypothetical Conceptual Mapping
(adapted from Holyoak & Stamenkovi´c, 2018).

In this case, words like indefensible, right-on target, shot down, and shoot are the evidence of metaphorical linguistic expressions used when describing or stating about argument. These words are linked to the domain of war which signifies one's thought of the argument concept. Conceptual mapping is 'unidirectional', which means it only goes from the Source to the Target Domain and not the other way around (Lakoff & Johnson, 1980). Thus, it is important to find the SD first to certify whether the expression is metaphoric or not. Since the conventional way of detecting SD and linguistic metaphors or metaphorical expressions is through manual identification by close reading of the chosen discourse, the current study integrates a corpus approach (will be explained further in 2.5) to detect the metaphorical signs in the chosen corpora as it is more systematic and reliable due to the evidence of empirical finding. The comparison of keyword lists and concordance of salient items will help to find potential metaphorical expressions (linguistic metaphors) in the corpora. Once SDs have been identified and linguistic metaphors or metaphorical expressions are certified, they will be mapped using the conceptual mapping framework to discover the conceptual metaphor used in the chosen corpora.

2.5.2 The Pragglejaz Method

The Pragglejaz Method is the determined effort of a group of ten researchers: Peter Crisp, Raymond Gibbs, Alice Deignan, Graham Low, Gerard Steen, Lynne Cameron, Elena Semino, Joe Grady, Alan Cienki, and Zoltan Kovecses, from different higher learning institutions. These researchers formulated Metaphor Identification Procedure (MIP) to set a standard approach that is reliable and comprehensive in recognising metaphorical words that can be used in various texts and discourses (Pragglejaz Group, 2007). The group proposes four steps in identifying metaphorical words in a discourse (Pragglejaz Group, 2007, p.3):

Table 2. 4
Steps Proposed in Metaphor Identification Procedure (MIP) (Pragglejazz Group, 2007)

No.	Steps
1.	Read the entire text–discourse to establish a general understanding of the meaning.
2.	Determine the lexical units in the text–discourse.
3.	a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Consider what comes before and after the lexical unit.
	b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be:
	- More concrete; what they evoke is easier to imagine, see, hear, feel, smell, and taste.
	- Related to bodily action.
	- More precise (as opposed to vague)
	- Historically older.
	- Basic meanings are not necessarily the most frequent meanings of the lexical unit.
	c) If the lexical unit has a more basic current–contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4.	If yes, mark the unit as metaphorical.

In this procedure, one key element in identifying metaphorically used words is when the 'contextual meaning' contrasts with a more physical and concrete 'basic meaning'. To clarify this further, the following example, which is taken from a pilot study conducted for the purpose of the present research, is presented in Table 2.5.

Table 2. 5
Semantic Tension between Contextual Meaning and Basic Meaning

		Fear
a)	Contextual meaning	Fear is described as an entity that can be healthy or unhealthy.
b)	Basic meaning	'The bad feeling that you have when you are in danger or when a particular thing frightens you' (Oxford Learner's Dictionary, n.d.).
c)	Contextual vs. basic	There is evidence of semantic tension between the contextual meaning and the basic meaning because the word 'healthy' causes semantic tension as it is usually used to describe a state of either a human, plant, or other living organisms. Nevertheless, in the studied corpus, the words 'healthy' and 'unhealthy' are highly associated with the word 'fear' that is defined as an abstract and intangible entity.
d)	Metaphorically used?	**Yes**

By relying on the evidence of semantic tension, metaphorically used words can be determined. Nevertheless, the steps taken to identify metaphorical words are meticulous (Adnan, 2014) as the initial part of the steps are done manually and the dictionary reference can take a long time to complete. Hence, the present study will be integrating a corpus approach to replace the initial parts that involve manual reading and determine the lexical units of the words in the studied corpus, followed by the third step of detecting the presence of semantic tension through analysis in concordance lines.

2.5.3 Signal Words of Metaphor

In the field of metaphor analysis, learning the signals of metaphor by words and phrases is regarded to be essential for these signals may help researchers to identify and interpret metaphor in a text (Skorczynska & Ahrens, 2015). Hartanto (2018) who analysed Malay spoken discourse found that content words such as verb, noun, and adjective are amongst the signal words for metaphor. From his analysis, he found nine types of metaphorical expressions that are based on human senses/experience: bodily experience; giving human sensation/experience; sight; body movement; verbal senses; thought senses; feelings/emotions; hearing senses; and taste senses. In Izham's (2013) study of metaphor usage in Surah Al-Kahfi in the Qur'an, it was found that the use of adjective (i.e., related to size that can only be used to describe physical entity) is being used to describe an abstract entity. For example, in the fifth verse of Surah Al-Kahfi,

Allah SWT stated ‘besar sungguh perkataan yang keluar dari mulut mereka (such big words coming out from their mouths)’ indicating that ‘words’ (perkataan) which is an abstract entity is described to be big in size. Another example of how content word such as noun and adjective can signal the presence of metaphor can be seen in Subet’s (2018) research. Subet studied metaphor usage in Usman Awang’s (a renown Malay literary figure) poems, and the analysis revealed that when an abstract entity takes or possesses a quality that should only be possessed by a concrete entity, it means that there is evidence of metaphor. In other words, the clash between entities with concrete and abstract quality indicates the presence of metaphor in a text. For example, Subet (2018) found that the phrase ‘kolam-kolam derita’ (ponds of suffering) in Usman Awang’s poem, ‘Mata Ayah’ (Father’s Eyes) exemplifies the noun ‘suffering’, referring to an abstract experience or feeling to endure pain, distress, or anything unpleasant, is described as ‘ponds’, body of water that is concrete in nature. The clash between these concrete and abstract entities signals the presence of metaphor in the discourse.

In addition to the use of content words in detecting metaphor usage, words indicating emotion (regardless noun, verb, or adjective) may lead to the use of metaphor in a discourse. In Goatly’s (2011) research that focuses on how metaphor can be a resource for the conceptualisation and expression of emotion, he concluded four major themes of metaphor in describing various types of emotions: i) EMOTION IS SENSE IMPRESSION; ii) EMOTION IS FLUID and EMOTION IS MOVEMENT (of air and water); iii) RELATIONSHIP IS PROXIMITY/COHESION; and iv) EMOTION IS HIGH. The first major theme is EMOTION IS SENSE IMPRESSION which comprises several sub-themes relating to human’s senses: touch/impact, sound, light/colour, and smell (specifically relating to food). The examples under sub-theme of touch/impact are ANGER IS HEAT, FEAR/BAD EMOTION IS COLD, BAD EMOTION IS HURT/INJURY, AFFECTION IS WARMTH, and EXCITEMENT IS ELECTRICITY. The second sub-theme relates to how emotion is conceptualised in terms of hearing senses such as EMOTION/EXCITEMENT IS EXPLOSION. The third sub-theme relates to how emotion is conceptualised as light or colour. Goatly (2011) provided several examples like HAPPINESS IS LIGHT, SADNESS IS DARK, while EXCITEMENT is described to be COLOURFUL. The last sub-theme relates to the sense of smell, specifically when eating food. Nevertheless, no example was given by Goatly in terms of the conceptualisation of smell. However, Khajeh et al.’s (2014) study of metaphor usage in Persian discourse revealed that there is an indication of emotion can be conceptualised by the taste of food. They found that in Persian, human

temperament (either positive and negative) of feelings, mental states, and values profiling is conceptualised by the flavour of food. In their study, it was revealed that the concept of bitter and sour taste buds often corresponds to unpleasant feelings. For instance, "he is bitter" means the person is bad-tempered, while "his face is sour" means that the person is vinegary. Meanwhile, in a much more recent study conducted by Zhou and Tse (2020) discovered that there is a metaphoric association between taste words and emotion words. For example, in English and Chinese, people use bitter taste to conceptualise unhappy feeling, sweet taste to refer to love or pleasant emotion, while bittersweet to express complex emotions of both sadness and happiness. Meanwhile, the second major theme, i.e., EMOTION IS FLUID and EMOTION IS MOVEMENT, relates to a simpler metaphor theme than the former (Goatly, 2011) as it only comprises emotion as an entity that has the quality of air and water and also can move like them. For example, Goatly stated that emotion is described to be an entity that can be stirred (like water) and it has current or wave. In the meantime, the third major theme correlates to the use of space to indicate relationship which may interlink with the first major theme (i.e., EMOTION IS SENSE IMPRESSION) since proximity, particularly in early childhood, is linked to warmth indicating it especially to AFFECTION IS WARMTH. Last but not least, the fourth major theme proposed by Goatly (2011), i.e., EMOTION IS HIGH, concerns orientational metaphor based on the vertical axis. For example, happiness is perceived to be high while sadness is conceived to be low. Based on these past studies, they exemplify how content words like noun, verb, and adjective, as well as words indicating emotion can help researchers to analyse metaphor in discourse. Hence, these types of words should also be considered together with the other types of words discussed earlier when examining metaphor in a discourse.

Other than content words and words indicating emotion, function words can indicate potential metaphorical expressions in a discourse. Function words are a class of words that serve grammatical rather than lexical functions in a sentence. They include words like articles, conjunctions, prepositions, and pronouns. As pointed out by Zhang and Li (2021), function words are essential indicators of syntactic structure and play a substantial role in language processing and understanding. Function words can be used to create metaphors that convey complex meanings. For example, in the sentence 'He is a real snake in the grass', the function word 'in' is used to create a metaphor that implies the person being referred to is deceitful or untrustworthy. As Lakoff and Johnson (2019) point out, prepositions are considered to be one of the most significant

types of words to structure metaphors. Partington (2007) listed prepositions such as 'in', 'inside', or 'into' that can be observed to detect any signs of metaphors as they may indicate CONTAINER metaphor (e.g., ANGER IS A SUBSTANCE IN A CONTAINER). Meanwhile, the list of prepositions such as 'on', 'forward', 'forwards', 'to', and 'towards' may indicate orientational metaphor, a metaphor of direction (e.g., PROGRESS IS FORWARD MOTION). Lakoff and Johnson (2019) discuss at length what they term ORIENTATIONAL metaphors, which are based on movement in space, and frequently involve prepositions or adverbial particles. Partington (2007) analysed business discourse and found that the briefings clearly contain a systematic metaphor concerning 'moving forward' which seems to be of the type PROGRESS IS FORWARD MOTION. He further explained that forward motion will often (though by no means always, since it is a good thing in itself) have an aim, a destination. Forward motion is considered to be necessary and a good thing in the business discourse, nevertheless going backwards is a bad thing. Partington (2007) further explained that closeness-distance is another ORIENTATIONAL metaphor that is vital in the business discourse, particularly for its diplomatic aspect. 'Close' refers to cooperative and has a favourable evaluation such as 'close ally' or 'close ties'. It was also found that putting or having a distance like 'backing away' or 'backsliding away' from an agreement or commitment is deemed to be undesirable, as it reflects that diplomatic positions grow apart. These examples provide evidence that the use of function words, specifically preposition, may indicate metaphor usage in a discourse and therefore, should be examined in metaphor research.

Other than that, function words can also be used to extend or elaborate on a metaphor. For instance, in the sentence 'Her smile lit up the room like a ray of sunshine' the function words 'like' and 'of' are used to create a metaphor that compares the brightness of the person's smile to that of a ray of sunshine. As Goatly (2021) notes, function words such as 'like' and 'as' can be employed to extend metaphors and construct more graphic imagery. The comparison made using 'like' and 'as' can be considered as the use of simile. Miller (1993, p. 371) believe that words and phrases indicating simile could signal metaphors in text: 'like', 'acts like', 'looks like', 'is similar to', 'as', 'resembles', or 'the same as'. Goatly (1997) states that these words and phrases which indicate similes are 'signalling expressions' as they signal the use of a metaphor to the reader or listener in metaphorical language. Meanwhile, Cameron and Deignan (2003) notes that these words that indicate simile are 'tuning devices' in metaphorical language, which are words and phrases that help to fine-tune or adjust the

meaning of a metaphor to fit the context in which it is being used. This notion is illustrated in Izham's (2013) finding who studied metaphor Surah Al-Kahfi of the Qur'an. She found that the structure of metaphor used in the surah involved the use of 'seperti' (like). For example, 'sesungguhnya kami telah menyediakan bagi orang-orang yang zalim api neraka yang meliputi mereka seperti khemah' (indeed we have prepared the cruel people hellfire that covers them like a tent). In the verse, the hellfire, which is an abstract entity, is described as a tent, a concrete entity, that can cover people. The use of words indicating similes to identify metaphor can also be seen in Veale's (2012) study of similes on the World Wide Web. The study reveals how certain simile structures tend to be used innovatively and comically. In the study, Veale found that the structure 'about as … as …' is shared by many ironic similes (that can be metaphorical as well), particularly when there is a positive adjective that follows the first 'as'. For instance, 'she is about as innocent as a lamb' illustrates how the phrase 'about as … as …' is used to represent the naivety of a person to a gullible animal. Therefore, function words that are used to indicate similes should be examined when one intends to analyse metaphor usage in a discourse.

Apart from that, Ortony (1993) claims that hedges can also indicate the presence of metaphorical statements in a discourse. Generally, hedges play a crucial role in maintaining politeness in conversations by introducing elements that soften the directness of a person's speech. These softening techniques often include variations in tense and aspect, the use of modal expressions encompassing modal verbs and adverbs, the deployment of vague language like 'sort of' and 'kind of', and certain verbs (Online Cambridge Dictionary, n.d.). For instance, speakers in spontaneous briefings employ 'kind of' and 'sort of' to imply they are using language more loosely than they would wish. Sperber and Wilson (1995) state that using language 'loosely' means to speak figuratively or metaphorically in which speakers tend to use hedges like 'sort of' and 'kind of' with a metaphor. For instance, '…in the past Presidents have tried to kind of smooth the way between the FBI and the CIA, to make them work closely together…'. When the speakers use the hedges, it portrays their lack of ability to be entirely precise as they are grappling with a complex concept or difficult language (Sperber & Wilson, 1995). Since metaphor tends to be used to simplify complex ideas, speakers who use metaphors might subconsciously use hedges when explaining the complex ideas. Hence, function word indicating hedges also plays an important role in the creation and extension of metaphors in language.

To summarise, the review of past literature indicates content words (particularly noun, verb, and adjective), emotion words, function words specifically preposition, words indicating similes, and hedges are several types of signal words that can help researchers to identify metaphor in a text. Table 2.6 presents seven types of signal words of metaphor based on the review of past literature.

Table 2. 6
Signal Words of Metaphor

Signal words
1. **Nouns** indicating possible source domains or target domains of metaphors:
i) common source domains (concrete entities used to conceptualise abstract entities): - animal: racist pigs (Deignan, 2005) - journey: along the path (Totibadze, 2018) - war/violence: fight to the last drop of blood (Hommerberg et al., 2020) - health/illness: government imposed a treatment to the economic recession (De Leonardis, 2008) - building/construction: the country needs to be reconstructed (Lu & Ahrens, 2008) - colour: green as the colour of envy and jealousy (Philip, 2006) - plants: finding the root cause of the crime (Thibodeau & Boroditsky, 2011) - machine/tool: engine of war (Glebkin, 2013) - cooking/food: bitter attitude (Khajeh et al., 2014) - temperature: keeping one's cool (Lakoff, 1987 as cited in Wilkowski et al., 2009) - game/sports: the regime would collapse like a house of cards (Hollingsworth, 2006)
ii) common target domains (abstract entities that are communicated metaphorically): - emotion: waves of emotion (Subet, 2018) - religion: SPIRITUAL IGNORANCE IS DARKNESS (Charteris-Black, 2004) - politics: bitter election (Picard & Stammbach, 2022) - economy: chronic deficit (as in health care) (Boers & Demecheleer, 1997, as cited in Langer, 2015) - human relationships: the seeds of friendship were sown early (Esenova, 2008) - time: racing against time (Radden, 2003) - life and death: death is viewed as departure, night, darkness, and cold (Golzadeh & - Pourebrahim, 2013) - pain sensation: a burning pain (Semino, 2017)
2. **Verbs** that give physical quality to abstract entity or movement/direction.
i. animal-like reference: pigging out on food, horsing around (Deignan, 2005) ii. personification of an abstract entity. iii. used with prepositions to show movement/direction: move forward, headed in the right direction (Partington, 2007)
3. **Adjectives** that give physical quality to abstract entity.
i. indicating size of an abstract entity: big words (Izham, 2013) ii. indicating space of an abstract entity: close ally (Partington, 2007) iii. indicating human's senses: unhappiness is bitter (Zhou & Tse, 2020)
4. **Adverbs (derived from adjective)** which give physical quality to abstract entity.
i. indicating an upward or downward position of an abstract entity: think highly (Zhang & Zhou, 2019)
5. **Prepositions** that indicate a space (like a container) or movement/direction.
i. abstract entity is described of having a space like a container: in, inside, into, out, outside, within, (Vaghi & Venuti, 2004)

ii.	forward or backward movement of an abstract entity: on, forward, forwards, to, towards (Partington, 2007)
6. **Hedges** that are usually used with metaphorical expressions.	
i.	kind of, sort of (Partington, 2007)
7. **Signalling expression or 'tuning devices'** indicating similes.	
i.	as (Miller, 1993)
ii.	about…as…as… (Veale, 2012)
iii.	is as Adj as, is the same as, is similar to, the same way to (Miller, 1993)
iv.	(is) more like, not unlike and even, perhaps, unlike (Partington, 2007); like (Izham, 2013); is like (Miller, 1993)
v.	acts like, looks like, resembles, reminds me of (Miller, 1993); seems like, sounds like (Veale, 2012); gives the impression of/that (Partington, 2007)

As can be seen in Table 2.6, signal words of metaphors are not only restricted to content words. Due to this, the listed function and signal words in the table, which are adopted from the past literature, will be used as a reference to analyse significant keywords listed in the keyword lists apart from the significant content words.

2.6 Metaphor in Islamic Religious Discourse

Many social and linguistic researchers agreed that there is a various nature of Islamic discourse in relation to its variance between extremism, moderateness, and liberalism, and its connotation with the current propaganda discourses (Charteris-Black, 2005; Dickins, 2005; Mihas, 2005; Murray et al., 2008; Zeidan, 2003). Some researchers are keen to analyse the Islamic religious discourse such as the holy scripture, the Qur'an in terms of the figurative language use such as metaphor. For instance, Charteris-Black (2004) who is well-known with his Critical Metaphor Analysis (CMA) has done extensive research on the types of metaphors in religious discourses, namely the Old Testament, the New Testament, and the Qur'an. In the analysis done on metaphors in the Qur'an, he found that images from the semantic field of light are widely employed in religious text. It is also evident that the metaphors of light in the Qur'an reveals the conceptual metaphor SPIRITUAL KNOWLEDGE IS LIGHT and SPIRITUAL IGNORANCE IS DARKNESS (Charteris-Black, 2004). The finding exemplifies a significant facet of Islamic religious discourse as metaphors supplicate a strong evaluative judgement on the way people behave and live their spiritual life (Charteris-Black, 2004). However, the present study does not employ this theory. This is because, the initial stage of analysing metaphors in CMA is still performed qualitatively through

manual metaphor identification. This means the salient keywords in identifying metaphors are first identified by reading and scrutinising the text manually. As the present study seeks for a more systematic approach and not based much on the researcher's intuition, CMA is not chosen to be employed in the present study.

Meanwhile, in Shokr's (2006) metaphor study, the focus is narrowed down to the analysis of the concept LIFE IS A JOURNEY in the Qur'an. It is found that the *journey* metaphor in the Qur'anic verses presents a clear and dichotomous difference between two ways of life: the good and moral life; and the bad and immoral life. The dichotomy difference between the two ways of life is based on the two distinct types of journeys, paths, travellers, and finally, the God's role as a guide and misleader (fake God or devil) in the metaphorical scenario. The choice made between these two ways of life leads to either a comfortable or frightening place in the hereafter (i.e., Heaven and Hell). Shokr (2006) explains that the basic human issues and constant questions (by the believers or non-believers) on the meaning of life and death, relationship of human and God, deeds and sins, and the general rules for moral conduct can be answered or conceptualised by the metaphorical model in the religious perspective. Another study by El-Sharrif (2011) in his critical metaphor analysis of Prophet Muhammad's (pbuh) sayings and tradition (Prophetic Tradition), revealed that the Prophet (pbuh) used metaphors in presenting unfamiliar Islamic concepts like: Islam and faith; ruler ship and Islamic laws; as well as rituals and illegitimate practices. It is also found that the Prophetic metaphors were grouped to the conceptual domains of journey and motion; brotherhood, slavery and servitude; and light and darkness apart from other novel metaphors found in the prophetic traditions. Some of the conceptual domains used in the prophetic traditions are similar with what were found in the Qur'an: journey (Shokr, 2006) and light and darkness (Charteris-Black, 2004). The dense use of metaphors in the prophetic traditions does not just portray the persuasiveness of the prophetic metaphors but also shows the Prophet Muhammad's (pbuh) concern in addressing his audience in a reliable and truthful personality (El-Shariff, 2011). Mohamed's (2014) study on metaphors in the Qur'an focused on the representations of natural events in the holy scripture within the context of Charteris-Black's Essential Metaphor Review (2004). The work collects five classifications of natural phenomena metaphors: rain, mountain, wind, light, and darkness, and offers an overview and interpretation of those metaphors. For example, the word rain was used sixteen times as a metaphor, regarded as a means for bringing pain and torment, as well as revenge and curse to disbelievers to encourage them to

embrace God and to trust in the scriptures, beliefs and messengers of God. The finding resonates with what Charteris-Black had found in his analysis of the Qur'anic verses with the addition of rain and mountain metaphors. Even though, there are numerous studies concerning metaphor usage in religious discourse (Charteris-Black, 2004; Shokr, 2006; El-Sharrif, 2011; Mohamed, 2014), they are mainly fixated on religious metaphors in religious scriptures and there is a scarcity on its usage in religious spoken discourse like sermons, preaches, or motivational talks. Thus, the current study seeks to provide the empirical evidence on how metaphor is used in religious spoken corpora, specifically by Nouman Ali Khan and Yasmin Mogahed, Islamic motivational talks speakers.

2.6.1 Metaphor in Spoken Islamic Discourse

Spoken Islamic discourse, including traditional da'wah, virtual da'wah, Friday sermons, or Islamic motivational talks, is a medium employed by many Islamic scholars, speakers, and even influencers in building the Islamic societies. It serves as a means of education for the people, exterminating poverty, enhancing the quality of life in the community, and eradicating numerous social problems (Basit, 2016). Suhaimi (2007) stated that the activities of the Prophets and Muslims in carrying out the command of Allah by inviting people to the teachings of Islam is known as da'wah. It is an Islamic broadcasting mechanism that uses its methodologies and media-oriented towards the world and beyond at an appropriate place and time (Abdullah et al., 2014). Traditional da'wah activity has been very successful throughout the centuries, as the Muslim population has increased to 2.9 billion today (Hasan, 2012). The role played by these Islamic communications is critical because it can change or develop a society following morals, ethics, and character (Thaib, 2020). Thus, many researchers analyse this form of communication due to its significant role in Islam. Despite the significance of da'wah to Islam, there are several issues that can be drawn from the prior literature. Firstly, the contemporary Islamic communication activities or virtual talks have not yet been fully investigated by scholars and students of Islam (Racius, 2004). In addition, existing studies predominantly investigate rhetorical and persuasive strategies in Islamic talks. For example, Ladika (2011) analysed figurative language used by Dr. Zakir Naik in his YouTube videos. Through a descriptive analysis, the findings exposed

some evidence of figurative language in Dr. Zakir Naik's discourse. Anaphora, metaphor, simile, and rhetorical question are found to be the most common figurative language used in the studied discourse, and personification, hyperbole, metonymy, and synecdoche are the other types of figurative language found in the discourse.

Similarly, Najah (2014) examined lexical cohesion in Nouman Ali Khan's talks, showing the strategic use of repetition to emphasise meaning. It is reported that Nouman used it to stress meaning and the importance of a certain idea to avoid misunderstanding among the audience. It is also found that 'superordinate' was not dominantly used by Nouman since it is only used in some part of his speech. Alkhodari and Habil (2019) analysed persuasive discourse in Dr. Zakir Naik's talks. By using manual transcription and NVivo 12 for codification and analysis, the findings expose that 'logical strategies' and 'authoritative sources' have been employed primarily in Zakir Naik's talks. The results highlight these persuasion tactics were used by Zakir Naik in forming the convincing power of his arguments. In a much more recent study carried out by Thaib (2020), the aim of the research is also in the communication strategies used in Islamic talks. Thaib focused on communication strategies of moderate Islamic talks in countering radicalism in Gorontalo City, Indonesia. The analysis involved a collection of data from eight preachers through interviews, observations, and documents. The result showed that the strategies used by these preachers were focused on the content of this type of communication, especially the message and use of the verses.

In addition, several strategies such as shaping the community's religious understanding and reaffirming the position of Muslims as 'ummatan wasathan'[2] were used by the preachers. Other strategies were looking for modest religious references, assessing the virtuous tenets of Gorontalo culture and traditions, and urging people to respect and embrace differences. All these research indicate the preference of linguists who are keen in analysing spoken Islamic discourse, namely Islamic talks, is in the spectrum of strategies used in discourse such as persuasion strategies and rhetorical devices. Other similar studies like the ones conducted by Ismail (2017) on Dr. Zakir Naik's speeches and Azizah and Fitriana (2018) on Nouman Ali Khan's talks also focus on communication strategies as the former revolves on rhetorical strategies, while the latter revolves on pragmatic approach. Nevertheless, the research that focuses on

[2] The Arabic term 'ummatan wasaṭan' (أُمَّةً وَسَطًا) appears in Surah Al-Baqarah, verse 143 of the Qur'an. It is commonly translated as: 'a middle nation', 'a just community', or 'balanced/moderate nation' (The Qur'an, n.d.).

metaphor in spoken Islamic discourse, specifically Islamic motivation talks is rather scant.

Despite the growing research on spoken Islamic discourse, there remains a notable gap in studies focusing on metaphors, particularly in Islamic motivational talks. Metaphors are recognised as powerful rhetorical and cognitive tools in other religious contexts, yet their systematic use in Islamic talks is underexplored. Wardani and Setiawan (2020) examined metaphor use in Nouman Ali Khan's Qur'an interpretation speeches, identifying analogies such as 'car' for gratitude, 'job position' for worship, and 'teacher-student' for divine testing. While their study demonstrates the presence of metaphor as a communicative device, it does not sufficiently address the functions, significance, or patterns of these metaphors in shaping audience understanding and engagement. This under exploration highlights the need for further research to systematically examine metaphors in spoken Islamic motivational discourse, providing insights that can inform both theoretical understanding and practical application in Islamic communication studies.

2.7 The Multifunctionality of Metaphor

Metaphor is far more than a stylistic device as it serves several important functions in communication. Gibbs (1994) identifies three traditional roles of metaphor. First, the inexpressibility function allows people to talk about ideas that are difficult or impossible to express literally. Second, the compactness function helps speakers convey complex messages more efficiently. Third, the vividness function makes communication more memorable and emotionally engaging.

From a cognitive perspective, metaphor helps the understanding of abstract or complex ideas by linking them to more concrete and familiar concepts (Lakoff & Johnson, 1980; El Refaie, 2001; Semino, 2008). For example, the conceptual metaphor LIFE IS A JOURNEY allows people to talk about life stages, goals, and challenges using terms from physical travel such as paths, obstacles, crossroads, or destinations. This makes an abstract and unpredictable concept like life more structured, relatable, and easier to communicate. This is particularly useful in religious discourse, where speakers often deal with topics such as faith, morality, and divine attributes.

Beyond cognition, metaphor also plays emotional, persuasive, and social roles. Baranowski et al. (2024), for example, found that metaphors used during the COVID-19 pandemic had different emotional effects: WAR metaphors increased stress, while resilience metaphors helped people cope. In another study, Naamati-Schneider and Gabay (2022) found that medical directors in Israeli COVID-19 wards used WAR metaphors to cope with trauma and uncertainty. These metaphors had dual functions: they promoted effective coping by creating a sense of mission and collective purpose but also triggered ineffective coping when linked to isolation and sacrifice, increasing fear and helplessness. These studies highlight the emotional complexity and dual persuasive power of metaphor, demonstrating how the same metaphorical framing can both empower and burden depending on context and interpretation.

In addition, metaphors are also powerful in multimodal and digital communication. A bibliometric review by Zhong et al. (2023), that includes fields such as advertising, communication, and linguistics, revealed that metaphor functions not only to explain abstract ideas, but also to persuade, engage emotions, and structure visual meaning, reflecting the multifunctionality of metaphor in both verbal and non-verbal discourse.

Metaphor is not only a tool for understanding abstract ideas but also a means of expressing and preserving cultural values. This view is reinforced by Huszka et al. (2025), who highlight how cultural nuances shape metaphorical expression, particularly in Malay proverbs, which serve as carriers of philosophical, social, and religious values. Their study shows that traditional Malay proverbs use metaphor to construct and transmit cultural identity, drawing on concrete imagery such as water, flora, fauna, food, and celestial elements to express abstract concepts like unity, humility, destiny, and moral values. These metaphors reflect and reinforce core Malay cultural norms, including communal harmony, strong familial ties, and respect for nature.

In religious motivational talks, all these functions, cognitive, emotional, persuasive and cultural, are relevant. Metaphors help preachers explain Islamic teachings, but they also build emotional connection, encourage reflection, and persuade listeners. They can shape how audiences interpret religious ideas by emphasising some aspects and hiding others (Semino, 2008). Despite the recognised multifunctionality of metaphor, research on its use in spoken Islamic discourse, particularly Islamic motivational talks, remains scarce. Most existing studies focus on communication strategies, persuasion, or rhetorical devices, leaving a gap in understanding how

metaphors are used, their functions, and their impact on audiences in Islamic talks. This gap highlights the need for systematic research on metaphor in this context, which the current research aims to address.

2.8 Factors Influencing Metaphor Usage

The use of metaphor in discourse is shaped by a range of interrelated factors that extend beyond linguistic choices. Scholars in cognitive linguistics and discourse studies have highlighted how bodily experience, cultural context, social roles, discourse function, and individual intention all influence how metaphors are produced, interpreted, and understood. These factors are particularly relevant when analysing metaphor use in spoken discourse genres such as religious and motivational talks.

Kövecses (2005, 2010, 2015) offers one of the most detailed accounts of the variables that influence metaphor usage. He argues that metaphor is not merely a product of universal embodiment but is shaped by multiple contextual elements, including the speaker's cultural background, the communicative situation, social dynamics, and the emotional or persuasive goals of the discourse. For instance, while many cultures may share basic conceptual metaphors such as LIFE IS A JOURNEY, the specific source domains and entailments may differ due to culturally embedded experiences.

Lakoff and Johnson (1980, 1999), in their foundational work on Conceptual Metaphor Theory (CMT), emphasise the role of embodied experience in structuring metaphor. They propose that our understanding of abstract concepts is grounded in physical and spatial experience. However, they also acknowledge that the metaphors we use are influenced by how we interact with the physical, social, and cultural world, suggesting a dynamic relationship between individual experience and shared conceptualisation.

Semino (2008), examining metaphor across institutional and discourse contexts, highlights the importance of discourse genre, speaker intention, and audience expectation in shaping metaphor choice. Her work shows that speakers use metaphor strategically to connect with audiences, guide interpretation, and achieve communicative goals, whether in religious sermons, political debates, or medical consultations.

Gibbs (1994, 2008) extends this perspective by exploring the psychological and social dimensions of metaphor. He notes that metaphor usage is not only cognitively efficient but also emotionally and socially functional. Metaphors often serve to frame experience, reduce emotional distance, or facilitate solidarity, especially in contexts involving uncertainty or moral instruction.

Musolff (2004, 2016), focusing on metaphor in political discourse, argues that metaphor is strongly influenced by historical context, ideological framing, and speaker positioning. He introduces the concept of discourse traditions, whereby certain metaphors become conventionalised within particular domains (e.g., BODY POLITIC in political rhetoric), influencing how audiences are primed to interpret social realities.

While the mainstream of metaphor theory has not treated gender as a core influencing factor, some scholars have investigated its possible role in specific discourse contexts. Cameron (2003) suggests that gendered roles and social expectations may shape general discourse patterns, which can extend to metaphor use. Koller (2004) examined gender in business media discourse, finding that while masculine metaphors (e.g., WAR, COMPETITION) dominate, they are often shaped more by institutional norms than by the gender of the speaker. Yu (2009) further notes that culturally embodied experiences, which may include gendered roles, can impact metaphorical conceptualisation in specific languages. However, these studies tend to position gender as a context-specific variable, not a universal or primary determinant.

Taken together, these perspectives highlight that metaphor usage is influenced by a constellation of factors:

1. Cognitive (e.g., embodiment, salience),
2. Cultural (e.g., values, norms, shared imagery),
3. Contextual (e.g., setting, topic, genre),
4. Social (e.g., speaker-audience roles, institutional authority), and
5. Individual (e.g., personal belief, communicative intent).

While gender may shape metaphor use in particular discursive settings, it is not widely regarded as a principal explanatory variable within the cognitive or corpus-assisted traditions adopted in this study. Although numerous studies have explored the relationship between metaphor and gender in political and media discourse, findings remain inconclusive as to whether gender serves as a significant determinant of metaphor choice (Charteris-Black, 2009; Koller & Semino, 2009; Holman, 2016; Totibadze, 2018). Much of the literature instead highlights how metaphor is shaped by

discourse context, ideological intent, or cultural expectations rather than by the speaker's biological sex. For instance, evidence of 'gender crossing' in metaphor usage among both male and female politicians (Charteris-Black, 2009) and overlapping metaphor choices in public discourse (Totibadze, 2018; Pérez-Hernández, 2016) suggest that metaphor use reflects strategic rhetorical goals more than inherent gender traits. While traditional gendered domains (e.g., war as masculine, nurturing as feminine) are sometimes evident (Flannery, 2001; Philip, 2009), these patterns appear more aligned with social roles or institutional expectations than with the speaker's gender (Charteris-Black, 2009; Totibadze, 2018; Koller & Semino, 2009). Therefore, the present study takes the position that gender is not a fixed or primary determinant of metaphor use, particularly in the context of religious motivational speech. Accordingly, this thesis focuses on metaphor as influenced primarily by discourse context, communicative goals, and speaker strategy, which are more consistently emphasised in metaphor research. These dimensions will serve as interpretive lenses in the analysis of metaphorical patterns within Islamic motivational discourse.

2.9 Approaches to Metaphor Analysis

In the study of linguistics, metaphor analysis refers to semantic text analysis approach which connects to manifestation of latent or hidden meaning of a text instead of simply uncovering the themes of a text (Roberts, 1997). Throughout the years, researchers of metaphor have developed numerous approaches and techniques of both qualitative and mixed methods metaphor analysis. In qualitative metaphor analysis, most metaphor researchers employ text mining or text analysis methods which is primarily inductive in nature. For example, Rees et al. (2007) used the approach when examining metaphors in transcripts of patients', medical students', and doctors' discussions of doctor-patient interactions. The analysis uncovered six over-arching metaphors connected with the target domain of student/doctor-patient relationships, i.e., STUDENT/DOCTOR-PATIENT RELATIONSHIPS AS WAR, HIERARCHY, DOCTOR-CENTREDNESS, MARKET, MACHINE and THEATRE. All of the metaphors (except theatre) stressed the oppositional quality of student/doctor-patient relationships. The study enables them to distinguish between the unconscious use of metaphorical linguistic expressions by the involved participants and those serving a rhetorical function.

Meanwhile, Ana (2002) who also opted this qualitative approach, unified Critical Discourse Analysis (CDA) with metaphor analysis to investigate representations or depictions of Latinos in the American newspapers. The study revealed that negative and derogatory images, i.e., DISEASE and INTRUDERS, were employed as metaphors to represent Latinos in contemporary American public discourse. These negative metaphors had shaped negative public opinion of Latinos community in America, subsequently making their place in politics, education, and society remains subordinate and marginal. In another instance, Schuster et al. (2011) examined how hypertension was metaphorically conceptualised among ethnic groups in the Netherlands. Using an inductive approach, the researchers analysed interview transcripts from members of three ethnic communities and identified several metaphors that participants used to describe their experience of living with hypertension. For example, the metaphors MACHINES or PARTS OF MACHINES were employed to explain the causes of hypertension in relation to the human body and its organs. Additionally, participants used ENEMY metaphors to represent hypertension as an unknown and uncontrollable force. This metaphorical framing reflected the fear of the disease due to its silent, invisible nature and its sudden, unpredictable effects. More recently, Miyamasu (2020) investigated how Japanese entry-level medical students conceptualise their future profession as physicians through metaphor analysis. The study employed a content analysis approach to examine metaphorical statements, which involved systematically coding spoken and textual data to reveal patterns of meaning. This method provided insights into how participants made sense of their prospective roles in medicine. These studies demonstrate that, while new systematic approaches have emerged, qualitative methods remain the dominant approach in metaphor research. This indicates a methodological gap, as quantitative or mixed-method approaches to metaphor analysis are still underexplored. Such underrepresentation suggests a need for further research that incorporates quantitative techniques to complement traditional qualitative analyses, providing more robust and generalisable insights.

Researchers have developed several mixed-method strategies for metaphor analysis, which are typically deductive in nature. These approaches generally combine manual coding of metaphors, involving researcher interpretation, with statistical tests to examine differences in metaphor usage across multiple corpora and to ensure interrater reliability (Ignatow & Mihalcea, 2017). For instance, Ignatow (2003, as cited in Ignatow & Mihalcea, 2017) applied a mixed-methods technique to study metaphor

use in transcripts of online self-help group discussions. This nomothetic, sociologically oriented method involved strategic selection and statistical sampling from multiple document collections, using software such as TextAnalyst, Stata, and SPSS. Building on this, Liu and Tay (2023) examined WAR metaphor usage in Chinese-English COVID-19 news reports and their translations, combining quantitative time series analysis (Box-Jenkins TSA with ARIMA models) with qualitative contextual interpretation. Their mixed-method approach highlighted differences in how WAR metaphors appeared in source texts versus translations and across national news outlets, contributing to an understanding of metaphor variation, translation, and temporal patterns. Similarly, Liu et al. (2025) extended Critical Metaphor Analysis (CMA) by integrating cross-linguistic and time-based perspectives. Using two case studies of Chinese-English bilingual COVID-19 reports, they combined qualitative metaphor interpretation with quantitative analysis of attitudinal intensity, demonstrating how mixed methods can capture both ideological and temporal shifts in discourse. Regardless of whether qualitative or mixed-method approaches are employed, metaphor research continues to rely heavily on manual identification, human interpretation, and coding of metaphors in texts. While mixed-method studies, such as Liu and Tay (2023) and Liu et al. (2025), combine quantitative techniques like time series analysis with qualitative interpretation to capture temporal and ideological shifts, these approaches often require specialised software, statistical expertise, and extensive methodological familiarity, limiting their accessibility and replicability. Consequently, there remains a need for systematic, replicable, and scalable approaches that can analyse metaphors across large datasets while maintaining interpretative rigor. This methodological gap motivates the adoption of a corpus-based approach in the present study, which enables the combination of quantitative frequency analysis with qualitative contextual examination, offering a robust, transparent, and replicable framework for investigating metaphor use in spoken Islamic discourse.

2.10 Contributions of Corpus Approach to Metaphor Research

Studies of metaphor using corpus approach have contributed tremendously to reveal linguistic patterns that can be challenging to identify via qualitative text analysis. First and foremost, corpus approach reveals words that may have similar literal meaning

but carry different metaphorical meaning. In Deignan's (2005) study, through the use of corpus approach, she was able to identify that singularity and plurality of the noun 'rock' when it is used metaphorically can have semantic differences. She found that the singular noun 'rock' tends to have a positive meaning when it is used metaphorically. For example, 'The rock on which society is built' means the entity that is being equated with the 'rock' is considered to be an asset, valuable, or highly important to the society (Deignan 2005, pp. 158–9). On the contrary, she found that the plural 'rocks' tend to have a negative meaning when it is used metaphorically in a text. For instance, the plural 'rocks' in 'The marriage has been on the rocks for a while' indicates problems and challenges in the marriage (Deignan 2005, pp. 158–9). In German, 'boot' (boat) and 'schiff' (ship) have similar literal meanings, however, using corpus approach, Zinken (2007) could identify that these words have different conventional metaphorical uses. 'Boot' (boat) is used in expressions such as being 'in the same boat', or to illustrate a place as having no space for newcomers. Conversely, 'schiff' (ship) is inclined to be used as part of metaphorical descriptions of difficult enterprises (Zinken 2007).

Diachronic, which literally means 'across-time', can be described as any work that records or plots the changes, fractures, and metamorphoses of languages over the centuries (Harris, 1993). Before the availability of corpus tools or software, it is meticulous and time-consuming for linguistic researchers to manually analyse an enormous set of data while observing the shifts of language use over a period. In the present day, with the vast development of corpus tool and software either freely available like AntConc and #Lancsbox or readily available in the market like WordSmith Tools and Sketch Engine, corpus method has made it possible for researchers of metaphor to perform diachronic linguistic research. For instance, Alexander and Bramwell (2014) found metaphorical description of 'wealth', which refers to large body mass, has decreased over time due to the diminishing of positive association of looking 'well-fed' in the present time. They did this by generating lexical overlap data and simple descriptive statistics via corpus tool; thus, allowing them to conveniently examine from the earliest and latest citation dates of the overlap data. In another example, Saghafi et al. (2021) employed corpus-based approach to examine diachronic changes of conceptual metaphors of BRAVERY in Persian language. Through corpus analysis involving descriptive statistics, they were able to make a comparison between historical (from 8th to 10th lunar century) and contemporary (present time) evidence and found that the general source domain of objects in both cases has been

persisted unchanging and are still relevant to modern use. In a more recent study conducted by Pan (2022), corpus-based metaphor analysis was used to make comparison and perform critical analysis of metaphorical characterisations of corruption-related concepts in English-language news media in China between 2007 and 2012. By measuring the frequency of each identified keywords in the corpora as well as the examining the concordance lines of each keyword, it was revealed that the types of source domains in the duration of time were largely stable (i.e., war, poison and disease, dirt, plant, and animal). Secondly, Pan (2022) also found that the mapping within a source domain has changed diachronically. Then, there was also an increased use of creative metaphors and enriched metaphorical depictions in the more recent years. Finally, the metaphors seemed to suggest more Chinese cultural schemas across time, that in turn offered contexts for further understandings of the identified metaphors. In a more contemporary study, Coll-Florit et al. (2021) analysed the conceptual metaphors of depression in a corpus of 23 blogs written in Catalan by people suffering major depressive disorder. The main aim of the study was comparative in nature as they intended to verify whether depression-related metaphors that were discovered in previous literatures were also used in a new genre and a new language. In the analysis, Coll-Florit et al. (2021) found that life with depression is mostly conceptualised by WAR and JOURNEY metaphors that were already formerly discovered in the previous works. Nevertheless, there were also more interesting results emerged from the data with regards to WAR metaphor. Previous studies only reported that the illness was mainly depicted as an enemy (i.e., WAR metaphor), but their findings identified that stigma and discrimination towards depression are also represented as an enemy; hence, unveils previously undetected metaphor. These past literatures provide further evidence of how corpus approach can be helpful in the study of metaphor, specifically in diachronic research of metaphor.

Apart from the ease to conduct diachronic research of metaphor, corpus approach also allows metaphor researchers to conveniently conduct comparative analysis of metaphor between different languages. Through the use of corpus method, Simó (2011) could compare the metaphorical use of ‘blood’ in Hungarian and American English corpora. In the study, she found that the main target themes for BLOOD metaphors are the same: emotion and essence. Through the analysis, she also found that there are differences in the connotations and frequencies of different metaphorical expressions involving ‘blood’. For instance, the expression in ‘cold

blood'/'hidegvérrel' was found to be always negative in American English corpus, nevertheless, evenly divided between positive and negative uses in Hungarian corpus. In Hungarian, 'cold blood'/'hidegvérrel' is also mainly common in sports reports as compared to sports reports in American English. Via corpus approach, Simó could find evidence of within-culture variation by comparing BLOOD metaphors in each section of each corpus.

Apart from making comparative analysis, corpus approach also allows huge amount of data to be analysed at a nick of time that is impossible to be conducted by a sole researcher via manual textual analysis. Alexander and Bramwell (2014) were able to conduct textual diachronic analysis of the Historical Thesaurus of English that is the world's only historical thesaurus covering English from Anglo-Saxon times to the present day, and is the largest semantic database ever constructed for any language. The corpus contains more than 790,000-word entries with each representing a particular word sense, within 240,000 categories which cluster these words under the distinct concepts they refer to. This corpus is also larger than the comprehensive Oxford English Dictionary (Simpson & Weiner, 1989), which contains 616,500 senses. Another example of how corpus method enables researchers of metaphor to investigate large-sized corpus can be seen in Simó's (2011) work. The study involves Corpus of Contemporary American English (COCA), an American corpus which at that time has 400 million words of spoken and written contemporary American English. At present, COCA contains more than one billion words of data, including 20 million words each year from 1990-2019, ranges from eight genres: spoken, fiction, popular magazines, newspapers, academic texts, and television and movies subtitles, blogs, and other web pages (Davies, 2022). From the corpus analysis, Simó was able to use large corpora to discover within-language variation by separating genres. The findings emerged from the analysis of instances from fiction with those from non-fiction indicate that the former is more inclined to prompt a fuller exploitation of the different senses of metaphorical expressions than the latter (Simó, 2011). Other than Simó, Skorczynska's (2010) study also involved an enormous corpus which is an approximately 1-million-word corpus of business English (periodicals and academic journals). Through the corpus analysis, she was able to identify that the WAR and HEALTH metaphors appeared more frequently than SPORTS metaphor in the business English corpus. Through this revelation, it can be summarised that the SPORTS metaphor failed to be representative in the business discourse.

In short, these past literatures exemplify how researchers of metaphor can be benefited from the use of corpus method. Corpus method has not only revolutionised the way of metaphor analysis used to be conducted but also helped metaphor researchers to learn and understand metaphor in terms of its patterns, changes over time, differences in various languages as well as genres of discourse.

2.11 Corpus-Assisted Methodology in Studying Metaphor

Corpus linguistics is a method in language study which is not necessarily tied to any specific theory (Semino, 2017). This means it can be used alongside various theoretical descriptions in numerous fields to explain how a particular language is used. The corpus approach refers to analysing language in a collection of naturally occurring (either written or spoken) texts using sophisticated corpus tools. In terms of studying metaphors, there has been a recent trend in using the corpus approach to analyse metaphor (e.g., Adnan, 2014; Ahrens & Jiang, 2020; Sardinha, 2007; Semino et al. 2015). For example, Adnan (2014) combined a corpus-based method and Conceptual Metaphor Theory (henceforth CMT) in providing statistical evidence for the used-to-be manual identification of time metaphor in literary texts. She used Wmatrix, USAS tagger, and POS tagger CLAWS in analysing metaphors between the original and simplified version of a literary work. In another example, Semino et al. (2015) used both computer-assisted quantitative and qualitative approach on two data sets totalling 753,302 words. They performed the quantitative method using an online corpus tool, Wmatrix, to analyse the violence and journey metaphors used by cancer patients and health professionals when writing online. Apart from that, Ahrens and Jiang (2020) provided a replicable approach in identifying source domain by using collocational patterns in Sketch Engine apart from other corpus-based linguistic tools such as SUMO (Suggested Upper Merged Ontology), WordNet, and an online dictionary to study the building metaphor, using data from the Corpus of Hong Kong Political Speeches. This conventional trend is due to the linguistic analysis of a wealth of information on language patterns and frequencies can easily be done with the help of corpus tools. Moreover, analysis of word frequencies and collocations allows the linguists to learn aspects of language based on empirical evidence (Charteris-Black, 2004) instead of relying on own judgement alone. This reduces the tendency of researcher's biases when

performing qualitative analysis that involves the researcher's intuition and perception. Nevertheless, both quantitative and qualitative approaches play an equal significant role in linguistic analysis as quantitative corpus analysis can best be explained with a more in-depth analysis via qualitative approaches (Partington, 2007).

To date, corpus methods have contributed a lot to the development of metaphor theory and analysis in various ways. Charteris-Black (2004) for instance, developed Critical Metaphor Analysis (henceforth CMA) which integrates corpus linguistics with cognitive linguistics and Critical Discourse Analysis (henceforth CDA) in identifying metaphors. He used CMA in analysing metaphors in diverse discourse (e.g., sports, religious, political, business, etc.). This is performed by following a three-step critical approach: (i) metaphor identification; (ii) metaphor interpretation; and (iii) metaphor explanation. The first stage begins with close reading in identifying postulated metaphors (keywords), followed by measuring the presence of such keywords quantitatively in the corpus. Afterwards, the corpus contexts are analysed to see whether the terms are metaphorical or literal. If they are metaphorical, they are further examined in stage two where the mapping of the metaphorical keywords happens, and conceptual metaphor is interpreted. To do this, the metaphoric linguistic forms that carry the same idea or notion are grouped together to certify a conceptual metaphor. And the final stage relates to recognise the role of the metaphors used in establishing ideological and rhetorical motivation. In Charteris-Black's analysis of George W. Bush and Osama bin Laden's discourse, it was found that the terms (e.g., 'crusade', 'war', 'axis of evil', etc.) in describing their political actions and agenda have structured these three dominant metaphors: (i) POLITICS IS RELIGION; (ii) CONFLICT IS POLITICS; and (iii) CONFLICT IS RELIGION. This has caused a contrasting conceptualisation of terrorism which abolishes the separation between political and religious motivation. Nevertheless, CMA is not chosen to be a part of the framework in the present study. This is because the preliminary stage of examining metaphors in CMA is still carried out through manual metaphor identification. This means the significant keywords to detect metaphors are done through close-reading and scrutinising the text manually. As the present study seeks for a more systematic approach and not based much on the researcher's intuition, CMA is not chosen to be employed in the present study.

Meanwhile, Corpus-Assisted Discourse Studies (henceforth CADS) is another method that can be considered to study metaphor. CADS is an approach of the corpus linguistics methodology and there is an increasing body of research in discourse that

adopts the corpus linguistics approach (Jaworska, 2016). The method has been extensively employed to examine various types of discourses. As an illustration Taylor (2010) used CADS in learning the rhetoric of science in the British press. Another example is Marchi (2010) who used the approach in analysing the discourse of morality in the British newspapers. Jaworska (2016) employed CADS to investigate the constructions of identities in media reporting surrounding mega sports events, and Vessey (2013) used it to examine nationalism and language ideologies in the Canadian context. The examples indicate the versatility of CADS in linguistic analysis of various discourses. Due to its versatility, it is also used in investigating the use of metaphors in a discourse. This is demonstrated by Partington (2003, pp. 198–211) who CADS to detect metaphors and motifs used in the White House press briefings. The finding revealed that the commentators used a quite unusual number of metaphors such as 'They're a government chess game, which sees all the other hand as a basic strategy from all sides' and 'They too can be boxers out to pummel the spokesman who has to stand at the podium and take whatever abuse the fourth estate wanted to dish out'. In addition, from the keyword lists, it was also obvious that there is a high frequency of prepositions or adverbial particles in the corpus compared to other genres (e.g., 'on', 'forward', 'forwards', 'to', and 'towards') that indicates orientational metaphors that relate to metaphor of direction. The findings revealed that by making use of empirical data (e.g., wordlists and keyword lists), metaphor analysis can be performed more efficiently while more credible and reliable claims for the evidence of metaphorical expressions in a discourse can be made. This is because the metaphors are conceptualised from the statistical evidence and not be based on own judgement. This differs from CMA as the initial stage of CADS in metaphor identification is not based on the researcher's intuition solely. The descriptive statistics of the overused and underused words could determine not just the stylistic component of a discourse, but also initial metaphor identification. Hence, the present study opted Corpus-Assisted Discourse Studies (CADS) (Partington, 2007) to discover how metaphor is used in Yasmin Mogahed and Nouman Ali Khan's selected speeches. Nonetheless, there are some changes made to the chosen approach to suit the nature of the present study. These changes are further explained in the next section.

2.11.1 Corpus-Assisted Discourse Studies (CADS) in the Study of Metaphor

Partington (2007) believes that in qualitative discourse study, the tendency for the result to be influenced by the researcher's judgement is high. He also states that there is also a limitation of analysing a great amount of data in qualitative discourse study probably due to time constraint and cost inefficiency. Thus, by complementing quantitative approach (namely corpus study involving frequency analysis and concordance) with qualitative method, it helps to overcome these typical issues in qualitative discourse research. Partington (1998, 2007), Partington et al. (2013), Garzone and Santulli (2004), and Vaghi and Venuti (2004) outlined a standard methodology in using corpus approach to discover metaphors in a discourse:

a) Develop a research question.
b) Select, assemble, create, or edit appropriate corpus.
c) Select, assemble, create, or edit a suitable reference corpus.
d) Generate frequency lists and perform a keywords comparison of the corpora.
e) Determine the existence of multiple instances of key items.
f) Concordance interesting key items (investigate the context)

metaphor identification stage

The initial stage of the method is to discover the principal vocabulary differences between different types of discourse. This is because, Partington (2007) believes that the differences might indicate which metaphors are more common in a certain discourse. This is done by comparing the keyword lists of the different types of discourse, such as business discourse and sports discourse.

The lists are then examined thoroughly, and significant lexical items are identified based on overused or underused words of the content words. Partington (2007) also believes that similes contain obvious lexical signals in studying figurative language like metaphor. 'Signals' of figurativeness such as 'like' indicate evidence of simile in a sentence (Cameron & Deignan, 2003). Miller (1993, p. 371) listed words such as like, is like, acts like, looks like, as, is as Adj as, resembles, reminds me of, is the same as, is similar to and the same way to signal the use of similes. Partington (2007) added some signal words indicating similes to Miller's list: seems like, sounds like, (is) more like, gives the impression of/that, not unlike and even, perhaps, and unlike. Other than similes, the list of prepositions, such as in, inside, into, out, outside, and within,

used in the corpus/corpora is also observed to detect any signs of metaphors as they may indicate CONTAINER metaphor (e.g., ANGER IS A SUBSTANCE IN A CONTAINER). Meanwhile, the list of prepositions such as on, forward, forwards, to, and towards may indicate orientational metaphor, a metaphor of direction (e.g., PROGRESS IS FORWARD MOTION). These key items indicate the possible existence of metaphorical expressions or linguistics metaphors in a text and will be used as a guideline to determine significant lexical items in the current study.

The final stage of the method is performing concordance on the identified significant lexical items to further certify the existence of metaphors. Concordance refers to a list of occurrences of a word or a phrase in its context, which exhibits words that precede and follow the study word or phrase (McEnery et al, 2006; O'Keeffe, McCarthy, & Carter, 2007; Semino, 2008). In the concordance view, the studied word or phrase is positioned in the middle, with seven or eight words at both the left and right side. This is acknowledged as Key Word-In-Context Display (KWIC) (O'Keeffe et al., 2007). The concordance view of words or phrases is beneficial in metaphor analysis. It displays the use word or phrase in its context which helps metaphor researcher to find evidence that leads to the revelation of metaphors in a corpus. In other words, concordance view allows the researcher to examine the contextual characteristics of the studied word or phrase, thus helps the researcher to analyse the use of metaphors in a corpus efficiently without having to scrutinise each text manually.

Partington's (2007) study of metaphors in business discourse reflects the efficacy of CADS method in identifying metaphors. By using the approach, a few systematic experiential metaphors were identified (e.g., up-down, ahead-behind, and hard-soft.) and recurring metaphors of BUSINESS IS A RACE (especially a horse race), A BUSINESS TAKE-OVERS IS A HUNT and COMPANIES ARE PERSONS, MACHINES OR ANIMALS were also found. The metaphor BUSINESS IS A RACE highlights the fact that business is a significantly competitive and people who deal with it are always striving to be on top of the business ladder. Apart from that, the metaphor COMPANIES ARE MACHINES shows that an organisation is a sequence of joint parts assembled in a logical order to create a reproducible output. Thus, these conceptual metaphors portray that any incompetent workers can easily be replaced just like broken parts in a machine.

To date, there has been extensive research of CADS in exploring various discourse (e.g., Ancarno, 2018; Jaworska, 2016; Marchi, 2010; Partington, 2003; Taylor, 2010; Vessey, 2013). Ancarno (2018) believes that this is due to the ease of data

collection that is available on the electronic databases (e.g., Nexis database). The easy access to the electronic data allows the analysis to be done easily without having to transform the data manually by typing or transcribing it first as any corpus tool requires the data to be in electronic form first before it can be processed in the software. This is also true for the study of corpus linguistics including CADS on literary text due to its availability in electronic form (e.g., McIntyre, 2012; Mahlberg et al., 2013). The avoidance of such studies on spoken corpora should not happen as it is also important to learn how language is used, namely metaphor, in a spoken discourse such as in an interaction or speech. This could fill in the gaps of discourse analysis especially in metaphor study that is scarcely done on spoken discourse due to its unavailability in electronic form and tedious qualitative analysis.

Regarding CADS and conceptual metaphor research, the combination between frequency lists and discourse analysis presents more detailed and meaningful findings as compared to either analysis type being done independently (Mischler, 2013). CADS approach provides a systematic solution for the study of form-meaning that is contextually-highly-dependent, including metaphor (Partington, 2007; Partington et al., 2013; Mischler, 2013). Hence, CADS is chosen and adapted (to suit with the need of the study) as a method in identifying the metaphorical expressions, followed using Conceptual Metaphor Theory framework (Lakoff & Johnson, 1980; Kovecses, 2005) to unravel the conceptual metaphors used in the chosen corpora.

2.12 Conceptual Framework

Figure 2.3 illustrates the conceptual framework adopted in the current study. The conceptual framework is grounded in a combination of Corpus-Assisted Discourse Studies (CADS) (Partington, 2007; Partington et al., 2013) and Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1980; Kövecses, 2010; Holyoak & Stamenković, 2018) to investigate metaphorical language in spoken Islamic motivational corpus.

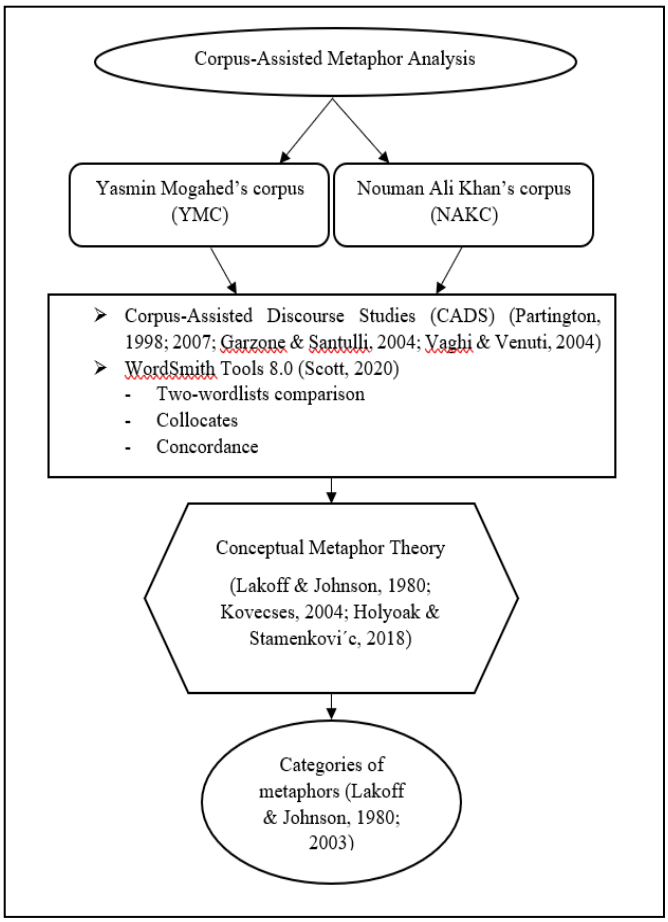


Figure 2. 3 Conceptual Framework

As illustrated in Figure 2.3, the framework derived from CADS as its main methodological foundation to address concerns raised in previous metaphor literature relating to subjectivity and limited data scope in purely qualitative analyses (Partington, 2007). CADS allows a systematic identification of significant lexical patterns through quantitative procedures, such as keyword analysis and collocational patterns, as well as qualitative procedure, namely concordance analysis. These corpus-based techniques offer an evidence-driven means of identifying potential metaphorical expressions in large corpus, thereby reducing dependence on researcher intuition alone.

Nevertheless, while CADS is effective in identifying recurring linguistic patterns, the approach by itself does not how these patterns are organised at the conceptual or cognitive level. To address this limitation, the present study integrated CMT as an interpretive framework for mapping identified linguistic metaphors onto underlying conceptual metaphors. Within this framework, metaphor is understood as a cognitive mechanism in which abstract target domains are conceptualised in terms of

more concrete source domains (Lakoff & Johnson, 1980; Kövecses, 2010). Conceptual mapping allows linguistic metaphors identified through corpus analysis to be systematically categorised and interpreted at the conceptual level.

This conceptual framework was specifically tailored to the study of Islamic religious discourse, in which abstract theological concepts like faith, sin, God's judgement, God's mercy are frequently communicated through metaphorical language (Charteris-Black, 2004; Shokr, 2006; El-Sharif, 2011). Previous studies on Islamic metaphors have largely focused on written religious texts, including the Qur'an and prophetic traditions, while spoken religious discourse remains underexplored. By applying CADS to spoken data and interpreting the findings through CMT, the conceptual framework allows an examination, that is based on empirical evidence, of how metaphors function in contemporary Islamic motivational talks.

In operational terms, the conceptual framework begins with a specialised corpus compilation and keyword analysis to identify significant lexical items. These items were then further examined through collocational and concordance analysis to determine their metaphorical usage in context. Once linguistic metaphors were identified, conceptual mapping was applied to establish the corresponding source and target domains, allowing for the categorisation of conceptual metaphors. This process facilitated a systematic comparison of metaphor use across the selected corpora and supports the analysis of similarities, differences, and rhetorical patterns in metaphorical framing.

Overall, the conceptual framework reflects a synthesis of corpus linguistics, conceptual metaphor theory, and spoken religious discourse studies. It provides a coherent analytical structure that integrates empirical linguistic evidence to conceptual interpretation. Hence, this framework enables the present study to address its research objectives and contribute to a deeper understanding of metaphor use in spoken Islamic motivational discourse.

2.13 Chapter Summary

Metaphor is universal in human communication and plays a crucial role in shaping how people think, understand, and express abstract concepts (Steen et al., 2010). This includes spoken religious discourse, where Islamic motivational talks serve

as an accessible medium to convey theological ideas to diverse audiences. Conceptual Metaphor Theory (CMT) offers a robust framework to explore the conceptual structures underlying such expressions by tracing the mappings between source and target domains. When combined with corpus linguistics, specifically through Corpus-Assisted Discourse Studies (CADS), this qualitative framework can be enhanced with empirical rigour and systematic analysis. Corpus tools such as WordSmith, Sketch Engine, and Wmatrix have demonstrated their reliability across various discourse types by enabling the efficient analysis of large-scale, authentic language data. While metaphor studies have been widely conducted in domains such as literature, politics, education, and sacred texts, limited attention has been given to metaphor use in Islamic motivational speech, especially those disseminated through digital platforms. Therefore, the present study seeks to address this gap by investigating metaphorical patterns in spoken Islamic discourse using a corpus-assisted approach. The next chapter outlines the methodological procedures employed to achieve this aim.

CHAPTER 3
METHODOLOGY

3.1 Introduction

This chapter presents the research methodology including the research design, corpus and sampling technique, instrumentation, data collection procedure and data analysis. This methodology is designed to answer the research questions stated previously in Chapter 1: (1) What are the significant keywords used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?; (2) What are the categories of underlying conceptual metaphors used in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?; and (3) How similar and different did Yasmin Mogahed and Nouman Ali Khan employ metaphors in their selected motivational YouTube talks? This study adopts a corpus-assisted discourse approach in which quantitative corpus techniques and qualitative metaphor analysis are systematically integrated within the framework of Corpus-Assisted Discourse Studies (CADS).

3.2 Research Design

To further clarify how the research was carried out, there is a need to lay out a research design of the current research. Research design is crucial in conducting research since it can aid the researchers to have a smooth research process. A research design displays the overall strategy that a researcher selects by incorporating the various parts of the research in a coherent and logical manner with the aim of addressing the research problem (De Vaus, 2001). In other words, it represents the blueprint for the data collection, measurement, instruments/tools, and data analysis of a research. Therefore, a good research design can be an ideal tool to address the research problem and communicate the logic of the study transparently (Jaakkola, 2020).

Generally, research is often categorised into quantitative, qualitative, and mixed methods designs (Creswell, 2014). However, corpus-based research does not neatly fall into these categories, as it inherently integrates quantitative and qualitative analytical

procedures within a single methodological framework. In corpus-assisted discourse studies, quantitative analysis such as frequency, keyword, and collocational analysis is used to identify systematic linguistic patterns, while qualitative analysis, particularly concordance analysis, is employed to interpret these patterns in context.

In the present study, this integrated approach is particularly appropriate for the analysis of metaphor, as metaphor use is closely tied to cultural, social, and contextual meanings. Discourse analysis enables the examination of recurring language patterns and their relationship with broader communicative purposes and social contexts (Paltridge, 2006). At the same time, corpus-based quantitative measures provide empirical grounding, reducing reliance on intuition and strengthening the reliability of qualitative interpretations (Charteris-Black, 2004).

Specifically, keyword and collocational analyses were used to identify salient lexical patterns associated with metaphorical expressions, while concordance analysis facilitated close examination of these items in their immediate contexts. This combination allows metaphor identification and interpretation to be both systematic and context-sensitive. Accordingly, the study adopts a corpus-assisted discourse approach, drawing on the principles of Corpus-Assisted Discourse Studies (CADS) (see Section 2.5.1), to examine metaphor usage in the selected Islamic motivational talks.

The type of discourse which was analysed is oral. The genre is religious discourse as the sample was amongst the 30 selected talks of Yasmin Mogahed and Nouman Ali Khan on Islamic ideas and concepts which are available on their YouTube channels. The rationale behind the decision to concentrate on Yasmin Mogahed's and Nouman Ali Khan's lecture videos is explained in section 3.2. The present study reviews the corpus of metaphors in Islamic discourse which then were mapped according to the Source Domain (SD) and the Target Domain (TD) as discussed in Chapter 2 (see 2.3.2). To provide a clearer overview of this study, Table 3.1 presents the research design for the current investigation.

Table 3. 1
Research Design

Research Questions	Research Objectives	Data Required	Instrument	Data Analysis	Expected Outcome
RQ1: What are the significant keywords used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?	RO1: To identify the significant keywords that were used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks.	a) transcripts in plain text (.txt) b) wordlists c) keyword list d) significant keywords e) significant keywords and collocates f) concordance list	a) WordSmith Tools 8.0 b) WordSmith Tools 8.0 c) WordSmith Tools 8.0 d) WordSmith Tools 8.0 e) WordSmith Tools 8.0 f) Oxford Learner's Dictionary	a) generate wordlists b) two-wordlists comparison c) identify keywords with LL value: 7.0 and above (McEnery & Hardie, 2012), appear in at least 30% of the corpus (Deignan et al., 1997; Stefanowitsch & Gries, 2003), and significant in terms of relative frequency counts. d) generate collocates (t-score: 2.0 & above; MI score: 3.0 & above (Hunston, 2002; Xiao, 2015)) e) generate concordance list	a) wordlists of both corpora b) keyword list c) significant keywords d) significant collocates e) context of significant keywords and significant collocates f) linguistic metaphors

				f) identify 'semantic tension' from literal and contextual meaning	
RQ2: What are the categories of metaphors used in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?	RO2: To categorise the metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks.	a) linguistic metaphors b) conceptual metaphors c) categories of conceptual metaphors in both corpora	a) conceptual mapping b) categories of conceptual metaphors c) metaphor identification codebook and coding table	a) identify source domain and target domain in the linguistic metaphors and map them under similar group/theme b) categorise the identified conceptual metaphors c) an inter-rater certifies the identified categories of conceptual metaphors	a) conceptual metaphors b) categories of conceptual metaphors in both corpora c) certified categories of conceptual metaphors in both corpora
RQ3: How similar and different did Yasmin Mogahed and Nouman Ali Khan employ metaphors in their selected motivational YouTube talks?	RO3: To discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks.	certified categories of conceptual metaphors in both corpora	none	identify the similarities and differences of the use of metaphors between both corpora	the extent of similarities and differences of metaphor usage between the two speakers

As illustrated in Table 3.1, the research design exemplifies how were the Research Questions being answered and Research Objectives being achieved. The research design also shows which data and what instrument that were involved in answering each Research Questions and achieving the Research Objectives. This research design guides the researcher to conduct the research accordingly and systematically.

3.3 Selection of Sample

The aim of this study was to examine the use of metaphors in Islamic motivational talks. These talks, often characterised by their spiritually uplifting content, are designed to inspire, guide, and connect audiences to Islamic principles in a way that resonates with contemporary life challenges. Such discourse may employ various rhetorical strategies, including the use of metaphor, to make abstract spiritual concepts more relatable and emotionally impactful. The decision to concentrate on Yasmin Mogahed and Nouman Ali Khan's motivational talks is not accidental. As prominent figures in this genre, their talks frequently address universal themes such as emotional well-being, spirituality, and the human connection to Allah, often framed through metaphorical language. The relevance of selecting Islamic preachers' talks to represent this discourse lies in their widespread influence and ability to reach diverse global audiences, making their rhetorical choices significant for understanding contemporary Islamic communication. Since the aim of the research was to examine metaphor usage between the speakers, it was best to reduce the external factors that might influence their preference in language use. Both speakers share some similarities in terms of their background, profession, ingrained influence as Islamic scholars in Malaysia, and their widespread impact as international speakers in the digital world.

Firstly, both deliver their speeches in English language. They are very fluent in conversing the language as both of them were raised in the United States of America and have become national citizens there. Nouman moved to New York from Riyadh in his teens (Khan, 2013), while Yasmin grew up in Madison, Wisconsin (Yasmin Mogahed, 2018).

Secondly, their backgrounds as instructors in Islamic educational institutions also situate them firmly within scholarly yet accessible pedagogical contexts. Yasmin

has taught Islamic Studies and worked as a youth coordinator at Al-Maghrib Institute (Yasmin Mogahed, n.d.), while Nouman is the founder and lead instructor at Bayyinah, an institute dedicated to Arabic and Qur'anic studies (IslamiCity, n.d.).

Apart from that, both speakers have also written several bestselling books. Yasmin Mogahed is an author for 'Reclaim Your Heart', 'Love and Happiness', and 'Kalbin Sifasi', as well as a writer for the Huffington Post (Ust. Yasmin Mogahed, n.d.). Meanwhile, Nouman has written 'Revive Your Heart: Putting Life in Perspective', 'Divine Speech: Exploring Qur'an as Literature', and 'Arabic with Husna'. He also has produced other books in other languages. This further attests to their prominence as communicators of Islamic thought.

In addition, both Islamic scholars have a strong influence in Malaysia since they were featured in Malaysian television programmes on ASTRO 'NAURA' (channel 125). In 'Al-Baqarah Series with Nouman Ali Khan', Nouman talked about Al-Baqarah verses in detail (Astro perkenal 'Naura' saluran gaya hidup muslim kontemporari, 2018), while Yasmin was featured in Mizz Nina's special series, 'Rising High: Breaking Free from Chains That Bind Us', 'I Lost My Way: Finding Happiness after Despair', and 'Shattered Glass: Healing a Broken Heart' (Zainal, 2018).

In terms of their influence as renowned Islamic scholars and Islamic motivational speakers, Qur'an Academy has listed Yasmin and Nouman among the 70 digital influencers who have reshaped how Muslims in the 21st Century access, practice and express their faith (Memon, n.d.). This exemplifies the influence that they have in the digital world.

Finally, both speakers have been actively uploading and updating their talks in their YouTube Channels. Yasmin's YouTube Channel is 'Yasmin Mogahed' that was initiated on October 25, 2011. Every lecture video that she posted has been viewed by more than 100 000 people. Moreover, the lecture videos target a wide range of audience. The topics of each lecture vary (love, marriage, temptation, lust, etc.), however all of them deal within the Islamic teachings. Meanwhile, Nouman's YouTube Channel is 'Bayyinah Institute' which was initiated on February 20, 2009. Nouman's comprehensive online educational experience of the Qur'an can be accessed through part-time and full-time courses available at Bayinnah and video lectures on Bayinnah.TV.

This careful selection of speakers ensures the comparability of the data between Yasmin Mogahed and Nouman Ali Khan. By focusing on two individuals who share

similar linguistic proficiency, educational backgrounds, pedagogical approaches, and international influence, the study reduces extraneous variables that could affect metaphor usage. This comparability strengthens the validity of cross-corpus analysis, allowing meaningful insights into how metaphors are systematically employed in contemporary Islamic motivational talks to convey abstract spiritual concepts and engage diverse audiences.

3.4 Data Collection

3.4.1 The Corpora

The corpora in this study were built from a collection of 15 speeches of Yasmin Mogahed and 15 speeches of Nouman Ali Khan. The sampling technique used in the present study was purposive sampling. Palinkas et al., (2003) stated that purposeful sampling is extensively employed in qualitative research to identify and select information-rich cases associated to a phenomenon of interest. As the current study aims to compare the metaphors used by Islamic preachers, Yasmin Mogahed and Nouman Ali Khan were selected based on the criteria that have been explained in the previous section (see 3.2). For the purpose of the study, each selected video of both chosen speakers should meet the following criteria:

i) having more than 4000 views as it is the minimum for popular videos in the YouTube filter (Alkhodari, & Habil, 2019).
ii) being uploaded between 2017 to 2021 (considered as recent videos).
iii) having a duration of at least 30 minutes to one hour.

By having these criteria, the video selection could be done efficiently and the differences in terms of the recency of content and length could be controlled. Even though the present study used corpus approach as a part of the method in analysing the data, there was a qualitative part in this research; thus, it made it more convenient to employ such sampling technique. In addition to controlling for video length, recency, and popularity, the selection criteria also ensured comparability in thematic content across the two corpora. Both Yasmin Mogahed and Nouman Ali Khan address universal topics such as spiritual growth, emotional well-being, moral conduct, and the believer's

relationship with Allah, which allows for meaningful comparison of metaphor usage within similar thematic contexts. By aligning the selected speeches in terms of subject matter, the study reduces thematic bias and ensures that differences observed in metaphorical strategies reflect individual speaker style rather than variations in topic focus. In the present study, two corpora of the speeches by Yasmin Mogahed and Nouman Ali Khan were compared and contrasted using a corpus tool, specifically WordSmith Tools 8.0 which is explained further in sub-section 3.2.3.1. The illustration of the selected corpora used in the present study is presented in Table 3.2.

Table 3. 2
Yasmin Mogahed Corpus and Nouman Ali Khan Corpus

Corpus	**YouTube channel**	**Topics**	**Word count**
Yasmin Mogahed Corpus (YM Corpus)	Yasmin Mogahed	- How to Forgive and Heal - Societal Issues: Tools for Change - Staying Alive Spiritually - When You're Depressed about Your Family - Inner Peace - Taking Care of the Heart in a World that Neglects it - Strengthening Our Relationship with Allah - The Beautiful Heart of the Prophet (pbuh) - The Reality of this Life - Muslim Family: Where did We Go Wrong? - Spiritual First Aid - Is it Love? Understanding the Difference between Unhealthy Attachments and Pure Love - Leadership: Past, Present, and Future - Ramadhan During Covid-19 - Seeking Solace in Life's Storms	415,824
Nouman Ali Khan Corpus (NAK Corpus)	Bayyinah Institute	- A Fresh Start - Controlling Anger - Holding a Grudge - The Path to Repentance - The Weight of Our Deeds - Guiding Our Thoughts of Others - Overwhelm - Straight Talk - The Damage Done - When the Devil Attack - Allah Knows Better - Are Good Deeds - Complaining to Allah - Inviting - The Right Thing to Do	509,557

For ease of reference, from this section onwards, the Nouman Ali Khan corpus is referred to as the NAK corpus, while Yasmin Mogahed corpus is referred to as the YM corpus. Table 3.2 presents the topics of the selected speeches by both speakers. From the table, it was evident that the NAK corpus has a bigger number of word count, i.e., 509557 words, as compared to the YM corpus, i.e., 415824 words. The selection of the talks is explained in the following sub-section. The dimension of the corpora is presented in Table 3.3.

Table 3. 3
Dimension of the NAK Corpus and the YM Corpus

Corpus	Tokens	Types	Texts
NAK	95,040	4979	15
YM	77,874	3767	15

Based on the dimensions of the NAK and YM corpora presented in Table 1, the NAK corpus is larger in terms of both tokens and types compared to the YM corpus. In this study, the term reference corpus does not refer to a large general corpus such as COCA or BNC. Rather, it follows standard corpus linguistic practice of selecting one corpus as a comparative baseline for keyword analysis using tools like WordSmith (McEnery & Hardie, 2012; Scott, 2020). Accordingly, the NAK corpus was designated as the reference corpus in this analysis to determine the prominent keywords in both datasets.

3.4.2 Building the Corpora

In building the two separate corpora (henceforth the YM corpus and the NAK corpus), there were several tools used in building the chosen corpora. The first tool is a YouTube downloader. It is a free online application that allows any YouTube video to be downloaded. The application was used to download the selected speeches in Yasmin Mogahed and Nouman Ali Khan's YouTube Channels. The second tool that was used in building the corpora was 'dictate' function in the new Microsoft 365. 'Dictate' function is an Office add-in available in Office Word that converts speech to text using the speech recognition in Cortana and Microsoft Translator. The newly built function lets people to use speech-to-text in Office with a functional microphone and reliable

internet connection. It is a faster and convenient means to transcribe an audio or video text compared to the conventional approach. However, there was a need to use an inter-rater to check the accuracy of the transcripts as the system might not recognise unclear pronunciation or be disturbed by the sound in the background. Another tool that was used to build the corpus was the Office Word itself. It was used to clean the transcripts before they were converted to .txt format.

3.4.2.1 Stage 1: Collecting the Raw Data

The raw data consisted of a representative collection of Yasmin Mogahed's talks (15 talks) and Nouman Ali Khan's talks (15 talks). These speeches were downloaded from the speakers' official YouTube Channels: (a) Yasmin Mogahed - https://www.youtube.com/user/YasminMogahedOnline; and (b) Nouman Ali Khan - https://www.youtube.com/user/BayyinahInstitute based on the stated criteria (see 3.3.1). Particularly, the talks in the videos are related to the context of Islam, its values, and concepts. It was expected that in the talks the speakers might use the linguistic items relating to the context of Islam, Arabic utterances, and Qur'an and hadith recitation more frequently and in a specific way. For example, when the speakers were explaining the rewards that Allah promised to those who perform good deeds, the speakers might be citing some Qur'anic verses or hadiths in relation to the topic discussed in the speech. However, the analysis did not include the Arabic utterances or Qur'an and hadith recitations, thus, these details were ignored. The main reason for this was because the aim of the study is to analyse the English metaphor usage by both speakers and not to analyse the metaphor usage in the Qur'an nor hadith as explained in Chapter 1. After the videos had been downloaded, the list of the talks was made, and textual and contextual information (also known as meta-data) such as speaker, title, date, number of views, and duration of the video was included. This mark-up helps to arrange the corpus data in a systematic manner (McEnery et al. 2006).

3.4.2.2 Stage 2: Digitising the Corpora

The first step in building a corpus was to make sure the target material was in a suitable format to be analysed in the chosen corpus software. Since the target material

in this study was spoken discourse, it had to be transcribed first before it was being analysed. The 30 selected videos were transcribed using the 'dictate' function available on the new Microsoft 365. When the video was being played, the laptop's built-in voice recorder would recognise the sounds in the speeches and the 'dictate' function would transform them into orthographic script in Word document (docx). Figure 3.1 illustrates a sample of how the 'dictate' function in the new version of Microsoft 365 was used.

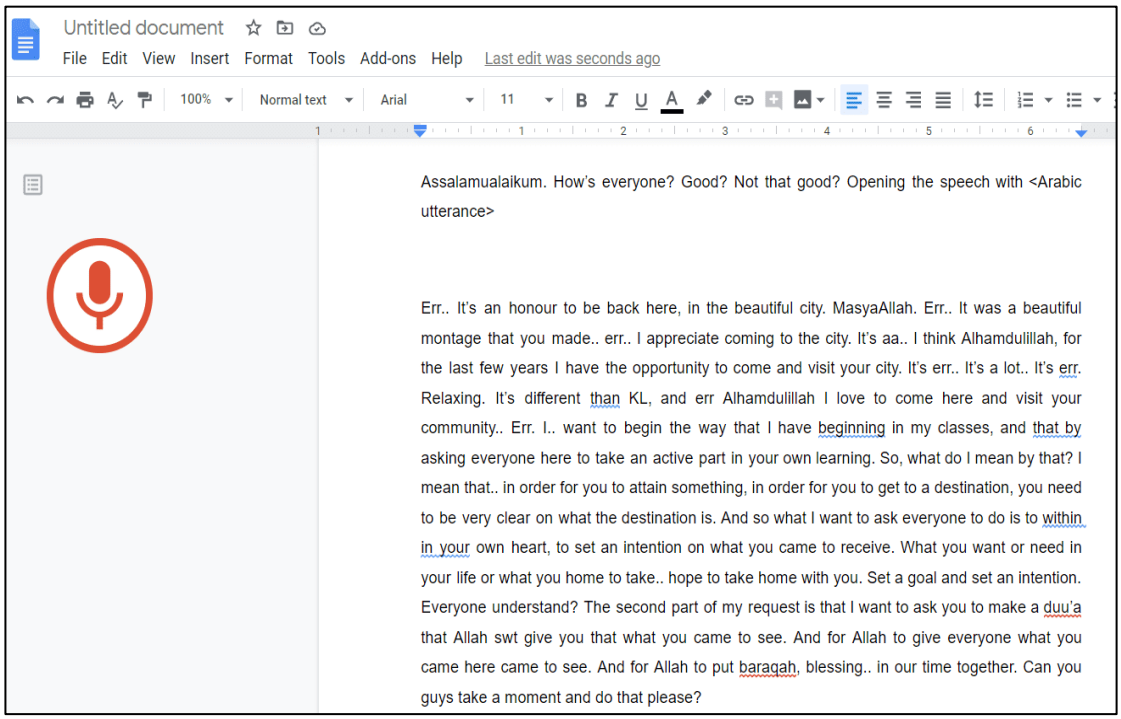


Figure 3. 1 A Sample of How 'dictate' Function was Used

This process was done repeatedly until all speeches had been transcribed automatically by the software. Once done, the transcripts were first manually checked before they were examined by an interrater to check their reliability and validity before they were analysed with the chosen corpus tool. The interrater was selected based on his/her qualification in editing and proofreading. Only a certified interrater (e.g., certified by Institut Terjemahan dan Buku Malaysia (ITBM)) was chosen to ensure the validity and accuracy of the transcripts produced. Once the transcription was done and its accuracy had been examined by an interrater, the corpus files were converted to .txt format, particularly in Unicode (UTF-8) where the encoding was most familiarly understood by the corpus software. Figure 3.2 illustrates a sample of a plain text (.txt format) of one of Nouman Ali Khan's speech transcripts.

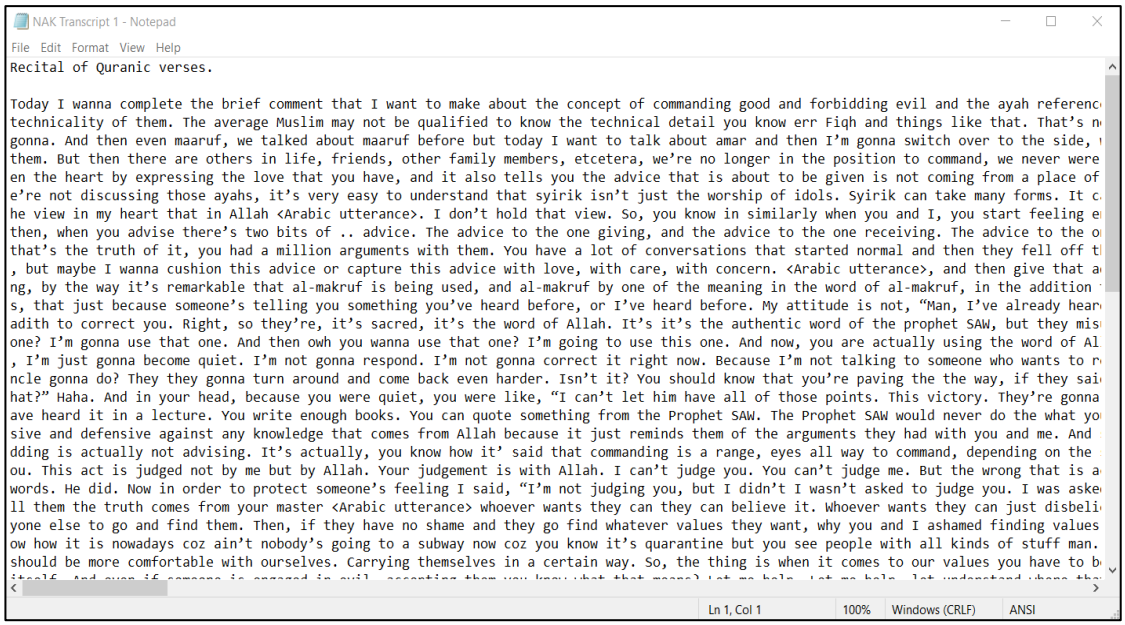


Figure 3. 2 A Sample of a Plain Text (.txt format) Document.

3.4.3 Tools

Corpus data that are stored in a computer can be analysed by using any available corpus tool. Generally, there are two main criteria of a corpus tool: generate keyword lists and generate concordances. Many available corpus tools are used to generate word lists and concordances. Kosem (2016) states that these corpus tools can be categorised into two main types: standalone or computer-based tools and online tools. The former is usually corpus-independent which can be used to analyse any corpus saved on the user's computer. WordSmith Tools (Scott, 2020) and MonoConc Pro (Barlow, 2002) are examples of the standalone type. Kosem (2016) explains the downside of this type of tool is the limited amount of corpus data that can be processed. Conversely, computer-based tools and online tools such as Sketch Engine (Kilgarriff et al., 2004) can access corpora from any computer and provide fast search of massive numbers of corpora. It can also be either corpus-bound limited to a certain corpus or corpus-independent. Since the present study involved a small corpus, as spoken discourse involved an elaborate process in transforming the actual data into electronic form, standalone or computer-based tool, namely WordSmith Tools 8.0 was chosen as a suitable tool for this study.

3.4.3.1 WordSmith Tools 8.0

WordSmith Tools (Scott, 2020) is one of the most widely used corpus tools in generating keyword lists and concordances. It is also one of the earliest corpus tools that is used widely around the globe. The tool is deemed a powerful corpus tool due to its multifunctionality and ability in analysing a corpus comprehensively. WordSmith Tools has been developed over the years since its introduction in 1998. Currently, it comes in many versions due to the consistent development of this software. The latest version is version 8.0 which includes some improvement from the previous version. Since the latest version is already available, it has been purchased and chosen for the current study.

In the current study, WordSmith Tools 8.0 was employed at several stages of analysis. First, wordlists were generated for each corpus to obtain an overview of lexical frequency patterns. These wordlists were then compared against a reference corpus to produce keyword lists, which enabled the identification of statistically significant lexical items characteristic of each speaker's discourse. The identified keywords served as entry points for further metaphor analysis. Collocational analysis was subsequently conducted on selected keywords to examine their typical co-occurring patterns, providing empirical evidence for potential metaphorical usage. Finally, concordance analysis was used to examine the contextual use of these significant keywords, enabling for close qualitative inspection of linguistic metaphors within their immediate discourse environment.

WordSmith Tools does not only generate and show frequency of the words in the wordlist, but also calculate the significant statistical values of the words such as through Log-likelihood test (LL value), which indicates confidence of significance of the statistical value, and Mutual Information (MI) value, which represents collocation statistics. This statistical evidence allows the researcher to have a better comprehension and ability to characterise the frequency data from a corpus that 'allow them to shift from simply describing what they see to testing the significance of any differences observed' (McEnery & Hardie, 2012, p. 51). This exemplifies how the method is empirical in nature. In relation to the main objectives of the present study, when the evidence of a metaphorical expression/linguistic metaphor in a corpus is presented in statistical terms, 'strong claims can be made about the dominance of that particular kind

of metaphor in that data' (Semino, 2017, p. 467). Therefore, the features provided in the WordSmith Tools are helpful in identifying metaphorical expressions/linguistic metaphors. The next sub-sections look into how these features were used in the analysis of the current study.

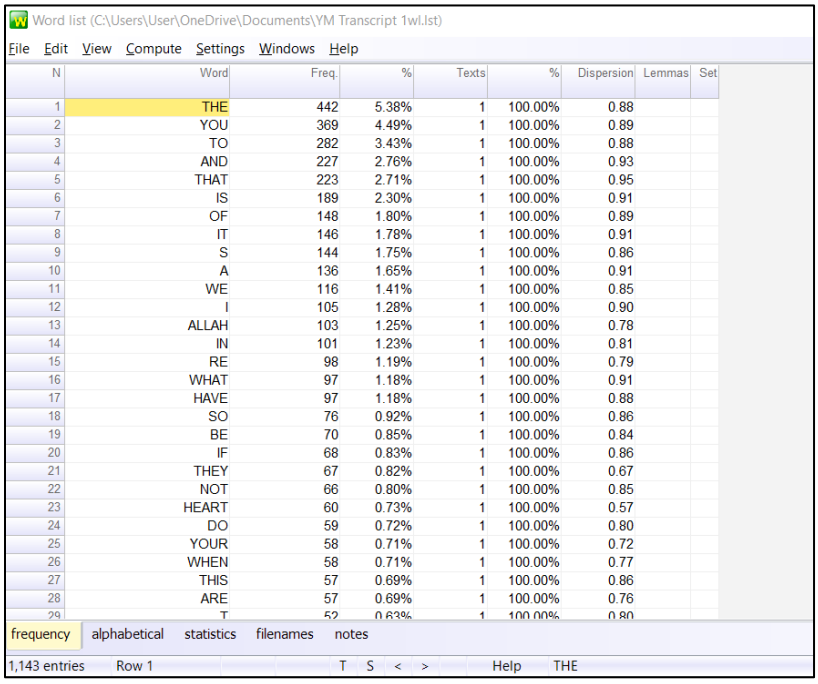
3.4.3.2 Wordlist

Wordlists are lists of lexical items assembled by frequency of occurrence in a corpus. The words are arranged by frequency and/or alphabetically. Other information such as the percentage of each word used in a text, occurrences of words across a number of texts, or 'range', and plot distribution of the words in the text is also tabulated and can be examined. In the present study, wordlists were used as an initial exploratory step to obtain an overview of the most frequent lexical items in each corpus and to identify recurring patterns that may signal metaphorical relevance.

However, analysing wordlists alone is not enough to examine the significance of language patterns in a corpus. A wordlist needs to be compared with either a 'reference' corpus or another wordlist. 'Reference corpus' typically refers to a large set of texts designed to represent a broad range of language use, such as the 100-million-word British National Corpus (BNC) (Scott, 2020). Similarly, corpora like BNC or the Corpus of Contemporary American English (COCA) are often employed to serve as general benchmarks for keyword analysis. Nevertheless, in the current study, such large-scale general reference corpora were not suitable, given the specific genre under investigation and the relatively small size of the corpora employed.

Instead, following standard practice in corpus-assisted discourse studies (Baker, 2006; McEnery & Hardie, 2012), the term reference corpus here refers to a comparative corpus drawn from within the study itself. Specifically, the speaker's corpus with a larger corpus size functioned as the reference corpus for the other, enabling a focused comparison of lexical salience within the same discourse genre. Accordingly, the two-wordlist comparison feature in WordSmith Tools was used to generate keyword lists between two specialised corpora—namely, the YM corpus and the NAK corpus—in order to identify words that were unusually frequent in one corpus relative to the other and therefore potentially significant for further metaphor analysis.

After the corpora were built and compiled, wordlists were generated with the help of WordSmith Tools 8.0. The resulting wordlists informed subsequent analytical stages by guiding the selection of candidate lexical items for collocational and concordance analysis, rather than serving as an interpretive endpoint. Figure 3.3 displays a sample of a wordlist of the YM corpus.


Word list (C:\Users\User\OneDrive\Documents\YM Transcript 1wl.lst)

File Edit View Compute Settings Windows Help

N	Word	Freq.	%	Texts	%	Dispersion	Lemmas	Set
1	THE	442	5.38%	1	100.00%	0.88		
2	YOU	369	4.49%	1	100.00%	0.89		
3	TO	282	3.43%	1	100.00%	0.88		
4	AND	227	2.76%	1	100.00%	0.93		
5	THAT	223	2.71%	1	100.00%	0.95		
6	IS	189	2.30%	1	100.00%	0.91		
7	OF	148	1.80%	1	100.00%	0.89		
8	IT	146	1.78%	1	100.00%	0.91		
9	S	144	1.75%	1	100.00%	0.86		
10	A	136	1.65%	1	100.00%	0.91		
11	WE	116	1.41%	1	100.00%	0.85		
12	I	105	1.28%	1	100.00%	0.90		
13	ALLAH	103	1.25%	1	100.00%	0.78		
14	IN	101	1.23%	1	100.00%	0.81		
15	RE	98	1.19%	1	100.00%	0.79		
16	WHAT	97	1.18%	1	100.00%	0.91		
17	HAVE	97	1.18%	1	100.00%	0.88		
18	SO	76	0.92%	1	100.00%	0.86		
19	BE	70	0.85%	1	100.00%	0.84		
20	IF	68	0.83%	1	100.00%	0.86		
21	THEY	67	0.82%	1	100.00%	0.67		
22	NOT	66	0.80%	1	100.00%	0.85		
23	HEART	60	0.73%	1	100.00%	0.57		
24	DO	59	0.72%	1	100.00%	0.80		
25	YOUR	58	0.71%	1	100.00%	0.72		
26	WHEN	58	0.71%	1	100.00%	0.77		
27	THIS	57	0.69%	1	100.00%	0.86		
28	ARE	57	0.69%	1	100.00%	0.76		
29	T	52	0.63%	1	100.00%	0.80		

frequency alphabetical statistics filenames notes

1,143 entries Row 1 T S < > Help THE

Figure 3. 3 A Sample of the YM Corpus Wordlist

In Figure 3.3, the wordlists display not just the frequency of occurrence (first column) of the words in the YM corpus, but also the frequency percentage (second column), texts (third column), text percentage, as well as 'dispersion' (sixth column) of the words in the respective corpus. The 'dispersion' of words exemplifies where and how words are distributed in a text. From the 28 words displayed, the most frequent word in the wordlist is *the*, occurring 442 times. Meanwhile, the least frequent word is *are* with only 57 occurrences. In relation to the current study, the information on the overused and underused words can be helpful in detecting signals of metaphorical expressions/linguistic metaphors. This is because the overused or underused functional and content words can indicate a strong dominance of metaphor use in a discourse. Nevertheless, since this simple and basic frequency count of a corpus only displays the basic descriptive statistics (McEnery & Hardie, 2012), thus, the generated wordlists needed to be compared to generate a keywords list where statistical significance tests

such as chi-square test, t-test, and log-likelihood test were involved. The results of these tests permit the researcher to strongly determine if the result of an analysis is significant (McEnery & Hardie, 2012).

Since the current study aims to analyse and compare the corpora between the two speakers (see 3.2), the 'compare two wordlists' feature available in the WordSmith Tools software was employed to generate the keywords list. Scott (2020) explains that the feature is useful to make stylistic comparisons, in this case between the two chosen speakers in their speeches. The procedure compares all the words in both corpora and reports the keywords that seem significantly more frequent in one than the other (with the help of a statistical significance test). This also includes the keywords that appear more than a minimum number of times in one even if they do not appear at all in the other (Scott, 2020). In doing so, a wordlist needs to be opened first. Then, in the menu, choose File and 'compare two wordlists'. Figure 3.4 illustrates how to perform the 'compare two wordlists' feature.

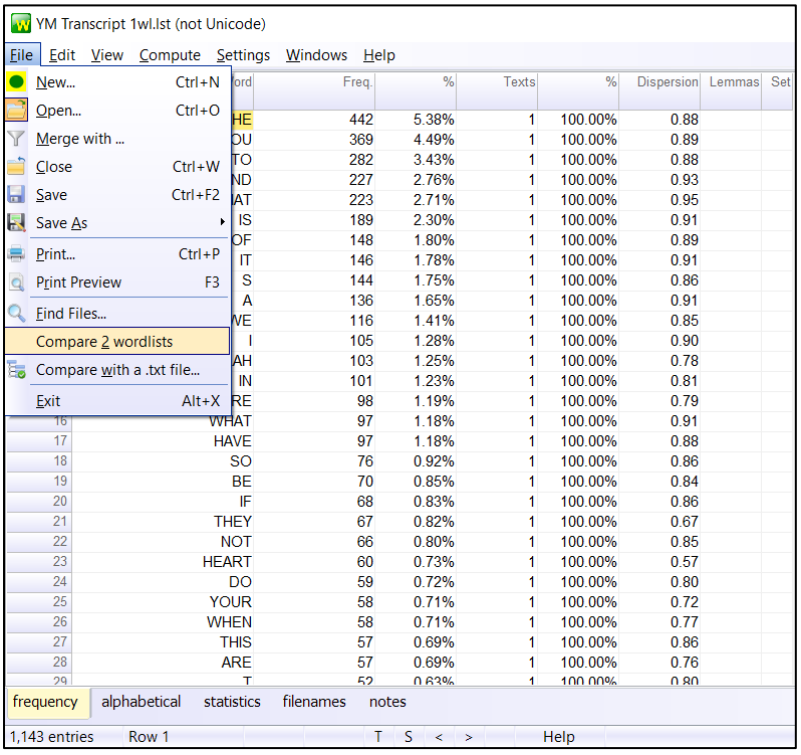
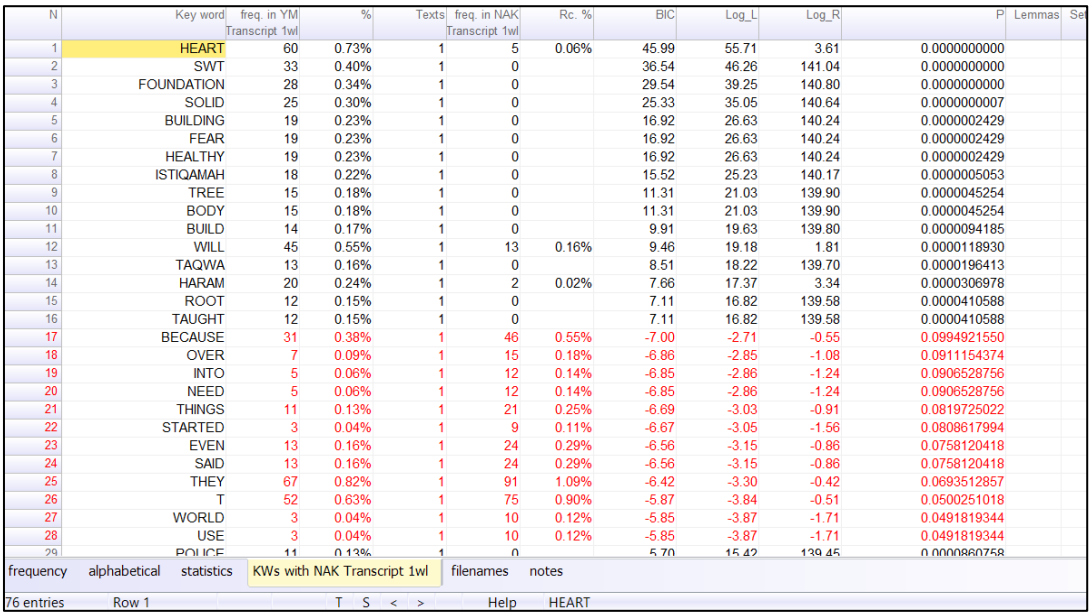


Figure 3. 4 An Illustration of Performing 'compare two wordlists' Feature

Finally, another wordlist was chosen to compare with the wordlist that was opened earlier. In the current study, the two wordlists were the YM corpus and the NAK corpus. Since the aim of this study is to make comparison between the two corpora,

reference corpus such as British National Corpus (BNC) or Corpus of Contemporary English (COCA) was not used in the study. Figure 3.5 illustrates the result of the two-wordlists comparison tabulated by choosing one of the tabs (see the yellow tab) at the bottom of the screen.



N	Key word	freq. in YM Transcript 1wl	%	Texts	freq. in NAK Transcript 1wl	Rc. %	BIC	Log_L	Log_R	P	Lemmas	Se
1	HEART	60	0.73%	1	5	0.06%	45.99	55.71	3.61	0.0000000000		
2	SWT	33	0.40%	1	0		36.54	46.26	141.04	0.0000000000		
3	FOUNDATION	28	0.34%	1	0		29.54	39.25	140.80	0.0000000000		
4	SOLID	25	0.30%	1	0		25.33	35.05	140.64	0.0000000007		
5	BUILDING	19	0.23%	1	0		16.92	26.63	140.24	0.0000002429		
6	FEAR	19	0.23%	1	0		16.92	26.63	140.24	0.0000002429		
7	HEALTHY	19	0.23%	1	0		16.92	26.63	140.24	0.0000002429		
8	ISTIQAMAH	18	0.22%	1	0		15.52	25.23	140.17	0.0000005053		
9	TREE	15	0.18%	1	0		11.31	21.03	139.90	0.0000045254		
10	BODY	15	0.18%	1	0		11.31	21.03	139.90	0.0000045254		
11	BUILD	14	0.17%	1	0		9.91	19.63	139.80	0.0000094185		
12	WILL	45	0.55%	1	13	0.16%	9.46	19.18	1.81	0.0000118930		
13	TAQWA	13	0.16%	1	0		8.51	18.22	139.70	0.0000196413		
14	HARAM	20	0.24%	1	2	0.02%	7.66	17.37	3.34	0.0000306978		
15	ROOT	12	0.15%	1	0		7.11	16.82	139.58	0.0000410588		
16	TAUGHT	12	0.15%	1	0		7.11	16.82	139.58	0.0000410588		
17	BECAUSE	31	0.38%	1	46	0.55%	-7.00	-2.71	-0.55	0.0994921550		
18	OVER	7	0.09%	1	15	0.18%	-6.86	-2.85	-1.08	0.0911154374		
19	INTO	5	0.06%	1	12	0.14%	-6.85	-2.86	-1.24	0.0906528756		
20	NEED	5	0.06%	1	12	0.14%	-6.85	-2.86	-1.24	0.0906528756		
21	THINGS	11	0.13%	1	21	0.25%	-6.69	-3.03	-0.91	0.0819725022		
22	STARTED	3	0.04%	1	9	0.11%	-6.67	-3.05	-1.56	0.0808617994		
23	EVEN	13	0.16%	1	24	0.29%	-6.56	-3.15	-0.86	0.0758120418		
24	SAID	13	0.16%	1	24	0.29%	-6.56	-3.15	-0.86	0.0758120418		
25	THEY	67	0.82%	1	91	1.09%	-6.42	-3.30	-0.42	0.0693512857		
26	T	52	0.63%	1	75	0.90%	-5.87	-3.84	-0.51	0.0500251018		
27	WORLD	3	0.04%	1	10	0.12%	-5.85	-3.87	-1.71	0.0491819344		
28	USE	3	0.04%	1	10	0.12%	-5.85	-3.87	-1.71	0.0491819344		
29	POLICE	11	0.13%	1	0		5.70	15.42	139.45	0.0000860758		

frequency alphabetical statistics KWs with NAK Transcript 1wl filenames notes

76 entries Row 1 T S < > Help HEART

Figure 3. 5 A Sample of Keywords List from a Two-wordlists Comparison.

Figure 3.5 allows the researcher to strongly determine whether the result of an analysis is significant or not (McEnery & Hardie, 2012) because instead of just having a list of most to the least frequent words in a corpus, keyword lists tabulated the overused and underused words in the study corpus, namely the YM corpus, as compared to the reference corpus, in this case the NAK corpus. This comparison allowed the researcher to learn the significant lexical items of a corpus as compared to another corpus. This keywords list is different than the wordlist as displayed in Figure 3.4. Keyword lists not only display merely simple frequency counts but rather tabulate the saliency of the words based on statistical significance tests (e.g., chi-square test, t-test, and log-likelihood test) as presented in Figure 3.6. In this study, log-likelihood was employed based on the rationale mentioned by McEnery and Hardie (2012), who contend that its popularity among corpus linguists stems from its lack of assumption regarding a normal distribution, in contrast to the chi-square test. Furthermore, the widespread use of log-likelihood in corpus linguistics tools adds to its preference in the field (Paquot & Bestgen, 2009). To determine the significance of a keyword by using

the log-likelihood test (LL value), the LL value must be over 7.0 because 6.63 is the cut-off point for 99% confidence of significance. The words in the keywords list were arranged according to their 'keyness' (statistical significance), with the most statistically significant words were mentioned first followed by the least statistically significant words were mentioned later/last. Thus, the most significant keyword in the keywords list in Figure 3.6 is *heart* with the LL value of 55.71 (see column Log_L in Figure 3.6), even though its frequency is only 60 occurrences as compared to the most frequent word in the wordlist (see Figure 3.4) is *the* that occurs 442 times. With regards to the aim of the current study, this statistical evidence in the keywords list is paramount in allowing a metaphor analyst to make a strong claim of a dominant use of metaphor in a discourse (Semino, 2017). As the orthodox approach of the early detection of metaphor is through close-reading and manual detection, this statistic result reduces the tendency for the discourse analysts to interfere the result of a study (Partington, 2007). Thus, keywords that indicated the possible existence of metaphorical expressions/linguistics metaphors in a text could be identified systematically. Apart from examining the keyness values and range of distribution of the keywords, it was also important to ensure to normalise the frequency counts of these specialised corpora. When conducting corpus-based studies that involve the comparison of specialised corpora, it is crucial to address the issue of varying corpus sizes. As the YM corpus and the NAK corpus are two distinct corpora, while rich in content, might differ in the total number of words due to the inherent variability in speech patterns, topics, and contextual factors. To ensure that the frequency counts were comparable between the two corpora, it was imperative to apply a process known as 'normalisation'. Normalisation involves adjusting the raw frequency counts to account for differences in corpus sizes. Without this adjustment, direct comparisons of raw counts can lead to misleading conclusions. The process of normalisation entails dividing the raw frequency count of a specific feature (such as keywords, in our case) by the total number of words in the respective text. The result is then multiplied by a chosen basis for norming. This procedure allows for a fair assessment of the relative frequencies of features across texts of different lengths. To determine the number of occurrences of a feature per million words, the following formula was employed:

$$\text{Normalised Frequency} = \left(\frac{\text{Raw Frequency}}{\text{Total Number of Words}} \right) \text{ x } 10,000 \quad (3.1)$$

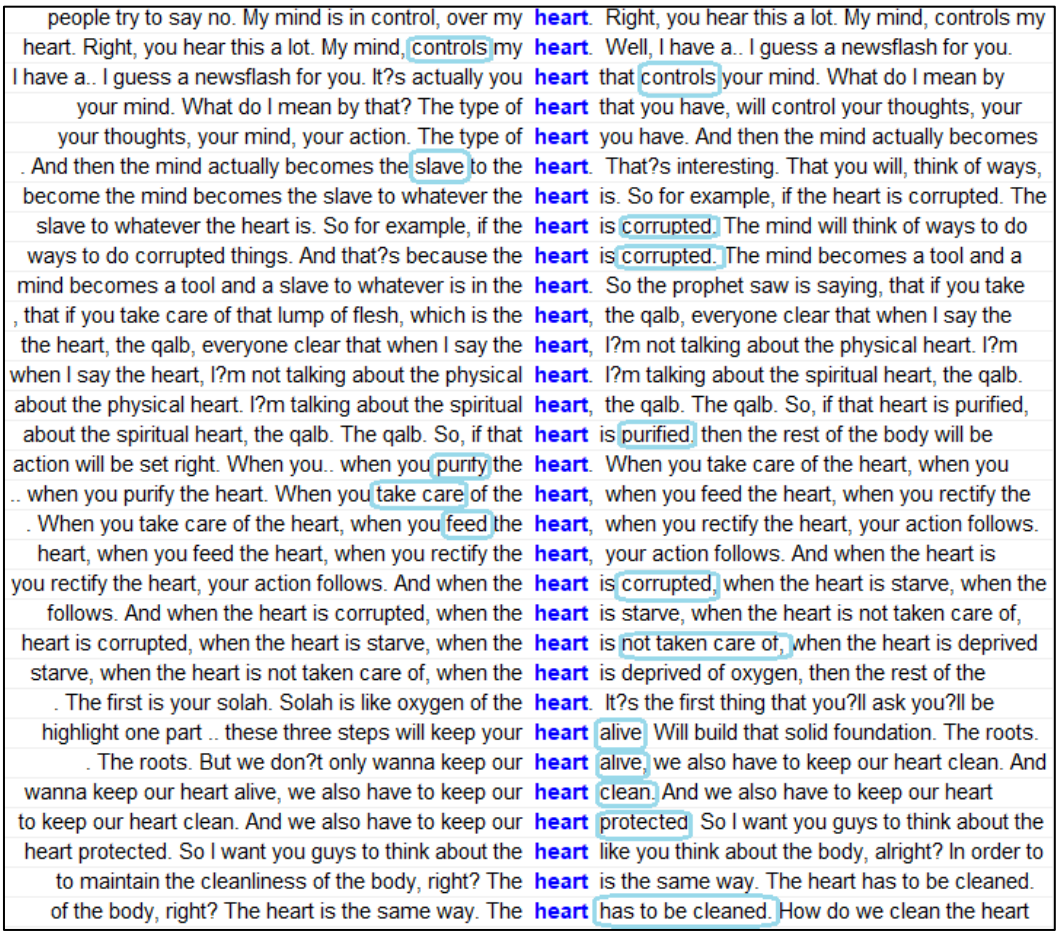
To provide a concrete example, consider two texts, each containing 20 occurrences of a particular feature. If the first text is 750 words long and the second text is 1,200 words long, it is incorrect to conclude that the feature is equally common in both texts. Due to the difference in text length, there are more opportunities for the feature to occur in the longer text. Therefore, normalising the frequency counts is essential for accurate comparisons. In the present study, normalisation technique was employed to ensure that the frequency counts accurately reflect the relative prominence of specific linguistic features. This enabled meaningful comparisons to be made between the two specialised corpora and drew valid conclusions about the language patterns and prevalent themes in each speaker's discourse.

While the corpus-based approach adopted in this study provides systematic and replicable means of identifying metaphorical patterns, it is acknowledged that this method may not capture all metaphorical instances present in the data. Corpus techniques such as keyword and collocation analysis prioritise recurrent and statistically salient items, which means that low-frequency, highly creative, or context-dependent metaphors may be overlooked. This limitation is inherent in corpus-assisted research and reflects a methodological trade-off between breadth and depth. To mitigate this, the study incorporated qualitative concordance analysis, allowing metaphorical meanings to be examined in context and reducing sole reliance on frequency-based measures. As such, although some metaphorical expressions may not be exhaustively identified, the approach remains appropriate for uncovering dominant metaphorical patterns and discourse-level tendencies in spoken Islamic motivational discourse.

3.4.3.3 Concordance

Another commonly used feature in the WordSmith Tools was the concordance feature. The basic use of this feature is to provide the context of the salient/significant key items, specifically the words on both sides (left and right) of the keyword, that can be searched and analysed efficiently by having the concordance view. In relation to the

current study, the concordance view of words or phrases in a corpus permitted the researcher to learn and understand how the keyword was used in the chosen corpus/corpora. This is important to detect metaphorical signs in the words used by the speakers in their speeches. This is because it displays the surrounding words of the salient key items, giving the contextual characteristics of the word. To describe about concordance more clearly, Figure 3.6 displays a sample of a concordance view of the word *heart* in the YM corpus.



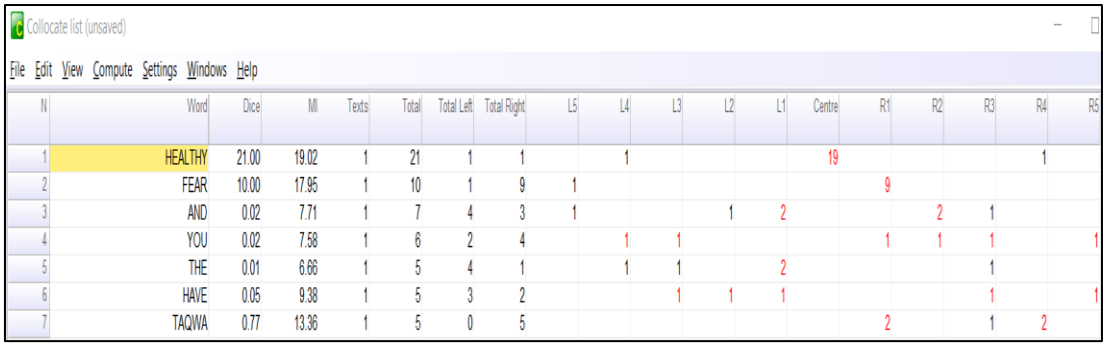
people try to say no. My mind is in control, over my	**heart**.	Right, you hear this a lot. My mind, controls my
heart. Right, you hear this a lot. My mind, controls my	**heart**.	Well, I have a.. I guess a newsflash for you.
I have a.. I guess a newsflash for you. It?s actually you	**heart**	that controls your mind. What do I mean by
your mind. What do I mean by that? The type of	**heart**	that you have, will control your thoughts, your
your thoughts, your mind, your action. The type of	**heart**	you have. And then the mind actually becomes
. And then the mind actually becomes the slave to the	**heart**.	That?s interesting. That you will, think of ways,
become the mind becomes the slave to whatever the	**heart**	is. So for example, if the heart is corrupted. The
slave to whatever the heart is. So for example, if the	**heart**	is corrupted. The mind will think of ways to do
ways to do corrupted things. And that?s because the	**heart**	is corrupted. The mind becomes a tool and a
mind becomes a tool and a slave to whatever is in the	**heart**.	So the prophet saw is saying, that if you take
, that if you take care of that lump of flesh, which is the	**heart**,	the qalb, everyone clear that when I say the
the heart, the qalb, everyone clear that when I say the	**heart**,	I?m not talking about the physical heart. I?m
when I say the heart, I?m not talking about the physical	**heart**.	I?m talking about the spiritual heart, the qalb.
about the physical heart. I?m talking about the spiritual	**heart**,	the qalb. The qalb. So, if that heart is purified,
about the spiritual heart, the qalb. The qalb. So, if that	**heart**	is purified, then the rest of the body will be
action will be set right. When you.. when you purify the	**heart**.	When you take care of the heart, when you
.. when you purify the heart. When you take care of the	**heart**,	when you feed the heart, when you rectify the
. When you take care of the heart, when you feed the	**heart**,	when you rectify the heart, your action follows.
heart, when you feed the heart, when you rectify the	**heart**,	your action follows. And when the heart is
you rectify the heart, your action follows. And when the	**heart**	is corrupted, when the heart is starve, when the
follows. And when the heart is corrupted, when the	**heart**	is starve, when the heart is not taken care of,
heart is corrupted, when the heart is starve, when the	**heart**	is not taken care of, when the heart is deprived
starve, when the heart is not taken care of, when the	**heart**	is deprived of oxygen, then the rest of the
. The first is your solah. Solah is like oxygen of the	**heart**.	It?s the first thing that you?ll ask you?ll be
highlight one part .. these three steps will keep your	**heart**	alive. Will build that solid foundation. The roots.
. The roots. But we don?t only wanna keep our	**heart**	alive, we also have to keep our heart clean. And
wanna keep our heart alive, we also have to keep our	**heart**	clean. And we also have to keep our heart
to keep our heart clean. And we also have to keep our	**heart**	protected. So I want you guys to think about the
heart protected. So I want you guys to think about the	**heart**	like you think about the body, alright? In order to
to maintain the cleanliness of the body, right? The	**heart**	is the same way. The heart has to be cleaned.
of the body, right? The heart is the same way. The	**heart**	has to be cleaned. How do we clean the heart

Figure 3. 6 Concordance View for *Heart* in the YM Corpus.

The figure exemplifies how the concordance view lists how the word *heart* was used in the YM corpus. From this view, the researcher could examine the words on the left and right of the word *heart* to detect any traces of metaphorical elements in the text. As seen in Figure 3.6, *heart* was seen to co-occur after the article 'the' quite frequently. This was expected as the article 'the' was found to be commonly used in a corpus. When the other surrounding words (left and right) of the word *heart* were further analysed, *heart* was described as a physical entity that can be taken care of, purified, fed rectified,

corrupted, and starved. This information allowed the researcher not just to understand how a word was used, but also to trace the potential Source Domain (SD) (concrete concept) in identifying potential metaphorical expression/linguistic metaphor. This is explained further in the next section (see section 3.4).

As the concordance feature in WordSmith Tools also provides the information of collocation, a recurring combination of two words or more that is commonly random (Sinclair, 1991), it allows the researcher to identify significant connections of words in a corpus. For the current study, lists of collocations were generated to predetermine the signals of linguistic metaphors. Collocation refers to words that frequently appear together in a corpus, forming patterns of association that can be mapped as networks linking key terms and their typical companions (Brezina, 2016). In other words, the collocation illustrates significant relationship between words used in a corpus using statistical evidence (Williams, 2001). MI statistical test was used to measure the collocational strength as it is one of the most common statistical formulae used by researchers in corpus study (Cheng, 2012; Hunston, 2002). For the present study, MI score which is 3.0 or above is considered as significant collocates (Hunston, 2002). Figure 3.7 exemplifies a sample of collocation view.


Collocate list (unsaved)

File Edit View Compute Settings Windows Help

N	Word	Dice	MI	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	HEALTHY	21.00	19.02	1	21	1	1		1				19				1	
2	FEAR	10.00	17.95	1	10	1	9	1						9				
3	AND	0.02	7.71	1	7	4	3	1			1	2			2	1		
4	YOU	0.02	7.58	1	6	2	4		1	1				1	1	1		1
5	THE	0.01	6.66	1	5	4	1		1	1		2				1		
6	HAVE	0.05	9.38	1	5	3	2			1	1	1				1		1
7	TAQWA	0.77	13.36	1	5	0	5							2		1	2	

Figure 3. 7 A Sample of Collocation View of *Healthy*.

The collocation view presented in Figure 3.7 displays the six surrounding words (left and right) that have the closest proximity with the word *healthy* (centre), and 'fear' as the most significant collocate with the highest MI score, 17.95. In relation to the study of metaphor, this empirical data allowed the researcher to make a strong claim of how the signals of metaphorical expression could be identified. This is because the collocation displays the significant co-occurrence (based on MI score) of surrounding words and possible word patterns in a text. In this case, the word *healthy*, that is usually

indicating a health state of a physical entity, has the closest proximity with the word 'fear' that is an abstract entity indicating a certain feeling or emotion. This friction of meaning may indicate evidence of metaphor usage. Nevertheless, the metaphor identification by using this empirical evidence is further explained in section 3.4. Due to the ability in analysing large size corpus, generating statistical figures, and offering various features in the WordSmith Tools, it was therefore used for data analysis in the current study.

3.5 Ethical Considerations

This study adhered to established ethical standards for research involving publicly available online data. The data comprised Islamic motivational talks published on YouTube, a public digital platform where the content creators intentionally disseminate their materials for unrestricted public access. No private, sensitive, or personal data were collected, and no interaction with human participants was involved.

In accordance with institutional requirements, an application for ethics review exemption was submitted to the Universiti Teknologi MARA (UiTM) Research Ethics Committee (REC). Following review, the Committee granted an exemption from full ethics review for this study (Reference No.: REC/03/2022 (PG/EX/11), dated 17 March 2022), on the basis that the research utilised publicly accessible data and posed no foreseeable ethical risk. The official ethics exemption approval letter is included in APPENDIX A of this thesis.

Although the study was exempted from formal ethics review, ethical best practices were nonetheless observed. These included respectful representation of speakers' discourse, accurate transcription of spoken data, and the use of excerpts strictly for scholarly analysis. All sources were properly acknowledged, and the data were analysed in their original context without alteration or misrepresentation.

This approach ensures ethical transparency and accountability while recognising the evolving norms of research using publicly available digital and media-based data.

3.6 Data Analysis

This section discusses the procedures involved in analysing the chosen corpora, the explanation of the steps in the procedure, and the flowchart of the data analysis procedures. The procedure involves both quantitative (corpus approach) and qualitative (metaphor analysis) data analysis. For the study, Corpus-Assisted Discourse Studies (CADS) (Partington, 2007; Partington et al., 2013) was adapted to be used in identifying metaphorical expressions/linguistic metaphors in the selected corpus. The actual CADS procedure, as explained in Chapter 2 (see 2.6.1), only involves the usual corpus methods (e.g., keyword lists, concordance) and discourse analysis in analysing language patterns in a discourse, in this case metaphor usage. Meanwhile, the adapted procedure was designed to suit the objectives of the present study in analysing metaphor usage in the YM and NAK corpora, paired with the use of online dictionary and conceptual mapping in the process. To explain this clearly, Table 3.4 presents the adaptation of a standard methodology of CADS as outlined by Partington (1998, 2007), Partington et al. (2013), Garzone and Santulli (2004), and Vaghi and Venuti (2004) in discovering metaphors in a discourse:

Table 3. 4
Step-by-step Procedure adapted from CADS.

No.	Step-by-step procedure
1.	Develop research questions.
2.	Select, assemble, create, and edit the Yasmin Mogahed (YM) corpus.
3.	Select, assemble, create, and edit the Nouman Ali Khan (NAK) corpus (reference corpus).
4.	Generate wordlists and run a two-wordlists comparison of both corpora.
5.	Determine the existence of multiple instances of keywords.
6.	Analyse collocates of the keywords.
7.	Concordance interesting keywords (investigate the context).
8.	Compare the dictionary definition and context definition of the keywords (semantic tension)
9.	Perform manual coding: categorise and list the identified metaphorical expressions based on the developed codebook.
10.	Inter-rater reliability test using Cohen's kappa statistic.
11.	Categorise and compare the identified metaphors between the two corpora.

Table 3.4 presents the step-by-step procedure adapted from CADS that is more elaborate as compared to the actual CADS procedure. While the first five steps closely

follow the original CADS framework, the adapted procedure is more elaborate in order to address the specific research objectives of the present study. In particular, Steps 4 to 8 collectively address Research Question 1, which concerns the identification and validation of metaphorical items in the corpus. Following keyword and frequency analysis, collocation analysis was incorporated in Step 6 to uncover recurring lexical patterns associated with the target items, before proceeding to concordance analysis in Step 7 to examine their contextual usage. An additional step (Step 8) was introduced to strengthen metaphor identification through the detection of semantic tension. This step involves consulting online dictionaries to establish the literal meanings of the target lexical items and comparing them with their contextual use in the corpus. According to Charteris-Black (2004), metaphorical meaning arises when there is a tension between a word's dictionary meaning and its contextual application. The inclusion of this step enhances analytical rigour by reducing subjective judgement and providing an explicit criterion for distinguishing metaphorical from literal usage. Research Question 2 is addressed in Steps 9 and 10, which involve manual coding and validation. Step 9 entails the systematic coding of metaphorical expressions based on a carefully developed codebook, while Step 10 incorporates an inter-rater reliability (IRR) test using Cohen's kappa statistic. The inclusion of IRR serves to ensure the reliability and consistency of the coded metaphorical items, thereby strengthening the validity of the findings and minimising individual coder bias. Finally, Research Question 3 is addressed in Step 11, which focuses on the categorisation and comparative analysis of metaphors identified in the two corpora. This step enables a systematic comparison of metaphor types and patterns used by Yasmin Mogahed and Nouman Ali Khan, allowing the study to uncover similarities and differences in metaphor use across speakers within spoken Islamic motivational discourse.

The following sub-sections present a detailed explanation of the steps in the procedure which involved in analysing the corpus. The discussion of the procedure was divided into six parts: analysing the keywords (3.5.1), analysing the collocates of the interesting keywords (3.5.2), analysing the concordance lines of the interesting keywords (3.5.3), determining literal and metaphorical meaning (3.5.4), performing conceptual mapping of the identified metaphorical expressions/linguistic metaphor (3.5.5), and conducting Inter-Rater Reliability (IRR) test to certify the identified conceptual metaphors (3.5.6).

3.6.1 Analysing the Keywords

Since the corpora involved in this study are quite small, for the purpose of the study, the 'compare two wordlists' feature in WordSmith Tools was employed. The said feature helped to make stylistic comparisons of two different corpora, namely the YM corpus and the NAK corpus. The feature compared all the words in both corpora and reported the significant words. Overused or underused keywords of both content and function words were tabulated with the help of statistical significance tests as explained earlier. Function words were included in the analysis because prepositions and signal words for similes might indicate metaphorical expression in a text (Partington, 2007). This was helpful in detecting metaphors. The list of useful signal words as tabulated in Table 2.6 in Chapter 2 comprising content words (i.e., noun, verb, and adjective), emotion words, function words specifically preposition, words indicating simile, and hedges became the guideline for researchers to select keywords that might indicate the use of metaphors in the examined corpora.

3.6.2 Analysing the Collocates

Collocation describes the tendency of certain words to appear together consistently within a corpus, creating interconnected patterns of use that reveal how words relate to one another in typical language networks (Brezina, 2016). In other words, the collocation exemplifies significant relationships between words used in a corpus using statistical evidence (Williams, 2001). Collocation allows a discourse analyst to analyse how the keyword is used, thus providing the 'atmosphere' of a word (Baker et al., 2008). In relation to the study of metaphor, apart from concordance, collocation allows the researcher to make a strong claim of how the signals of metaphorical expression can be identified. Even though collocation can be done intuitively, it is classically a poor guide to perform collocation (Xiao, 2015). Hunston (2002) argues it is vital for collocation analysis to be measured statistically because it is more reliable than through one's intuition. There are several statistical formulae that can be used in calculating the collocational strength such as Mutual Information (MI), t-test, z-score test, and log-likelihood test (Xiao, 2015). Nevertheless, the most common statistical formulae are Mutual Information (MI) value and t-score (Cheng, 2012;

Hunston, 2002). The MI score is a formula to calculate the collocational strength and the direction of association of lexical items. To be more specific, 'the higher the MI score, the stronger the association between two items; the closer to 0 the MI score gets, the more likely it is that the two items co-occur by chance' (Xiao, 2015, p.109). Hunston (2002) states that to determine whether two lexical items are considered as significant collocates, the MI score has to be 3.0 or above. However, Hunston (2002) argues that, relying solely on MI score is not enough to identify significant collocations. Whilst the MI test calculates the collocational strength, t-test calculates the confidence of association between lexical items (Church & Hanks, 1990). Thus, both values are required to determine the significant lexical items in a text. In addition, t-test takes corpus size into account, thus, making it useful to determine which collocation is significant. Xiao (2015) states a t-score of 2.576 or higher is considered to be statistically significant. For the study, the minimum t-score of 2 and MI score of 3 were considered as statistically significant collocates. This is to ensure that only statistically meaningful collocations are taken into consideration for further analysis.

3.6.3 Analysing the Concordance Lines

After computing the relationship between the lexical items, the collocates with a high statistical level of association underwent a further qualitative analysis, which is the analysis of the concordance lines. Sinclair (1991, p.32) defines a concordance as 'a collection of the occurrences of a word-form, each in its textual environment. In its simplest form it is an index. Each word-form is indexed, and a reference is given to the place of occurrence in a text'. The concordance feature in WordSmith Tools is useful in sorting out the salient lexical items and looking for the linguistic patterns in a text. In this study, the analysis of the concordance lines allowed the researcher to have a basic understanding of the word in the chosen corpus/corpora. To detect metaphorical signs in a text, there was a need to analyse the surrounding words of the salient key items, giving the contextual characteristics of the word. To have a clearer view of how this was done, Figure 3.8 presents some of the surrounding words at either side of *healthy* in the concordance lines.

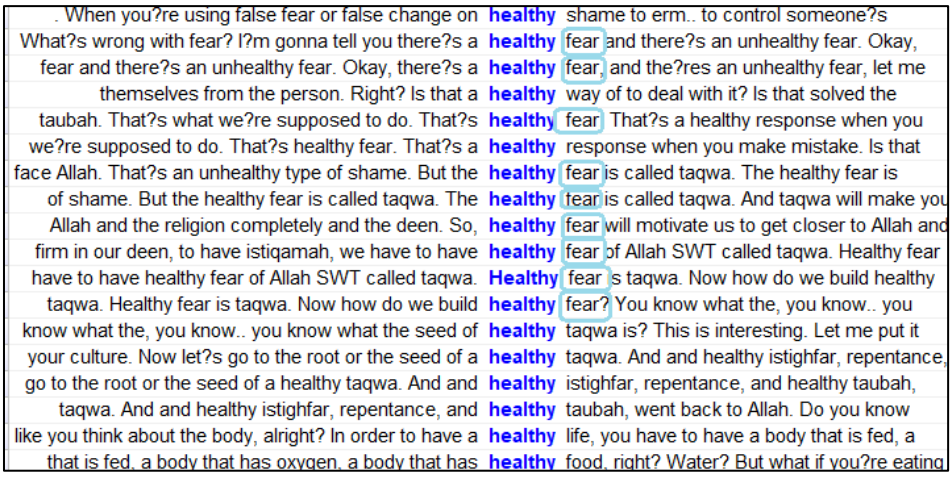


Figure 3. 8 A Sample Concordance View of *Healthy*

Figure 3.8 displays how the word *healthy* is used in the corpus. As presented in Figure 3.7, it can be seen how 'fear', the significant collocate for *healthy,* is used repeatedly with the word *healthy* in the corpus. It is also evident that 'fear' is linked to 'Allah', and the phrase 'healthy fear' is used repeatedly to describe the idea of taqwa, an Arabic word which means 'God-consciousness or God-fearing piety; also rendered as god-fearing, right conduct, virtue, wariness' (Oxford Islamic Studies Online, n.d.) and being closer to Allah. Apart from that, it is also evident that the word 'unhealthy' is also used to describe the notion of fear. Interestingly, the words 'root' and 'seed' are also used to describe the phrase 'healthy fear'. This textual evidence illustrates how concordance analysis helps the researcher to examine what the salient keywords are associated with in a corpus and make sense of the significant relationship established in the collocation analysis. Nonetheless, to determine whether the words are considered metaphorical or literal, there is a need to examine the dictionary definition and the context meaning of the target lexical items.

3.6.4 Determining Literal and Metaphorical Meaning

As explained previously, to determine whether a word is metaphorically or literally used in a text, a semantic tension results from the use of the term in the context that contradicts or differs the literal meaning is required (Charteris-Black, 2004). To identify this semantic tension, Oxford Learner's Dictionary was used to determine the actual meaning/dictionary definition of the target item apart from the context of the

items in concordance analysis. To illustrate further, words such as ‘fear’, ‘taqwa’, *healthy*, ‘unhealthy’, ‘root’, and ‘seed’ indicate semantic tension that may lead to potential figurative language, in this case metaphor. To see this clearly, Table 3.5 presents the dictionary definition of ‘fear’, *healthy*, ‘root’, and ‘seed’ derived from the Oxford Learner’s Dictionary (n.d.).

Table 3. 5
Dictionary Definition of the Target Items

No.	Target Items	Dictionary Definition
1.	fear	(n) the bad feeling that you have when you are in danger or when a particular thing frightens you
2.	*healthy*	(adj) having good health and not likely to become ill
3.	root	(n) the part of a plant that grows under the ground and takes in water and minerals that it sends to the rest of the plant
4.	seed	(n) the small hard part produced by a plant, from which a new plant can grow

From the table, it can be seen the definition of the word *healthy* indicates an adjective to describe a physical entity such as a human, animal, or plant. Meanwhile, the word ‘fear’ that is used together with healthy means an abstract entity of an emotion or feeling. Since *healthy* is supposed to describe a health condition of a human, animal, or plant, there is evidence of semantic tension between the two domains/concepts that are being compared. Apart from that, the definition of ‘root’ and ‘seed’ relate to parts of a plant, indicating another semantic tension as they are used to describe the phrase ‘healthy fear’. These findings further support the existence of metaphorical expression (henceforth linguistic metaphor) in the corpus. Therefore, a further qualitative analysis of conceptual mapping is explained in the next sub-section.

3.6.5 Conceptual Mapping and Categorising the Conceptual Metaphors

After empirical analysis is completed, the identified recurring patterns of metaphorical expressions will be mapped according to the Conceptual Metaphor Theory framework (see 2.1.2) (Lakoff & Johnson, 1980; Kovecses, 2005; Holyoak & Stamenkovi´c, 2018). This technique follows from many studies that have incorporated it in analysing metaphors (Holyoak & Stamenkovi´c, 2018). To reinstate, conceptual

mapping is carried out when a Source Domain (henceforth, SD) is mapped onto or connected to a Target Domain (TD). As a reminder, SD is generally more concrete while TD is more abstract. The concept has been clearly presented in Figure 2.1 and 2.2 in sub-section 2.1.3. Referring to the example of linguistic metaphor discussed in sub-section 3.4.4, the conceptual mapping of the identified linguistic metaphors is displayed in Figure 3.9 below.

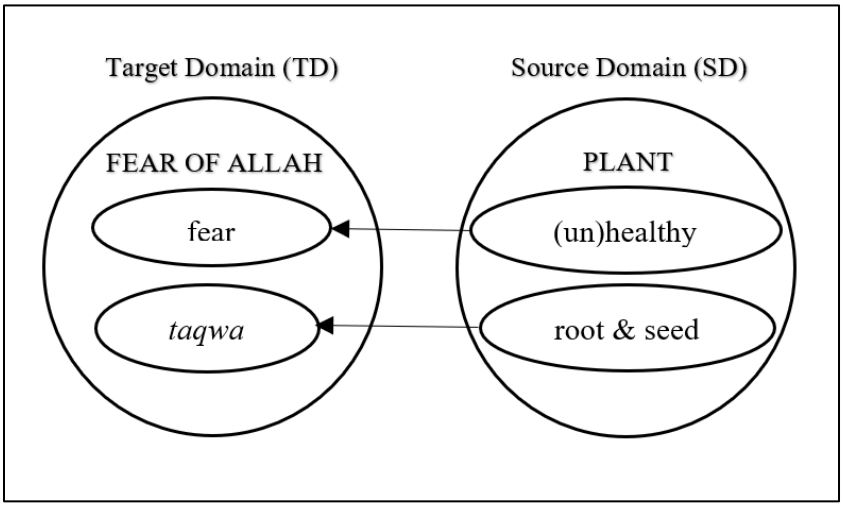


Figure 3. 9 Conceptual Mapping of FEAR OF ALLAH IS A PLANT

Figure 3.9 exemplifies how the conceptual metaphor of FEAR OF ALLAH IS A PLANT is constructed by using the conceptual mapping framework. The linguistic metaphors like healthy, unhealthy, root, and seed in describing the fear of Allah or taqwa construct the underlying notion of PLANT metaphor. The same process is performed to all linguistic metaphors that have been identified based on corpus techniques that involved the identification of keywords and their statistically significant collocates to discover the underlying conceptual metaphor. Once all of the linguistic metaphors have been mapped and conceptual metaphors in both the YM and NAK corpora have been identified, the conceptual metaphors are classified into three categories which are Orientational, Structural, and Ontological metaphors. Table 3.6 illustrates the three main categories as distinguished by Lakoff and Johnson (1980; 2003).

Table 3. 6
Categories of Metaphors (Lakoff & Johnson, 1980, 2003)

No.	Categories	Description	Examples

1.	Orientational	It is based on spatial relations like up and down.	You need to cheer up GOOD IS UP
2.	Structural	It uses a highly abstract concept in structuring a concrete concept.	LOVE IS A JOURNEY
3.	Ontological	It is divided into three categories:	
		d) Entity - identifies abstract experiences as entities or substances.	My fear of insects is driving my wife crazy.
		e) Container - refers to abstract experience as containers.	The feeling is boiling up in the body.
		f) Personification - represents an abstract experience as an entity or a person.	Inflation is lowering our standard of living

Structural metaphors allow the user to employ a highly abstract concept in structuring a concrete concept. As an example, Lakoff (1993) used conceptual metaphor LOVE IS A JOURNEY to exemplify lovers are perceived as travellers in the journey towards the same goal. Meanwhile, Orientational metaphors are more extensive than structural ones organising a whole system of concepts with respect to one another (Lakoff & Johnson 1980, 2003). This is based on spatial relations like up and down. Positive idea tends to be perceived as up (e.g., cheer up), while negative idea is professed as down (e.g., feeling down). The last category of metaphor is ontological metaphors which are divided into three sub-categories: entity, container, and personification. Entity is related with comprehending people's experiences in terms of substances and entities. This means they permit people to use their experience as entities or substances referring to, quantifying, categorising, and reasoning them (Lakoff & Johnson, 1980, 2003). As illustrated in Table 3.4, the abstract experience of fear is visualised as an entity that can drive one's craziness. Meanwhile, CONTAINER metaphor relates to perceiving the abstract experiences as having a space or being a container. An example of this type of metaphor is ANGER IS A SUBSTANCE IN A CONTAINER demonstrated as the feeling is boiling up in the body (Sabariah & Imran Ho, 2011). Once all the identified conceptual metaphors have been categorised, the final step of the qualitative analysis is the identified metaphors in both corpora were compared and contrasted. This process revealed the similarities and differences of metaphors used in both corpora. It is significant to note that the talks of both speakers were first analysed separately up until the final stage where the comparison between the two corpora were carried out. The discussion of the function of the metaphors and significance of the

similarities and differences of the metaphors in both corpora are discussed lengthily both in Chapter 4 and 5.

3.7 Validity and Reliability

3.7.1 Expert Panel Validation

To ensure the validity and integrity of the research approach and data, two expert panels were assembled. The panels included a senior lecturer from the Department of English, Faculty of Modern Languages and Communication at Universiti Putra Malaysia (UPM). She specialises in LSP/ESP, corpus linguistics, and discourse/genre analysis. Additionally, another senior lecturer from the Akademi Pengajian Bahasa at Universiti Teknologi MARA (UiTM) Shah Alam was also one of the panels. She has expertise in translation and contrastive studies, with experience in corpus research and metaphor studies. The expert panels provided invaluable feedback on the research design, and based on their recommendations, modifications were made to enhance the validity of the data analysed.

3.7.2 Inter-Rater Reliability Test

Since the later part of the metaphor identification procedure was executed qualitatively, there was a need to conduct an Inter-Rater Reliability test to certify the identified metaphors were not solely based on the researcher's judgement. In the present study, two coders were chosen among English lecturers of Universiti Teknologi MARA (UiTM) who have expertise in Applied Linguistics and have more than 10 years of experience in the related field. The following intercoders were selected based on their qualifications and experience in data coding and analysis:

a) The first intercoder is a senior lecturer at Universiti Teknologi MARA Perak Campus. She has expertise in reading and writing in a second language, innovation in language teaching, qualitative research design and technology in education.

b) The second intercoder is also a senior lecturer at Universiti Teknologi MARA Perak Campus. Her main research interests include TESL, sociology of education and higher education. She is experienced in qualitative data analysis.

Guided by the developed codebook, the coders checked the identified metaphors and stated their agreements and disagreements in a coding table as presented in Table 3.7.

Table 3. 7
Sample of Coding Table

Concordance	**Code**	**Notes**	**Coder's Agreement**	**Coder's Notes**
That for one year they **built a relationship with Allah SWT** and that is the act of duaa itself that is better than possibly…	SM	The verb 'built' typically associated with physical construction, hence, using the verb for relationship implies the presence of BUILDING metaphor.	e.g., Yes/No	-

A random sample of concordances of collocations was coded by the elected intercoders to assess the reliability of the coding scheme. Agreements and disagreements between the coders were calculated using the IRR formula (Miles & Huberman, 1994) and tallied. Walther et al. (2013) suggested IRR to 'mitigate interpretative bias' and ensure a 'continuous dialogue between researchers to maintain consistency of the coding' (p. 650). For the present study, a formula described in Miles and Huberman (1994) was used:

$$\text{reliability} = \frac{\text{number of agreements}}{\text{number of agreements} + \text{disagreements}} \tag{3.2}$$

Miles and Huberman (1994) suggest that an IRR of 80% agreement between coders on 95% of the codes is sufficient agreement among multiple coders. Apart from the IRR formula, Cohen's kappa statistic was also used to assess the reliability of the coding scheme. Cohen's kappa assesses the degree of concordance between two raters who categorise items into distinct groups. In the present study, the kappa statistic was computed using the formula:

$$k = \frac{(p_o - p_e)}{(1 - p_e)} \tag{3.3}$$

In the formula, Po represents the observed agreement among the raters w denotes the expected probability of agreement by chance (Cohen, 1960). Cohen's kappa was calculated by entering the values related to inter-coder agreements and disagreements into the Cohen's kappa online calculator at https://www.statology.org/cohens-kappa-calculator/. Initial inter-coder reliability on the pilot sample (N = 38) produced moderate agreement. Using Miles and Huberman's IRR formula (1994), the coders agreed on 33 of 38 items (IRR = 86.84%). Cohen's κ for the same dataset was 0.47, with five initial discrepancies (A_yes/B_no = 3; A_no/B_yes = 2). These items were reviewed in a calibration meeting, leading to minor clarifications in the codebook. These discrepancies were then re-coded independently, resolving four disagreements and raising agreement to 37 of 38 items (IRR = 97.37%) with $\kappa \approx 0.84$ (almost perfect agreement). For the full dataset (N = 221), the coders agreed on 216 items, giving an IRR of 97.7% and $\kappa = 0.85$ (almost perfect agreement), with five remaining discrepancies (A_yes/B_no = 3; A_no/B_yes = 2). All discrepancies were resolved through discussion and consensus, ensuring the reliability of the final coding.

3.7.3 Codebook Development

A common analysis practice in qualitative research is coding, a reiterative process that seeks to identify 'a word or short phrase that captures and signals what is going on in a piece of data in a way that links it to some more general analysis issue' (Rossman & Rallis, 2011, p. 282). The codebook was developed under the guidance of the supervisor. It outlined clear definitions and examples for each code, ensuring consistency in coding procedures. Feedback from the expert panels and pilot testing guided revisions to the codebook, resulting in a comprehensive and user-friendly coding manual tailored to the research objectives. The codebook consisted of the Coding Guideline and Coding Scheme:

3.7.3.1 Coding Guideline

GUIDELINES FOR CODERS

1) Study the Coding Schemes by studying the categories, examples, and codes.
2) Prepare the necessary stationeries (highlighters, etc).
3) Study the Coding Guidelines by following the steps involved and tips on sections to code and ignore.
4) Run through the data set – the concordances of the collocations.
5) Read the first set of concordances of collocations to get an overall gist of the research the first time.
6) Read the set of concordances the second time for better understanding of the research.
7) Code the concordances based on the coding schemes – first cycle of coding.
8) Include notes of initial impressions and important observations of the coded items.
9) Code the concordances again based on the coding schemes – second cycle of coding.
10) Examine the coded items by paying attention to the expression and context.
11) Recode the coded items, if necessary.
12) Use brackets to mark a metaphorical instance which is formed as a phrase and highlight it based on the coding scheme. For example: Orientational Metaphor – 'You need to (cheer up)'.
13) Identify items in context making sure that they are all metaphorical expressions used by the speakers.
14) Ignore the following:
    a. The literal use of the words/phrases in the concordances.
    b. The metaphorical use of the words/phrases from the translation of hadith/Qur'anic verses cited by the speakers.
15) Repeat the steps on all the concordances.

3.7.3.2 Coding Scheme

METAPHOR

Definition

1. Linguistic tools used to convey abstract or complex ideas by equating them with more familiar or concrete concepts.
2. These rhetorical devices employ figurative language to create vivid mental images or comparisons between disparate elements.
3. Metaphors are utilised to facilitate understanding or to evoke specific emotions or associations in the audience.
4. They enable writers or speakers to convey layers of meaning and nuance by drawing parallels between seemingly unrelated concepts.
5. The use of metaphors enhances the richness and depth of communication, inviting readers to engage with the text on multiple levels.
6. The most reliable method for identifying metaphorical instances in a discourse is by detecting 'semantic tension'[3] within the analysed text.

Examples

1. She is **moving forward** in her career.
2. Her **heart was filled with joy**.
3. She's **going downhill** fast in her studies.
4. The internet is **a vast ocean** of information.
5. **Happiness radiated** from her smile.
6. Education is a **building block for success**.
7. **Failure whispered** in his ear.
8. There are **other paths to take** in pursuing success.
9. Let's **aim high** in our ambitions.

[3] 'Semantic tension' is when the 'contextual meaning' contrasts with a more physical and concrete 'basic meaning'. For instance, in the sentence 'the anger is boiling up in me', there is a semantic tension because anger, as an emotion, typically refers to 'a strong feeling that makes you want to hurt someone or be unpleasant because of something unfair or unkind that has happened' (Oxford Learner's Dictionary, n.d.). However, in this context, anger is described as a physical entity that has a temperature and being capable of boiling inside a person, like boiling water or a hot liquid. Hence, this sentence/phrase is regarded as metaphorical rather than literal due to the contrast between its basic meaning and its contextual meaning.

Table 3. 8
Coding schemes

No.	Categories	Definition	Example	Code
1	**Orientational Metaphor**	Uses spatial terms like on/forward/ towards/down/ downward to express abstract ideas, such as correctness, progress, direction, and goal setting.	You need to **cheer up** (GOOD IS UP) She needs to **calm down** (CALM IS DOWNWARD)	**OrM**
2	**Structural Metaphor**	Abstract concepts are understood and expressed in terms of more concrete or familiar structures. It involves mapping the attributes or structure of one domain onto another to facilitate understanding.	LOVE IS A JOURNEY i. We're at a **dead end** (no resolution) as we could not overcome the **obstacles** (relationship troubles) ii. Thus, it's best for each of us to **take a different path** (depart/divorce) RELATIONSHIP IS A BUILDING i. We can't **build our relationship** based on lies. ii. The **foundation of a happy marriage** is trust.	**SM**
3	**Ontological Metaphor**	It is divided into three categories: a. Entity - identifies abstract experiences as entities or substances. b. Container - refers to abstract experience as containers. c. Personification - represents an abstract experience as an entity or a person.	a. My **fear** of insects **is driving my wife crazy.** b. The **feeling is boiling up in the body**. c. **Inflation is lowering our standard of living**	**OnM**

Based on Lakoff & Johnson's (1980, 2003) Categories of Metaphors

In conclusion, the rigorous validation and reliability measures employed in this study point out the robustness of the designed research methodology. The engagement of expert panels ensured that the approach was grounded in sound theoretical frameworks and methodological best practices. Through intercoder agreement assessments and the development of a comprehensive codebook, the reliability of the coding procedures was established, enhancing the trustworthiness of the qualitative data analysis. These efforts reinforced the internal validity of the qualitative findings in the present study.

To summarise the procedure of the data collection and data analysis of the present study more clearly, a step-by-step flowchart of the procedure is structured and presented in Figure 3.10.

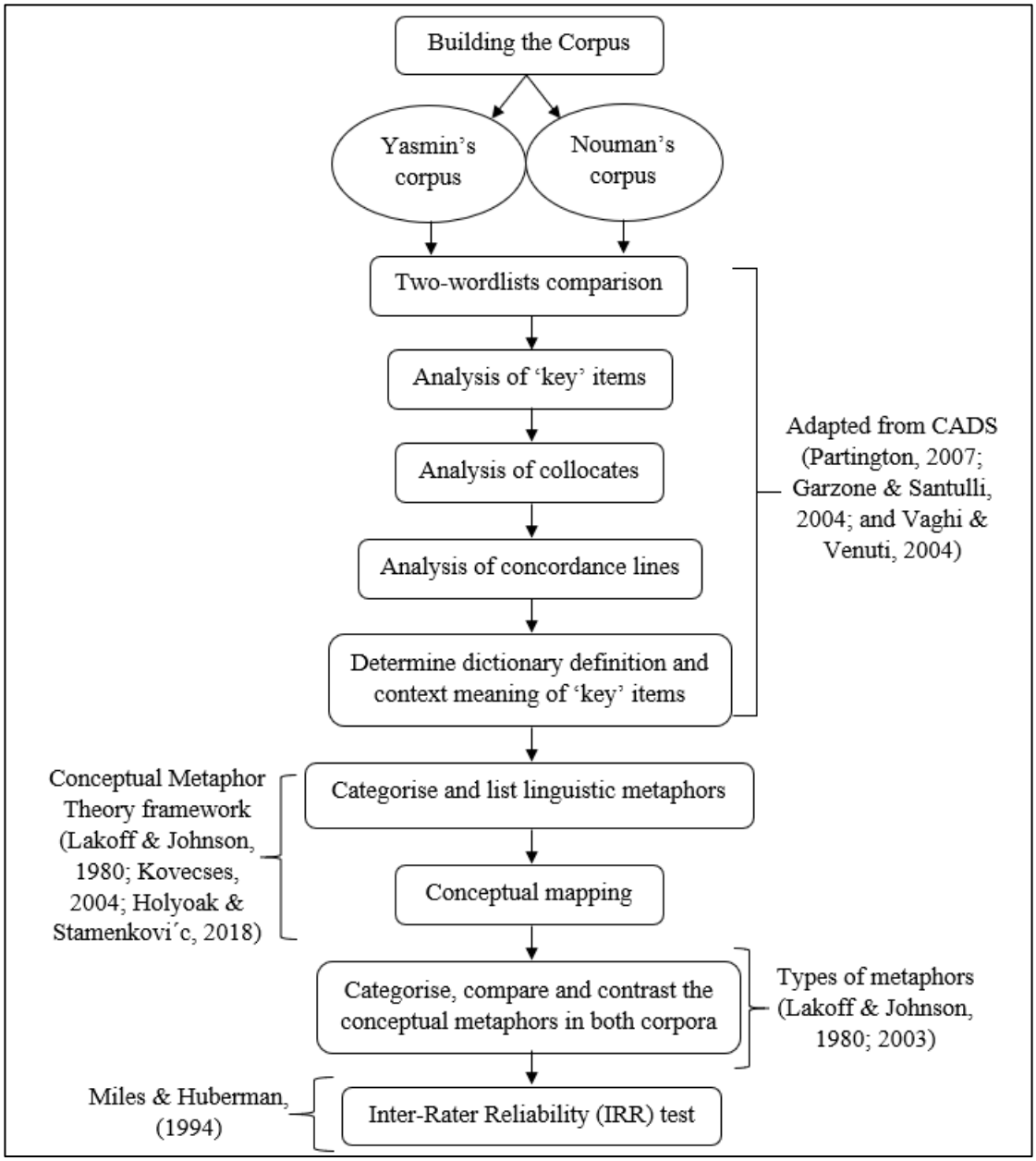


Figure 3. 10 Flowchart of Metaphor Analysis between the YM and NAK Corpora

Figure 3.10 displays both the YM corpus and the NAK corpus were compared using the two-wordlists comparison feature in WordSmith Tools 8.0. Once the keyword lists have been generated, the significant items are further analysed in the collocation analysis. This is followed by examining the lexical and metaphorical meanings of the words identified in the collocation and concordance list to determine linguistic metaphors. Once they are identified, the linguistic metaphors are categorised and mapped to identify the conceptual metaphors. Once this has been established, the conceptual metaphors of each corpus are grouped into their types before they are

compared to seek the similarities and differences in terms of the metaphor usage between the YM and NAK corpora.

3.8 Pilot Study

Pilot studies are a fundamental aspect of rigorous research design, as highlighted by Naoum (1998) and reaffirmed by recent methodological studies (Thabane et al., 2010; Malmqvist et al., 2019). It is a good practice as it helps the researcher to trace any incongruities or flaws in the selected approaches of data analysis or the instrument or tool used in a study. According to Creswell (2008) and more recently Creswell and Poth (2023), pilot studies can assist researchers in assessing whether the objectives of the research can be achieved and completed by the proposed approach and intended respondents or sample. Since the main aim of the current study is to examine the use of metaphors in motivational religious talks, there is a requirement to conduct a pilot study in testing whether there is evidence of metaphor usage in the talks of the selected speakers. In addition, the pilot study can also be used to test whether the research design and procedure of data collection and analysis can help the researcher to answer the research questions and achieve the research objectives that were developed for the study. To do this, a small corpus was built from the talks of the two selected speakers: Nouman Ali Khan and Yasmin Mogahed.

3.8.1 Sample Corpus

Four talks were retrieved from each of the speakers' official YouTube Channels: (a) Yasmin Mogahed - https://www.youtube.com/user/YasminMogahedOnline; and (b) Nouman Ali Khan - https://www.youtube.com/user/BayyinahInstitute. These selected talks are not included in the main study. The talks were transcribed and checked for their accuracy before being converted into .txt format so they are compatible to be used in Wordsmith Tools software. The dimension of the corpora is presented in Table 3.9.

Table 3. 9
Dimension of sample corpus

Corpus	Tokens	Types	Texts
NAK	24398	2565	4
YM	22622	2107	4

3.8.2 The Results

In the pilot study, log-likelihood (LL) value was used to determine which words are considered significant in the corpus. McEnery and Hardie (2012) believes that the LL value must be over 7.0 for a word to be considered salient. Thus, any words that have an LL value more than 7.0 are considered as significant (McEnery & Hardie, 2012) in the corpus. Table 3.10 displays the keyword list of the sample corpora when the wordlists have been compared to one another.

Table 3. 10
Salient Keywords in Sample Corpora

No.	Salient keywords in the YM corpus	LL	Salient keywords in the NAK corpus	LL
1	*SWT*	160.98	*Yusof*	60.36
2	*heart*	73.57	*sun*	45.93
3	*police*	48.29	*evil*	45.93
4	*foundation*	42.44	*syirik*	40.68
5	*healthy*	40.58	*believe*	40.54
6	*child*	37.77	*light*	35.11
7	*type*	36.38	*moon*	27.56
8	*focus*	36.38	*feelings*	27.56
9	*fear*	33.58	*authority*	24.93
10	*pain*	30.23	*advice*	23.62
11	*solid*	29.42	*religion*	21.89
12	*fill*	29.27	*faith*	19.67

From 20 words with the highest Log Likelihood (LL) value, 12 content words were selected for further analysis after deducing the functional words. Once the keywords of both corpora have been determined, the collocations of these key words were generated, and analysis of the concordance lines were performed. From the

collocation analysis, it can be identified that the YM corpus has a higher number of significant collocates that might include the use of metaphorical expressions as compared to the list of significant collocates in the NAK corpus. Table 3.11 displays the selected collocates in the sample corpora.

Table 3. 11
Selected Collocates in Sample Corpora

YM Corpus				NAK Corpus			
Keywords	**Collocate**		**MI**	**Keywords**	**Collocate**		**MI**
SWT	a)	**positive**	7.00	*evil*[#1]	a)	**forbidding**	9.32
	b)	**opinion**	6.59		b)	**commanding**	8.18
	c)	**trust**	6.49		c)	**wrong**	7.24
	d)	**Allah**	6.36		d)	**good**	6.93
	e)	**building***[1]	5.66		e)	**in**[#1]	3.33
*heart**[2,3]	a)	**openings***[2]	8.31	*syirik*[#1]	a)	**that**	6.09
	b)	**care***[3]	8.05		b)	**do**	5.78
					c)	**Allah**	4.93
					d)	**in**[#1]	4.92
*foundation**[1]	a)	**build***[1]	8.50	*religion*[#1]	a)	**our**	5.69
	b)	**building***[1]	8.16		b)	**your**	5.20
	c)	**solid***[1]	7.55		c)	**their**	5.14
	d)	**type**	7.28		d)	**in**[#1]	3.10
	e)	**Allah**	3.96				
*healthy**[3]	a)	**fear***[3]	9.00	*faith*[#2]	a)	**corrupted**[#2]	10.25
	b)	**taqwa***[3]	9.00		b)	**have**	5.27
	c)	**Allah**	4.89				
*fear**[3]	a)	**healthy***[3]	9.00				
	b)	**taqwa***[3]	8.98				
	c)	**unhealthy***[3]	8.81				
	d)	**Allah**	5.43				
*solid**[1,4]	a)	**roots***[4]	8.97				
	b)	**tree***[4]	8.82				
	c)	**build***[1]	8.44				
	e)	**foundation***[1]	7.55				
*fill**[2]	a)	**emptiness***[2]	9.14				
	b)	**try**	8.20				
	c)	**people**	6.33				
	d)	**Allah**	4.50				

Once these collocates were further analysed in the concordance analysis, the metaphors could be identified in both corpora, and they were assembled into three main types of metaphors. Table 3.12 tabulates the metaphors identified in the sample corpora.

Table 3. 12
Metaphors in Sample Corpora

Categories	YM Corpus	NAK Corpus
Orientational	X	X
Structural	1. RELATIONSHIP WITH GOD IS A BUILDING	1. FAITH IS A COMPUTER FILE
	2. HEART IS A HUMAN/LIVING ORGANISM	
	3. FEAR IS A HUMAN/LIVING ORGANISM	
	4. ISTIQAMAH IS A TREE	
Ontological		
a) Entity	X	X
b) Container	1. HEART IS A CONTAINER	1. EVIL IS A CONTAINER
	2. EMPTINESS IS A CONTAINER	2. RELIGION IS A CONTAINER
c) Personification	X	X

From the table, it was evident that the usage of metaphors is more distinct in the YM corpus than in the NAK corpus. Both speakers did not use any Orientational metaphor and two types of Ontological metaphors: ENTITY and PERSONIFICATION, in their discourse. Apart from that, both corpora also feature the same type of conceptual metaphors: Structural and one of the three types of Ontological metaphor, CONTAINER metaphor. Even though both corpora include Structural metaphor, there is no similarity in terms of the kind of metaphors used. In addition, it can also be deduced that there is an apparent difference in terms of the frequency of metaphors used by each speaker. It is learnt that the YM corpus features a higher frequency of metaphors compared to the NAK corpus. This is evident from the results in the collocation analysis in the YM corpus that show seven keywords (*SWT*, *heart*, *foundation*, *healthy*, *fear*, *solid*, and *fill*) were predetermined to have signals of metaphorical expressions as compared to the NAK corpus that only has four collocates (*evil*, *syirik*, *religion*, and *faith*) with signals of metaphorical expressions. This is further supported with the findings from the concordance analysis which revealed six metaphors identified in the YM corpus as compared to only three metaphors identified in the NAK corpus.

3.8.3 Discussion of the Findings in the Pilot Study

Finally, the findings of the pilot study conclude that the corpus-assisted approach is helpful in the early detection of metaphors through collocation analysis. Nevertheless, a manual analysis of the concordance lines is still required to certify the evidence of metaphorical language in a discourse. The pilot study also reveals that both corpora feature metaphors, making them suitable to be the subjects of the present study. It is also revealed that metaphor is closely connected to Islamic discourse, and this complex topic needs to be further investigated. Since the sample corpora used in the pilot study are too small, the findings are not conclusive and cannot be generalised. Hence, bigger corpora are used in the main research to produce more reliable and definite results in examining possible metaphorical linguistic patterns in Islamic motivational speeches.

3.9 Chapter Summary

In this chapter, the research design, conceptual framework, corpus tool, chosen corpora, procedures for data collection and analysis, and the step-by-step flowchart of the procedure of this study have been discussed and presented. The procedure involves corpus building of the two chosen corpora, followed by quantitative analysis and ends with a qualitative analysis. The quantitative analysis includes how the metaphorical expressions/linguistic metaphors are identified using two-wordlists comparison, collocation analysis, and concordance analysis adapted from a CADS framework outlined by Partington (1998, 2007), Partington et al. (2013), Garzone and Santulli (2004), and Vaghi and Venuti (2004). Meanwhile, the qualitative analysis involves the Conceptual Metaphor Theory framework (see 2.1.2) (Lakoff & Johnson, 1980; Kovecses, 2004; Holyoak & Stamenkovi´c, 2018) where the identified metaphorical expressions are mapped through conceptual mapping in revealing conceptual metaphors in both corpora, followed by categorising them into the three main types of metaphor as distinguished by Lakoff and Johnson (1980; 2003). This is followed by the Inter-Rater Reliability (IRR) test to ensure the previously identified conceptual metaphors are agreed by other linguist experts and not just based on the researcher's judgment. The

qualitative analysis ends with comparing and contrasting the identified metaphors in both corpora. The discussion of the function and significance of the differences and similarities between the two corpora are executed in Chapter 4 and 5.

CHAPTER 4
FINDINGS AND DISCUSSION

4.1 Introduction

In this chapter, the data analyses to answer the developed research questions begin. As a reminder, the research questions are RQ1: What are the significant keywords used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?, RQ2: What are the categories of metaphors used in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?, and RQ3: How similar and different did Yasmin Mogahed and Nouman Ali Khan employ metaphors in their selected motivational YouTube talks? The initial section of this chapter focuses on presenting the empirical findings obtained using WordSmith Tools, specifically in relation to the first research question. The analysis includes examining keyword lists, collocates, and concordance lines to identify significant keywords used metaphorically in both the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) corpora. This was followed by the findings derived from the identification of metaphors, which is based on categorising the metaphorical items coded from the concordances of the collocations of the keywords to answer the second research question. Lastly, the concluding subsection of the chapter is dedicated to discussing the similarities and differences observed in the metaphors identified by both speakers in their respective corpora. Therefore, the sub-topics of this section are dedicated to reporting the results and discussing them based on Research Questions 1, 2, and 3.

4.2 Significant Keywords Used Metaphorically in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

This section focuses on addressing Research Objective 1, which seeks to identify the significant keywords that were used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks. The analysis of keywords forms the basis for this investigation. As explained in Chapter 3, the 'compare two wordlists' feature in WordSmith Tools was employed to generate a keyword list from both the YM corpus and the NAK corpus, facilitating the identification of

overused or underused keywords[4] in the analysed corpora. These results, encompassing both content and function words, were tabulated using a statistical test, namely Log-likelihood (LL). Moving forward, the term 'keywords' refers to the identified overused and underused keywords, categorised into content and function words. Lexical or content words provide the primary meaning in a sentence, whereas function words carry limited meaning, lack synonyms, and primarily serve the purpose of supporting and assisting other words within the sentence (Van Gelderen, 2005). These were then further divided into subcategories like nouns and verbs for content words, and pronouns and prepositions for function words. Then, these keywords were examined based on their keyness values through Log-likelihood (LL), followed by their distribution throughout the corpora. The keywords were also examined based on the percentages of frequency and relative frequency. Afterwards, these keywords were further selected based on their propensity to serve as signal words for metaphor. These specifically identified metaphor-indicative words are detailed in Table 2.6 (outlined in Chapter 2, p. 51). This selection is vital before the keywords undergo in-depth examination in the collocational analysis.

4.2.1 Keywords List

As stated in the previous chapter, to determine the significant keywords in identifying the evidence of metaphorical expressions, a keyword list needs to be generated. The selection of keywords was determined by three criteria: (i) keyness values, (ii) distribution, and (iii) relative frequency in the corpora. Keyness is measured by LL values, where values exceeding 7.00 indicate saliency (McEnery & Hardie, 2012). In terms of distribution, keywords are considered significant if they appear in at least 30% of the corpus (Deignan et al., 1997; Stefanowitsch & Gries, 2003). In other words, the keyword should appear in at least five texts out of 15 in the examined corpus to be considered significant. Lastly, relative frequency, adjusted for corpus size

[4]Scott (2020) defines keywords as words whose frequency is unusually high compared to a reference norm, meaning they appear more often in one text or corpus (or text type) than in another. Gozdz-Roszkowski (2011) further notes that keywords can reveal the subject matter or "aboutness" of a genre and highlight its functionally significant features. In this context, "overused keywords" align with words whose frequency is unusually high, while "underused keywords" represent those that occur less frequently in the target corpus compared to the reference corpus, offering insights into both prominent and downplayed features of a genre or text.

differences, ensures accurate assessment across texts. The frequency count per total number of words is multiplied by 10,000 in this case. By examining these aspects—the occurrence of the keywords across various grammatical categories and the patterns of their co-occurrence—valuable insights can be gained regarding their functional roles and contextual relationships. To generate a list of keywords, a comparison needs to be conducted between two corpora: the Yasmin Mogahed (YM) corpus and the Nouman Ali Khan (NAK) corpus. This comparison was done using a two-wordlist comparison feature available in WordSmith Tools, which includes the application of the LL statistical test.

The LL statistical test was chosen for this study due to its widespread use among corpus linguists and its proven reliability in comparing corpora and identifying statistically significant keywords (Gries, 2008, 2022; Mildenberger, 2023). Unlike other tests such as the chi-square, the LL test does not assume a normal distribution (McEnery & Hardie, 2012). Additionally, its common use in corpus linguistics tools (Paquot & Bestgen, 2009) adds to its suitability for this research. The software also computes the keyword list based on the range and distribution as well as their relative frequency.

Table 4.44[5] in APPENDIX B presents a comprehensive list of keywords, including both positive (i.e., overused) and negative (i.e., underused) keywords in both the YM corpus and NAK corpus. It is crucial to emphasise that this thesis investigates both the overused keywords, representing significant keywords in the YM corpus, and the underused ones, representing significant keywords in the NAK corpus. The positive and negative keywords represent significant keywords identified through LL value analysis. Positive LL values indicate the most salient keywords in the YM corpus, highlighting terms that are significantly more frequent (overused) in the YM corpus compared to the reference corpus (the NAK corpus). In contrast, negative LL values highlight the most salient keywords in the NAK corpus, representing terms that are more frequent (overused) in the NAK corpus but less frequent (underused) in the YM corpus. These negative values do not negatively affect the findings; instead, they help identify key terms specific to the reference corpus, providing a comprehensive comparative analysis by revealing underused keywords in the compared corpus. To

[5] Table 4.44 in the APPENDIX B includes the keywords' raw frequencies, range, relative frequencies, and LL values (indicating their keyness in the corpus). The keywords are arranged in descending order, with the most statistically significant ones appearing at the top. The positive keywords indicate the most salient keywords in the YM corpus, while the negative keywords indicate the most salient keywords in the NAK corpus.

investigate these keywords, the keywords in the complete keyword list (see Table 4.44 in APPENDIX B) are firstly categorised under two broad categories: content words and functional words. Before proceeding with the detailed analysis of these keywords, it is imperative to clarify the definitions of content and function words, with their subcategories. These definitions will guide the categorisation of the identified keywords in both examined corpora.

Content or lexical words, which provide the main meaning in a sentence, are known as open class words because languages can freely incorporate new words into this category (Akmajian et al., 1987; Haspelmath, 2001; Van Gelderen, 2005; Winkler, 2007). In other words, content words such as nouns, verbs, and adjectives can readily accept and incorporate new words as the language evolves. For example, the word 'tweet' has evolved from its original meaning, referring to the chirping of a bird (Hornby, 1987, pp. 932, as cited in Moehkardi, 2016), to a new meaning in the present community. It now signifies 'any message posted to Twitter[6] which may contain photos, videos, links, and up to 140 characters of text' (Moehkardi, 2016, pp. 324). In addition, content words tend to have a specific, concrete meaning (Haspelmath, 2001) and indicate the 'aboutness' of a particular discourse (Scott, 1999, as cited in Baker, 2004). Generally, content words consist of nouns (e.g., house, war), most verbs (e.g., fall, kill), adjectives (e.g., brave, celestial), and most adverbs (e.g., quickly, fortunately) (Haspelmath, 2001).

It is important to note that not all verbs and adverbs fall under the category of content words. In general, Huddleston et al. (2002) categorised verbs into two main types: lexical and auxiliary verbs. A main (or lexical) verb is a member of the open class of verbs which form the primary verb vocabulary of a language and are categorised under content words (Crystal, 2008; Quirk et al., 1985). Meanwhile, auxiliary verbs, including modal (e.g., can, may, will, need) and non-modal (i.e., be, have, do) verbs, play crucial roles in expressing tense, mood, aspect, and voice (Huddleston et al., 2002) and share the characteristic of functioning as 'helping verbs' (Crystal, 2008; Quirk et al., 1985), hence making them closed-type verbs. Despite this, there can be ambiguity in word categorisation for some verbs, as exemplified by the word have. While have can function as a main verb, indicating possession, events, or experiences, it also serves as a non-modal verb, alongside 'be' and 'do' (Huddleston et al., 2002). However, based

[6] Twitter (presently known as X) is an internet-based social media platform and microblogging service renowned for disseminating brief messages (Encyclopaedia Brittanica, 2024).

on the definitions provided, auxiliary, modal, and non-modal verbs—considered part of a closed-word group—are ultimately treated as function words in this study.

For adverbs, some types of adverbs like setting adverbs here and there (locative); now and yesterday (temporal), degree adverbs (e.g., very, too), and linking adverbs (e.g., therefore, however) are relatively small, closed classes, and they often share properties with function words (Haspelmath, 2001; Quirk et al., 1985), therefore classified within the function word category. While sentence adverbs (e.g., frankly, fortunately) and manner adverbs (e.g., quickly, beautifully), i.e., mostly derived from adjectives, represent significant categories of adverbs and their equivalents can be found in many languages (Haspelmath, 2001; Quirk et al., 1985), indicating their widespread presence and importance. This suggests that they are open-class words, as they are adaptable and can be readily incorporated into different linguistic contexts, thus making them classified under content word category. Following this definition, only adverbs derived from adjectives (e.g., spiritually, confidently) are categorised as content words, while those not derived from adjectives (e.g., very, sometimes) are classified as adverbs in the function word category.

In contrast to content words, function words or closed-class words carry limited meaning, have no synonyms, and primarily function to support and assist other words within a sentence (Akmajian et al., 1987; Van Gelderen, 2005). Function words play a crucial role in shaping the grammar of a language and providing a framework for integrating content words, which represent our understanding of the world (Abrusán et al., 2018). In essence, function words act as the stitching thread that connects the vital information carried by content words (Pijarnsarid & Kongkaew, 2017). This word class includes prepositions (e.g., in, on, at), conjunctions (e.g., and, if, while), articles (e.g., a, the), modal auxiliaries (e.g., might, have, will), non-modal auxiliaries (e.g., be, do, have) (Haspelmath, 2001), determiners (e.g., much, little, more), and pronouns (e.g., they, you, me) (Beare, 2018).

Based on these definitions, the salient keywords are subcategorised accordingly into two general categories: content words (noun, main verb, adjective, and adverb derived from adjective) and function words (article, auxiliary/modal/non-modal verbs, preposition, conjunction, determiner, pronoun, and adverb). Meanwhile, keywords that do not fall under any of these word categories are classified as miscellaneous words. Table 4.1 presents these keywords based on their categories and sub-categories.

Table 4.1 presents the keywords from the YM corpus with positive Log-likelihood (LL) values (indicating overused keywords in the YM corpus compared to the NAK corpus) and the keywords from the NAK corpus with negative LL values (indicating underused keywords in the YM corpus but overused keywords in the NAK corpus). These keywords are categorised into content and function words.

Table 4. 1
Keywords in the YM and NAK Corpora Based on their Categories and Sub-categories

	Keywords
YM corpus (positive keywords)	**Noun:** action, actions, adzkar (chants of prayer), aid*[7], attachments, Bakr (name of the prophet's sahabah), boat, body, calamity, centre, cheek, child, children, concept, core, darkness, dead, difficulty, disease, doctor, dunya (the world), ease, families, fashion, Ferrari, focus, forgiveness, foundation, gas, gift, God, gratitude, guys, hadith (prophetic tradition/saying), happiness, hardship, heart, hijab (head scarf), illaah (God), individual, injustice, killer, leadership, love, marathon, marriage, mercy, money, morning, ocean, oxygen, paradise, pleasure, prayer, prescription, qalb (heart), reason, relative, remembrance, roots, salah (prayer), sort, sadaqah (act of charity), service, soul, spirituality, stop, storms, supplication, SWT/subhanahuwataala (praises to Allah), tests, topic, training, treat, type, types, wealth, weather, worship.
	Main Verb: abused, aid, appear, becomes, breathe, corrupted, ease, enter, feed, focus, love, reason, reflect, remember, sort, storms, tested, training, type, types, stop, treat, swallow, weather, withstand, worship.
	Adjective: abused, alright, amanah (trustworthy), dead, essential, grateful, healthy, important, inner, intense, perfect, relative, sabr (patient), saleem (peaceful), sick, single, spiritual, strong, passive, successful, unhealthy.
	Adverb (derived from adjective): extremely, internally, spiritually.
	Article: -
	Auxiliaries (modal and non-modal): cannot, gonna (going to), wanna (want to).
	Preposition: -
	Conjunction: -
	Determiner: three.
	Pronoun: anyone, everyone.
	Adverbs: indeed, kinda (kind of), quite.
	Interjections: -
	Fillers: um, uh, umm.
	Non-standard words: MPS.

[7] The categorisation of keywords in Table 4.1 might be affected by the duality of word usage as it may include words that are classified in more than one class. For example, the keyword 'aid' is one of the words listed in the table with ambiguity since it serves as both noun and verb. Hence, 'aid', together with other words which have similar dual ambiguity are written twice in the table.

NAK corpus (negative keywords)	**Noun:** aayah (verse), access, Allah, Allah's, anger, anxiety, attacks, baby, back, balance, behind*[8], beings, book, brother, call, case, charge, chest, common, connection, deeds, direction, eyes, father, fear, feet, fine, friends, front, future, good, guidance, head, heavy, hours, hurt, idea, Islam, job, judgement, justice, kind, kinds, knowledge, land, last, learning, left, line, Muslim, Muslims, moment, month, meaning, opportunity, path, pay, perspective, picture, place, plan, position, prophets, questions, Qur'an, rahmah (mercy), reading, road, sadness, scale, share, side, sin, sins, start, statement, step, stuff, suratul (chapter in Qur'an), taqwa (fear/love for Allah), thought, time, trouble, truth, turns, verse, view, way, word, words.
	Main Verb: accept, access, attacks, balance, became, book, call, came, charge, come, comes, coming, committed, complain, create, even, gave, get, going, got, go, gone, happen, head, heard, hold, hurt, kill, know, knows, land, last, learn, learning, let, let's, lie, listening, made, move, open, pay, picture, place, plan, position, questions, reading, remind, revealed, say, scale, share, sitting, speak, speaking, start, started, starts, step, study, talked, thinking, thought, telling, trouble, turned, turns, understand, upset, use, used, uses, view, walked, walking, want, wants, went.
	Adjective: afraid, angry, aware, beautiful, better, big, common, crazy, different, even, far, fine, front, full, good, heavy, hurt, kind, last, least, left, little, much, next, normal, open, pretty, Qur'anic, same, scary, some, sorry, still, terrible, upset, worst, young.
	Adverb (Derived from Adjective): constantly, obviously, personally, truly.
	Articles: -
	Auxiliaries (modal and non-modal): are, been, can, can't, could, did, didn't, doing, done, don't, has, haven't, may, must, shouldn't, were, would.
	Preposition: along, before, behind, by, from, in, inside, to, towards.
	Conjunction: before, or, than, though.
	Determiner: each, four, little, lots, much, some
	Pronoun: all, both, he'll, he, he's, himself, his, I'm, last, least, they, them, my, him, she's, someone, their, those, they're, whoever, myself, nobody, themselves, wherever, you, yourself.
	Adverb: again, ahead, already, anyway, away, back, before, behind, both, early, else, even, later, much, next, not, no, out, over, somewhere, there, those, too, together, way, yet.
	Interjections: hey, oh, ya.
	Fillers: -
	Non-standard word: non-, #.

[8] 'behind' can serve as both content and function words. As a content word, it serves as a noun (e.g., the dog bits the boy's behind), while as a function word, it acts as a preposition (e.g., I hid behind the door) and an adverb (e.g., I'd left my handbag behind). Thus, the word 'behind' together with the other words with such ambiguity is mentioned twice under the content and function word categories in the table.

4.2.1.1 Content Words

As can be seen in Table 4.1, the number of content words in the NAK corpus is noticeably higher (173 words) compared to the YM corpus (114 words). This suggests a potential difference in the depth or complexity of the linguistic content between the two corpora, with the NAK corpus exhibiting a greater variety or richness in terms of content words. Further analysis could explore the nature of these content words and their specific contributions to the overall discourse in each corpus. Since content words serve as key indicators of a text's subject matter (Pijarnsarid & Kongkaew, 2017; Scott, 1999 as cited in Baker 2004) and possess a distinct and tangible meaning (Haspelmath, 2001), the examination of the content words in Table 4.1 for both corpora unveils both similarities and differences in the themes of the identified keywords, which directly reflect the subject matter of the examined corpora.

1. Similarities of Themes of Content Words

A close examination of the content words in both corpora reveals four overarching themes of similarity: Arabic terms, religion-based keywords, family/relationship, and expressions of human experiences and emotions, as shown in Table 4.2.

Table 4. 2
Similar Themes in Content Words across Both Corpora

No.	Similar Themes	Corpus	Keywords
1.	Arabic terms	YM corpus (12 words)	adzkar (chants of prayer), dunya (the world), hadith (prophetic tradition/saying), hijab (head scarf), illaah (God), qalb (heart), salah (Islamic prayer), sadaqah (voluntary charity), amanah (trustworthy), sabr (patience), saleem (peaceful), and SWT/subhanahuwataala (praises to Allah)
		NAK corpus (4 words)	aayah (verse), rahmah (mercy), suratul (chapter in Qur'an), and taqwa (fear of/love to Allah)
2.	Religion-based keywords	YM corpus (10 words)	God, prayer, paradise, soul, spirituality, supplication, worship, spiritual, and spiritually.
		NAK corpus (14 words)	Allah, verse, Qur'an, Islam, sin, Allah's, prophets, judgement, Muslim, Muslims, sins, deeds, and Qur'anic.
3.	Family/relationship	YM corpus	child, children, families, and marriage.

		(4 words)	
		NAK corpus	brother, father, friends, and baby.
		(4 words)	
4.	Human experiences and emotions	YM corpus (10 words)	a) human experiences: injustice and hardship. b) emotion: love, forgiveness, mercy, happiness, sabr (patient), grateful, saleem (peaceful), and gratitude.
		NAK corpus (11 words)	a) human experience: justice. b) emotions: sadness, anger, angry, afraid, fear, upset, anxiety, scary, rahmah (mercy) and taqwa (fear/love for Allah).

a) Arabic Terms

Since the corpora are built from the compilations of the Islamic motivational talks delivered by the selected speakers, some of the keywords in the content words category are in Arabic. These Arabic words are included for further analysis as they are mostly nouns and adjectives that might be used metaphorically in the corpora. Since content words such as nouns (N), verbs (V), and adjectives (Adj.) are significant signal words for metaphor (Hartanto, 2018), and previous research has established that noun-dominant patterns are a prominent feature of metaphorical syntactic structures (e.g., Goatly, 2011, Onal, 2020; Walldeén & Nygård Larsson, 2021; Zawisławska & Falkowska, 2018), omitting these Arabic terms from the data analysis could potentially impact the detection of metaphor usage by the speakers in the corpora. When comparing the usage of Arabic terms between the YM and NAK corpora, it can be seen from Table 4.2 that the YM corpus features more Arabic terms, with a total of 12 Arabic terms (‘adzkar’ (chants of prayer), ‘dunya’ (the world), ‘hadith’ (prophetic tradition/saying), ‘hijab’ (head scarf), ‘illaah’ (God), ‘qalb’ (heart), ‘salah’ (Islamic prayer), ‘sadaqah’ (voluntary charity), ‘amanah’ (trustworthy), ‘sabr’ (patience), ‘saleem’ (peaceful), and ‘SWT’/subhanahuwataala (praises to Allah)), whereas the NAK corpus features only four (‘aayah’ (verse), ‘rahmah’ (mercy), ‘suratul’ (chapter in Qur’an), and ‘taqwa’ (fear of/love to Allah)) Arabic terms.

In the context of the compiled corpora being Islamic motivational talks, it is worth noting that some Arabic keywords reflect the potential topics covered in the text. For example, terms such as ‘salah’ (Islamic prayer), ‘adzkar’ (chants of prayers), ‘sadaqah’ (voluntary charity), and ‘illaah’ (God) signify the preference in using Arabic to refer to the key aspects of some of the five fundamental pillars of worship or acts of

righteousness encouraged in Islam. These pillars include the shahadah (Muslim profession of faith), salah (five daily prayers performed in a prescribed manner), zakat (alms tax for the benefit of the poor and needy), ṣawm (fasting during the month of Ramadan), and hajj (major pilgrimage to Mecca, if financially and physically feasible) (Encyclopaedia Brittanica, 2023). The use of Arabic terms in referring to these pillars of Islam in the examined talks, might be intended to emphasise authenticity in discussion. This is because Arabic is the language of the Qur'an, the holy book of Islam is sacred by all Muslims worldwide. Therefore, employing Arabic terms not only preserves the original integrity and authenticity of religious concepts but also ensures their universal recognition among all Muslims, regardless of their ethnicity and cultural background. This transcends the language barrier and aims to foster a deeper connection with the audience.

Apart from that, both corpora seem to be including Arabic terms referring to positive values. For instance, Arabic terms like 'sabr' (patient), 'amanah' (trustworthy), and 'saleem' (peaceful) were found in the YM corpus and terms like 'rahmah' (mercy) and 'taqwa' (fear/love of God) were found in the NAK corpus. The speakers' use of these Arabic terms reflects their intention to highlight the positive values inherent in Islamic teachings, as these terms carry nuanced meanings and rich cultural connotations that may be challenging to fully convey in other languages. For instance, the term 'taqwa' encapsulates the dual notions of fear of Allah and love towards Allah, which are integral to Islamic belief and practice. Translating such terms into English or other languages may result in loss of subtlety or misinterpretation, thereby diluting the depth and essence of the intended message.

In the meantime, the Arabic terms like 'hadith' (prophetic tradition/saying) in the YM corpus, and 'aayah' (verse) and 'suratul' (chapter in Qur'an) in the NAK corpus may reflect the preference of both speakers in quoting the prophet's sayings or citing from any Qur'anic verses in the examined corpora. Finally, the Arabic terms such as 'dunya' (the world), 'hijab' (head scarf), and 'qalb' (heart) that are evident in the YM corpus reflect distinct content than in the NAK corpus. Consequently, it is expected to encounter these keywords in the keyword list, given their significance in Islamic doctrine and teachings. It is important to note that the study does not include an analysis or further discussion of the speakers' speaking styles, cultural backgrounds, or personal preferences. Yet, the Arabic terms will be further analysed to learn the metaphor usage by the involved speakers.

b) Religious Keywords

Upon closer examination of the content words, it becomes apparent that most keywords are topic-based and directly related to the subject matter of the speakers' talks. Notably, religious-based keywords are to be expected within the corpora. As shown in Table 4.2, the NAK corpus contained slightly more religious-based keywords (14 words) than the YM corpus (10 words).

In the NAK corpus, these include terms such as 'Allah', 'verse', 'Qur'an', 'Islam', 'sin', 'Allah's', 'prophets', 'judgement', 'Muslim', 'Muslims', 'sins', 'deeds', and 'Qur'anic'. The term 'judgement', although not directly reflecting religious notions, is classified as a religious keyword within the context of Islamic motivational talks. This categorisation arises from its potential usage to denote the concept of Judgement Day, a significant theological notion within Islam. Next, terms like 'Islam', 'Muslim', and 'Muslims' indicate deliberate focus on Islamic themes and teachings in the NAK corpus, while terms such as 'sin', 'sins', and 'deeds' reflect a strong emphasis on moral and ethical teachings within the NAK corpus. These terms might be associated with concepts of accountability, repentance, and personal responsibility in Islamic teachings.

Similarly, the YM corpus contains keywords of the same theme such as 'God', 'prayer', 'paradise', 'soul', 'spirituality', 'supplication', 'worship', 'spiritual', and 'spiritually'. These keywords reflect the religious context and thematic focus of the speakers' talks. For instance, the subject matter highlighted by both speakers in their talks revolve around God and the teachings of the prophet, as evidenced by the widespread of the terms 'Allah', 'Allah's', 'God', and 'prophet' in the corpora. In the meantime, the use of terms like 'verse', 'Qur'an', and 'Qur'anic' might refer to the direct quotations or references of Qur'anic verses in the examined corpora. In the meantime, the term 'paradise' in the YM corpus suggests a significant focus on spiritual rewards and the afterlife within the motivational talks. In Islamic teachings, paradise (Jannah) is portrayed as the ultimate destination for righteous believers, symbolising eternal bliss and fulfilment. Then the frequent mention of terms like 'prayer', 'supplication', and 'worship' in the YM corpus point out the emphasis on spiritual devotion and religious practices within the corpus. In Islam, prayer (salah) and worship (ibadah) are fundamental acts of faith, serving as a means of establishing a connection with Allah (God) and seeking guidance and forgiveness. Therefore, the recurrence of these terms highlights the importance of regular prayer and dedicated worship as essential components of spiritual growth and fulfilment, encouraging the audience to

strengthen their relationship with Allah through this act of submission. The terms 'soul', 'spiritual', 'spiritually', and 'spirituality' in the YM corpus reflect the speaker's focus on inner growth and spiritual development. The speaker likely emphasises the significance of nurturing the soul, seeking spiritual fulfilment, and living a life aligned with spiritual values and principles in the YM corpus.

c) Family/Relationship-based Keywords

In addition to religious-based keywords, the analysis reveals the presence of four (4) different keywords (YM corpus: 'child', 'children', 'families', and 'marriage'; NAK corpus: 'child', 'children', 'families', and 'marriage') occurring in each of the respective corpora, specifically nouns, is related to family or relationships in each corpus. The YM corpus emphasises significant terms like 'child', 'children', 'families', and 'marriage', indicating a concentration on family-related topics.

Similarly, the NAK corpus features family-related keywords such as 'brother', 'father', 'friends', and 'baby', reflecting discussions on family and relationships. However, the YM corpus seems to place a greater emphasis on children, family relationships, and marriage, while the NAK corpus focuses more on the roles of men in a family and friendship. These identified keywords feature the significance of familial themes within the motivational talks delivered by both speakers in the examined corpora.

d) Human Experiences and Emotions

Another similarity shared by the two speakers is the presence of keywords, specifically nouns and adjectives, relating to human experiences and emotions. From a close examination of the keywords presented in Table 4.2, there are two (2) nouns indicating human experiences in the YM corpus, i.e., 'injustice' and 'hardship'. Additionally, the emotion-centric keywords which are mostly nouns and adjectives, including 'love', 'forgiveness', 'mercy', 'happiness', 'sabr' (patient), 'grateful', 'saleem' (peaceful), and 'gratitude'. All of these emotion-related keywords represent positive sentiments. The presence of the keywords may be related to personal growth, emotional well-being, and spiritual development in the YM corpus, that align with the thematic focus of topics such as 'Societal Issues: Tools for Change', 'When You Depressed about Your Family', and 'The Reality of this Life'. These topics indicate the speaker's intention to address societal challenges, family dynamics, and the

contemplation of life's realities. By incorporating keywords associated with personal growth and emotional well-being, the speaker seeks to provide guidance, support, and inspiration to her audience, fostering a positive mindset and encouraging spiritual development.

Conversely, the use of keywords indicating human experiences and emotions in the NAK corpus differs from the one in the YM corpus. Regarding keywords associated with experiences, it is noteworthy that there is only one keyword, 'justice', that is linked to this category in the NAK corpus. While Nouman does touch upon emotions, the emphasis tends to lean more towards negative sentiments, including 'sadness', 'anger', 'angry', 'afraid', 'fear', 'upset', 'anxiety', and 'scary'. This indicates that the NAK corpus may revolve around addressing challenges, overcoming difficulties, and dealing with negative emotions as two of his talks are about 'Controlling Anger' and 'Holding a Grudge'. By focusing on these keywords, the speaker aims to address the struggles and obstacles that individuals may encounter in their lives and provide guidance on how to navigate through them effectively. Additionally, there are two keywords of this category that are associated with positive sentiments, i.e., 'rahmah' (mercy) and 'taqwa' (fear/love for Allah). Incorporating keywords associated with negative and positive sentiments, Nouman endeavours to comprehensively address the spectrum of challenges individuals may face in their lives, offering guidance on navigating through adversity while promoting values of mercy (rahmah) and a deep reverence for Allah (taqwa).

Previous studies have highlighted that words related to emotions—whether nouns, verbs, or adjectives—are frequently used metaphorically in discourse (e.g., Goatly, 2011; Khajeh et al., 2014; Zhou & Tse, 2020). For example, Goatly (2011) identified four major themes of metaphor in describing various types of emotions:

1) EMOTION IS SENSE IMPRESSION, which includes sub-themes linked to human senses such as touch/impact (e.g., ANGER IS HEAT), sound (e.g., EXCITEMENT IS EXPLOSION), light or colour (e.g., SADNESS IS DARK), and smell (especially in the context of food).
2) EMOTION IS FLUID and EMOTION IS MOVEMENT, as seen in expressions like 'waves of emotions'.
3) RELATIONSHIP IS PROXIMITY/COHESION, exemplified by phrases such as 'they always stand by each other'.
4) EMOTION IS HIGH, reflected in metaphors like 'happiness is up'.

Similarly, Khajeh et al. (2014) conducted a detailed analysis of metaphorical uses of food-related concepts in Persian, revealing parallels with English in metaphorical expressions of anger. For instance, terms like 'warm-blooded' and 'boiling' illustrate the metaphors ANGER IS HEAT and ANGER IS HEAT OF A FLUID IN A CONTAINER. However, they also uncovered unique conceptualisations in Persian, such as the use of 'bitterness' to describe anger or envy, as in 'He is bitter' (meaning bad-tempered) or 'His tongue is bitter' (meaning sarcastic). Zhou and Tse (2020), who explored the metaphorical association between taste and emotion in Chinese and English, found that emotions such as love, jealousy, passion, sadness, and betrayal are commonly linked to taste words like sweet, bitter, and sour. Additionally, spicy and salty are frequently associated with emotions like passion, sadness, and betrayal.

These findings suggest that a closer examination of specific keywords in metaphorical contexts could uncover valuable insights into emotional expressions within the analysed corpora.

2. Differences of Themes of Content Words

Apart from similarities of themes found between these corpora, examination of content words in the keyword list also revealed the differences in the themes of keywords between the corpora. Table 4.3 presents the distinct themes that emerged from the content words examined across both corpora.

Table 4. 3
Distinct Themes in Content Words across Both Corpora

Corpus	Distinct Themes	Keywords
YM corpus	Humans and health/medical (13 words)	heart, qalb (heart), body, disease, doctor, oxygen, prescription; breathe, treat, sick, dead, healthy, and unhealthy.
	Nature (4 words)	storms, ocean, weather, and roots.
	Transportation (3 words)	Ferrari, boat, and gas.
	Sports (2 words)	marathon and training.
	Clothing/fashion (2 words)	hijab and fashion.
NAK corpus	Journey (11 keywords)	way, path, place, road, direction, step, turned, turns, walked, walking, and far.
	Education/knowledge (9 words)	thought, knowledge, book, understand, thinking, reading, study, learn, and learning.
	Body parts (4 words)	eyes, feet, head, and chest.
	Economy/finance (4 words)	balance, scale, charge, and pay.

	Violence/Aggression (3 words)	kill, attacks, and hurt.

a) Themes of Keywords in the YM Corpus

i. Humans and Health/Medical

Within the YM corpus, 13 keywords related to humans and health/medical are observed. These keywords include:

a) nouns like 'heart', 'qalb' (heart), 'body', 'disease', 'doctor', 'oxygen', and 'prescription';
b) verbs like 'breathe' and 'treat'; and
c) adjectives such as 'sick', 'dead', 'healthy', and 'unhealthy'.

The keywords 'heart'/'qalb' (heart), 'oxygen', and 'breathe' highlight the idea of the human respiratory system, while the keywords 'disease', 'doctor', 'prescription', 'treat', 'sick', 'dead', 'healthy', and 'unhealthy' are all linked to the idea of medical or health. Conversely, such keywords are absent in the NAK corpus. This discrepancy may arise from the fact that Yasmin's topics encompass areas such as 'Spiritual First Aid', 'How to Forgive and Heal', and 'Staying Alive Spiritually' which delve into aspects of emotional and spiritual well-being. As a result, the inclusion of health-related keywords in the YM corpus may be reflective of the specific themes addressed by Yasmin in her talks. Additionally, according to Kövecses (2002), the human body, health, and illness are common source domains for metaphorical expressions in discourse. For instance, Totibadze (2018) found that the lexical set comprising 'endemic', 'recovery', 'infectious', and 'spread' manifests the HEALTH metaphor. While it is premature to conclude, there is a considerable possibility that some of these keywords were metaphorically used in the YM corpus.

ii. Nature

Another key distinction between the YM corpus and the NAK corpus lies in the associations of keywords in the YM corpus which feature natural elements, such as 'storms', 'ocean', and 'weather'. These terms may stem from her talk 'Seeking Solace in Life's Storms', suggesting their likely figurative use to represent life's challenges and struggles. Another keyword in this category is 'roots', which evokes imagery of plants. Such keywords are relatively uncommon in traditional religious discourse, as

they deviate from the standard vocabulary typically associated with religious themes. While further analysis is needed, it appears that Yasmin intentionally incorporates these terms figuratively or narratively, using them as tools to connect with her audience on a deeper, relatable level.

iii. Transportation

Another distinct theme in the YM corpus is transportation and vehicles, reflected in keywords such as 'Ferrari', 'boat', and 'gas'. These terms are relatively uncommon in traditional religious discourse, as they deviate from the typical vocabulary associated with religion or spirituality. While further analysis is needed, it is likely that the YM corpus incorporates these terms either figuratively or through anecdotes and stories, using them as a relatable bridge to engage the audience. Their use may reflect an effort to diversify rhetorical strategies by introducing every day or material references to illustrate abstract religious ideas.

iv. Sports

Another prominent theme in the YM corpus is sports, as reflected in keywords such as 'marathon' and 'training'. These terms are relatively uncommon in traditional religious discourse, as they diverge from the typical vocabulary associated with spirituality. The use of these terms in the YM corpus could be a deliberate rhetorical strategy to reframe such concepts within a religious and spiritual context, making her messages more relatable to a broader audience.

v. Clothing/Fashion

Another notable theme in the YM corpus is clothing and fashion, reflected in keywords such as 'hijab' and 'fashion'. These terms may indicate a focus on dress and appearance within the context of Shariah compliance and personal identity, potentially reflecting the interests or concerns of the intended audience.

b) Themes of Keywords in the NAK Corpus

i. Journey

In contrast, keywords in the NAK corpus are concentrated with different associations. As tabulated in Table 4.2, there are 11 keywords associated with the idea of journey which include:

a) nouns such as ‘way’, ‘path’, ‘place’, ‘road’, and ‘direction’;
b) verbs such as ‘step’, ‘turned’, ‘turns’, ‘walked’, and ‘walking’; and
c) adjective, i.e., ‘far’.

Interestingly, past research discovered that ‘road’ and ‘path’ are the most frequent metaphorically used expressions in discourse indicating JOURNEY metaphor (Hommerberg et al., 2020; Semino et al., 2015; Totibadze, 2018; Zinken, 2007). In the British National Corpus, ‘path’ is commonly used metaphorically to signify ways of living, often implying potential challenges, while ‘road’ tends to be employed metaphorically to describe purposeful activities, as noted by Zinken (2007). These keywords might be extensively used by Nouman in his talks on ‘The Path to Repentance’ and ‘A Fresh Start’. In addition to this, the words ‘direction’ and ‘step back’ (Totibadze, 2018) are also found to frame the notion of journey in a discourse. Hence, it is imperative to gain a deeper understanding of how these keywords are employed within the analysed corpus.

ii. Education/Knowledge

Another prominent theme evident in the NAK corpus is drawn from nine keywords associated with the idea of education/knowledge. The keywords include:

a) noun such as ‘thought’, ‘knowledge’, and ‘book’; and
b) verbs such as ‘understand’, ‘thinking’, ‘reading’, ‘study’, ‘learn’, and ‘learning’.

The use of nouns like ‘thought’, ‘knowledge’, and ‘book’ reflects a foundational focus of Nouman on concepts central to learning and intellectual exploration in the NAK corpus. Additionally, the inclusion of action-oriented verbs such as ‘understand’, ‘thinking’, ‘reading’, ‘study’, ‘learn’, and ‘learning’ features an active process of acquiring and applying knowledge. These verbs suggest a call to action, urging the audience to engage in continuous self-education and critical thinking, which aligns with Islamic teachings that emphasise the importance of knowledge seeking.

iii. Body Parts

The presence of keywords like ‘eyes’, ‘feet’, ‘head’, and ‘chest’ in the NAK corpus offers a distinctive feature in his religious rhetoric, especially when compared to the YM corpus. These body parts are often metaphorically and symbolically rich in

religious discourse, and their inclusion in the NAK corpus can have various layers of meaning, both literal and figurative.

iv. Economy/Finance

The theme of economy/finance in the NAK corpus, reflected through keywords such as ‘balance’, ‘scale’, ‘charge’, and ‘pay’, introduces an interesting aspect to his religious discourse. These terms, typically associated with economic transactions, financial management, and justice, are uncommon in conventional religious discourse. Although more analysis is required, it seems that the speaker deliberately used these terms in a figurative or narrative manner, employing them as a means to bring a practical, real-world element into the conversation of religious values.

v. Violence/Aggression

In the context of the NAK corpus, specific verbs emerge that encapsulate themes associated with violence and aggression. Noteworthy examples include ‘kill’, denoting the act of causing someone or something to die (Oxford Learner’s Dictionaries, n.d.); ‘attacks’, referring to the use of violence with the intent to harm or kill (Oxford Learner’s Dictionaries, n.d.); and ‘hurt’, defined as the infliction of physical pain or injury on someone or oneself (Oxford Learner’s Dictionaries, n.d.). These verbs collectively convey the central idea of engaging in violent or aggressive behaviour, directed either towards others or oneself. Previous literature has revealed that words such as ‘fight’/‘struggle’ (verb), ‘hit’/‘strike’, ‘fight’/‘battle’/ ‘struggle’ (noun), ‘give up’, and ‘beat’/‘strike’/‘hit’, were among the most frequent battle-related words associated with the idea of violence (Hommerberg et al., 2020). Even though the identified keywords in the present study are not listed in the lexical set of violence-related keywords in past studies, they still carry a similar semantic meaning associated with the idea of violence or aggression. In addition, as content words carry semantic meaning and elucidate the subject matter of a text, these identified keywords may be extracted from talks such as ‘When the Devil Attacks’ and ‘The Damage is Done’. It is also conceivable that the speaker strategically employed these verbs to illustrate the profound impact and lasting consequences of the devil’s actions on individuals. Through the choice of these specific verbs, the speaker likely sought to emphasise the severity and enduring nature of the damage inflicted, providing a nuanced insight into the speaker’s discourse on the aftermath of aggressive and harmful acts.

Conclusively, many of the content words in the keywords in the examined corpora are topic-based keywords which are vital in learning the use of metaphors by Yasmin and Nouman in their talks. Therefore, they will be further analysed in the latter analysis stages.

4.2.1.2 Function Words

As shown in Table 4.1, the NAK corpus contains a higher number of function words (72 words) compared to the YM corpus (9 words). According to Scott (1999, as cited in Baker 2004), the use of function words in speeches or writings is often indicative of one's style rather than the subject matter. Therefore, the discrepancy in the use of function words between the two speakers highlights differences in the structure or style of their language in their talks.

1. Articles

Articles are 'any of the English words "a", "an", and "the", or words in other languages that do the same job as these' (Cambridge University Press, n.d.). As illustrated in Table 4.1, neither corpus has any articles among their respective keyword lists reflecting similar stylistic choices or a tendency to adopt a more conversational tone by omitting articles in their talks.

2. Auxiliaries (Modals and Non-Modals)

For auxiliaries (i.e., modals and non-modal verbs), there is a higher number of auxiliary verbs in the NAK corpus (18 keywords) compared to their use in the YM corpus (3 keywords). The auxiliaries used extensively in the NAK corpus include 'are', 'don't', 'can', 'has', 'did', 'were', 'didn't', 'can't', 'been', 'would', 'could', 'may', 'doing', 'done', 'haven't', 'shouldn't', 'he'll', and 'must'. Nouman incorporated contractions[9] (e.g., don't, can't, he'll) in the corpus. Contractions are generally avoided in formal writing due to inappropriateness. Nonetheless, they are common in informal speech and writing, combining pronouns or nouns with verbs or negations (Cambridge

[9] English contractions fall into two categories: verb contractions (e.g., I'm, they're) and not-contractions (e.g., haven't, isn't) (Babanoğlu, 2017; Biber et al., 1999). Verb contractions include primary verbs like "be" and "have", along with modal verbs such as "will" and "would" (Biber et al., 1999, p. 1129).

University Press, n.d.). The deliberate use of contractions in the NAK corpus, as observed by Babanoğlu (2017), introduces a light and informal tone to the discourse, effectively narrowing the gap between the speaker and the audience.

In the meantime, informal contractions were frequently incorporated in the YM corpus such as 'gonna' (going to), 'cannot', and 'wanna' (want to). As noted by Putra and Rosa (2019), 'gonna' is considered slang, characterised by its casual style originating from the contraction of 'going to'. Slang, recognised as non-standard language used within specific social groups (Joos, 1976, as cited in Putra & Rosa, 2019; Fromkin et al., 2007), was employed in the YM corpus strategically. The use of 'gonna' and 'wanna' aims to enhance listener comprehension and foster a casual and conversational atmosphere, creating a sense of proximity between the speaker and the audience. In short, the use of contractions and slang in the YM and NAK corpora suggests that the speakers' style of speech is colloquial. Even though there are variations in the use of this type of function words between the two speakers, it reflects differences in speaking styles or the specific language patterns employed by the speakers in their Islamic motivational talks.

3. Prepositions

Prepositions are words used with nouns in phrases providing information about time (e.g., 'at' five o'clock, 'in' the evening), place (e.g., 'on' the table, 'near' the window), and other associations or relations ('with' a knife, 'without' my brother) involving actions and things (Yule, 1985, 2020). As presented in Table 4.1, the NAK corpus keyword list includes prepositions (8 words), whereas none were identified in the YM corpus keyword list. The absence of prepositions in the YM corpus keyword list, as compared to the presence of prepositions in the NAK corpus, reveals a significant linguistic distinction between the speakers' spoken discourse. The extensive use of diverse prepositions in the NAK corpus, including 'to', 'in', 'from', 'by', 'inside', 'behind', 'towards', and 'along', suggests a deliberate choice in shaping the spatial and relational aspects of the speaker's language. This finding suggests that the NAK corpus includes prepositions to intricately craft vivid mental images, providing spatial and contextual details to the audience. This linguistic nuance may contribute to the overall vividness and clarity of Nouman's spoken communication. However, it also emphasises a potential contrast between the NAK corpus with the YM corpus, prompting further exploration into how preposition usage aligns with the communicative goals and

rhetorical strategies of each speaker. Lakoff and Johnson (2019) highlight the importance of prepositions as a significant type of word in structuring metaphors. For instance, specific prepositions like in, inside, or into may indicate the presence of the CONTAINER metaphor (e.g., ANGER IS A SUBSTANCE IN A CONTAINER), while on, forward, forwards, to, and towards may indicate ORIENTATIONAL metaphor, a metaphor of direction (e.g., PROGRESS IS FORWARD MOTION). (Partington, 2007). Therefore, function words like prepositions play a role in metaphorical language and should be considered in this study.

4. Conjunctions

Conjunctions are words (e.g., and, but, although) used to connect and indicate relationships between events and things (e.g., 'we swam "although" it was very cold') (Yule, 1985, 2020, pg. 88). As presented in Table 4.1, the NAK corpus extensively features three (3) conjunctions, i.e., 'or', 'than', and 'though'. However, no conjunction is identified in the YM corpus keyword list. The usage of the three specific conjunctions in the NAK corpus reflects rhetorical style in connecting ideas and indicating relationships between events or concepts in his spoken discourse. Louwerse and Mitchell (2003) classify connectives as tools that help maintain a smooth flow of ideas by showing how different parts of a sentence or conversation are related. They indicate transitions within a sentence, between sentences, or across turns, working at both local and global levels in conversations and discourse. The presence of conjunctions in the NAK corpus highlights their role in establishing coherence and transitions in his talks, which stands in contrast to the absence of conjunctions in the YM corpus.

The absence of any conjunctions in the keyword list of the YM corpus suggests that the speaker employed a different syntactic strategy in her talks. It may suggest that Yasmin might opt for a more direct or concise speaking style with less emphasis on explicit transitions between ideas. This could imply her preference for brevity or a distinct rhetorical approach that relies on other linguistic devices to convey coherence and maintain flow in discourse. While investigating these patterns might reveal intriguing insights into their individual speaking styles and communicative strategies, such exploration will not be pursued, as it lies outside the scope of the present study.

5. Pronouns and Determiners

Pronouns, like me, they, and this, serve as substitutes for noun phrases, typically referring to previously known entities (e.g., 'he likes himself', 'This is it!') (Yule, 1985, 2020, pg. 88). In parallel, determiners encompass demonstratives such as this, that, these, and those, as well as 'counting words' like each and every (Fromkin et al., 2007, pg. 88). Given the overlaps among certain words within these categories, they are addressed collectively.

As illustrated in Table 4.1, pronouns and determiners were used more extensively (23 words) in the NAK corpus than in the YM corpus (3 words). (3 words) in his talks. Based on a closer examination of the data, Nouman seems to not just use plural pronouns (e.g., 'them', 'they're', 'themselves'), but also singular pronouns (e.g., 'him', 'he', 'she's') than Yasmin in his talks. He also used first-person pronouns like 'my' and 'myself' more than Yasmin in his talks. In addition, he also used second-person pronouns (e.g., 'you', 'you're') more than Yasmin probably to address his audience in his talks. In contrast to Nouman's extensive deployment of a diverse range of pronouns and determiners, Yasmin's limited use of only three such words—'anyone', 'everyone', and 'three'—raises intriguing questions about her rhetorical choices. While the data revealed the intentional selection of inclusive terms ('anyone' and 'everyone') and a quantitative approach ('three') in the YM corpus, there is a question about the depth and personalisation of the speaker's engagement with the audience. The deliberate use of these specific pronouns in the YM corpus may reflect a conscious effort to foster a broad tone, perhaps prioritising universal themes. However, it also prompts a question of whether this linguistic choice might limit the specificity and personal connection established with the audience, particularly when compared to those in the NAK corpus, which demonstrate a more varied and direct use of pronouns. These variations in pronoun usage reflect nuances in the speakers' speaking styles, potentially influencing the levels of engagement and personal connection established with their respective audiences. Nevertheless, additional analysis of this aspect is deemed unnecessary as it delves more into the communicative strategies employed by the speakers, deviating from the primary focus of the study, namely the usage of metaphors.

4.2.1.3 Miscellaneous

In addition to analysing the lexical and functional choices in the YM and NAK corpora, it is necessary to briefly note other linguistic nuances, even though the study does not investigate their rhetorical styles. This brief discussion helps to provide context for understanding how their individual uses of language may influence the selection and frequency of keywords. By acknowledging these distinctions, the study ensures a comprehensive understanding of the data, allowing for a clearer interpretation of metaphorical language and its potential impact on religious discourse, while also accounting for subtle variations in their linguistic choices that might shape their respective messages. This sub-section delves into miscellaneous words that are not categorised under the two general word categories, i.e., content and function words. This miscellaneous category comprises the subtleties of fillers, interjections, and non-standard word categories utilised by both speakers. These linguistic elements, often integral to spoken discourse, contribute to the overall conversational style, shedding light on the unique spoken language strategies employed by the speakers.

1. Fillers

In linguistics, a filler, also referred to as a filled pause, hesitation marker, or planner, is a sound or word utilised by individuals engaged in a conversation to indicate a pause for thought without signalling the conclusion of their speech (Tottie, 2016). Some of the common examples are ‘ehm’, ‘uh’, ‘err’, ‘ee’, ‘ah’, and ‘um’ and other vocalisations that are non-lexical (Juan, 2006; Van Baalen, 2001). As illustrated in Table 4.1, the presence of fillers, such as ‘um’, ‘uh’, and ‘umm’, extensively used in the YM corpus, suggests a distinct aspect of her verbal communication style. The absence of fillers in the NAK corpus’s keyword list indicates a difference in the speakers’ usage patterns. Since fillers serve as linguistic cues that signify a momentary pause or hesitation while thinking what to say next during verbal communication (Rose, 1998), the frequent use of fillers in the YM corpus suggests a tendency to pause or hesitate during the speaker’s talks, possibly reflecting a reflective or contemplative speaking style. This nuanced linguistic behaviour may contribute to a more conversational and thoughtfully paced delivery, allowing the audience to absorb and reflect on the information presented. In contrast, the absence of fillers in the NAK

corpus may suggest a more direct and fluent speaking style with fewer pauses, emphasising a different dynamic in his verbal communication. However, since these rhetorical elements fall outside the scope of the study and are not the primary focus, they are not categorised under either content or function words.

2. Interjections

An interjection is a word or expression that is uttered independently, and it serves to express a spontaneous feeling or reaction (Crystal, 2008). It is used to convey immediate emotions or exclamation in communication. According to Goddard (2014), interjections, in contrast to typical words and sentences, primarily serve the purpose of expressing feelings rather than representing ideas or concepts. They can be broadly classified into three types of meaning: volitive, emotive, and cognitive[10]. Intriguingly, the NAK corpus includes interjections like 'ya', 'hey', and 'oh', while the YM corpus lacks any instances of interjections. This divergence underscores potential variations in speaking styles or communicative preferences between the speakers during their Islamic motivational talks. This critical examination not only highlights the linguistic differences but also prompts deeper inquiries into the rhetorical strategies employed by each speaker. However, additional exploration of this matter will not be undertaken as it falls outside the scope of the study.

3. Non-standard Word Category

As presented in Table 4.1, both speakers incorporated words that deviate from the standard word categories. For instance, the corpus extraction reveals the term 'MPS', which may represent an abbreviated term, is widespread in the YM corpus. Conversely, within the non-standard word category, '#', a symbol representing the occurrence of statistical figures in WordSmith Tools, is found to be widespread in the NAK corpus. This could indicate the inclination towards providing statistics or facts in the NAK corpus. Furthermore, it was observed that the use of the prefix 'non-' was more frequent in the NAK corpus than in the YM corpus within the same category. Nonetheless, since the main focus of the study does not revolve around the speaking

[10] Volitive interjections function as imperative or directive expressions, requesting or demanding something from the addressee (e.g., Shh! = Be quiet!), emotive interjections convey emotions such as disgust and fear (e.g., Yuck! = expressing disgust), and cognitive interjections express thoughts related to cognition or known information to the speaker (e.g., Um! = indicating confusion or thinking) (Goddard, 2014).

styles or communicative preferences in relation to the use of suffix or prefix, analysis and further discussion on the use of these non-standard words will not be pursued in the latter analyses.

In this section, keywords have been classified between content words and function words (i.e., further classified into sub-categories), as well as the 'miscellaneous' category. The next section of the study focuses on examining the keyness scores, distribution, and relative frequency counts (expressed in percentages) of the keywords.

4.2.2 Keyness, Distribution, and Frequency and Relative Frequency of the Keywords

To further investigate the keywords that might be used metaphorically in the examined corpora, the top 50 keywords were selected based on three criteria: (i) keyness values, (ii) distribution, and (iii) relative frequency in the corpora. To recapitulate, the keyness of the keywords refer to their Log-likelihood (LL) values. The keywords with more than 7.00 LL values are salient in the corpora (McEnery & Hardie, 2012). The higher LL values, the more salient the keywords are in the corpora. It is important to note that the study is analysing both positive and negative keywords. The terms positive and negative keywords are crucial in Log-likelihood (LL) value analysis. Positive LL values indicate the most frequently used terms in the Yasmin Mogahed (YM) corpus, meaning they are used more often in the YM corpus compared to the reference corpus, i.e., the Nouman Ali Khan (NAK) corpus. On the other hand, negative LL values indicate the most frequently used terms in the NAK corpus, meaning they are used more often in the NAK corpus compared to the YM corpus. These negative values do not have a negative impact on the findings; instead, they help identify key terms that are specific to the reference corpus. This ensures a comprehensive comparative analysis by highlighting underused keywords in the compared corpus.

Nevertheless, it is important to note that a word's significance or importance in a corpus does not always indicate that it is used consistently or uniformly throughout the corpus. This is because the word might be used frequently in only a few texts or sections of the corpus, rather than being distributed equally throughout (Cheng, 2012).

Therefore, it is pertinent for the keywords to be examined not just based on their keyness values, but also their distribution throughout the corpus.

In the present study, apart from the keyness value, the significant keywords were also determined based on their distribution of at least 30% throughout the corpus, i.e., occur at least in five texts from a total of 15 texts, in the examined corpus. Distribution refers to the pattern of occurrence of a linguistic feature across different parts of a corpus or a subset of a corpus (Sinclair, 1991). When it comes to metaphor analysis, range and distribution can provide insights into the ways in which metaphors are used in a particular language or discourse. Typically, researchers might choose keywords with more than 50% of range and distribution to be selected for further analysis, but some researchers have used a threshold of at least 20-30% as a rough guideline for identifying salient keywords that are potentially related to metaphorical language use (Deignan et al., 1997; Stefanowitsch & Gries, 2003). It is worth noting, however, that the choice of threshold of this research depends on the specific research context and objectives developed and presented in Chapter 1. Since the present research only involves small and specialised corpora of the spoken discourse of two speakers, the occurrence of metaphorical instances might not be vastly distributed in all texts (i.e., 15 texts) of each corpus; hence, a lower threshold is considered to be appropriate due to the researcher's interest in identifying more subtle or nuanced metaphorical language use by the two speakers. Nevertheless, for an accurate comparison between the YM and NAK corpora, normalisation is crucial.

As discussed in Chapter 3, normalisation is a process to adjust raw frequencies for fair comparisons, accounting for potential differences in corpus size. The normalisation was carried out after the comparison of the two-wordlists was completed. The process involves dividing the frequency count by the total words and multiplying by 1 million. However, due to the relatively small size of the corpora in this study, the frequency count per total words is multiplied by 10,000. To determine the number of occurrences of a feature per 10,000 words, the following formula was employed.

$$\text{Normalised Frequency} = \left(\frac{\text{Raw Frequency}}{\text{Total Number of Words}} \right) \text{x } 10,000 \qquad (4.1)$$

To illustrate with a specific example, consider the relative frequency of the keyword 'love' in both the YM and NAK corpora. In the YM corpus, 'love' occurs 130 times, whereas in the NAK corpus, it appears 89 times. However, since the NAK corpus consists of 95,040 words and the YM corpus comprises 77,874 words, concluding that the feature is equally prevalent in both texts would be inaccurate. To accurately assess the relative frequency of 'love' in the YM corpus, the raw frequency of the keyword in the YM corpus should be divided by the total number of words in the YM corpus and then multiplied by 10,000. The same calculation applies to the NAK corpus. Calculating the relative frequency of the analysed keywords in both corpora ensures a precise evaluation of feature frequencies across texts with varying lengths.

After the normalisation process was completed, the top 50 keywords considered most significant in both the YM and NAK corpora can be identified. Table 4.45 in APPENDIX B displays the list of these top 50 keywords, selected based on their statistical significance: keyness values, distribution, and relative frequency, in both corpora.

A close examination to the list of the top 50 keywords in both the YM and NAK corpora, as tabulated in Table 4.45 in APPENDIX C, has unveiled intriguing patterns. Notably, most of the top 50 keywords in the YM corpus predominantly comprise content words, 90% (n=45 items), while the function words are just 10% (n=5 items). In the meantime, most of the top 50 keywords in the NAK corpus are largely grammatical in nature with 64% (n=32 items) of them are function words, and only 34% (n=17 items) are content words. 2% (n=1 item) of the top 50 keywords of Nouman's corpus comprise of non-standard word category.

Apart from that, in terms of themes, both corpora exhibit similar themes relating to religion and Arabic terms. As presented in Table 4.45 in APPENDIX C, in the YM corpus, four keywords (i.e., *God*, *prayer*, *spiritual*, and *worship*) that are religious based are found to be statistically significant. For instance, *worship* exhibits the largest keyness value (LL: 132.33) followed by *God* (LL: 54.64), *spiritual* (LL: 48.92), and *prayer* (LL: 30.26). The keywords are also found to have an even distribution throughout the YM corpus. For instance, the keyword *prayer* occurs in all 15 texts (100%), while *God* and *worship* occur in 11 texts (73.3%), and *spiritual* occurs in 66.7% (10 texts) in the corpus. This suggests that these keywords were used extensively in the YM corpus. In terms of relative frequency, all keywords are found to occur more frequently in the YM corpus compared to the NAK corpus, indicating their significance

in the YM corpus. For example, the relative frequency for the word *worship* in the YM corpus is 14.3 compared to just 0.7 in the NAK corpus. Similarly, for the word *God*, the relative frequency in the YM corpus is 11.3, whereas it is only 2.4 in the NAK corpus. The word *prayer* has a relative frequency of 7.6 in the YM corpus, whereas it is 2.0 in the NAK corpus. Lastly, the word *spiritual* has a relative frequency of 7.8 in the YM corpus, compared to just 1.2 in the NAK corpus. In the meantime, there are four keywords (i.e., *Allah*, *verse*, *Qur'anic*, and *Qur'an*) denoting the idea of religion from the 50 top keywords in the NAK corpus. As exemplified in Table 4.45 in APPENDIX C, it is interesting to note that the keyword *Qur'anic* is found to hold the highest keyness score (LL: -107.83) as compared to *verse* (LL: -105.07), *Allah* (LL: -78.32), and *Qur'an* (LL: -12.85). In terms of their distribution, *Allah* and *Qur'an* are widely distributed in all 15 texts (100%) of the NAK corpus, indicating that they were greatly used in the NAK corpus. Meanwhile, *verse* and *Qur'anic* occur in 13 texts (86.7%) showing that they are fairly distributed in the corpus. In terms of relative frequency, all keywords show a higher occurrence in the NAK corpus compared to the YM corpus, which further supports their significance in the NAK corpus. For instance, the relative frequency of the keyword *Allah* is 132.3 in the NAK corpus, whereas it is only 87.4 in the YM corpus. Similarly, the relative frequency of the keyword *verse* is 40.1 in the NAK corpus, but only 14.5 in the YM corpus. Additionally, the relative frequency of *Qur'anic* in the NAK corpus is 39.7, whereas it is merely 14.0 in the YM corpus. Lastly, the relative frequency of the keyword *Qur'an* in the NAK corpus is 19.4, while it is 12.5 in the YM corpus.

In terms of Arabic terms, five keywords (*dunya*, *hadith*, *sabr*, *salah,* and *SWT/subhanahuwataala*) that are in Arabic are among the top 50 keywords in the YM corpus. As tabulated in Table 4.45 in APPENDIX C, in the YM corpus, *SWT/subhanahuwataala* holds the highest keyness score of 425.08, reflecting its significance in the YM corpus. This is followed by *sabr* (LL: 61.82), *dunya* (LL: 58.92), *hadith* (LL: 36.44), and *salah* (LL: 32.08). In terms of their distribution, *SWT/subhanahuwataala* occurs in all 15 texts (100%), which indicates its widespread usage in the YM corpus. This is followed by *dunya* in 66.7% (10 texts) of the texts and *hadith* in 53.3% (8 texts) of the texts. The keywords *sabr* and *salah* both occur in 40% (6 texts) of the YM corpus. In terms of relative frequency, all of these keywords occur more frequently in the YM corpus than in the NAK corpus. For instance, the relative frequency of *SWT/subhanahuwataala* is 37.2 in the YM corpus, while in the NAK

corpus it is only 0.4, indicating a significant disparity. The keyword *dunya* has a relative frequency of 6.7 in the YM corpus and only 0.4 in the NAK corpus. Similarly, the keyword *hadith* has a relative frequency of 6.3 in the YM corpus compared to 1.0 in the NAK corpus. Furthermore, the keyword *sabar* has a relative frequency of 6.9 in the YM corpus, which is higher than in the NAK corpus (0.4). Lastly, the keyword *salah* has a relatively higher frequency in the YM corpus with 4.2, as opposed to the NAK corpus's (0.4). In the meantime, in the NAK corpus, only one keyword categorised as an Arabic term, i.e., *aayah*, shows a high keyness score of -44.17 and a fair distribution of 86.7% (13 texts) in the analysed corpus. This finding shows that *aayah* is statistically significant in the NAK corpus and extensively used by the speaker throughout his talks in the corpus. With regards to relative frequency, the keyword also appears significantly more in the NAK corpus than in the YM corpus. Therefore, these keywords are considered to be significant and fairly distributed in the examined corpus. In terms of the similarities in the use of keywords within this theme by both speakers, it is evident that both speakers extensively incorporated references to prophetic traditions (based on occurrence of *hadith* in the YM corpus) and the Qur'an (based on occurrence of *aayah*, which refers to verses in the Qur'an, found in the NAK corpus).

Other than religion and Arabic terms, a close examination of the top 50 keywords, as exemplified in Table 4.45 in APPENDIX C, also revealed a notable difference in terms variety of themes in the YM corpus compared to the NAK corpus's. The top 50 keywords in the YM corpus exhibit a rich array of themes including health, emotion, experience, family, economy, and fashion, while the NAK corpus is notably more focused, featuring only the journey theme (other than religion and Arabic terms).

In the YM corpus, five keywords (*body*, *disease*, *doctor*, *heart*, and *sick*) linked to the notion of health are found to be statistically significant (refer Table 4.45 in APPENDIX C). The keyword *heart* possesses the highest keyness score (LL: 105.28) in the YM corpus. This is followed by *body* (LL: 57.86), *disease* (LL: 33.01), *doctor* (LL: 23.72), and *sick* (LL: 16.10). The keyword *heart* exhibits a widespread of usage in 14 texts (93.3%) in the YM corpus, while *body* occurs in 60% of the texts (9 texts). In the meantime, the keyword *sick* is only distributed in 46.7% (7 texts) of the corpus, while the keywords *doctor* and *disease* occur in 40% (6 texts) and 33.3% (5 texts) of the texts, respectively. As mentioned earlier, the criterion for fair distribution of keywords in the corpus is that they occur in at least 30% of the texts, i.e., in at least five out of a total of 15 texts in the examined corpus. Therefore, despite *sick*, *doctor*, and

disease showing a distribution of less than 50%, they are considered to be fairly distributed. In terms of relative frequency, the occurrences of these keywords in the YM corpus exceed their occurrences in the NAK corpus. For example, the keyword *heart* exhibits a substantial disparity in relative frequency between the two corpora, with 30.8 in the YM corpus and only 9.4 in the NAK corpus. Regarding the keyword *body*, the relative frequency is 7.6 in the YM corpus, compared to 0.7 in the NAK corpus. Similarly, for the keyword *disease*, the relative frequency is 4.6 in the YM corpus and 0.5 in the NAK corpus. In relation to the keyword *sick*, the relative frequency is 3.6 in the YM corpus, while it is 0.8 in the NAK corpus. Lastly, the relative frequency for the keyword *doctor* in the YM corpus is 2.8, whereas in the NAK corpus, it is 0.2. Consequently, these keywords are considered to be significant in the YM corpus.

Next, only two keywords (*love* and *grateful*), suggesting emotion based on the top 50 keywords in the YM corpus were identified, as presented in Table 4.45 in APPENDIX C. The keyword *love* exhibits a higher keyness score of 76.87 than *grateful* (LL: 22.30), indicating their significance in the YM corpus. In terms of their distribution, *love* displays a distribution of 73.33% (11 texts) in the YM corpus, reflecting its wide usage in the YM corpus, while *grateful* occurs in 46.7% (7 texts) of the texts, showing a fair distribution. Additionally, the relative frequencies of the term *love* in the YM corpus (16.7) in comparison to the NAK corpus (3.8), and the keyword *grateful* in the YM corpus (2.7) versus the NAK corpus (0.2), suggest that these keywords are more dominant in the YM corpus than in the NAK corpus.

Other than that, three keywords (*forgiveness*, *mercy*, and *difficulty*) which indicate human experience display high keyness scores in the YM corpus: *forgiveness* (LL: 37.47), *mercy* (LL: 19.88), and *difficulty* (LL: 15.21). With regards to their distribution, *mercy* occurs in 12 texts (80%) from a total of 15 texts that shows its wide usage in the examined corpus. Meanwhile, *difficulty* and *forgiveness* occur in only 6 texts (40%), which suggests a fair distribution in the YM corpus. In terms of relative frequency, all keywords occur more frequently in the YM corpus than in the NAK corpus. For example, the keyword *forgiveness* has a relative frequency of 7.6 in the YM corpus, higher than in the NAK corpus (1.6). Similarly, the keyword *mercy* has a relative frequency of 4.9 in the YM corpus, exceeding its occurrence in the NAK corpus with only 1.3. Lastly, the keyword *difficulty* has a relative frequency of 2.8 in the YM corpus, compared to 0.5 in the NAK corpus. Therefore, these keywords are considered significant in the YM corpus and deserve further examination.

Other than human experience, keywords denoting the idea of family, i.e., *child*, *children*, and *families*, demonstrate high keyness scores in the YM corpus with *children* hold the highest score of 102.10. This is followed by *families* with 28.55 and *child* with 20.35. In terms of range, the keyword *children* occurs in 93.3% (14 texts) of the corpus, displaying its wide usage in the YM corpus, while *child* appears in 60% (9 texts) of the corpus. Meanwhile, the keyword *families* appears in only 6 texts (40%). In terms of relative frequency, all keywords occur more frequently in the YM corpus than in the NAK corpus. For example, the relative frequency of the keyword *children* in the YM corpus is 13.9, which is higher than its occurrence in the NAK corpus (1.5). Similarly, the relative frequency of the keyword *child* in the YM corpus is 6.3, surpassing its occurrence in the NAK corpus with only 2.0. Lastly, the keyword *families* displays a relative frequency of 3.6 in the YM corpus compared to the NAK corpus (0.3). Therefore, these keywords are deemed significant and warrant further examination.

After that, there are two keywords implying the idea of economy display significance in terms of their keyness values: *money* (LL: 40.66) and *wealth* (LL:22.91). They also show a fair distribution throughout the YM corpus with *money* appearing in 12 texts (80%) and *wealth* occurring in 8 texts (53.3%). The finding indicates that Yasmin uses these keywords extensively throughout the YM corpus. The keywords are also important in terms of relative frequency, as they occur more frequently in the YM corpus compared to the NAK corpus. For instance, the relative frequency of the keyword *money* is 8.6 in the YM corpus, whereas it is only 1.9 in the NAK corpus. Similarly, the keyword *wealth* has a relative frequency of 4.4 in the YM corpus, while it is only 0.8 in the NAK corpus. Therefore, these keywords are considered significant in the corpus under examination.

The keyword *fashion* in the YM corpus possesses a high keyness score of 20.89 indicating that it is statistically significant in the YM corpus. Even though it only appears in 5 texts (33.3%) in the analysed corpus, it still demonstrates fair distribution in the YM corpus. It also holds significance in terms of relative frequency, as it appears more frequently in the YM corpus (2.6) than in the NAK corpus (0.2).

Meanwhile, there are several other keywords (i.e., content words) in the YM corpus, such as *action*, *actions*, *alright*, *becomes*, *concept*, *enter*, *extremely*, *focus*, *guys*, *important*, *internally*, *perfect*, *reason*, *remember*, *sort*, *strong*, *stop*, *single*, and *type* that do not align with any specific themes. Additionally, function words like *anyone*, *everyone*, *cannot*, and *three* lack semantic features and therefore do not contribute to

the thematic content of the corpus. Nevertheless, all of them exhibit high keyness scores and fair distribution in Yasmin's corpus, as tabulated in Table 4.45 in APPENDIX C.

In the meantime, a close examination of the top 50 keywords in the NAK corpus reveals the theme of journey. The keywords *back*, *come*, *go*, *going*, and *way* in the NAK corpus suggest the notion of journey. The keyword *going* exhibits the highest keyness score of -172.13, followed by *back* (LL: -47.68), *go* (LL: -16.41), *way* (LL: -15.70), and *come* (LL: -7.56). The keywords are also fairly distributed in the corpus with *going* and *way* appear in all 15 texts (100%). This is followed by *come* which appears in 14 texts and *go* appears in 13 texts in the NAK corpus. Meanwhile *back* appears in 11 texts of the examined corpus. These findings indicate that these keywords are extensively used by the speaker in his talks. In terms of relative frequency, all of the keywords occur more frequently in the NAK corpus compared to the YM corpus. For instance, the keyword *going* exhibits a significant disparity in relative frequency, with a frequency of 46.5 in the NAK corpus, as opposed to 12.7 in the YM corpus. Similarly, the relative frequency for the keyword *way* is 43.2 in the NAK corpus, while it is only 20.0 in the YM corpus. Additionally, the keyword *go* has a relative frequency of 21.4 in the NAK corpus, compared to 13.2 in the YM corpus. Based on this, the keywords are deemed significant in the NAK corpus.

The rest of the content words like *better*, *even*, *good*, *kind*, *over*, *same*, *say*, *want*, and *words* are not aligned into any themes. In addition, function words such as *are*, *all*, *been*, *can*, *could*, *did*, *didn't*, *don't*, *else*, *from*, *has*, *he*, *he's*, *him*, *his*, *inside*, *my*, *no*, *not*, *out*, *some*, *someone*, *them*, *there*, *they*, *they're*, *those*, *to*, *would*, and *you*, as well as #, a symbol depicting the use of figures in WordSmith Tools, do not contribute to the thematic interpretation of the corpus.

To proceed with further analysis, it is crucial to identify the keywords that are statistically significant and evenly distributed in both examined corpora. Based on the data provided in Table 4.45 in APPENDIX C, the top 20 most significant keywords from both corpora were selected for further analysis. These selected keywords represent the most statistically significant and evenly distributed terms across both examined corpora. Furthermore, by prioritising the most critical keywords, one can ensure that the subsequent analysis remains fruitful while manageable. Table 4.4 presents these selected keywords along with their corresponding keyness scores, distribution, and relative frequency.

Table 4. 4
The Top 20 Most Significant Keywords in the YM and NAK Corpora

	YM Corpus (positive)						NAK Corpus (negative)				
`	Keyword	LL (+)	Text	Relative Freq. in YM	Relative Freq. in NAK	No	Keyword	LL (-)	Text	Relative Freq. in YM	Relative Freq. in NAK
1	*gonna*	94.29	15	30.4	10.0	1	*you*	-109.02	15	275.2	365.5
2	*important*	48.88	15	13.9	4.1	2	*to*	-17.16	15	262.3	295.8
3	*prayer*	30.26	15	7.6	2.0	3	*Allah*	-78.32	15	87.4	132.3
4	*reason*	40.49	15	7.4	1.4	4	*they*	-118.35	15	56.0	102.7
5	*SWT*	425.08	15	37.2	0.4	5	*he*	-98.85	15	57.0	99.4
6	*heart*	105.28	14	30.8	9.4	6	*are*	-27.81	15	69.1	92.0
7	*becomes*	60.64	14	11.0	2.0	7	*not*	-20.97	15	64.6	83.6
8	*everyone*	37.33	14	8.2	1.9	8	*them*	-128.25	15	19.3	51.5
9	*children*	102.10	14	13.9	1.5	9	*don't*	-55.66	15	25.9	47.8
10	*cannot*	15.96	13	5.1	1.7	10	*going*	-172.13	15	12.7	46.5
11	*stop*	22.73	13	6.0	1.7	11	*can*	-11.70	15	34.4	44.8
12	*single*	20.74	13	5.8	1.7	12	*all*	-51.03	15	22.6	42.2
13	*anyone*	23.72	12	6.9	2.1	13	*from*	-15.00	15	27.7	38.5
14	*money*	40.66	12	8.6	1.9	14	*there*	-21.30	15	24.9	37.4
15	*three*	21.23	12	6.0	1.8	15	*even*	-35.66	15	18.7	33.5
16	*mercy*	19.88	12	4.9	1.3	16	*say*	-23.34	15	7.6	32.4
17	*extremely*	18.83	12	3.2	0.5	17	*way*	-15.70	15	20.0	43.2
18	*type*	39.87	12	4.6	0.3	18	*no*	-23.26	15	18.1	29.5
19	*love*	76.87	11	16.7	3.8	19	*him*	-46.94	15	13.9	29.1
20	*God*	54.64	11	11.3	2.4	20	*has*	-7.86	15	20.8	27.5

Consequently, these keywords will be subjected to further analysis in the subsequent data analysis stage. The following section focuses on the phase of identifying the keywords that are used metaphorically. This identification involves the analysis of the keywords' collocations and concordances. Based on the identification of metaphorical keywords and their collocates, metaphorical language patterns emerged. By analysing these metaphorical language patterns, a more profound understanding of how the speakers metaphorically use the keywords can be obtained. This approach would lead to a more comprehensive understanding of how the speakers employ metaphor in their discourse.

4.2.3 Metaphorical Keywords

This section involves the examination of the selected keywords in learning whether they were used metaphorically by the speakers in the examined corpora. Sardinha (2011) suggests that the use of metaphor tends to align with specific patterns, which differ from those used in literal language expressions. Since metaphorical language tends to adopt distinct patterns, this study analysed the collocates of the selected keywords to learn whether they have been metaphorically used by the speakers in their discourse.

To recapitulate, collocates are neighbouring words of a search word in a corpus. In collocations, the node is the word under investigation, while its collocates are the words co-occurring on its left and right sides within the span (Sinclair, 1991). It is hard to see overall trends in concordance lines, specifically if a huge corpus is involved. Therefore, through the collocation examination, a researcher can conveniently see common lexical usage as well as grammatical patterns of co-occurrence (Scott, 2022). Lexical collocations involve the pairing of two equal lexical components (e.g., 'a difficult decision'), while grammatical collocations entail the combination of a lexical word (noun, verb, or adjective) with a grammatical word, (e.g., 'interested in' or 'afraid of') (Shalal & Sameer, 2020). Grammatical collocations, comprising more grammatical words like prepositions and infinitives, are not likely to convey metaphorical expressions as frequently as lexical collocations do (Shalal & Sameer, 2020).

As discussed in Chapter 2, most of the researchers of metaphor generally examine the content words than function words (e.g., Deignan, 2005; Goatly, 2011;

Hommerberg et al., 2020; Totibadze, 2018) as content words such as verb (V), noun (N), and adjective (Adj.) are amongst the signal words for metaphor (Hartanto, 2018). In addition, Kövecses (2002) identifies typical source domains (SD) (e.g., health and illness, animals, and machines and tools, etc.) and target domains (TD) (e.g., emotion, religion, politics, and human relationships, etc.) of metaphor in discourse, which primarily consist of content words. Moreover, previous studies have established that a predominant feature of metaphorical syntactic patterns involves a noun serving as the foundational element within the word combination. For instance, 'fall from the sky' (V+N) (Walldeén & Nygård Larsson, 2021), 'sweet sorrow' (Adj.+N) (Zawisławska & Falkowska, 2018), 'election marathon' (N1+N2) (Onal, 2020) and 'deaths jump' (N+V) (Shalal & Sameer, 2020). In these examples, the nouns are used literally while the other word, either a verb, adjective, or the second noun is used metaphorically.

Additionally, adverbs derived from adjectives can convey metaphorical meanings in discourse. For example, in the phrase 'think highly' (Zhang & Zhou, 2019), the thinking process is metaphorically elevated, suggesting a positive or elevated judgement or esteem towards the subject under consideration. In addition, words indicating emotions (regardless of noun, verb, or adjective) have also been found to tend to be used metaphorically. For example, 'affection is warmth' (Goatly, 2011) illustrates how the abstract emotion of 'affection' is metaphorically linked to the comforting sensation of 'warmth'. In another instance, 'unhappiness is bitter' (Zhou & Tse, 2020) shows how the emotion of 'unhappiness', also abstract, through the metaphorical association with the undesirable flavour of 'bitterness'. In these examples, the words denoting emotions are used in a literal sense, while the accompanying descriptors are used in a metaphorical sense. Hence, scrutinising content words within the keyword list is crucial not only for grasping the essence of the discourse but also detecting potential instances of metaphorical usage.

Nevertheless, previous research has established that certain grammatical items play a role in signalling metaphorical expressions. For example, prepositions like in, inside, into, out, outside, and within (Vaghi & Venuti, 2004) may signify the use of CONTAINER[11] metaphor. Meanwhile, prepositions like on, forward, to, and towards may

[11] A CONTAINER metaphor is a figure of speech where abstract ideas are expressed using physical container imagery. In this metaphor, prepositions, such as 'in', 'inside', or 'into' (Partington, 2007) convey spatial relationships and enhance the metaphorical concept of containment.

indicate ORIENTATIONAL[12] metaphor, a metaphor of direction (Partington, 2007). Apart from that, 'signalling expressions'[13] (Goatly, 1997) or 'tuning devices'[14] (Cameron & Deignan, 2003), and hedges (Partington, 2007), all of which are included in the analysis.

To facilitate this procedure, Table 2.6 in Chapter 2 was used as a guide in prioritising the keywords with metaphorical patterns. Based on the types of signal words presented in Table 2.6, the present study prioritises lexical collocations as well as some grammatical collocations related to certain prepositions and adverbs that may signal the evidence of metaphorical patterns.

Previous studies indicate that metaphorical collocations predominantly feature nouns as their base, with the core meaning preserved, while the shift in meaning typically occurs in the collocate (Brkić Bakarić et al., 2022). Therefore, any patterns of collocations involving a noun either as a node or a collocate should be further investigated. To execute this, the concordance feature offered in WordSmith Tools was employed to generate the collocates of the keywords in both the YM and NAK corpora. The span of co-occurring words was limited to five words to the left and right of the studied keyword. The significant collocates of each salient keywords were also determined by the values of Mutual Information (MI) test scores (3.0 and above) and T-test scores (2.0 and above) (Hunston, 2002; Xiao, 2015).

Figure 4.28 in APPENDIX D displays an example of the generated list of collocates of the keyword *heart* in the YM corpus. As discussed in Section 3.7 of Chapter 3, identifying metaphorical instances from the keyword's collocation concordances is accomplished through manual coding. In qualitative research, coding is a widely used method that involves an iterative process to identify words or short phrases that encapsulate and indicate the significance of data, linking it to broader analytical themes (Rossman & Rallis, 2011). In this study, metaphorical instances are coded according to specific Coding Schemes (see Sub-section 3.7.3.2 in Chapter 3). These schemes categorise metaphorical instances into three main types, as proposed by Lakoff and Johnson (1980, 2003): OrM - Orientational Metaphors (using spatial terms for abstract ideas), SM - Structural Metaphors (expressing abstract concepts through

[12] An ORIENTATIONAL metaphor uses spatial terms like 'on', 'forward', 'to', and 'towards' (Partington, 2007) to express abstract ideas, such as correctness, progress, direction, and goal-setting.
[13] 'Signalling expressions', as defined by Goatly (1997), refer to words and phrases indicating similes that function to notify the reader or listener about the use of metaphorical language.
[14] Cameron and Deignan (2003) describe words indicating similes as 'tuning devices' in metaphorical language. These are words and phrases that fine-tune or adjust the meaning of a metaphor to align with the specific context in which it is employed.

concrete structures), and OnME/OnMC/OnMP - Ontological Metaphors (representing abstract concepts as Entities, Containers, or Personifications). The annotations are assigned based on distinct colours: OrM - purple, SM - green, and OnME/OnMC/OnMP - red) that denote the metaphor's category. Figure 4.1 illustrates a sample of the coded metaphorical instances drawn from the concordance of *heart* collocation in the YM corpus.

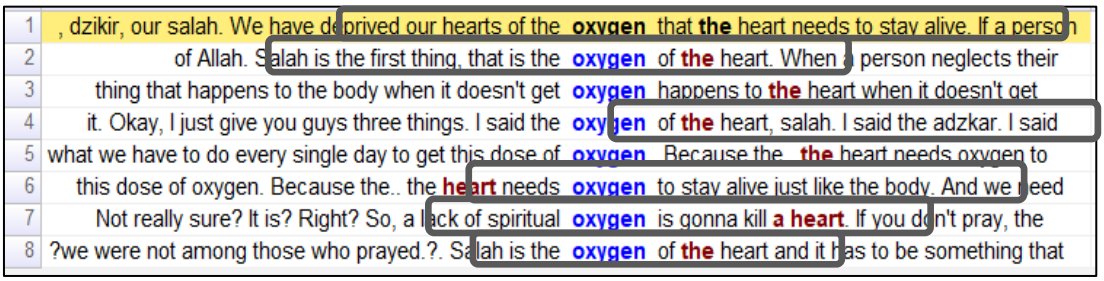


Figure 4. 1 Sample of Coded Metaphorical Instance of Heart with the Collocate Oxygen in the YM Corpus

As demonstrated in Figure 4.1, the metaphorical instances highlighted in green in concordance lines 1, 2, 4, 6, 7, and 8 signify their classifications as a Structural Metaphor. Once the metaphorical instances were annotated in the examined concordance lines, they were tabulated in the coding table and underwent repeated coding to ensure their accuracy. This iterative coding process was carried out to validate the instances before they were reviewed by the selected intercoders, as detailed in Chapter 3. Meanwhile, the other concordances that do not show evidence of metaphor usage were excluded from the annotation. This demonstrates that not all collocational patterns of the selected keywords were analysed.

Given that the primary objective of the study is to investigate the use of metaphors in the examined corpora, non-metaphorical patterns were consequently disregarded for further analysis. It is therefore crucial to specify that the subsequent analysis would solely focus on metaphorical patterns, while non-metaphorical patterns were disregarded and excluded from subsequent analysis.

4.2.3.1 Metaphorical Keywords in the Yasmin Mogahed (YM) Corpus

This section deals with the identification of which significant keywords of the YM corpus that were used metaphorically in her corpus. Based on the collocation and concordance analysis of the top 20 most significant keywords in the YM corpus (*gonna*, *important*, *prayer*, *reason*, *SWT/subhanahuwataala*, *heart*, *becomes*, *everyone*, *children*, *cannot*, *stop*, *single*, *anyone*, *money*, *extremely*, *type*, *love*, and *God*), it was determined that only seven keywords, i.e., *SWT(subhanahuwataala)*, *heart*, *becomes*, *money*, *mercy*, *love*, and *God*, were used metaphorically in the YM corpus. Table 4.5 presents the seven keywords along with their metaphorical collocates as used by Yasmin in the examined corpus.

Table 4. 5
Significant Keywords and Collocates Used Metaphorically in the YM Corpus

No.	Keywords	Collocates (MI score; T-score)
1.	*SWT/ subhanahuwataala*	**Allah** (MI: 6.89, T: 17.20), **gives** (MI: 6.07, T: 2.41), **from** (MI: 4.22, T: 3.67) **relationship** (MI: 5.82, T: 2.78), **heart** (MI: 3.48, T: 2.88), **back** (MI: 4.20, T: 2.11), **with** (MI: 4.30, T: 5.11), **from** (MI: 4.22, T: 3.67), and **put** (MI: 3.44, T: 2.03)**.**
2.	*heart*	**hate** (MI: 7.83, T: 2.63), **core** (MI: 7.61, T: 4.87), **sound** (MI: 7.47, T: 2.44), **water** (MI: 6.02, T: 2.20), **soul** (MI: 7.34, T: 2.98), **healthy** (MI: 6.99, T: 4.44), **alive** (MI: 6.51, T: 2.62), **sick** (MI: 6.12, T: 2.41), **oxygen** (MI: 6.02, T: 2.60), **becomes** (MI: 4.92, T: 2.73), **has** (MI: 4.81, T: 3.61), **put** (MI: 3.71, T: 2.07), **from** (3.17, T: 2.18), and **have** (MI: 3.01, T: 3.50)**.**
3.	*becomes*	**master** (MI: 7.34, T: 2.22).
4.	*money*	**worship** (MI: 5.71, T: 2.19).
5.	*mercy*	**Allah** (MI: 5.29, T: 3.51).
6.	*love*	**greatest** (MI: 7.49, T: 2.44) and **way** (MI: 4.75, T: 2.44).
7.	*God*	**worship** (MI: 5.32, T: 2.18)

Therefore, this section exclusively examines these seven keywords in conjunction with their collocates that were identified as metaphorical in the analysed corpora. To facilitate comprehension, the metaphorical patterns of the identified keywords within the YM corpus are presented and discussed individually.

1. Metaphorical Patterns of *SWT/subhanahuwataala*

Among the top 20 most significant keywords in the YM corpus, *SWT/subhanahuwataala* stands out as one of the most statistically significant keywords

with collocations that indicate metaphorical patterns in the examined corpus. Based on the observation made to the list of collocates of *SWT* and their distribution in the YM corpus presented in Figure 4.29 in APPENDIX D, the keyword *SWT* is a part of a noun phrase used in the YM corpus to refer to God. This was evident from the 293 co-occurrences of the proper noun Allah in the L1 position proving that the collocation **Allah** + *SWT* co-occurs throughout the examined corpus. Meanwhile, the observation also revealed that there were co-occurrences of main verbs like talks/tells/describes/says in R1 position which indicate that Yasmin was quoting God's words from the Qur'an. Based on the extensive analysis of the *SWT* collocations based on their statistical significance (MI and T scores) and signal words of metaphor (content words and prepositions) in their concordances, nine collocates, i.e., **Allah, gives, from, relationship, heart, back, with, from,** and **put**, were found to be metaphorically used in the YM corpus. Figure 4.2 lists the concordance lines of the keyword *SWT* in the YM corpus, while Table 4.6 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…of having trust in **Allah**	*SWT*	but at the same time…
2	…internally of trust in **Allah**	*SWT*	and but externally and with…
3	…to get closer to **Allah**	*SWT*	is what provides the spiritual…
4	…than the nearness to **Allah**	*SWT?*	So there is a compartment…
5	…the foundation is not **Allah**	*SWT.*	When the greatest of love…
6	…have any competitor with **Allah**	*SWT.*	So competitors can in other…
7	…who are closest to **Allah**	*SWT*	the people who don't wait…
8	…to become closer to **Allah**	*SWT.*	It's a character builder and…
9	…bringing you closer to **Allah**	*SWT*	and and and strengthening the…
10	…I was closest to **Allah**	*SWT*	when I went through that…
11	…the door of of **Allah**	*SWT*	in in a sense right?
12	…at the door of **Allah**	*SWT*	and and and and the…
13	…to have hope in **Allah**	*SWT.*	We need to have a…
14	This this turning to **Allah**	*SWT*	but not not like, I…
15	…that the remembrance of **Allah**	*SWT*	is oxygen. Our scholars would…
16	…in the scale of **Allah**	*SWT?*	It's that, it's that, that…
17	…in the scale of **Allah**	*SWT*	and the fact Allah. We're …
18	…light. The light of **Allah**	*SWT,*	of His book, of His…
19	…in different ways and Allah	*SWT*	**gives** his gifts as he…
20	…know, spiritual gift **from** Allah	*SWT*	is the ability to continue…
21	…is a gift **from** Allah	*SWT*	and be grateful for it.
22	…built a **relationship** with Allah	*SWT*	and that is the act…
23	…built a **relationship** with Allah	*SWT.*	And that relationship is priceless…
24	…with the love of Allah	*SWT*	within the **heart**. And Allah…
25	…always come **back** to Allah	*SWT*	and and repent and seek…
26	…who returns **back** to Allah	*SWT*	with the heart that's found.
27	…person returns **back** to Allah	*SWT*	with a heart that is sound.
28	…who returns **back** to Allah	*SWT*	with a heart that is saleem.
29	…taking this rival **with** Allah	*SWT.*	Usually when we think about…
30	…idols, these rivals **with** Allah	*SWT*	are actually in love.
31	…be a competitor **with** Allah	*SWT.*	For example, and this is…
32	…has no competitor **with** Allah	*SWT*	at its core, then that…
33	…took them away **from** Allah	*SWT.*	Now what was the second…
34	…**put** our hope in Allah	*SWT.*	So this is a much…

Figure 4. 2 Concordances for Metaphorical Patterns of *SWT*

Table 4. 6
Metaphorical Patterns of *SWT*

Code	Metaphor Theme	Coded Expressions	Concordance lines in Figure 4.2
OnM	container	hope in Allah *SWT*	1 – 2
		having trust in Allah *SWT*	13
		have hope in *Allah*	34
		put our hope in Allah *SWT*	
OnM	container	love of Allah *SWT* within the heart	24
SM	light	light of Allah SWT	18
SM	journey	nearness to Allah *SWT*	3 – 4
		closest to Allah *SWT*	7 – 10
		get closer to Allah *SWT*	33
		become closer to Allah *SWT*	
		took them away from Allah *SWT*	
		bringing you closer to Allah *SWT*	
SM	journey	come back to Allah *SWT*	25 – 28
		returns back to Allah *SWT*	
SM	building	built a relationship with Allah *SWT*	22 – 23
SM	building	door of Allah *SWT*	11 – 12
SM	building	foundation (of the greatest love) is not Allah *SWT*	5
SM	gas	remembrance of Allah *SWT* is oxygen	15
SM	object	scale of Allah SWT	16 – 17
OnM	entity	Allah *SWT* gives His gift	19 – 21
		gift from Allah *SWT*	
OnM	personification	turning to Allah *SWT*	14
SM	sports	rival with Allah *SWT*	6
		rivals with Allah *SWT*	29 – 32
		competitor with Allah *SWT*	

As indicated in Table 4.6, a thorough examination of the metaphorical patterns revealed that the keyword *SWT*, primarily refers to the phrase 'Allah SWT' (i.e., a noun phrase referring to the abstract concept of God), was found to be used metaphorically mainly with nouns, verb, adverbs, and preposition. For example, the preposition 'in' between nouns like 'trust' and 'hope' with the phrase 'Allah SWT' signifies that human experiences were depicted as entities capable of occupying physical space and being confined within a container, in this case, the concept of God. Furthermore, verbs such as 'having', 'have', and 'put' preceding the phrase 'trust/hope in Allah' further reinforce

this idea. In addition to the preposition ‘in’, the containment of the human emotion ‘love’ towards God was evident through the use of the preposition ‘within’ before the noun ‘heart’, simultaneously portraying the heart as a container. In another example, the preposition ‘of’ was used, indicating the belonging or possessive relationship of the physical entities like ‘light’, ‘door’, and ‘scale’ with the abstract entity of God. This direct equation was presented in phrases such as ‘light of Allah SWT’, ‘door of Allah SWT’, and ‘scale of Allah SWT’. Additionally, a similar pattern was also noticeable in the phrases ‘nearness to Allah SWT’ and ‘gift from Allah’, in which the former relates physical distance with God using the preposition ‘to’. Meanwhile, the latter involves the use of the preposition ‘from’, which indicates that the source or giver of the physical entity ‘gift’ is God. The same pattern was also observed with the preposition ‘with’ in the phrases ‘rivals with Allah SWT’ and ‘competitor with Allah SWT’. This associates the love of anything other than God with being a rival or competitor to God.

Apart from nouns, another consistent metaphorical pattern involves the use of verbs such as ‘get’, ‘become’, and ‘bringing (you)’ paired with the adverb ‘closer’ and the noun phrase ‘Allah SWT’. This suggests the conceptualisation of God’s proximity or remoteness in physical terms. Additionally, the pattern includes the phrasal verb ‘took away’ with the collocation, implying the potential for individuals to become distant from God. Similar patterns were observed in phrases like ‘come back to Allah SWT’ and ‘returns back to Allah SWT’, conceptualising repentance as a journey back to God. Furthermore, verbs typically associated with physical entities, such as ‘built’, were used to modify abstract concepts like ‘relationship’ (with God), creating semantic tension that indicates metaphorical usage. For instance, the phrase ‘built a relationship with God’ metaphorically portrays the abstract concept of a relationship as if it were a tangible structure. Additionally, the phrase ‘Allah SWT gives His gift’ illustrates that God was depicted as the agent of the verb ‘gives’ and the divine blessing as a ‘gift’, equating God’s blessings with tangible presents.

Lastly, there were two other patterns identified in the close observation made to the patterns exemplified in Table 4.6 above. The first pattern involves the associations of two nouns with a be verb ‘is’ in demonstrating a direct equation between an abstract entity with a physical entity. For instance, the phrase ‘remembrance of Allah SWT is oxygen’ demonstrates a direct metaphorical equation between the abstract noun phrase ‘remembrance of Allah SWT’ and the tangible noun ‘oxygen’, using the verb ‘is’. This equates the act of remembering God to the essential and life-sustaining gas, oxygen.

Meanwhile, the phrase ‘foundation (of the greatest love) is not Allah SWT’ demonstrates the association of the noun ‘foundation’ - typically linked to a tangible entity in the context of construction - with the human emotion of love. The second and final pattern for the keyword *SWT* was derived from the phrase ‘turning to Allah SWT’. This phrase exemplifies the use of the verb ‘turning’ as a gerund, signifying that the physical act of turning represents the abstract concept of humility, known as ‘tadarrah’ in Arabic. Metaphorically, this portrays the act of seeking God’s guidance and mercy as a humble physical movement towards Him.

2. Metaphorical Patterns of *heart*

Among the top 20 most significant keywords in the YM corpus, *heart* stands out as one of the most statistically significant keywords with noteworthy collocations in the examined corpus. The term ‘heart’ typically refers to the organ in the chest responsible for pumping blood (Oxford Learner’s Dictionary, n.d.). However, in the examined corpus, *heart* likely refers to its alternative definition, ‘a person’s character, or the place within a person where feelings or emotions are considered to come from’ (Oxford Learner’s Dictionary, n.d.), denoting the spiritual aspect. Based on the observation made to the list of collocates of *heart* and their distribution in the YM corpus presented in Figure 4.28 in APPENDIX D, the keyword *heart* is ideally a noun referring to a spiritual heart instead of the organ itself. This was evident from the co-occurrences of the keyword with the collocates **hate**, **saleem** (peaceful), **sound**, **alive**, and **sick**, implying it as a figurative heart. Based on the extensive analysis of the *heart* collocations in terms of their statistical significance (MI and T scores) and signal words of metaphor (content words and prepositions) in their concordances, 13 collocates, i.e., **hate, core, sound, water, soul, healthy, alive, sick, oxygen, becomes, has, put, from,** and **have**, were found to be metaphorically used in the YM corpus. Figure 4.3 lists the concordance lines of the keyword *heart* in the YM corpus while Table 4.7 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…at least **hate** in your	*heart*	and that is the weakest…
2	…least **hate** it in your	*heart*	and this is the weakest…
3	…least **hate** it in your	*heart*	and this is the weakest…
4	…have to **hate** in your	*heart*	and this is the weakest…
5	…least **hate** it in your	*heart*	and this is the weakest…
6	…least **hate** it in your	*heart*	and this is the weakest…
7	…least **hate** it in your	*heart*	and this is the weakest…

8	…at the **core** of your	*heart*	and that thing is what…
9	…about the **core** of the	*heart.*	Now I want you to…
10	…the innermost **core** of the	*heart*	is your illaah is what…
11	…at the **core** of your	*heart.*	Illaah is what you put…
12	…at the **core** at your	*heart*	as I mentioned, you become…
13	…at the **core** at your heart	*heart.*	And you will find that…
14	…in the **core** of their	*heart*	other than Allah SWT that…
15	…at the **core** of their	*heart*	other than God, that person…
16	…at the **core** of their	*heart*	will act unjustly because they…
17	…at the **core** of your	*heart*	and that person can be…
18	…at the **core** of your	*heart*	other than Allah SWT, two…
19	…in the **core** of my	*heart*	the most important thing to…
20	…at the **core** of our	*heart,*	these are called unhealthy attachments…
21	…at the **core** of our	*heart*	other than Allah and us…
22	…at the **core** of the	*heart*	and then on one hand…
23	…at the **core** of our	*heart.*	Is it Allah? If it…
24	…at the **core** of their	*heart.*	You know Allah and His…
25	…right? And so if a	*heart*	has Allah at the **core**…
26	…returns to God with a	*heart*	that is **sound**. And this…
27	…to Allah SWT with a	*heart*	that is **sound**. And so…
28	…a **sound** well-grounded qalb	*heart*	and a person whose heart…
29	…as qalbun saleem. A **sound**	*heart.*	And uh this is um…
30	…that is healthy. With a	*heart*	that is **sound**. With a…
31	…heart that's healthy. With a	*heart*	that's **sound**. Now let me…
32	…food and **water** of the	*heart*	and the soul? The food…
33	…food and **water** of the	*heart*	and the soul is in…
34	…and the **water** of the	*heart*	and because we are depriving…
35	…food and **water** of the	*heart?*	And the answer is, it…
36	…to stay alive and the	*heart*	also needs food and **water**..
37	…of the nourishment of the	*heart*	and the **soul**. Now, like…
38	The power of a **healthy**	*heart.*	Allah SWT has given the…
39	…SWT has given the **healthy**	*heart*	an ability that's amazing…
40	…mean to have a **healthy**	*heart?*	And how does that relate…
41	…if you have a **healthy**	*heart,*	(hadith) if it is set right…
42	…person who has a **healthy**	*heart*	then the rest of your…
43	…remain healthy. A.. healthy	*heart*	is referred to in the…
44	…then we have the **healthy**	*heart.*	Now the healthy heart as…
45	So, um the the **healthy**	*heart*	is referred to in the…
46	…if we have a **healthy**	*heart.*	If we do not, everything…
47	…have a strong and **healthy**	*heart.*	And so what I'm going…
48	…a person has a **healthy**	*heart,*	Allah will enable that person…
49	That's how you make the	*heart*	**healthy**. And so when you…
50	…is that being strong, a	*heart*	that is **healthy**. You know…
51	…that is saleem. With a	*heart*	that is **healthy**. With a…
52	…back to Allah with a	*heart*	that's **healthy**. With a heart…
53	…that is sound. With a	*heart*	that is alive and **healthy**.
54	…heart is saleem, when the	*heart*	is **healthy**. When the heart…
55	…fix the actions. When the	*heart*	is **healthy**, then the actions…
56	…of the oxygen that the	*heart*	needs to stay **alive**. If…
57	…part of what's keeping your	*heart*	**alive** and keeping it um…
58	…hearts. It's what keeps our	*heart*	**alive**. And and so, one…
59	…of how you keep your	*heart*	**alive**. The second is the…
60	…the other reason why the	*heart*	becomes **sick** and weak and…
61	…to the mind but the	*heart*	is still **sick**. And Allah…
62	…that the heart, if the	*heart*	is **sick** then the rest…
63	…taught about. One is the	*heart*	that is that is **sick**.
64	…what we call the **sick**	*heart*	and then eventually it dies…
65	…of the **oxygen** that the	*heart*	needs to stay alive. If…
66	…is the **oxygen** of the	*heart.*	When a person neglects their…
67	…said the **oxygen** of the	*heart,*	salah. I said the adzkar.
68	…of oxygen. Because the the	*heart*	needs **oxygen** to stay alive…
69	…(lack of) **oxygen** is gonna kill a	*heart.*	If you don't pray, the…
70	…(salah) is the **oxygen** of the	*heart*	and it has to be…
71	…until it **becomes** a dead	*heart.*	And that person will be…
72	…we find out that the	*heart*	**becomes** the the control panel…
73	And that is because the	*heart*	**becomes** corrupted. When it is…
74	…shower. You're gonna become, your	*heart*	just **becomes** dirty. Because we're…

75	…person who has an unhealthy	*heart,*	(hadith) if there's fassad in that…
76	…heart is healthy. When the	*heart*	**has** tauhid inside of it.
77	…(disease) that is **put** in the	*heart*	and that disease is called (wahan).
78	The light emanating **from** their	*heart,*	from their chest. And then…
79	We **have** to clean the	*heart.*	And that's what istighfar is…

Figure 4. 3 Concordances for Metaphorical Patterns of Heart

Table 4. 7
Metaphorical Patterns of H*eart*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.3
OnM	container	hate in your heart	1 – 7
		hate it in your heart	76 – 77
		heart has tauhid (oneness of God) inside	
		wahan (love of the world and dislike of death) that is put in the heart	
OnM	entity	core of your heart	8 – 25
		core of their heart	
		core of my heart	
		core of our heart	
		core of the heart	
		heart has Allah at the core	
SM	human being	heart that is sound	26 – 31
		sound heart	
		sound well-grounded qalb/heart	
SM	living being	food and water of the heart	32 – 37
		nourishment of the heart	
		heart also needs food and water	
SM	living being	healthy heart	38 – 55
		make the heart healthy	
		heart is healthy	
		heart that is healthy	
SM	living being	keeping your heart alive	56 – 59
		keeps your heart alive	
		keep your heart alive	
		heart needs to stay alive	
SM	living being	heart becomes sick	60 – 64
		heart is sick	75
		heart is still sick	
		heart that is sick	
		sick heart	
		unhealthy heart	

SM	living being	oxygen that the heart needs	65 – 70
		oxygen of the heart	
		heart needs oxygen	
		(lack of) oxygen is gonna kill a heart	
SM	living being	dead heart	71
SM	machine/computer parts	heart becomes the control panel	72 – 73
		heart becomes corrupted	
OnM	entity	heart just becomes dirty	74 – 79
		clean the heart	
SM	light	light emanating from their heart	78

As presented in Table 4.7, a thorough examination of the metaphorical patterns reveals that the keyword *heart* was found to be used metaphorically mainly with nouns, verbs, adjectives, and prepositions. For instance, in the first pattern in Table 4.7 exemplifies how the prepositions 'in' and 'inside', along with the verb 'put' used with 'in', establish the *heart* as a container. For example, the phrase 'hate (it) in your heart' suggests that the emotion 'hate' resides deeply within, indicating internalised and sustained emotions. Similarly, 'heart has Tauhid inside' emphasises that spiritual belief is deeply internalised, residing at the core of one's being. Additionally, in the phrase 'wahan that is put in the heart', unlike in other phrases, the verb 'put' is used together with the preposition 'in' indicating that the emotion 'wahan' can be placed in one's heart, portraying the *heart* as not just capable of holding conflicting desires, but also highlighting its role as a vessel that can be put or filled with complex internal conflicts.

As exemplified in Table 4.7, the keyword *heart* is statistically associated with the noun 'core', as seen in phrases like 'core of your/their/my/our/the heart' and 'heart has Allah at the core'. Since 'core' typically means 'the central part of an object' like the core of the earth or 'the central part of a fruit' (Oxford Learner's Dictionaries, n.d.), these patterns metaphorically convey the central and essential aspect of the spiritual heart, much like the physical core of the earth or a fruit. Therefore, this association reflects the metaphorical association of the spiritual heart with a physical entity.

Apart from its association with the noun "core", the keyword *heart* is also frequently linked with various adjectives, creating a rich metaphorical landscape. For instance, adjectives like **sound** (e.g., 'heart that is sound', 'sound heart', 'sound well-grounded qalb/heart'), **healthy** (e.g., 'healthy heart', 'make the heart healthy', 'heart (that) is healthy'), **alive** (e.g., 'keeping/keeps/keep your heart alive', 'heart needs to stay

alive'), **sick** and **unhealthy** (e.g., 'heart becomes sick', 'heart is (still) sick', 'heart that is sick', 'sick heart', 'unhealthy heart'), and **dead** (e.g., 'dead heart') link the *heart* to physical states of human beings, suggesting it can be sound, alive, sick, unhealthy, or dead. This pattern is further reinforced through associations with nouns like 'nourishment' and 'food and water' in phrases such as 'food and water of the heart', 'nourishment of the heart', and 'heart also needs food and water', implying that the spiritual heart requires sustenance to remain alive. The metaphor extends with the noun **oxygen** in phrases like 'oxygen that the heart needs', 'oxygen of the heart', 'heart needs oxygen', and '(lack of) oxygen is gonna kill a heart', underlining the notion that the spiritual heart, much like the body, needs essential elements to thrive and survive.

In Table 4.7, the keyword *heart* was metaphorically associated with control and corruption. The phrase 'heart becomes the control panel' directly equates the heart with a physical 'control panel', suggesting it governs thoughts and actions. Similarly, the use of **corrupted** implies the heart's susceptibility to negative influences, likening it to a compromised computer file or machine. In other patterns, the keyword *heart* was depicted as a physical entity. The phrases 'heart just becomes dirty' and 'clean the heart' illustrate how the *heart* can be affected by impurities and purified, akin to a tangible object undergoing cleansing. Finally, through the use of nouns and verbs, the keyword *heart* is depicted as a source of light. The phrase 'light emanating from their heart' illustrates how the heart can emit light, suggesting it as a metaphorical beacon of illumination.

3. Metaphorical Patterns of *becomes*

Among the top 20 keywords in the YM corpus, *becomes* stands out as another statistically significant keywords with notable collocations in the corpus under examination. Based on the analysis of the collocates of the keyword and their distribution in the YM corpus, as presented in Figure 4.30 in APPENDIX D, it was observed that this verb was mostly used to introduce adjectives and nouns. This was evident from the co-occurrence of adjectives like **weak**/**sick**/**important**, as well as a noun, i.e., **master**, in the R1 position. Additionally, the high association of *becomes* with the collocate **heart** in the L1 position indicates a unique relationship between the words in the YM corpus. Since the previous sub-section already discussed the collocation of *heart* + **becomes**, this word association was not delved further in this

sub-section to avoid redundancy. Further analysis of the collocates of this keyword, based on their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines, revealed that one of the collocates, i.e., **master**, was metaphorically used in Yasmin's corpus. Figure 4.4 lists the concordance lines of the keyword *becomes* in the YM corpus while Table 4.8 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…that whatever you love most	*becomes*	your **master**, okay? So if…
2	…that whatever you love most	*becomes*	your **master**. So you become…

Figure 4. 4 Concordances for Metaphorical Patterns of *Becomes*

Table 4. 8
Metaphorical Patterns of *Becomes*

Code	Metaphorical Themes	Coded Expressions	Concordance lines in Figure 4.4
SM	deity/master	love most becomes your master	1 – 2

As presented in Table 4.8, the verb *becomes* was used metaphorically to link the abstract emotion love with the physical noun 'master'. This usage creates a semantic tension by equating two different types of entities, indicating a figurative rather than literal transformation. Here, *becomes* symbolically positions the emotion love as one's master, highlighting a shift in control where emotions or desires dominate actions and decisions. This finding features the use of verbs to bridge abstract and physical nouns, demonstrating how metaphorical language is constructed.

4. Metaphorical Patterns of *money*

Money stands out as one of the most statistically significant keywords with collocations that indicate metaphorical patterns in the examined corpus. Based on the analysis of the collocates of the keyword and their distribution in the YM corpus, as presented in Figure 4.31 in APPENDIX D, it was observed that the keyword was mostly associated with nouns like **power**/**children**/**thing**, an adjective **greatest**, and a verb **worship**. To learn whether these associations were metaphorical, further analysis of the collocates of this keyword, based on their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines was conducted. The analysis revealed that one of the collocates, i.e., **worship**, was

metaphorically used in the YM corpus. Figure 4.5 lists the concordance lines of the keyword *becomes* in the YM corpus while Table 4.9 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…us with the **worship** of	*money.*	With the worship of status.
2	…power and the **worship** of	*money.*	And so these are objects…
3	…that is the **worship** of	*money.*	That's taking money and making…
4	…we have people who **worship**	*money.*	It's not because they've made…
5	…that tells us to **worship**	*money.*	That tells us to worship…

Figure 4. 5 Concordances for Metaphorical Patterns of *Money*

Table 4. 9
Metaphorical Patterns of *Money*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.5
SM	deity/master	worship of money	1 – 3
		worship money	4 – 5

As shown in Table 4.9, the keyword *money* was metaphorically used primarily with the verb and noun forms of **worship**. According to the Oxford Learner's Dictionary (n.d.), 'money' usually refers to tangible items like coins or notes used for purchasing. However, it can also represent the abstract concepts of one's financial holdings or the value of possessions, investments, or expenditures. In the analysed corpus, the term 'money' was employed in this latter, abstract sense. The metaphorical use of the verb 'worship' suggests that money is revered or idolised beyond its literal definition while the noun 'worship' was used with the preposition 'of' before the keyword *money* refers to the act of idolising money. These word patterns are significant as they feature how abstract concepts such as 'money' can acquire qualities associated with religious or spiritual devotion, highlighting the pervasive influence of money on human behaviour and societal values. These word patterns provide an illustrative example of metaphorical usage. They involve a verb typically associated with physical objects modifying a noun that represents an abstract entity, as well as a noun denoting a physical action being used to represent a noun referring to an abstract entity. By examining collocations of *money* with verbs like 'worship', researchers can identify instances where abstract concepts assume qualities typically attributed to physical or tangible objects.

5. Metaphorical Patterns of *mercy*

Other than *money*, *mercy* also emerges as a highly significant keyword with collocations that indicate metaphorical patterns in the YM corpus. As presented in Figure 4.32 in APPENDIX D, it was evident that the keyword *mercy* was predominantly associated with the pronoun 'His', primarily in the L1 position, referring to God Himself. This association signifies that in the examined corpus; the term *mercy* pertains to God's mercy. Furthermore, it is notable that the keyword exhibits a strong association with the collocates 'SWT' primarily in the R3 position and 'Allah' in the R2 position, referring to the name of God in Islam, thereby reinforcing the notion that the keyword pertains to God's mercy. Additionally, the keyword is frequently associated with the verb 'have' primarily in the L1 position and the preposition 'for' mainly in the R1 position. To determine whether these significant associations were metaphorical, a further analysis of the collocates of this keyword was conducted, considering their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines. The analysis reveals that one of the collocates, namely Allah, was metaphorically employed in the YM corpus. Figure 4.6 lists the concordance lines of the keyword mercy in the YM corpus, while Table 4.10 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…as a fast-track to the	*mercy*	of **Allah** SWT. It's like…

Figure 4. 6 Concordances for Metaphorical Patterns of *Mercy*

Table 4. 10
Metaphorical Patterns of *Mercy*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.6
SM	journey	fast-track to the mercy of Allah	1

As presented in Table 4.10, the keyword *mercy* was used metaphorically with the noun phrase 'fast-track'. In the examined concordance, *mercy* specifically refers to God's mercy. The preposition 'to' was used to associate 'fast-track', a physical entity referring to the quickest route to somewhere, with the intangible entity 'God's mercy'. This creates a semantic tension, indicating metaphorical usage. This pattern is significant because it reveals how metaphorical language connects tangible and intangible concepts. By recognising and analysing these patterns, researchers can

systematically detect metaphorical language, thereby enhancing their understanding of the author's intent and the underlying themes of the text.

6. Metaphorical Patterns of *love*

Other than *mercy*, *love* is also one of the most statistically significant keywords with collocations that indicate metaphorical patterns in the examined corpus. As depicted in Figure 4.33 in APPENDIX D, it was evident that the keyword *love* is statistically associated with adjectives such as 'intense' and 'greatest' that mostly occur in the L1 position, and 'most' (which primarily occurs in the R1 position), implying that the emotion love was described as having a high degree of intensity or being of significant magnitude in the examined corpus. Additionally, the keyword was also found to be statistically associated with nouns such as 'dunya', 'Allah', 'way', and 'SWT'. The association of *love* + **dunya** suggests that Yasmin primarily describes her love towards worldly matters as 'dunya'[15] (mostly occurs in the R2 position) is an Arabic word that denotes the physical world and earthly concerns. Meanwhile, the associations of *love* with 'Allah' (mainly occurs in the R1 position) and 'SWT' (primarily occurs in the R3 position) reflect the speaker's intention to highlight the love towards the divine power in the examined corpus. In the meantime, the association of *love* with 'way' (primarily occurs in the R4 position) may indicate the intention to emphasise the correct way to love in the YM corpus. Apart from noun, the keyword was also found to be statistically associated with the verb 'mean', which predominantly occurs in the L2 and L5 positions, and with prepositions such as 'for' in the R1 position and 'with' in the L1 position. To determine whether these significant associations were metaphorical, a further analysis of the collocates of this keyword was conducted, considering their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines. The analysis reveals that two collocates, i.e., **greatest** and **way**, were metaphorically employed in the YM corpus. Figure 4.7 lists the concordance lines of the keyword *love* in the YM corpus while Table 4.11 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

[15] Commonly translated as 'world', 'earth', or 'this world'. In matters of religious belief and practice, refers to earthly concerns, contrasted with those of God or heavenly concerns (deen) (Oxford Islamic Studies Online, n.d.)

1	…Allah SWT. When the **greatest**	*love*	in the heart is not…
2	…and an unhealthy **way** to	*love.*	And the only way to…
3	And the only **way** to	*love*	in a healthy way is…

Figure 4. 7 Concordances for Metaphorical Patterns of *Love*

Table 4. 11
Metaphorical Patterns of *Love*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.7
OnM	container	the greatest love in the heart	1
SM	living being	unhealthy way to love way to love in a healthy way	2 – 3

As presented in Table 4.11, the keyword *love* was used metaphorically with nouns, prepositions, and adjectives. For example, the preposition 'in' between the keyword *love* and the noun 'heart' signifies that the human emotion was depicted as an entity capable of occupying physical space and being confined within a container, in this case, the spiritual heart. This pattern shows the metaphorical use of prepositions to depict emotion in a container or vessel. Another pattern shows *love* in the phrase 'way of love', where *love* was described as having a state of health, either healthy or unhealthy, akin to a living entity like a human, plant, or animal. This pattern uses adjectives to attribute physical states to abstract concepts, emphasising the metaphorical representation of *love* as something that can be nurtured or deteriorate. Identifying these patterns is significant as it demonstrates how metaphorical language employs physical characteristics to abstract entities, providing an understanding into their conceptualisation.

7. Metaphorical Patterns of *God*

Among the top 20 most important keywords in the YM corpus, the term *God* stands out as another statistically significant keyword. The collocations associated with this keyword indicate metaphorical patterns in the YM corpus. As shown in Figure 4.34 in APPENDIX D, the keyword *God* is statistically linked with nouns such as 'Illaah' (i.e., Allah), which mostly appears in the L2 and L3 positions, and 'Allah', which primarily appears in the R2 position. These associations are not surprising, as Yasmin may use the terms 'God', 'Illaah', and 'Allah' interchangeably in her talks. Furthermore, another noun, 'heart', which mainly occurs in the L3 and R3 positions, is also statistically associated with the keyword 'God' in the analysed corpus. This association may relate to the speaker's emphasis on the importance of placing God in one's spiritual heart.

Additionally, the keyword *God* is statistically associated with verbs such as 'worship', which primarily appears in the L1 position, and 'like', which appears in the L1 position as well. The association of **worship** + *God* is not unusual, given that the analysed corpus consists of religious motivational talks, so it is expected that the speaker frequently uses this phrase in the examined corpus. Apart from verbs, the keyword *God* is also statistically associated with the prepositions 'for', which predominantly appears in the L1 position, 'with', which appears in the L1 position, and 'about', which appears in the R5 position. To determine whether these significant associations are metaphorical, a further analysis of the collocates of this keyword was conducted, considering their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines. The analysis reveals that only one collocate, namely **worship**, was used metaphorically in the YM corpus. Figure 4.8 lists the concordance lines of the keyword *God* in the YM corpus while Table 4.12 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…or we don't only **worship**	*God*	in our hearts, but we…

Figure 4. 8 Concordances for Metaphorical Patterns of *God*

Table 4. 12
Metaphorical Patterns of *God*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.8
SM	building	worship God in our hearts	1

As shown in Table 4.12, the keyword *God* was used metaphorically with a noun, verb, and preposition. In the phrase 'worship God', it suggests that *God* refers to the act of worship. However, this worship is not performed in a physical place of worship, but rather within the spiritual heart, creating a semantic tension. This suggests that the heart is seen as a place of worship where prayer takes place.

4.2.3.2 Metaphorical Keywords in the Nouman Ali Khan (NAK) Corpus

This section deals with how the significant keywords of the NAK corpus were used metaphorically in his corpus. To do this, the collocation of each keyword was

analysed to identify which of them were used metaphorically, hence revealing the dominant metaphorical patterns in the speaker's corpus. Based on meticulous collocation and concordance analysis of the top 20 of the most significant keywords (*you*, *to*, *Allah*, *they*, *he*, *are*, *not*, *them*, *don't*, *going*, *can*, *all*, *from*, *there*, *even*, *say*, *way*, *no*, *him*, and *has*) in the NAK corpus, five keywords, i.e., *to*, *Allah*, *going*, *from*, and *way*, were found to be used metaphorically. Table 4.13 presents the five keywords along with their metaphorical collocates as used by the speaker in the examined corpus.

Table 4. 13
Significant Keywords and Collocates used Metaphorically in the NAK Corpus

No.	Keywords	Collocates (MI score; T-score)
1.	*to*	**closer** (MI: 4.93, T: 2.90), **access** (MI: 4.76, T: 2.72), **death** (MI: 4.66, T: 2.35), **turn** (MI: 4.54, T: 4.28), **take** (MI: 4.36, T: 9.51), **open** (MI: 4.26, T: 4.34), **close** (MI: 4.23, T: 2.12), **call** (MI: 4.20, T: 5.75), and **back** (MI: 4.07, T: 7.70).
2.	*Allah*	**gift** (MI: 5.98, T: 2.20), **gave** (MI: 5.46, T: 5.53), **revealed** (MI: 5.10, T: 3.07), **relationship** (MI: 4.90, T: 3.48), **hope** (MI: 4.80, T: 2.55), **faith** (MI: 4.72, T: 2.72), **turn** (MI: 4.38, T: 2.69), **hold** (MI: 4.29, T: 2.51), **from** (MI: 4.01, T: 8.28), **plan** (MI: 3.99, T: 2.65), **better** (MI: 3.98, T: 4.77), **give** (MI: 3.94, T: 4.67), **put** (MI: 3.69, T: 4.23), **towards** (MI: 3.61, T: 2.05), **path** (MI: 3.37, T: 3.13), and **let** (MI: 3.42, T: 3.51).
3.	*going*	**through** (MI: 6.03, T: 5.12)
4.	*from*	**away** (MI: 6.64, T: 5.42), and **far** (MI: 5.21, T: 2.18)
5.	*way*	**back** (MI: 4.91, T: 3.35)

Therefore, this section exclusively examines these five keywords in conjunction with collocates that were identified as metaphorical in the analysed corpora. To facilitate comprehension, the metaphorical patterns of the identified keywords within the NAK corpus are presented and discussed individually.

1. Metaphorical Patterns of *to*

Among the top 20 most significant keywords in the NAK corpus, *to* stands out as the most statistically significant keyword with collocations that indicate metaphorical patterns in the examined corpus. According to the Cambridge University Press (n.d.), 'to' is a versatile preposition commonly used to indicate direction, position, movement, or purpose. It typically expresses a relationship between two entities, such as a person or thing and a destination, target, recipient, or goal. For example, in the phrase 'I am going to the store', 'to' indicates the direction of movement toward the store. Similarly, in 'She wrote a letter to her friend', it specifies the recipient of the letter. Additionally,

'to' can indicate a purpose or intention, as in 'He went to study at the library'. Overall, 'to' plays a versatile role in connecting elements within a sentence and conveying various relationships and meanings. As depicted in Figure 4.36 in APPENDIX E, it was evident that the keyword *to* in the examined corpus is statistically associated with verbs such as 'going', 'want', 'try', 'trying', 'attracted', 'complain', which predominantly occur in the L1 position. The association between *to* and verbs was also observable in the R1 position, exemplified by verbs such as 'grow', 'overcome', 'teach', 'buy', 'pay', 'struggle', 'invite', 'admit', and 'navigate'. These associations demonstrate that the keyword was primarily employed in the formation of verb phrases, which is not surprising given that *to* is a common function word frequently used in conjunction with action verbs to indicate purpose or intention. Other than verbs, adjectives like 'supposed', 'able', and 'closer' which mainly occur in the L1 position and nouns like 'attention', 'comparison', 'ability', and 'death' that primarily occur in the L1 position are also statistically associated with the keyword *to* in the analysed corpus. These associations reflect the versatility of the keyword as a function word in the examined corpus. Nevertheless, not all of these associations are metaphorically used by the speaker. To determine whether these significant associations were metaphorical, a further analysis of the collocates of this keyword was conducted, considering their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines. The analysis reveals that 10 collocates, namely **closer**, **access**, **death**, **turn**, **take**, **open**, **close**, **call**, and **back** were used metaphorically in the NAK corpus. Figure 4.9 lists the concordance lines of the keyword *to* in the NAK corpus while Table 4.14 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…gatherings etcetera. The more **closer**	*to*	deen you become, the more…
2	…don't want to get **closer**	*to*	Islam because if I come…
3	…day. We are now **closer**	*to*	meeting Allah than we were…
4	…that if you become **closer**	*to*	Allah's deen, and somehow you…
5	…it seems like the **closer**	*to*	religion you get, the more…
6	…he is. He has **access**	*to*	the revelation from Allah. He…
7	…we have way more **access**	*to*	words of Allah and laws…
8	He was not given **access**	*to*	the insides of people's hearts.
9	…the heart. Sins bring **death**	*to*	the heart. Every time we…
10	…the same. To **turn** only	*to*	Allah, what does that tell…
11	…still have to **turn** back	*to*	Allah. You still have Allah.
12	…people that will **turn** back	*to*	Allah and apologise to Him…
13	There's a desperation to **turn**	*to*	Allah on behalf of this…
14	…way. And then we **turn**	*to*	Allah begging for our problems…
15	…**take** the words of Allah	*to*	heart. So in any case…
16	…make taubah? If the door	*to*	taubah is **open** for everybody…
17	…we have to get **close**	*to*	Allah SWT, I just wanted…

18	…before Allah. We are **close**	*to*	Allah. We have a love…
19	…me trying to **call** others	*to*	the path of our master…
20	…it mean to **call** people	*to*	Allah, or to call people…
21	…Allah, or to **call** people	*to*	the path of Allah. And…
22	…month of us turning **back**	*to*	Allah and actually seeking His…
23	…the human being returns **back**	*to*	Allah. That's the entire point…
24	…people that will turn **back**	*to*	Allah and apologise to Him…
25	…to Him and go **back**	*to*	Him in humility and Allah…
26	…you still have to turn **back**	*to*	Allah. You still have Allah.
27	…sin and then come **back**	*to*	Him. Allah loves those people…
28	…up and you go **back**	*to*	Allah immediately, and the other…
29	…they find their way **back**	*to*	Allah. And when they find…

Figure 4. 9 Concordances for Metaphorical Patterns of *to*

Table 4. 14
Metaphorical Patterns of *to*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.9
SM	Journey	turning back to Allah	22 – 28
		returns back to Allah	
		will turn back to Allah	
		go back to Him/Allah	
		turn back to Allah	11 – 12
		come back to Him	
		turn only to Allah	10
		find their way back to Allah	29
		turn to Allah	13 – 14
SM	journey	get closer to Islam	2
		closer to deen (religion)	1
		closer to the religion	5
		closer to Allah's deen (religion)	4
SM	journey	closer to meeting Allah	3
		close to Allah	18
		get close to Allah	17
SM	journey	call others to the path of our Master	19 – 21
		call people to the path of Allah	
SM	journey	take the words of Allah to heart	15
		bring death to the heart	9

As presented in Table 4.14, a thorough examination of the metaphorical patterns revealed that the keyword *to* was metaphorically used with verbs, adverbs, adjectives, and a noun, demonstrating a versatile range of metaphorical applications. For instance, *to* frequently serves as a preposition to show movements which suggest God as a

destination, exemplified in phrases such as ‘turn back to God’, ‘come back to God’, ‘find way back to God’, and ‘go back to God’. Meanwhile, the phrases ‘take the words of Allah to heart’ and ‘sins bring death to the heart’ exemplify how the preposition *to* implies the spiritual heart as a destination. This usage highlights the directionality and relational aspects of abstract spiritual and moral journeys.

Other than that, the pattern of using *to* with the adjective **close** alongside abstract entities like religion and God, as in ‘get closer to Islam’, ‘closer to deen/religion/Allah’s deen’, ‘closer to meeting God’, ‘close to Allah’, and ‘get close to Allah’ metaphorically conveys the notion of physical distance or proximity to religion and God. In summary, these identified patterns demonstrate the extensive metaphorical usage of the keyword *to*, showing its critical role in presenting metaphors related to movements, distance, or the idea of a journey.

2. Metaphorical Patterns of *Allah*

Among the top 20 most significant keywords in the NAK corpus, *Allah* stands out as another statistically significant keyword with collocations that indicate metaphorical patterns in the examined corpus. The name ‘Allah’, likely derived from the Arabic al-Ilāh, meaning ‘the God’, and while it traces back to ancient Semitic languages and is used by Arabic-speaking Christians, Jews, and Muslims, its association with Islam stems from Arabic being the language of the Qur’an and is considered the literal word of God (Afsaruddin, 2024).

As depicted in Figure 4.36 in APPENDIX E, it was evident that the keyword *Allah* in the examined corpus is statistically associated with verbs such as ‘accepts’, ‘forgives’, ‘talks’, ‘knows’, ‘gives’, ‘gave’, ‘says’, ‘revealed’, and ‘created’ which predominantly occur in the R1 position. The collocations of *Allah* and these verbs may indicate that the speaker frequently drew on quotations from the Qur’an and hadith, focusing on God’s commandments, actions, and revelations in the examined corpus. The prominence of these verbs suggests a deliberate emphasis on depicting Allah’s active role and direct involvement in guiding and interacting with believers, thereby reinforcing the importance of divine authority and revelation in the NAK corpus.

Then, the association between *Allah* and verbs was also observable in the L2 position, exemplified by verbs such as ‘calling’, ‘meeting’, ‘aware’, ‘accept’, and ‘favour’. Additionally, *Allah* is also frequently associated with nouns such as ‘creation’, ‘gift’, ‘connection’, ‘messenger’, ‘mercy’, ‘complaints’, and ‘taqwa’ in L2 position

within the corpus. These collocations revealed that discussions regarding Allah in the NAK corpus predominantly focus on His attributes and interactions with humanity. Specifically, these nouns highlight themes such as Allah's role in creation, the gifts He bestows, His connection with believers, His messengers, His mercy, the grievances of believers, and the concept of taqwa (fear and love towards God).

Additionally, adjectives such as 'mindful' and 'afraid', which primarily occur in the L2 position, 'perfect' in the L1 position, 'special' in the L3 position, and 'less' in the R3 position, are statistically associated with the keyword *Allah* in the examined corpus. Overall, the use of these adjectives contributed to a multifaceted depiction of Allah in the examined corpus, emphasising God's perfection, uniqueness, and the appropriate human responses to His presence. However, not all of these associations were used metaphorically in the NAK corpus.

To determine whether these significant associations were metaphorical, a further analysis of the collocates of this keyword was conducted, considering their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines. The analysis revealed that 16 collocates, namely **gift**, **gave**, **revealed**, **relationship**, **hope**, **faith**, **turn**, **hold**, **from**, **plan**, **better**, **give**, **put**, **towards**, **path**, and **let** were used metaphorically in the NAK corpus. Figure 4.10 lists the concordance lines of the keyword *Allah* in the NAK corpus while Table 4.15 exhibits a set of metaphorical patterns that emerged in the analysis of the collocation and its concordances.

1	…was a heavenly **gift** from	*Allah.*	So it's there's no negotiation…
2	…with this glorious **gift** that	*Allah*	gave. What is that Allah…
3	This is the **gift** of	*Allah*	Azzawajalla. Why would anybody want…
4	…the character of a believer,	*Allah*	**gave** a completely different policy.
5	…you. There is a package	*Allah*	**gave** you. You have certain…
6	…own predisposition. The package that	*Allah*	**gave** us. The environment that…
7	…themselves from the light that	*Allah*	has **revealed** and it's happening…
8	…heart of our **relationship** with	*Allah*	Azzawajalla. Every one of us…
9	…Allah, we put our **hope** in	*Allah,*	what Allah gives us from…
10	…have pessimism and **hope** in	*Allah?*	How can their pessimism and…
11	…how to have **hope** in	*Allah,*	I know how to talk…
12	…meaning I have **faith** in	*Allah,*	we'll get to that part…
13	…else, belief or **faith** in	*Allah,*	our relationship with Allah is…
14	…he doesn't have **faith** in	*Allah.*	He doesn't actually have that.
15	…the beginning, our **faith** in	*Allah*	will not get rid of…
16	…grief. And our **faith** in	*Allah*	will not get rid of…
17	…take a **turn** back towards	*Allah's*	path, you may see them…
18	…and you **hold** on to	*Allah*	again, and he pulls you…
19	…you start telling yourself that	*Allah*	**has** shut you out. Allah…
20	…Allah has shut you out.	*Allah*	**has** closed His doors on…
21	…positive. You know if	*Allah*	**has** planned a curve or…
22	…like Yusuf AS and as	*Allah*	**has** chosen a different path…
23	…merciful and loving and merciful.	*Allah's*	door **has** not been closed…

24	…access to the revelation **from**	*Allah.*	He has been shown, you…
25	…what email you got **from**	*Allah,*	that you told her. But…
26	…gives us the key **from**	*Allah*	Azzawajalla, (Qur'anic verse). He says…
27	…a gift from God, **from**	*Allah,*	which means you did not…
28	…are feeling the healing **from**	*Allah's*	words, then you truly recognised…
29	…people are very far **from**	*Allah's*	Deen, right? And Allah shows…
30	…know they're fitting right into	*Allah's*	**plan** for use of to…
31	There's no **better** teacher than	*Allah.*	And nobody designs a curriculum…
32	…disease by the way that	*Allah*	does not **give** cure for…
33	…a path to connect **with**	*Allah's*	word, and you're not changing…
34	…it works anyway. (Qur'anic verse)	*Allah*	**put** His stamp of approval…
35	…conveyor belt that's heading **towards**	*Allah,*	whether you like it or…
36	…people to the **path** of	*Allah.*	(Arabic phrase) Generally Muslims call…
37	…give in the **path** of	*Allah.*	One gave Omar gave half…
38	…people to the **path** of	*Allah.*	And what we say is…
39	.fight in the **path** of	*Allah*	many centuries before the Prophet…
40	…thing, that the **path** of	*Allah*	is actually heading upwards. Why?
41	…you to **let** go of	*Allah.*	Because syaitan feeds you something…
42	…this anxiety? **Let** go of	*Allah,*	He's not doing anything for…

Figure 4. 10 Concordances for Metaphorical Patterns of *Allah*

Table 4. 15
Metaphorical Patterns of *Allah*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.10
OnM	entity	gift of Allah	1 – 3
		gift from God/Allah	27
OnM	entity	package Allah gave	5 – 6
		package that Allah gave	
OnM	entity	Allah gave a completely different policy	4
OnM	entity	gives us the key from Allah	26
OnM	entity	e-mail you got from Allah	25
OnM	entity	Allah put His stamp of approval	34
OnM	entity	hold on to Allah	18
		let go of Allah	41 – 42
OnM	entity	Allah has shut you out	19
OnM	container	put our hope in Allah	9 – 16
		hope in Allah	
		pessimism and hope in Allah	
		faith in Allah	
SM	education	better teacher than Allah	31
SM	health	Allah does not give cure	32
SM	journey	on a conveyor belt that's heading towards Allah	35
SM	health	feeling the healing from Allah's words	28
SM	light	light that Allah has revealed	7

SM	journey	path to connect with Allah's words	33
OnM	entity	access to the revelation from Allah	24
OnM	container	fitting right into Allah's plan	30
OnM	entity	Allah has planned a curve	21
SM	journey	Allah has chosen different path	22
OnM/SM	entity/building	Allah has closed His doors	20
		Allah's door has not been closed	23
SM	journey	far from Allah's deen (religion)	29
SM	journey	path of Allah	35 – 40
		path of Allah is actually heading upwards	
SM	journey	take a turn back towards Allah	17

As presented in Table 4.15, a thorough examination of the metaphorical patterns revealed that the keyword *Allah* was used metaphorically with nouns, prepositions, verbs, adjectives, and conjunctions. For instance, *Allah*, referring to the divine power, was associated with physical objects through prepositions like 'from' and 'of', suggesting God as a giver. Examples include 'gift from/of Allah', and 'gives us the key from Allah'. Interestingly, this pattern extends to virtual items, as in 'e-mail you got from Allah', indicating that the divine power is capable of giving physical things, owning keys, and even sending emails.

Furthermore, the use of the preposition 'in' conceptualised God as a container holding abstract entities like human experiences and emotions, evident in phrases like 'put our hope in Allah', 'hope in Allah', 'pessimism and hope in Allah', and 'faith in Allah'. Similarly, 'fitting right into Allah's plan' portrays God's plan as a container through 'into'. The preposition 'towards' was used to depict God as a destination, as seen in 'on a conveyor belt that's heading towards Allah' and 'take a turn back towards Allah', with the former implying a mechanical journey and the latter equating turning back to God with repentance.

Another pattern identifies *Allah* as the subject of a sentence, depicting God as the doer of verbs. Examples include 'Allah does not give cure', 'Allah has shut you out', and 'Allah has chosen a different path', conceptualising God as a person or entity capable of action. This extends to passive constructions like 'package Allah gave' and 'light that Allah has revealed', indicating God giving physical objects and revealing light. Verb phrases in 'hold on to Allah' and 'let go of Allah' implied that God, as an

abstract entity, can be held and released like a physical object, highlighting the semantic tension in these metaphorical usages.

Additionally, the keyword *Allah* refers not just to God but to His words or revelations. Phrases like 'feeling the healing from Allah's words', 'access to the revelation of Allah', and 'path to connect with Allah's words' show God's words as having healing powers, accessible like a building or a place, and reachable via a path. In other occasions, the keyword of Allah as used in the phrases 'path of Allah' and 'path of Allah is actually heading upwards' showed that the religion of Allah, i.e., Islam, was equated with a path.

The keyword *Allah* was also used metaphorically used with adjectives. For instance, the adjective 'far' in the phrase 'far from Allah's deen (religion)' suggested that Islam is a destination. Additionally, through the use of adjective 'better', a comparison was made, as in 'better teacher than Allah', implying God is the best teacher. Finally, using the possessive 's in the phrase 'Allah's door has not been closed' depicted God as having a tangible door. In summary, these patterns highlight the extensive metaphorical usage of the keyword *Allah*, illustrating its role in associating divine concepts with physical objects, human experiences, and abstract relationships, thereby enriching the semantic landscape.

3. Metaphorical Patterns of *going*

Among the top 20 most significant keywords in the NAK corpus, *going* is one of the most statistically significant keywords, exhibiting collocations that reveal metaphorical patterns in the corpus. The keyword originates from the verb 'go', which denotes 'to move or travel from one place to another' (Oxford Learner's Dictionary, n.d.). It can also function as the present continuous form of 'go' when combined with BE verbs (e.g., am, is, are), or as a noun meaning 'an act of leaving a place' (Oxford Learner's Dictionary, n.d.).

As illustrated in Figure 4.37 in APPENDIX E, *going* frequently collocates with prepositions such as 'through', 'back', and 'into', predominantly appearing in the R1 position. This pattern suggests that *going* was often used by the speaker to describe movement through a particular entity, a return back to a prior point, or movement into a specific space.

Additionally, Figure 4.37 highlights strong associations between *going* and pronouns combined with BE verbs, such as 'I'm', 'they're', 'we're', 'you're', and

'he's', as well as standalone BE verbs like 'are' and 'were' in the L1 position. These occurrences indicate that *going* frequently functions as a verb in its continuous form, conveying ongoing action.

To determine whether these significant associations were metaphorical, a further analysis of the collocates of this keyword was conducted, considering their statistical significance (MI and T scores) and the presence of metaphorical signal words (content words and prepositions) in their concordance lines. The thorough analysis revealed that the keyword *going* was metaphorically used with the collocate **through** in the NAK corpus. Figure 4.11 provides concordance lines for *going* with the collocate **through** in the NAK corpus, while Table 4.16 presents a detailed overview of metaphorical patterns identified through an analysis of its collocations and concordances.

1	…or their the problems they're	*going*	**through** with others and put…
2	…Allah, whatever struggles storm I'm	*going*	**through**, He's not gonna let…
3	…is why Yusuf AS	*going*	**through** all this trouble? Like…
4	…exactly the same struggles you're	*going*	**through** in their own way.
5	…the same struggle that you're	*going*	**through**. You know, this is…

Figure 4. 11 Concordances for Metaphorical Patterns of *Going*

Table 4. 16
Metaphorical Patterns of *Going*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.11
OnM	substance	problems they're going through	1
		struggles you're going through	7 – 9
		struggle that you're going through going through all this trouble	
SM	weather	struggles storm I'm going through	6

As presented in Table 4.16, the keyword *going* was primarily used as a main verb in the identified metaphorical expressions. The keyword *going* was often used metaphorically in the NAK corpus with the preposition 'through' in contexts describing life challenges. For example, phrases such as 'problems they're going through', 'struggle they're going through', 'struggles storm I'm going through', and 'going through all this trouble' conceptualise life challenges as physical substances that can be physically navigated or experienced. This usage highlights the tangible nature of abstract difficulties.

4. Metaphorical Patterns of *from*

Among the top 20 most significant keywords in the NAK corpus, *from* emerges as a statistically significant keyword, with collocations indicating metaphorical patterns. According to the Oxford Learner's Dictionary (n.d.), 'from' is a preposition 'used to show where somebody/something starts' or 'to show the origin of somebody/something'.

In the NAK corpus, as illustrated in Figure 4.38 in APPENDIX E, the keyword *from* frequently co-occurs with prepositions such as 'within', 'above', and 'behind' in the R1 position. These collocations indicate their use to convey the location, origin, or source of someone or something in the examined corpus. Additionally, *from* often occurs alongside determiners like 'each', 'someone', 'that', 'these', and the definite article 'the', which are typically used with nouns. Furthermore, in the NAK corpus, *from* is also highly associated with pronouns such as 'his', 'yourself', and 'her', as well as nouns like 'israf' (unnecessary waste/consumption), 'Allah', 'being', and 'people' in the R1 position, signifying the origin or source of actions or attributes linked to these words.

In the L1 position, *from* is frequently found with nouns such as 'ghill'[16] (negative emotions), 'land', 'rahmah' (mercy), 'years', and 'people', suggesting associations with origins or abstract relationships. In the same position, it co-occurs with verbs like 'come', 'comes', 'coming', 'came', 'attacks', 'get', and 'know', reflecting dynamic processes or transitions. Lastly, *from* was also paired with adjectives like 'off', 'away', 'far', and 'different', potentially highlighting spatial or metaphorical separations.

To identify metaphorical uses of *from*, further analysis was conducted on its collocates, considering their statistical significance (using MI and T-scores) and the presence of metaphorical signal words (content words and prepositions) in the concordance lines. This analysis revealed that *from* was used metaphorically with collocates such as **away** and **far**. Figure 4.12 presents the concordance lines of *from* with these metaphorical collocates, while Table 4.17 outlines the metaphorical patterns that emerged during the analysis.

[16] 'Ghill', as described by Ibn Masud (2013), refers to a condition of the heart characterised by treachery or khiyana. This ailment is associated with negative emotions such as rancor, malice, anger, and resentment. Its root derives from ghul and aghlal, which signify things that bind or constrain.

1	…it takes them **away**	*from*	their deen. It can literally…
2	Sometimes people are very **far**	*from*	Allah's deen, right? And Allah…

Figure 4. 12 Concordances for Metaphorical Patterns of *from*

Table 4. 17
Metaphorical Patterns of *from*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.12
SM	journey	away from their deen (religion)	1
		far from Allah's deen (religion)	2

Table 4.17 highlights that the keyword *from* was predominantly used metaphorically in conjunction with the adjectives **away** and **far** to signify a metaphorical separation from one's religion. For instance, in phrases such as 'away from their deen (religion)' and 'far from Allah's deen (religion)', the preposition *from* was combined with these adjectives to convey a sense of physical distance applied to the abstract concept of religion. This usage effectively maps the idea of religious disconnection onto a spatial framework, suggesting that estrangement from spiritual practices or beliefs is akin to being physically distant from them. By attributing spatial characteristics to the concept of religious adherence, this metaphorical pattern highlights the emotional or spiritual separation implied in the NAK corpus.

5. Metaphorical Patterns of *way*

Among the top 20 most significant keywords in the NAK corpus, *way* emerges as a statistically significant keyword, with collocations indicating metaphorical patterns in the discourse. According to the Oxford Learner's Dictionary (n.d.), 'way' is a noun that denotes 'a method, style, or manner of doing something' or 'a particular manner or style of behaviour'. These definitions highlight the keyword's role in expressing paths, approaches, or actions, which are reflected in its collocations.

An analysis of its collocations reveals significant patterns in both R1 and L1 positions, as shown in Figure 4.39 in APPENDIX E. In the R1 position, *way* frequently co-occurs with the adverb 'back' and the preposition 'out'. These collocates suggest movement or transition, aligning with the definition of *way* as a path or method. For instance, 'back' may indicate a return to a previous state or practice, while 'out' implies movement toward a resolution or escape. Additionally, it often appears alongside

determiners such as ‘this’ and ‘that’, as well as pronouns like ‘your’ and ‘they’, as well as the definite article ‘the’.

In the L1 position, *way* is frequently associated with pronouns such as ‘their’ and ‘your’, as well as determiners like ‘this’ and ‘that’, suggesting its use in personalising or specifying approaches to behaviour or actions. Furthermore, its co-occurrence with adjectives such as ‘same’, ‘only’, and ‘certain’ points to its use in emphasising singularity, exclusivity, or specificity. These adjectives complement the definition of way as a particular manner, underscoring its metaphorical role in defining unique paths or styles of behaviour.

To identify metaphorical uses of *way*, further analysis was conducted on its collocates, considering their statistical significance (using MI and T-scores) and the presence of metaphorical signal words (content words and prepositions) in the concordance lines. This analysis revealed that *way* was used metaphorically with collocates such as **back** and **out**. Figure 4.13 lists the concordance lines of the keyword *way* with the said collocates, while Table 4.18 presents the metaphorical patterns that emerged from the concordance lines.

1	…guidance. And they find their	*way*	**back** to Allah. And when…
2	…some guidance. I need a	*way*	**out** of this mess. And…

Figure 4. 13 Concordances for Metaphorical Patterns of IW*ay*

Table 4. 18
Metaphorical Patterns of *Way*

Code	Metaphorical Theme	Coded Expressions	Concordance lines in Figure 4.13
SM	journey	find their way back to Allah	1
SM	journey	a way out of this mess	2

As presented in Table 4.18, a detailed analysis of the metaphorical patterns revealed that, in addition to its use as a noun, the keyword *way* was found to be used metaphorically with the adverb **back** and preposition **out**. For instance, in the phrase ‘find their way back to Allah’, the keyword *way* appeared with the verb ‘find’ and the adverb **back** to symbolise the act of repentance and returning to God. This metaphorical usage frames repentance as a spiritual journey, emphasising the idea of reconnecting with the divine through an inward or reflective process.

Similarly, the phrase ‘a way out of this mess’ demonstrated the use of *way* in a metaphorical context, where ‘a way out’ signifies a path or solution to escape challenges or problems. Here, ‘mess’ serves as a metaphor for the chaotic and complex of life’s difficulties, while ‘a way out’ symbolises the resolution or escape from these challenges. This metaphorical construction reimagines abstract struggles as physical obstacles, making the process of overcoming hardships more tangible and relatable.

4.2.4 Summary for Significant Keywords Used Metaphorically in Both Corpora

In summary, this section addresses the first Research Objective: ‘to identify the significant keywords that were used metaphorically in Yasmin Mogahed’s and Nouman Ali Khan’s selected motivational YouTube talks’. The analysis revealed that in the Yasmin Mogahed (YM) corpus, seven keywords—*SWT* (subhanahuwata’ala), *heart*, *becomes*, *money*, *mercy*, *love*, and *God*—primarily nouns, were predominantly used metaphorically. These nouns, which refer to abstract entities, were employed to convey deeper meanings: *SWT* and *God* reference the divine, *heart* signifies the spiritual heart, *money* represents value of wealth, and *mercy* and *love* denote emotions. The speaker used these abstract entities metaphorically by associating or equating them with tangible concepts, reflecting the thematic content of her talks, which centre around divine relationships and spirituality (*SWT* and *God*) and emotional experiences (*heart*, *mercy*, and *love*). Notably, the keywords *heart* and *SWT* (subhanahuwata’ala) were more frequently conceptualised metaphorically, indicating that the speaker’s rhetorical strategy emphasises metaphors related to emotion and relation to God.

In the Nouman Ali Khan (NAK) corpus, five significant keywords were used metaphorically: *to*, *Allah*, *going*, *from*, and *way*—primarily nouns and prepositions. The noun *Allah* was metaphorically used by the speaker through the association of the divine power with tangible entities, while the noun *way* describes abstract concepts of repentance as well as solutions to life difficulties. In the meantime, the prepositions *to* and *from* were metaphorically employed by the speaker to suggest physical distance or to associate abstract entities with locations, reinforcing the JOURNEY metaphor. Additionally, the verb *going* was used metaphorically with the adverb ‘through’, linking the concept of movement with abstract ideas.

These metaphorical choices may be influenced by the cultural and contextual backgrounds of the speakers, highlighting the need for a nuanced understanding of how metaphor functions in different rhetorical contexts. The analysis also highlights potential limitations, such as the focus on YouTube talks which may not capture the full range of each speaker's rhetorical repertoire, and the impact of audience demographics on metaphorical usage. The next section, which will address the second Research Objective: 'to examine categories of metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks.' This will involve an in-depth analysis of the metaphors that reinforce the identified metaphorical expressions, providing further insights into the categories of metaphors used by the speakers in their respective discourses.

4.3 Categories of Metaphors Used by Yasmin Mogahed and Nouman Ali Khan

This section addresses Research Objective 2, which aims to examine categories of metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks. The metaphors were identified from the coded items, specifically the metaphorical phrases and expressions found in the concordances of the collocations discussed in the previous section. As detailed in Chapter 2, these metaphors were categorised based on Lakoff and Johnson's (1980; 2003) classifications: Orientational Metaphor, Structural Metaphor, and Ontological Metaphor. To summarise:

1. *Orientational Metaphor*: Uses spatial terms like 'on', 'forward', 'towards', 'down', and 'downward' to express abstract ideas such as correctness, progress, direction, and goal-setting. For example, the phrase 'you need to cheer up' implies that GOOD IS UP or HAPPINESS IS UPWARD.
2. *Structural Metaphor*: Understands and expresses abstract concepts in terms of more concrete or familiar structures, mapping attributes from one domain to another to facilitate understanding. For instance:

'We're at a dead end (no resolution) as we could not overcome the obstacles (relationship troubles).'

'Thus, it's best for each of us to take a different path (depart/divorce).'

These sentences illustrate the Structural Metaphor LOVE IS A JOURNEY, with phrases like 'dead end', 'obstacles', and 'path' suggesting the concept of a journey.

3. *Ontological Metaphor*: Divided into three subcategories:
   a. Entity: Identifies abstract experiences as entities or substances. For example:
      'My fear of insects is driving my wife crazy.'
   b. Container: Refers to abstract experiences as containers. For example:
      'The feeling is boiling up inside me.'
   c. Personification: Represents abstract experiences as entities or persons. For example:
      'Inflation is lowering our standard of living.'

These metaphor categories are detailed in Table 2.2 (outlined in Chapter 2, p. 36). Understanding these categories is crucial for the subsequent section, where the use of metaphors in the two corpora will be compared and contrasted in depth.

4.3.1 Categories of Metaphors in the Yasmin Mogahed (YM) Corpus

This section discusses the metaphors used in the YM corpus. The metaphors are discussed based on the main categories of metaphors: Orientational, Structural, and Ontological. Table 4.20 lists the metaphors used in the YM corpus based on the three main categories outlined by Lakoff and Johnson (1980, 2003).

Table 4. 19
Categories of Metaphors in the Yasmin Mogahed (YM) Corpus

Categories	Theme	Metaphors
Orientational	X	X
Structural Metaphor	God/religion	**Journey**
		REPENTANCE IS A JOURNEY
		RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE
		GOD'S MERCY IS A DESTINATION
		Building
		RELATIONSHIP WITH GOD IS A BUILDING
		GOD'S APPROVAL IS A DOOR
		Object

		GOD'S JUDGEMENT IS A SCALE
		Light/Darkness
		GOD IS A SOURCE OF LIGHT
		Gas
		REMEMBRANCE OF GOD IS OXYGEN
	emotion	**Building**
		LOVE IS A BUILDING
		Sports
		LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL
		Deity/Master
		LOVE IS A MASTER
		LOVE TOWARDS MONEY/WEALTH IS A DEITY
		Human/Living Being
		WAY TO LOVE IS A LIVING BEING
	heart	**Human/Living Thing**
		HEART IS A HUMAN BEING
		Machine/Computer
		HEART IS A MACHINE/COMPUTER PARTS
		Light/Darkness
		HEART IS A SOURCE OF LIGHT
		Building
		HEART IS A PLACE OF WORSHIP
Ontological Metaphor	God/religion	**Container**
		GOD HAS THE SUPREMACY ATTRIBUTES OF A CONTAINER
		Entity
		TAUHID IS A SUBSTANCE
		GOD IS AN ENTITY
	emotion	**Entity**
		EMOTION IS A SUBSTANCE
		Personification

		HUMILITY IS AN ACTION
	heart	**Container** HEART IS A CONTAINER
		Entity HEART IS AN ENTITY

As illustrated in Table 4.19, the examination of metaphors in Yasmin Mogahed's discourse revealed distinct patterns and thematic preferences, which are explained in the ensuing subsections.

4.3.1.1 Absence of Orientational Metaphors in the Yasmin Mogahed (YM) Corpus

The absence of Orientational Metaphors indicate that the type of metaphor was not significantly used by Yasmin in her discourse. This lack of usage suggests a focus on more direct, concrete imagery rather than spatial orientations to convey her messages. Additionally, metaphorical language in the YM corpus did not rely on spatial metaphors to describe abstract concepts, indicating a preference for other metaphorical structures.

4.3.1.2 Predominance of Structural Metaphors in the Yasmin Mogahed (YM) Corpus

The most frequently occurring metaphors in the YM corpus are Structural Metaphors, with a significant emphasis on abstract notions related to God/religion, followed by emotions, the spiritual heart, and human relationships. These themes reflect the speaker's focus on central spiritual and emotional topics in her talks. As presented in Table 4.19, there are nine types of Structural Metaphors identified in the YM corpus: BUILDING, JOURNEY, LIGHT, GOD/MASTER, HUMAN/LIVING BEING, OBJECT, GAS, SPORTS, and MACHINE/COMPUTER. The subsequent sub-sections are dedicated to the discussions of these Structural Metaphors.

1. BUILDING Metaphor

Among the nine identified types of Structural Metaphors, the most dominant metaphor used by Yasmin to conceptualise abstract notions in her discourse is the

BUILDING metaphor. This metaphor was employed in the YM corpus to describe abstract concepts related to God/religion (i.e., God's approval and relationship with God), relationships (i.e., family ties), emotions (i.e., love), and the spiritual heart. Table 4.20 presents the metaphorical expressions linked to the BUILDING metaphor in the YM corpus.

Table 4. 20
Metaphorical Expressions of BUILDING Metaphor in the YM Corpus

Theme	Metaphorical expressions	Abstract entity	Semantic tension
God/religion	RELATIONSHIP WITH GOD IS A BUILDING		
	built a relationship with Allah SWT	relationship with God	is described can be built like a building
	GOD'S APPROVAL IS A DOOR		
	door of Allah SWT	God's approval	is equated with a tangible door of a building
Emotion	LOVE IS A BUILDING		
	foundation (of the greatest love) is not Allah SWT	love	is equated with foundation akin to a building
Heart	HEART IS A BUILDING		
	worship God in our hearts	spiritual heart	is conceptualised as a place of worship, akin to a mosque, church, or temple

a) RELATIONSHIP WITH GOD IS A BUILDING

As presented in Table 4.20, the BUILDING metaphor was used to conceptualise the abstract notions of God/religion. For instance, the metaphor RELATIONSHIP WITH GOD IS A BUILDING was derived from the use of the verb 'built' preceding the notion relationship with God introduced a semantic tension. Typically associated with physical construction, the verb 'build' implies assembling materials to create a tangible structure like a house or building (Oxford Learner's Dictionaries, n.d.). Research by Koteyko and Ryazanova-Clarke (2009) highlights those terms such as "build", "building", "restructuring", "demolish", "destroy" serve as metaphorical keywords indicating the presence of BUILDING metaphor. Thus, the use of the term 'built' in reference to one's relationship with God in the YM corpus is not intended to be interpreted literally.

Close examination of the concordance in the source text reveals that the prayers made to God are what help individuals to build their relationship with their Creator. This is exemplified in the following excerpt:

*"That for one year they **built a relationship with Allah** SWT and that is the act of duaa itself that is better than possibly what you're asking for. Because when you call out to Allah.. and this is why the hadith is saying (hadith), is that the act of making duaa that is the ibadah, it is the worship. That you, calling on Allah and you do it with humility, that in it on itself is what is bringing you closer to Allah SWT and.. and.. and strengthening the bond with the Creator and that is more valuable than the Ferrari or anything like it"*

(Title of Speech: Ramadhan during Covid-19)

In this metaphorical framework, each prayer is considered as materials that contribute to the process 'building' of a stronger and more profound connection with God. Just as a building becomes stronger and more stable with each additional brick, so too does one's bond with God become more resilient and meaningful through consistent and humble prayers and act of worship.

According to Mussolf (2004), BUILDING metaphors often carry positive connotations, symbolising coordinated human effort and development in a specific direction. Moreover, BUILDING metaphors evoke imagery of a dynamic agent in control of creation and destruction forces (Charteris-Black, 2005). From this perspective, the speaker's use of this metaphor implies that believers have a responsibility to actively invest effort and adaptability in either building or destroying their relationship with their Creator.

b) GOD'S APPROVAL IS A DOOR

Another instance of BUILDING metaphor used on abstract notion of God/religion is the metaphor GOD'S APPROVAL IS A DOOR. The metaphor emerges from the equation of the tangible 'door' with the concept of God. The phrase 'the door of Allah SWT' encapsulates a notable semantic tension, juxtaposing the abstract notion of God with the tangible entity of a door. This is illustrated in the following excerpt:

*"I mean, let's think about who we're competing with at **the door of.. of Allah** SWT in.. in a sense right? Look at the creation. We are essentially competing with angels, right? They are creation. They don't do anything but worship Allah SWT. We're competing with Prophets um.. peace be upon them all. We're competing with the auliya, the companions. These are you know, that's who else we're with in this.. at..*

*at **the door of Allah** SWT and.. and.. and.. and the door of Jannah, right? So.. so.. what.. do we have any.. it's like, is there any hope for us, right? I mean our deeds alone are just not sufficient."*
(Title of Speech: Seeking Solace in Life's Storms)

From the excerpt, Yasmin posed a rhetorical question regarding the individuals with whom people compete at the 'door of God' and highlighted competition concerning the deeds attributed to angels, prophets, and the devout, all aimed at obtaining God's acceptance or approval. Essentially, the speaker metaphorically depicted God's approval of individuals' deeds as akin to a door, symbolising access or entry into divine acceptance. This aligns with prior research on doors as symbolic liminal spaces in cultural and religious contexts (Proverbio et al., 2014) and with the use of architectural features to represent abstract spiritual concepts in religious language (Charteris-Black, 2004; DesCamp & Sweetser, 2005). Similar findings were observed in Abu Rumman et al. (2023), where "hope" was represented as a tangible structure with a ceiling (saqf) in Arabic religious texts, indicating limits and aspirations. In the YM corpus, the DOOR metaphor functions not merely as a visual image but as a cognitive and moral tool, allowing the audience to conceptualise God's approval as attainable yet depending on the believers' effort and piety. Functionally, this metaphor helps the audience visualise an abstract spiritual goal and understand the conditions for attaining God's approval, making complex theological ideas more concrete and relatable. It also guides moral reflection, encouraging believers to evaluate their deeds, effort, and spiritual readiness in obtaining Allah's acceptance. Thus, this metaphor extends the BUILDING metaphor in Islamic discourse by embedding architectural imagery within theological and ethical reasoning, highlighting the active participation of believers in seeking God's acceptance.

c) LOVE IS A BUILDING

As shown in Table 4.21, the BUILDING metaphor was employed in the YM corpus to conceptualise emotion, specifically love. The metaphor LOVE IS A BUILDING arose from the phrase 'foundation is not Allah SWT'. This phrase features the idea that individuals may fail to prioritise God as the primary object of love in their hearts. The following excerpt illustrates this concept:

*"When **the foundation is not Allah** SWT. When the greatest love in the heart is not Allah SWT. However, qalbun saleem is not only a heart that has um.. its greatest love for*

Allah SWT but again, we mentioned that qalbun saleem is a heart that does not have any competitor with Allah SWT."
(Title of Speech: Is It Love?)

In this context, love—an abstract concept representing human emotion and spiritual values—was metaphorically equated with a 'foundation'. The term 'foundation' commonly refers to 'the structures below the surface of the ground that support a building' (Oxford Learner's Dictionaries, n.d.), a fundamental component of a building's structure. By associating love with a foundation, the speaker introduced a semantic tension between the abstract emotion, i.e., love, and the concrete physical characteristic of a building's base. This comparison suggests that love, much like a foundation, is a crucial element that supports and stabilises a person's spiritual and emotional well-being, thus reinforcing the presence of the BUILDING metaphor in her discourse. The BUILDING metaphor identified in the YM corpus aligns closely with Phuong and Anh's (2016) classification of LOVE IS A BUILDING as part of a Complex Metaphor System, where both the source and target domains are structured, interdependent systems. In this framework, abstract target domains such as emotions or interpersonal relationships are understood through complex, organised source domains like buildings, machines, or living organisms. The LOVE IS A BUILDING metaphor observed in the YM corpus exemplifies this complexity, as love is not treated as a fleeting feeling but as a structurally foundational element that sustains an entire spiritual and emotional system. Additionally, the YM corpus extended existing accounts of LOVE IS A BUILDING by embedding the metaphor within a distinctly Islamic theological framework. While previous literature have largely investigated this metaphor in interpersonal or romantic contexts, Yasmin Mogahed recontextualised it to articulate Tauhid (the oneness of God) and qalbun salīm (a sound heart). Love is thus evaluated not in terms of relational compatibility but in terms of priority towards God and religion. This finding demonstrates how complex metaphor systems are culturally and religiously reconfigured to serve specific doctrinal and motivational purposes.

d) HEART IS A PLACE OF WORSHIP

BUILDING metaphor was also used in the YM corpus to conceptualise the spiritual heart. As shown in Table 4.21, the metaphor HEART IS A PLACE OF WORSHIP was derived from the phrase 'worship God in our hearts'. According to the Oxford

Learner's Dictionaries (n.d.), the verb 'worship' means 'to have or show feelings of respect and admiration for God' or 'to pray to God' during a religious ceremony or at a place of worship such as mosques, shrines, churches, or temples. Based on this, the speaker emphasised that the act of worshiping and devotion to God should not be limited to places of worship like mosques or to the physical heart but should also extend to one's work. The following excerpt demonstrates the usage of this metaphor in the examined corpus:

> *We don't only worship God in.. in our places of you know, in our Masjids or we don't only* ***worship God in our hearts****, but we have to manifest that worship through work. and umm one of the most important aspect of that work is the service to people, is the the the struggle umm against injustice, um the work within the community, the work with our families, the work that we do umm you know to get to get closer to Allah SWT is what provides the spiritual fuel for everything else that we need to do in our lives.*
> (Title of Speech: Spiritual First Aid)

In this context, a figurative description was used, portraying the heart as a sacred space where acts of worship and devotion can occur.

In summary, the BUILDING metaphor was effectively used in the YM corpus through significant lexical items typically associated with tangible structures, such as 'foundation', 'door', and 'built'. These expressions frame abstract spiritual and emotional concepts within a concrete and familiar domain, thereby enhancing their comprehensibility. In terms of its function, this metaphor mainly serves a cognitive function by allowing complex and abstract notions, such as God' approval, spiritual relationships, love, and the spiritual heart, to be conceptualised in structured, spatial, and process-oriented terms. The finding is consistent with the notion that metaphor provides as a fundamental mechanism to understand abstract experience (Lakoff & Johnson, 1980; Gibbs, 1994).

Additionally, the BUILDING metaphor used in the YM corpus also carries an affective and motivational function. For instance, the use of BUILDING metaphor to depict the relationship between believers and God conjures the ideas of stability, effort, and progress which encourages believers to actively strengthen their faith, emotions, and moral behaviour. By describing prayer, love, and worship as foundational or constructive acts, the metaphor frames spiritual development as an ongoing process that requires sustained commitment. Apart from this, the BUILDING metaphor also provides

an evaluative and persuasive function. For example, the metaphor positions the believers as agents who are accountable for strengthening or weakening their spiritual and emotional states, a function commonly associated with metaphor use in persuasive and religious discourse (Charteris-Black, 2005; Semino, 2008). Collectively, the multifunctional use of the BUILDING metaphor supports Yasmin Mogahed's pedagogical aim of making theological and emotional concepts accessible while simultaneously persuading the audience for spiritual development.

2. JOURNEY Metaphor

As presented in Table 4.19, alongside the BUILDING metaphor, the JOURNEY metaphor was also extensively used in the YM corpus. The JOURNEY metaphor primarily conceptualises abstract notions related to God and religion, such as repentance, the relationship with God, and God's mercy. Table 4.21 presents the metaphorical expressions related to JOURNEY metaphor in the YM corpus.

Table 4. 21
Metaphorical Expressions of JOURNEY Metaphor in the YM Corpus

Theme	Metaphorical expressions	Abstract entity	Semantic tension
God/religion	REPENTANCE IS A JOURNEY		
	come back to Allah SWT returns back to Allah SWT	repentance	is described as a journey back to God
	RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE		
	nearness to Allah SWT closest to Allah SWT get closer to Allah SWT become closer to Allah SWT took them away from Allah SWT bringing you closer to Allah SWT	relationship with God	is conceptualised with physical distance
	GOD'S MERCY IS A DESTINATION		
	fast-track to the mercy of Allah	God's mercy	is conceptualised as a destination

a) REPENTANCE IS A JOURNEY

As illustrated in Table 4.21, the metaphor REPENTANCE IS A JOURNEY emerged from the phrasal verbs 'come back' and 'returns back', suggesting a figurative journey to a place or destination. In this context, the journey is not literal but metaphorical,

symbolising a return to God, an abstract entity, thereby introducing a semantic tension. The speaker used this phrase to convey that those who consistently return to God are the ones who repent and seek forgiveness. The following excerpts illustrates the use of these metaphorical phrases in the examined corpus:

"(Arabic phrase) they remember Allah that step one, and they seek forgiveness for their sin. These are a people of istighfar, these are the people not of perfection, but a people of istighfar. A people of repentance. A people who always ***come back to Allah SWT*** *and and repent and seek forgiveness and keep going. They don't give up when they find out they're human. They don't give up when they slip, they don't slip and say okay since I slipped, let me just stay here, right."*

(Title of Speech: The Spiritual First Aid)

"It will not matter when you stand in front of Allah SWT. The only thing that's going to matter is the state of that person's heart and and and whether or not that person ***returns back to Allah SWT*** *with a heart that is sound."*

(Title of Speech: The Spiritual First Aid)

As exemplified in the excerpts, the phrase 'return to God' and 'come back to Allah' refer to the act of repentance in seeking God's forgiveness. Past research suggests that beyond nouns (e.g., path, traveller, direction), certain verbs indicating the concept of a journey (e.g., step back, navigate) can also frame the JOURNEY metaphor (Semino et al., 2015; Shokr, 2006; Totibadze, 2017). This finding not only added to the pool of verbs framing the idea of a journey but also revealed the significant use of the adverb "back" in metaphorical contexts, especially when it is closely linked to an abstract entity such as God. Additionally, this metaphorical usage resonates with the conceptual domains found in the Quran and prophetic traditions (Shokr, 2006), indicating that the speaker's choice of the JOURNEY metaphor may be influenced by those employed in holy scripture and prophetic tradition. Overall, the speaker implied that returning to God symbolises the act of repentance and seeking forgiveness.

b) RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE

Other than conceptualising on the abstract notion of repentance to God, the JOURNEY metaphor was also used in the YM corpus to describe one's relationship with God. The metaphor RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE indicates that God was depicted as having a spatial dimension, allowing individuals to approach or

distance themselves from Him. As presented in Table 4.21, this metaphorical framing was evident in the consistent use of the phrases ‘closest to’, ‘get closer to’, ‘become closer to’, and ‘bringing you closer to’ with the abstract concept of God. The following excerpts further illustrate these metaphorical phrases in the examined corpus.

“And umm one of the most important aspect of that work is the service to people, is the the the struggle umm against injustice, um the work within the community, the work with our families, the work that we do umm you know to get ***to get closer to Allah SWT*** *is what provides the spiritual fuel for everything else that we need to do in our lives. And so this is extremely important, we cannot separate the two. We cannot separate iman from amal.”*

(Title of speech: The Spiritual Aid)

“I'll wear hijab, I'll start going to masjid or I'll repent or you know I'll go to the Makkah and Madinah and I'll just everything will be fine after that. Umm this is actually one of the traps that these people fell into is that they put stuff off, they put things off. They procrastinated they.. they waited they waited when in fact the people who are ***closest to Allah SWT*** *the people who don't wait when the calls come you know.”*

(Title of speech: The Spiritual Aid)

As illustrated in the excerpts, these linguistic markers suggested a conceptualisation of God’s proximity or remoteness in physical terms. The adjective ‘close’, defined as ‘not far in position or time’, implies the possibility of physically drawing near to God. Additionally, the phrase ‘nearness to’ reinforces the notion of spatial distance in relation to God, similar to the adjective ‘closer’ or ‘closest’.

Moreover, the employment of the phrasal verb ‘took away’ with the abstract concept of God, indicating the potential for individuals to move away or become distant from God. This is exemplified in the following excerpt:

“You put yourselves in fitnah, you.. you brought about fitnah upon yourselves or now what does fitnah mean? Fitnah umm fitnah has a lot of meanings but in this context it's talking about trials that umm you know things like where things are are umm where there's confusion where there are trials and and one gets misled and so they.. they these people had fallen into this fitnah. These things that.. that ***took them away from Allah SWT.****”*

(Title of Speech: The Spiritual Aid)

The reason that happens is because there's something inside of every human being that has to be filled and it cannot be filled with wealth and fame. In fact, as Ibn Qayyum says it can't be filled with anything

*other than the **nearness to Allah SWT**. So there is a compartment inside of us. There is a need inside of us and I'm.. I'm not just saying us as in the people in this room. I'm not just saying us as in Muslims, I mean human beings. There is a need inside every human being that can't be filled except in the remembrance of Allah, except in **being close to Allah**.*

(Title of Speech: Inner Peace)

The YM corpus consistently features descriptors such as 'closer', 'closest', the noun 'nearness', as well as the phrasal verb 'took away' in relation to the concept of God, reflecting a semantic tension between the abstract entity of God and the tangible trait of distance, which can be measured in physical terms. This idea is further supported by Kundrát et al. (2023), who assert that expressions like "we have become close" or "she distances herself from me" employ physical distance metaphorically to depict social relationships or convey feelings and emotions towards others. Moreover, Marmolejo-Ramos et al. (2018, 2019) discovered that individuals tend to position positively perceived objects closer to themselves, while negatively perceived objects are placed further away. This is further reinforced by Malone (2019), who found that the terms "near" and "far" in religious texts, specifically the Bible, often symbolise proximity to God. For example, he discovered that in the Bible, being close to God is regarded as a privilege for Israel, while being distant from Him is viewed negatively. Furthermore, Malone also found that the Bible also employs words related to movement, such as "coming", "drawing near", and "returning" to God, thus emphasising the significance of seeking His presence. This idea affirms the consistent use of terms related to physical distance as metaphors to convey the relationship between humanity and the divine in the YM corpus, framed through the lens of spatial distance.

c) GOD'S MERCY IS A DESTINATION

The JOURNEY metaphor was also used in the YM corpus to conceptualise the abstract notion of God's mercy in the examined corpus. According to the Oxford Learner's Dictionaries (n.d.), 'mercy' is an abstract concept that refers to 'kindness that makes you forgive someone, usually someone that you have authority over'. However, in the examined corpus, the term mercy specifically refers to the mercy of Allah, or God's mercy. Therefore, within the examined corpus, it represents God's kindness in forgiving His followers.

As shown in Table 4.21, the phrase ‘fast-track to the mercy of Allah’ illustrates the use of journey-related language, with ‘fast track’ functioning metaphorically. The term has been originally referred to rapid transportation routes and is now used to signify the quickest path to career or life success (Oxford Learner’s Dictionaries, n.d.; Silaški, 2011). The use of this metaphorical phrase is exemplified in the following excerpt.

“And the answer is and this is so important, when you read the Qur’an, the more you read the Qur’an and the more you study the words of the Prophet SAW and his life, you recognise that Allah created service. He created sadaqah. He created charity as a ***fast-track to the mercy of Allah SWT****. It's like, it's really um.. in a sense it's.. it's our saving grace because our deeds alone are not enough. It's.. it's not enough to take us to.. to paradise.”*

(Title of Speech: Seeking Solace in Life’s Storms)

In the examined corpus, the speaker described the act of charity as a ‘fast track’ to earn God’s mercy. By using the term ‘fast track’, she employed figurative language to depict charity as a shortcut or efficient path to reaching a goal, similar to completing a journey promptly. The term ‘fast track’ is often associated with the JOURNEY metaphor, implying a rapid or accelerated progression towards a goal or destination (Gozzi, 1993; Lakoff, 1993). When applied to acts of charity in obtaining God’s mercy, this metaphor suggests that engaging in charitable actions expedites one’s journey to receiving divine favour. This metaphor highlights the effectiveness of charity in obtaining spiritual rewards, potentially motivating individuals to prioritise such acts as a means to expedite their spiritual progress.

In summary, the JOURNEY metaphor in the YM corpus is predominantly realised through verbs, adjectives, adverbs, and nouns that conceptualise abstract notions related to God and religion in terms of movement, direction, distance, and destination. Expressions such as ‘come back’ and ‘returns back’ frame repentance as a journey, while phrases like ‘closest to’, ‘get closer to’, ‘become closer to’, ‘took them away from’, and ‘bringing you closer to’ interpret the relationship with God through spatial distance. In addition, expressions such as ‘nearness to Allah SWT’ and ‘fast-track to the mercy of Allah’ further extend the metaphor by conceptualising God’s mercy as a destination that can be reached through specific actions.

From a functional perspective, the JOURNEY metaphor mainly provides a cognitive function by enabling audience to understand abstract entities, such as

repentance, moral striving, and God's mercy, through a more familiar and embodied experience of physical movement and travel (Lakoff & Johnson, 1980; Gibbs, 1994). By framing faith as a journey characterised by direction, progress, and the possibility of deviation, this metaphor simplifies complex theological ideas more concrete, vivid, and relatable. As Gibbs (1994) argues, metaphor enhances vividness in discourse, making meanings not only more accessible but also more memorable and emotionally engaging for the audience.

At the same time, the JOURNEY metaphor provides an affective and motivational function, as it frames spiritual life as dynamic and ongoing rather than static. For example, the portrayal of repentance as 'coming back' and charity as a 'fast track' encourages perseverance and active engagement, even in moments of moral failure. Finally, the metaphor also fulfils a persuasive and evaluative function, subtly guiding audience to assess their spiritual state in terms of proximity to or distance from God, thereby shaping moral reflection and behavioural choices (Semino, 2008; Charteris-Black, 2005). Collectively, the multifunctional use of the JOURNEY metaphor allows Yasmin Mogahed to explain, motivate, and persuade her audience.

3. DEITY/MASTER Metaphor

As presented in Table 4.19, in addition to the BUILDING and JOURNEY metaphors, the YM corpus also features the DEITY/MASTER metaphor in her discourse. This metaphor primarily conceptualises abstract notions related to the emotion of love. Notably, the concept of love was addressed in the corpus from different perspectives: one referred to one's greatest love, presumably for God, while the other referred to the love of money. Table 4.22 presents the metaphorical expressions related to the DEITY/MASTER metaphor in the YM corpus.

Table 4. 22
Metaphorical Expressions of DEITY/MASTER Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
Emotion	LOVE IS A MASTER		
	(whatever) you love most becomes your master	greatest love	is equated with a master
	LOVE TOWARDS MONEY/WEALTH IS A DEITY		
	worship of money worship money	love of money/wealth	is equated with a deity

a) LOVE IS A MASTER

As illustrated in Table 4.22, the metaphor LOVE IS A MASTER emerged from the phrase '(whatever) you love most becomes your master'. This expression posed a semantic tension as it drew an equivalence between an abstract concept, namely love, and a concrete entity, specifically a master. The following excerpt illustrates the use of this metaphorical phrase in the examined corpus:

"The only difference is that different people enslave themselves to different things. Okay? And I'll talk about some of the things we enslave ourselves to when talking about false attachments. But.. but generally, this principle is that ***whatever you love most becomes your master****. So you become a slave to whatever it is you love most."*

(Title of speech: Is It Love?)

By referencing the definition of 'master' as 'a person who employs a servant or owns a slave' (Oxford Learner's Dictionaries, n.d.), the speaker employed this concept to highlight the potential outcome when the greatest love is directed towards material possessions or worldly concerns, akin to the obedience displayed by servants or slaves to their masters' commands. This finding contributed to the novelty of research on metaphors of love, which has historically focused primarily on romantic love. Unlike previous studies that often equate romantic love with metaphors like JOURNEY (see Aksan & Kantar, 2008; Huong, 2011; Lakoff, 1992), WAR (see Hoa & Thu, 2017), PLANT (see Esenova, 2008; Shah et al., 2021; Tafreshi & Amiri, 2019), FIRE (see Hoa & Thu, 2017) and CONTAINER (see Beger & Jäkel, 2009; Hoa & Thu, 2017; Kövecses, 1990), Yasmin's metaphor shows how love can have power and control over a person, broadening the comprehension of the conceptualisation of love beyond just romantic connections, including devotion to God.

b) LOVE TOWARDS MONEY/WEALTH IS A DEITY

Meanwhile, the metaphor LOVE TOWARDS MONEY/WEALTH IS A DEITY was derived from phrases like 'worship of money' and 'worship money'. The following excerpts demonstrate the use of these metaphorical phrases in the examined corpus:

"I'm not talking about religion. I'm talking about materialism. I'm telling you that we are actually living in a society that teaches us and.. and actually bombards us with the ***worship of money****. With the*

worship of status. With the worship of power. These are the things that we actually worship. We don't worship these uh.. religious symbols anymore."

(Title of speech: The Reality of This Life)

"The problem is when money is in the heart, it poisons the heart. Just like the water of the ocean poisons the ship. And so these are concepts that we have to teach our children because yes, we live in a society that tells us to ***worship money****. That tells us to worship status. To worship materialism."*

(Title of speech: The Reality of This Life)

In the examined corpus, the speaker used the phrase 'worship of money' and 'worship money' as a metaphor to show how society treats wealth and material things like objects of devotion. She compared this to religious worship, suggesting that people now focus more on money, status, and power than on spiritual or moral values. This shift, she argued, has replaced deeper, meaningful worship with a harmful obsession with materialism.

As the term 'worship' typically refers to the act of revering a deity through prayer or song (Oxford Learner's Dictionaries, n.d.), the phrase 'worship money' presents a semantic contradiction, suggesting a metaphorical interpretation. This arose from the speaker's desire to convey that some individuals who love or prioritise money over what should hold greater importance in life–presumably, God. In other words, when the love of money assumes such significance that it surpasses the love of God, it is portrayed as akin to a deity in the eyes of these individuals. This metaphorical usage serves to discourage the elevation of material possessions, such as money, to a central role in one's life, where they supersede the love of the divine. This aligns with Phuong and Anh's (2016) observations that love can be metaphorically framed in diverse ways, ranging from journeys, fire, or illness, to forces, war, and even magical or religious forms, indicating the flexibility of conceptual metaphor in mapping abstract experiences onto concrete or culturally salient domains. This metaphor critiques societal materialism while reinforcing Islamic ethical norms. It shows how metaphor in Islamic motivational discourse shapes both understanding and moral judgement. Unlike typical accounts of love in human relationships, it frames affection within a spiritual-ethical context, guiding the proper focus of human desire toward God.

In summary, the DEITY/MASTER metaphor in the YM corpus was used to conceptualise 'love' in terms of authority, control, and devotion. Through mappings such as LOVE IS A MASTER and LOVE TOWARDS MONEY/WEALTH IS A DEITY, abstract

emotional attachment was framed as a hierarchical relationship involving obedience. These metaphorical expressions highlight the potential for love, whether directed towards God or material possessions, to exercise dominance over a person's values, priorities, and actions. By drawing on familiar ideas of mastery and worship, the speaker highlights the moral consequences of misplaced devotion, especially when love is directed towards worldly possessions rather than God.

From a functional perspective, this metaphor mainly serves a cognitive function by facilitating the audience comprehend the abstract and morally complex idea of attachment through familiar social and religious hierarchies (Lakoff & Johnson, 1980). By framing love as a master or deity, the metaphor shows how emotional priorities can control behaviour in a way similar to authority relationships. At the same time, it performs an evaluative and persuasive function (Charteris-Black, 2004, 2011), as it implicitly presents certain forms of love, specifically the love of money, as spiritually harmful. This framing encourages the audience to reflect on their emotional priorities and moral commitments. In addition, the metaphor has an affective function, as it evokes a sense of moral concern by linking materialism with false worship, thereby strengthening the speaker's religious message. Overall, the DEITY/MASTER metaphor in the YM corpus functions as an effective rhetorical device that supports understanding and moral reflection.

4. OBJECT Metaphor

As shown in Table 4.19, besides the BUILDING, JOURNEY, and GOD/MASTER metaphors, the YM corpus also features the OBJECT metaphor. This metaphor mainly conceptualises an abstract notion related to God and religion, specifically God's judgement. Table 4.23 illustrates the metaphorical expressions associated with the OBJECT metaphor in the YM corpus.

Table 4. 23
Metaphorical Expressions of OBJECT Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/religion	GOD'S JUDGEMENT IS A SCALE		
	scale of Allah SWT	God's judgement	is equated with a scale

a) GOD'S JUDGEMENT IS A SCALE

The OBJECT metaphor used the YM corpus is GOD'S JUDGEMENT IS A SCALE. This metaphor stemmed from her use of the phrase 'scale of Allah SWT'. According to the Oxford Learner's Dictionaries (n.d.), a 'scale' is defined as 'a set of numbers, amounts, etc., used to measure or compare the level of something', which typically refers to a tool for measurement or comparison, often involving figures or ratings. Applying this concept to God, an abstract and divine being, introduces a significant semantic tension.

In examining the context, it becomes clear how the scale metaphor was employed in the YM corpus to highlight the importance of acts of charity and almsgiving, highlighting their weight in God's judgement. This is evident in the following excerpt:

"And that is to give sadaqah. Now, I think if there is anything that.. that can really demonstrate how heavy, how heavy charity.. how heavy sadaqah, how heavy service is in.. in.. ***in the scale of Allah*** *SWT? It's that. It's that.. that reality that.. that we will all wish you know, for those who did not take advantage in this life, rather, will wish that we could come back to this life and this is going to be that number one deed that we're gonna wish we could do."*

(Title of Speech: Seeking Solace in Life's Storms)

This excerpt further illustrates how good deeds, such as charity or almsgiving, are portrayed as tangible entities with weight, symbolising their value. In other words, the greater the weight of these deeds, the more valuable they are in the divine judgement. The metaphor powerfully conveys abstract religious concepts through concrete imagery, likening God's judgement to a scale. By doing so, the YM corpus constructs a visual representation of divine accountability and fairness, emphasising the significance of good deeds in the eyes of God. This metaphor effectively bridges the gap between abstract spiritual ideas and human understanding, making the concept of divine judgement more relatable and tangible.

All in all, the OBJECT metaphor in the YM corpus was used to conceptualise God's judgement through the mapping GOD'S JUDGEMENT IS A SCALE. By associating God's judgement with a scale, Yasmin Mogahed framed moral evaluation in terms of measurement and weight, where actions such as charity and service are treated as tangible entities that can carry value. This metaphor presents good deeds as having 'heaviness', suggesting their significance and impact in God's judgement. Through this

concrete imagery, the abstract concept of divine accountability is made more accessible and understandable to the audience.

From a functional perspective, this metaphor primarily serves a cognitive function by enabling the audience to understand God's judgement through a familiar physical object used for weighing and comparison (Lakoff & Johnson, 1980). By portraying judgement as a measurable process, the metaphor simplifies a complex theological concept and makes it easier to grasp. At the same time, it also serves an evaluative function, as it indirectly highlights the importance of good deeds by depicting them as having greater "weight" in the scale of God's judgement. In addition, the metaphor carries a motivational and affective function, as it encourages moral action by emphasising the substantial value of charity in Islam. Overall, the OBJECT metaphor in the YM corpus functions as an effective rhetorical device that not only simplifies the concept of God's judgement, but also highlights the value of charity and, in turn, motivates the moral action among the audience.

5. LIGHT Metaphor

As presented in Table 4.19, the YM corpus also features the LIGHT metaphor. This metaphor was used in the YM corpus to conceptualise abstract notions related to God and religion, and the spiritual heart. Table 4.24 illustrates the metaphorical expressions associated with the LIGHT metaphor in the YM corpus.

Table 4. 24
Metaphorical Expressions of LIGHT Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/religion	GOD IS A SOURCE OF LIGHT		
	light of Allah SWT	God	is described as light or source of light
Heart	HEART IS A SOURCE OF LIGHT		
	light emanating from their heart	heart	is described as a source of light

a) GOD IS A SOURCE OF LIGHT

As demonstrated in Table 4.24, the phrase 'light of Allah' evoked the metaphor GOD IS A SOURCE OF LIGHT. The analysis of this phrase within its context revealed that the LIGHT metaphor extends beyond the conceptualisation of God; it also involves the

Qur'an, Islam, and the teachings of the Prophet SAW. This is evident in the following excerpt:

*"We have the opportunity right now to embrace that light. The **light of Allah SWT**, of His book, of his Deen of the example of the Prophet SAW. And the more that we follow the instructions given to us by the Creator, the more we will be successful in this life and in the next."*
(Title of Speech: Spiritual First Aid)

These references frame light consistently as a symbol of guidance, truth, and clarity, pointing to its role in highlighting multiple sources of spiritual direction within the Islamic tradition. This finding aligns with Mehfooz (2017), who notes that in Islamic contexts, light is intimately associated with God, symbolising positive attributes such as faith and knowledge, while darkness connotes evil and doubt. Mehfooz (2017) further emphasises that this contrast is frequently employed in the Quran, where believers are depicted as enlightened by divine guidance, while disbelievers remain spiritually blind to the truth. However, the findings move beyond by demonstrating that the metaphor of light is not confined to the divine but extends to the entire spectrum of Islamic teachings. This suggested a broader metaphorical framework where the concepts of God, revelation, and religion are all seen as embodiments of positivity and guidance. This extension of the LIGHT metaphor highlights a more integrated view of how divine guidance permeates not just the understanding of God but the entirety of the religious experience—a perspective that has not been fully explored in previous research

b) HEART IS A SOURCE OF LIGHT

Other than the abstract concept of God, LIGHT metaphor was also used in the YM corpus to conceptualise the spiritual heart. The metaphor HEART IS A SOURCE OF LIGHT, uncovered through analysis of the keyword *heart*, pointed out the notion that light can emanate from one's spiritual core. As evidenced in the excerpt taken from the text source, the YM corpus presents the idea that a person's faith can manifest as light radiating from their heart or chest, particularly when accompanied by virtuous deeds. This is exemplified in the following excerpt:

*"And so we can understand that this is you know from the.. from the interpretation of this aayah, that this is the light that comes from their faith right. The **light emanating from their heart**, from their*

chest. And then it is also from their hands and now from their hands we can understand that to be related to their deeds. Again going back to my initial thesis about the fact that this that our deen cannot separate faith from action."

(Title of Speech: Spiritual First Aid)

A close examination of the source text revealed that the LIGHT metaphor symbolises faith rather than literal illumination. The use of the LIGHT metaphor in the YM corpus was inspired by the Qur'an, as the speaker mentions that it was drawn from the interpretation of an aayah, or verse. The LIGHT metaphor is a common Quranic metaphor, specifically FAITH IS LIGHT, as discussed in Alhusban and Alkhawaldah's (2018) study. This Quranic metaphor highlights how light represents enlightenment, in contrast to darkness, which symbolises disbelief. The parallel between these findings and those of the YM corpus suggested a shared conceptualisation across religious texts.

Additionally, Bao's (2015) analysis of heart-mind metaphors in Wang Yangming's[17] teachings further supports this notion. Wang portrays the heart-mind as an illuminating source, akin to a lamp or candle, emphasising its active role in shedding light on understanding rather than passively receiving information. This critical examination reveals the complex nature of the LIGHT metaphor and its significance in religious and philosophical discourse.

In summary, the LIGHT metaphor in the YM corpus functions largely as a cognitive resource that makes abstract religious and spiritual concepts more accessible by linking them to the familiar experience of light as guidance, clarity, and visibility (Lakoff & Johnson, 1980). By conceptualising God, His revelation, and the spiritual heart as sources of light, the metaphor simplifies complex ideas about faith, guidance, and inner transformation in concrete and easily understood terms. At the same time, the metaphor performs an evaluative function (Charteris-Black, 2004), as light is consistently associated with positive values such as truth, faith, and righteous action, while implicitly contrasting with darkness as misguidance. This evaluative framing encourages the audience to associate spiritual obedience and moral behaviour with the ideas of enlightenment and clarity. Collectively, the LIGHT metaphor reinforces important religious messages by helping people understand, interpret, and practise their faith.

[17] Wang Yangming (1472–1529) was a Chinese statesman, general, and Neo–Confucian philosopher. He was one of the leading critics of the orthodox Neo–Confucianism of Zhu Xi (1130–1200) (Van Norden, 2020)

6. SPORTS Metaphor

As presented in Table 4.19, SPORTS metaphor was also identified in the YM corpus. This metaphor was used to conceptualise abstract notion of emotion, particularly the love for anything other than God. Table 4.25 presents the metaphorical expressions associated with the SPORTS metaphor in the YM corpus.

Table 4. 25
Metaphorical Expressions of SPORTS Metaphor in the YM Corpus

Theme	Metaphorical Expressions	Abstract entity	Semantic tension
Emotion	LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL		
	rival with Allah SWT rivals with Allah SWT	love (for anything other than God)	is equated with a rival(s)
	competitor with Allah SWT	love (for anything other than God)	is equated with a competitor

a) LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL

As shown in Table 4.25, the metaphor LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL is evident in the YM corpus through the use of the nouns 'competitors' and 'rivals' to describe the intense love for things other than God. The use of these metaphorical phrases is illustrated in the following excerpts:

"When the foundation is not Allah SWT. When the greatest love in the heart is not Allah SWT. However, qalbun saleem is not only a heart that has um.. its greatest love for Allah SWT but again, we mentioned that qalbun saleem is a heart that does not have any ***competitor with Allah SWT****. So competitors can in other things as well. We might say "I love Allah most" and.. and it might be true. Maybe our greatest love is for Allah SWT beyond anything else, but we might fear something else as we should only fear Allah SWT. We might um.. put our dependence on something else as we should only put our dependence on Allah SWT. We might put our hope in something else as we should only put our hope in Allah SWT."*

(Title of Speech: Is It Love?)

"And Allah SWT talks about this in surah Al-Baqarah when He says (Qur'anic verse). That there are human beings, there are people who take rivals with Allah. Andaad means ***"a rival" with Allah SWT****. Now, how is that they're taking this* ***rival with Allah SWT****? Usually when we think about rival with Allah we think about syirik and when we think about syirik, we typically think about a uh..like a stone statue, an idol uh.. a.. made of stone that we worship, right? But here, Allah SWT is.. is clarifying that this andaad, that.. that these andaad, it's plural, these idols, these rivals with Allah SWT are actually in love. (Qur'anic verse). Allah says that "they love them as they should only love God"."*

As exemplified in the excerpts, the phrases ‘competitors of Allah’ and ‘rival with Allah’ were used in the YM corpus to describe anything that challenges God’s supreme place in a person’s heart. Referencing Surah Al-Baqarah, the speaker explained that these rivals are not just physical idols but include misplaced love, fear, or dependence meant solely for Allah. This metaphor broadens the idea of ‘shirk’, emphasising that a pure heart (qalbun saleem) requires removing all rivals or competitors, ensuring Allah remains the ultimate focus of devotion.

The terms ‘competitor’ and ‘rival’, typically associated with business and political competition, are defined in the Oxford Learner’s Dictionaries (n.d.) as follows: ‘competitor’ is ‘a person, team, or company that is engaged in competition with others’, and ‘rival’ is ‘a person, company, product, etc. that competes with others for the same thing or in the same domain.’ Although these definitions primarily refer to business and political contexts, they also suggest a broader sense of competition.

Interestingly, Charteris-Black (2017) indicates that words denoting competitiveness often imply a SPORTS metaphor. For example, in New Labour’s rhetoric, competitive metaphors such as “right track” and “track record” were used, framing success as speed and promoting metaphors like LIFE IS A RACE and NATION STATES ARE COMPETITORS. This research highlights how the concept of competition extends beyond business and politics into sports metaphors.

In the YM corpus, this semantic tension arose when she metaphorically equated the abstract concept of intense love for non-divine entities with the physical entities of competitors or rivals. By describing love for worldly things as being akin to ‘competitors’ and ‘rivals’, the YM corpus creates a metaphor that frames these loves as competing with the ultimate love for God. This aligns with the SPORTS metaphor, where competition and rivalry are key elements (Charteris-Black, 2017). The metaphorical framing of competing loves in the YM corpus reflects this broader linguistic pattern, reinforcing the conceptual link between rivalry and devotion in religious discourse.

From a functional perspective, the SPORTS metaphor mainly provides a cognitive function by making the abstract idea of misplaced love easier to understand through the familiar notion of competition and rivalry. By framing ‘love for anything other than God’ as a rival or competitor, the metaphor simplifies how emotional attachments can challenge God’s central position in the heart. At the same time, the

metaphor performs an evaluative and persuasive function (Charteris-Black, 2004, 2011), as it implicitly criticises such attachments as spiritually problematic. This competitive framing encourages the audience to reflect on their priorities and to remove anything that competes with their devotion to God.

7. HUMAN/LIVING BEING Metaphor

As presented in Table 4.19, HUMAN/LIVING BEING metaphor was also identified in the YM corpus. This metaphor was used in the YM corpus to conceptualise abstract notion of spiritual heart. Table 4.26 presents the metaphorical expressions associated with the HUMAN/LIVING BEING metaphor in the YM corpus.

Table 4. 26
Metaphorical Expressions of HUMAN/LIVING BEING Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
Spiritual heart	HEART IS A HUMAN BEING		
	heart that is sound sound heart sound well-grounded qalb/heart	heart	is described as can be sound like the mind
	food and water of the heart nourishment of the heart heart also needs food and water	heart	is described as in need of nourishments to survive like a human/living being.
	healthy heart make the heart healthy heart is healthy heart that is healthy	heart	is described as a human/living being that can be healthy
	heart becomes sick heart is sick heart is still sick heart that is sick sick heart unhealthy heart	heart	is described as a human/living being that can be sick/unhealthy
	keeping your heart alive keeps your heart alive keep your heart alive heart needs to stay alive	heart	is described as a human/living being that can be alive
	oxygen that the heart needs oxygen of the heart	heart	is described as in need of oxygen to

	heart needs oxygen (lack of) oxygen is gonna kill a heart		stay alive, akin to a human/living being
	dead heart	heart	is described as a human/living being that can die
Emotion	WAY TO LOVE IS A LIVING BEING		
	unhealthy way to love love in a healthy way	way to love	is described as a living entity that can be either healthy or unhealthy

a) HEART IS A HUMAN BEING

As illustrated in Table 4.26, the metaphor HEART IS A HUMAN BEING was framed through associations between the abstract notion of the spiritual heart and humanistic characteristics such as being sound, needing nourishment, being healthy or sick, being alive, requiring oxygen, and the potential to die. The phrases 'healthy heart', 'make the heart healthy', 'heart (that) is healthy', 'heart becomes sick', 'heart is (still) sick', 'heart that is sick', and 'sick/unhealthy heart' illustrate the conceptualisation of the heart as an entity with health conditions in the YM corpus. The following excerpts further demonstrate these metaphorical phrases in the examined corpus:

"We will be able to be strong in everything that we do and everything that we face. Because we will face struggle, we will face challenges. Everyone faces trials and tribulations of different forms. But in order to be able to survive those, in order to be able to be successful, we have to have a strong and ***healthy heart****. And so what I'm going to talk today is how do we build that and what does Allah SWT tells us in the Qur'an are some of the ingredients um you know what's the process of building a heart that is that is strong a* ***heart that is healthy****."*

(Title of speech: Spiritual First Aid)

"The heart is the is the.. is the um.. the master or the.. the powerhouse and it then affects the rest of that human being. And.. and.. and then we can go on as.. as far as to say that the heart.. if the ***heart is sick*** *then the rest of that human being will be sick. And.. then the rest of that human being's actions will be sick and then the.. the.. the.. the effect on society will be sickness."*

(Title of speech: Is It Love?)

As shown in the excerpts, the metaphors 'healthy heart' and 'sick heart' were used in the YM corpus to emphasise the spiritual and emotional state of an individual. A 'healthy heart' symbolises strength and resilience, cultivated through divine guidance

and essential for overcoming life's challenges. In contrast, a 'sick heart' represents spiritual corruption, which leads to harmful actions and negatively impacts society. By portraying the heart as the 'master' of human existence, she highlighted its fundamental role in both personal and collective well-being. This aligns with Shaykh Ibn Taymiyyah's perspective that the heart's higher purpose lies not in its physical function of pumping blood but in its spiritual role as a centre of understanding and reflection (Philips, 2021). It also echoes the well-known prophetic tradition: "Indeed, in the body, there is a clump of flesh; if it becomes good, the whole body becomes good, and if it goes bad, the whole body goes bad. Indeed, it is the heart" (Philips, 2021, p. 30), indicating that the master of a human's action and mind is the heart.

Additionally, the heart was portrayed as a living entity that requires oxygen to survive from the phrases 'oxygen that the heart needs', 'oxygen of the heart', 'heart needs oxygen', and '(lack of) oxygen is gonna kill a heart'. The basic meaning of oxygen is 'a chemical element that is present in air and water and is necessary for people, animals, and plants to live' (Oxford Learner's Dictionary, n.d.). In the YM corpus, performing salah (Islamic prayer) and remembering Allah through dhikr[18] (Arabic chants on remembrance of Allah) were portrayed as essential to keeping the heart alive, likened to oxygen that the heart needs to survive. This is illustrated in the following excerpt:

"What is our spiritual oxygen that we are collectively being deprived of? That is the remembrance of Allah, dzikr, our salah. We have deprived our hearts of the ***oxygen that the heart needs*** *to stay alive. If a person isn't praying it's like a person who isn't breathing."*

(Title of speech: Staying Alive)

This metaphorical usage features the non-negotiable nature of performing salah and its significance in religious practice. This discovery revealed semantic tension between the contextual and basic meanings, as 'oxygen' (a physical entity) was equated with acts of worship in Islam, specifically salah and the remembrance of God. In other words, to keep the heart alive and vital, one must engage in worship practices such as prayer, reciting the Qur'an, and dhikr (chants of Arabic prayers) to remember Allah.

[18] According to Esposito (n.d.), dhikr means remembering or reminding. In Islamic devotional practice, it represents the ways of reminding oneself of God, based on Qur'anic injunctions such as 'O you who believe, remember Allah with frequent dhikr' (33:41). In Sufi devotions, the term is used both for the regular activity of remembrance and for the litanies and prayers involved in the acts of remembering

Moreover, the YM corpus portrays the spiritual heart as requiring food, water, and other forms of nourishment to remain healthy and alive, with these elements metaphorically equated to the remembrance of God. This is exemplified in the following excerpt:

*"What is the **food and water of the heart** and the soul? The **food and water of the heart** and the soul is in the remembrance of Allah beyond the salah."*
(Title of speech: Staying Alive)

This metaphorical usage suggested that in addition to salah (the heart's oxygen), remembering God is crucial for maintaining the viability of the spiritual heart. Additionally, the spiritual heart was depicted as possessing its own mind, capable of being sound, much like one's thoughts or intellect. This portrayal in the YM corpus presents the spiritual heart not merely as a living entity but as analogous to a human being, as only humans are recognised as possessing a mental state, particularly a sound one. This idea is illustrated in the following excerpt:

*"The only thing that will matter is whether or not you return back to Allah with a heart that's healthy. With **a heart that's sound**. Now let me move into what does that heart look like? What is um.. what is qalbun saleem? And.. and.. how can we understand.. what are the.. the characteristics of that type of heart? Well.. one way to understand qalbun saleem is to understand it as a heart that does not have any competitor with Allah within it."*
(Title of speech: Is It Love?)

In this excerpt, the phrase 'a heart that's sound' was used in the YM corpus to describe a spiritually pure and devoted state, emphasising its importance in returning to Allah. The speaker equated a 'sound heart' (qalbun saleem) not with mere physical health but with spiritual integrity, defining it as a heart free from idolatry or attachment to anything that competes with Allah. This highlighted her view that a sound heart reflects undivided love, worship, and reliance on Allah, aligning spiritual purity with mental clarity and moral strength.

Lastly, the portrayal of the heart as being alive or lifeless highlighted yet another human attribute assigned to the abstract concept of the heart. This is illustrated from the following excerpt:

"So what we have to realise is that dzikr is the oxygen of our hearts. It's what ***keeps our heart alive****. And.. and so, one thing that we have to do is we have to.. we have to practice this prescription, right? And one prescription that.. that I try to give every audience I talk to is this three-part prescription for what we have to do every single day to get this dose of oxygen. Because the.. the* ***heart needs oxygen to stay alive*** *just like the body"*

(Title of speech: Strengthening Our Relationship with Allah)

"And the same thing that happens to the body when it doesn't get oxygen happens to the heart when it doesn't get salah. It starts to first, become very weak and this is what we call the sick heart and then eventually it dies until it becomes ***a dead heart****. And that person will be walking around and they will appear to be alive but they're actually dead. The Prophet SAW said the difference between the one who remembers Allah and the one who does not remember Allah is like the living and the dead. And so a person who isn't praying, internally is dead."*

(Title of Speech: Inner Peace)

In the excerpts, the metaphors 'keep our heart alive' and 'dead heart' were used in the YM corpus to illustrate the spiritual vitality or lifelessness of an individual's inner state. The speaker likened dhikr (Arabic chants on remembrance of Allah) to oxygen, describing it as essential for keeping the heart spiritually alive. Just as the body cannot survive without oxygen, the heart cannot thrive without consistent spiritual practices like dhikr (Arabic chants on remembrance of Allah) and salah (prayer). In contrast, a 'dead heart' represents spiritual neglect, where the absence of remembrance and prayer leads to weakness, decay, and eventual lifelessness. Drawing on a prophetic tradition, the speaker emphasised that a person disconnected from Allah may appear physically alive but is spiritually dead, highlighting the transformative power of prayer and remembrance in sustaining a vibrant, living heart.

Considering this analysis, it can be inferred that the metaphorical understanding of the heart in this context leans towards symbolising a human or living organism metaphor, representing aspects related to life, health, vitality, and vulnerability.

b) WAY TO LOVE IS A LIVING BEING

Other than spiritual heart, similar metaphor was also used in the YM corpus to conceptualise the abstract notion of emotion, specifically way to love. The metaphor WAY TO LOVE IS A LIVING BEING, emerged from the phrase 'way to love' depicted as a living entity, characterised by its potential for either being healthy or unhealthy. In the

YM corpus, the concept of 'love' towards individuals, such as one's child or spouse, was discussed and emphasised as having both positive and negative aspects. This notion is illustrated in the following excerpt:

"Just like what I said, right? But our forefathers did it this way and so when the heart is.. is.. has Allah at the centre, has Allah at the core rather than these other things.. not another person, you know? Even if it's your own child, even if it's your own spouse, the.. there's a ***healthy and an unhealthy way to love****. And the only way* ***to love in a healthy way*** *is to have Allah at the core and then we* ***can love in a healthy way****, right? And so if a heart has Allah at the core and has no competitor with Allah SWT at its core then that heart, when it goes through afflictions instead of being destroyed it becomes strengthened. It becomes purified."*

(Title of speech: Is It Love?)

In this excerpt, the YM corpus features a contrast between 'healthy' and 'unhealthy' love to emphasise the importance of prioritising one's relationship with Allah in forming meaningful connections. A 'healthy' love, according to her, is rooted in placing Allah at the centre of one's heart, ensuring no attachment rivals Allah. This allows love for others, such as a child or spouse, to be balanced and positive. Conversely, 'unhealthy' love arises when attachments to people or things compete with Allah, leading to spiritual imbalance. The speaker further explained that a heart centred on Allah not only withstands afflictions but becomes stronger and purified through them, reinforcing her belief that divine-centred love fosters resilience and spiritual growth.

This portrayal of love, where an intangible concept is depicted as having the qualities of a tangible entity, namely a living organism that can be either healthy or unhealthy, demonstrated the presence of semantic tension, indicating the use of metaphor. This metaphorical framework emphasises the dynamic nature of the approaches or strategies that individuals employ in navigating the realm of love. As previous studies have predominantly centred on the metaphor of love in connection to sensuality or romance (see Climent & Coll-Florit, 2021; Hoa & Thu, 2017; Tafreshi & Amiri, 2019), this discovery added to the complex and diverse experiences of "love" from a fresh standpoint within religious discourse, specifically regarding love for God.

In terms of its functions, the HUMAN/LIVING BEING metaphor predominantly serves a cognitive function by making abstract emotional and spiritual concepts more understandable through familiar experiences of human life, health, and survival. By

describing the spiritual heart as an entity that can be healthy or sick, alive or dead, and in need of nourishment, the metaphor helps the audience grasp the effects of prayer, remembrance, and spiritual neglect. Similarly, by framing the way to love as a living being that can be healthy or unhealthy, the metaphor explains how love, when centred on Allah, leads to balance and resilience, while misplaced love results in spiritual harm. At the same time, this metaphor performs an evaluative and persuasive function (Charteris-Black, 2004, 2011), as it encourages listeners to assess both the condition of their hearts and the quality of their emotional attachments. Overall, the HUMAN/LIVING BEING metaphor simplifies spiritual and emotional states and motivates the audience to nurture a healthy heart and way of loving that centres on God.

8. GAS Metaphor

As presented in Table 4.19, GAS metaphor was also identified in the YM corpus. This metaphor was used in the YM corpus to conceptualise abstract notion of God/religion, particularly the remembrance of God. Table 4.27 presents the metaphorical expressions associated with the GAS metaphor in the YM corpus.

Table 4. 27
Metaphorical Expressions of GAS Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/religion	REMEMBRANCE OF GOD IS OXYGEN		
	remembrance of Allah SWT is oxygen	remembrance of God	is equated with oxygen

a) REMEMBRANCE OF GOD IS OXYGEN

As shown in Table 4.27, the metaphor REMEMBRANCE OF GOD IS OXYGEN derived from the direct equation made in the YM corpus between the abstract entity of 'God's remembrance' and a physical entity, 'oxygen'. This equation displayed evidence of semantic tension between the contextual meaning and the basic meaning because 'oxygen' (physical entity) is a chemical element that physically exists; nevertheless, it was equated with the abstract entity (remembrance of Allah). This metaphor usage is further demonstrated in the following excerpt:

"And so if we're talking about training workers and training leaders and training activists, we have to make sure that they are spiritually sound, that they're..because this is oxygen. The salah is our oxygen,

*that the **remembrance of Allah SWT is oxygen**. Our scholars would say that "a person who doesn't remember Allah, it's like taking a fish out of water". The Prophet SAW says the difference between the one who remembers Allah and the one who doesn't is the difference between the living and the dead."*
(Title of speech: Leadership, Past, Present, and Future)

In this excerpt, the metaphor 'oxygen' was employed in the YM corpus to illustrate the indispensable role of God's remembrance in spiritual life. Just as oxygen is vital for physical survival, remembrance of God was portrayed as essential for maintaining spiritual vitality and well-being. By likening the absence of it to a fish out of water or a person devoid of life, she highlighted the centrality of divine remembrance in sustaining faith, guiding actions, and fostering spiritual growth. This metaphor powerfully emphasises that remembering God is not merely a ritual but a lifeline for the believer's spiritual health and connection to Allah.

In terms of its functions, the GAS metaphor principally serves a cognitive function by equating the abstract concept of God's remembrance with oxygen. The metaphor enables the audience to grasp its essential role in sustaining spiritual life, just as how oxygen sustains physical life. At the same time, the metaphor also performs an evaluative and persuasive functions, emphasising the spiritual consequences of neglecting remembrance and motivating audience to prioritise dhikr and prayer. Additionally, it also carries an affective function by suggesting a sense of urgency and necessity which reinforces that spiritual vitality depends on consistent connection with Allah. In short, the GAS metaphor in the YM corpus provides a vivid and relatable representation of the importance of God's remembrance.

9. MACHINE/COMPUTER Metaphor

As presented in Table 4.20, MACHINE/COMPUTER metaphor was also identified in the YM corpus. This metaphor was used in the YM corpus to conceptualise abstract notion of spiritual heart. Table 4.28 presents the metaphorical expressions associated with the MACHINE/COMPUTER metaphor in the YM corpus.

Table 4. 28
Metaphorical Expressions of MACHINE/COMPUTER Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
	HEART IS A CONTROL PANEL		

heart	heart becomes the control panel	spiritual heart	is equated with a control panel
	heart becomes corrupted	spiritual heart	is described as can be corrupted, akin to computer software

a) HEART IS A MACHINE/COMPUTER PARTS

As depicted in Table 4.28, the metaphor HEART IS A CONTROL PANEL emerged from the phrase 'heart becomes the control panel', which directly equated the spiritual heart with a control panel, a physical entity. This metaphorical phrase is further demonstrated in the following excerpt:

"And the Prophet SAW told us that the core of it the.. the master, you know the.. the um you know ***control panel of the human being is the qalb, is the heart****. He says in one hadith that (Arabic phrase) "That indeed in the body there's a lump of flesh. (Arabic phrase) If it is set right, then the entire body set right. (Arabic phrase) And if it is corrupted.. (Arabic phrase) and if it is corrupted, then the entire body will be corrupted", verily it's the heart. So here we find out that the* ***heart becomes the.. it's the control panel*** *of the rest of our lives, the rest of our actions and when the heart is strong, then we will be able to stand firm in our lives."*

(Title of speech: Spiritual First Aid)

In this excerpt, the metaphor of the heart as a 'control panel' was used in the YM corpus to emphasise its central role in governing a person's actions and overall spiritual state. Drawing from the prophetic tradition that describes the heart as the determinant of the body's integrity—'if it is set right, the entire body is set right; if it is corrupted, the entire body is corrupted'—she highlights the heart's profound influence on both behaviour and life outcomes. By likening the heart to a control panel, which the Oxford Learner's Dictionaries. (n.d.) defines as 'the part of a machine or system that contains its controls', the heart was portrayed in the YM corpus as the guiding mechanism for human life. This metaphor features the idea that a spiritually sound heart leads to righteous actions and stability, much like a properly functioning control panel, ensuring the smooth operation of a system.

Additionally, the expression 'heart becomes corrupted' indicates that the spiritual heart can become compromised. This is further illustrated in the following excerpt:

"So anytime.. I'm gonna repeat that because it's very important. Anytime a person puts something at the core of their heart other than God, that person will, by definition, act unjustly. And that is because the ***heart becomes corrupted.*** *When it is filled at the core with other than Allah SWT."*
(Title of speech: Is It Love?)

In this excerpt, 'heart becomes corrupted' was used in the YM corpus to illustrate the spiritual damage that occurs when the heart prioritises anything other than Allah at its core. Drawing on the Oxford Learner's Dictionaries' (n.d.) definition of 'corrupt' as information on a computer becoming unusable due to errors or alterations, this metaphor likens the heart to a machine or computer. Just as corrupted data could render a computer malfunctioning, a heart filled with attachments other than Allah becomes spiritually compromised, leading to unjust actions and moral imbalance. This comparison reinforces the HEART AS A MACHINE metaphor in the YM corpus, portraying the heart as a system that requires alignment with divine guidance to function correctly.

Pérez (2008), who examined metaphors of the heart cross-culturally in English, German, French, Italian, and Spanish languages, found that the heart is usually conceptualised as a container of emotions, material, a living organism, a container for intelligence, and the core or central part of something. Equating the heart to a machine appears to be uncommon. Interestingly, the metaphor 'body as machine' is common in Western medicine (Bleakley, 2017), including metaphors like the 'heart as a pump' (Daley, 2021). Machine metaphors are often used more by doctors than patients (Skelton et al., 2002), possibly because this metaphor has been employed in medical education for centuries to teach biological processes and systems, conceptualising the body as composed of parts that can be broken and fixed (Bleakley, 2017).

While past research typically links MACHINE metaphors with human body parts and organs like the physical heart, Yasmin's use of a similar metaphor to highlight the spiritual heart's influence and power in guiding one's actions and decisions is novel. This approach added to the pool of knowledge in religious rhetoric, showcasing a unique application of metaphor in understanding spiritual concepts.

From a functional perspective, the MACHINE/COMPUTER metaphor mainly provides a cognitive function by equating the spiritual heart with a control panel or a system that can become corrupted. The metaphor simplifies how the state of the heart governs a person's actions, decisions, and overall spiritual well-being. It also serves

evaluative and persuasive functions, showing the consequences of allowing anything other than Allah to occupy the heart's core, which can lead to moral and spiritual corruption. Additionally, the metaphor also serves an affective function by inducing the significance of sustaining a spiritually sound heart, encouraging the audience to align their inner state with God's guidance.

4.3.1.3 Themes in Ontological Metaphors in the Yasmin Mogahed (YM) Corpus

The themes of Ontological Metaphors correspond to those found in Structural Metaphors, focusing on the spiritual heart, emotions, and God/religion. This consistency suggests a cohesive metaphorical framework in the YM corpus. Within Ontological Metaphors, Container and Entity metaphors are particularly prominent. These metaphors effectively encapsulate abstract spiritual and emotional experiences into tangible forms, making complex concepts more relatable and understandable. Additionally, one Ontological Metaphor on personification was evident from the analysis in the YM corpus. These metaphors are further discussed in the subsequent sub-sections.

1. ENTITY Metaphor

As presented in Table 4.19, ENTITY metaphor was found to be the most prominent type of Ontological Metaphor used in the YM corpus. This metaphor was employed in the YM corpus to conceptualise abstract notions like spiritual heart, God/religion (i.e., Tauhid (oneness of God)), and emotion (i.e., hatred, wahan (love of the world and hatred of the death), love of God, and love). Table 4.29 presents the metaphorical expressions associated with the ENTITY metaphor in the YM corpus.

Table 4. 29
Metaphorical Expressions of ENTITY Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
Heart		HEART IS AN ENTITY	
	core of your heart core of their heart core of my heart core of our heart	heart	is conceptualised as an entity that has a core, akin to a fruit or the earth.

	core of the heart heart has Allah at the core heart just becomes dirty clean the heart	heart	is described as an entity that can either be stained or cleansed
God/religion	TAUHID IS A SUBSTANCE		
	heart has tauhid (oneness of God) inside	tauhid (oneness of God)	is conceptualised as a physical substance that can occupy a hollow space
	GOD IS AN ENTITY		
	gift from Allah	God	is conceptualised as a physical entity that gives gift to others
Emotion	EMOTION IS A SUBSTANCE		
	hate in your heart hate it in your heart wahan (love of the world and dislike of death) that is put in the heart	emotions like hatred and wahan (love of the world and dislike of death)	are conceptualised as a physical substance that can occupy a hollow space
	love of Allah within the heart	love towards God	is conceptualised as a physical substance that can occupy a hollow space
	love in the heart	love	is conceptualised as a physical substance that can occupy a hollow space

a) HEART IS AN ENTITY

Table 4.29 shows the juxtaposition of the terms 'core' and 'heart' in phrases such as 'core of your/their/my/our heart' and 'heart has Allah at the core' deriving the metaphor HEART IS AN ENTITY. When the term 'core' is associated with the spiritual heart, this introduces a metaphorical understanding that implies a depth or essence within the spiritual being, akin to the core of physical objects. The following excerpt further illustrates the use of these metaphorical phrases in the examined corpus:

"And I want you to think about the heart as having various layers, alright? Now I want to talk specifically right now about the ***core of the heart****. Now I want you to think about the* ***core of the heart****. Um.. this is the lubh, the lubh which is the innermost part of the qalb. Now the lubh, or the most.. the*

innermost part of the qalb, that is what we will explain as the seed of worship. Whatever is in the innermost ***core of the heart*** *is your illaah and now I'd just given a very important term. You've heard this word before. Probably say it many times a day in the syahadah."*
(Title of Speech: Is It Love?)

In this excerpt, the phrase 'core of the heart' was used in the YM corpus to highlight the innermost and most vital part of a person's spiritual being, equating it to the 'core' of a fruit. The heart was described in the corpus as having 'various layers', with the innermost part (the lubh) being where the 'seed of worship' resides. This is further supported by the typical definition of 'core', which refers to the central or essential part of something, much like the core of the earth or the seed inside a fruit (Oxford Learner's Dictionaries, n.d.). By placing Allah at the 'core' of the heart, the speaker emphasised that true devotion must stem from this central place, just as a fruit's growth and nature are determined by its core. This metaphor highlights the importance of prioritising one's relationship with Allah above all else, suggesting that the heart's core must be aligned with divine worship to guide all other actions and beliefs.

This metaphor aligns with broader cultural and linguistic understandings of the heart as a central and vital aspect of human existence, a theme observed across various languages and cultures. For instance, Pérez (2008) identified similar metaphorical associations with the heart in languages such as English, Spanish, Italian, French, and German, where the heart is often linked to core values and essential traits. In the YM corpus, however, the term 'heart' itself is not the metaphor; rather, it is the notion of a person's central self, with the term 'core' attached to it, suggesting centrality and significance. This usage diverges from conventional metaphors like 'the heart of the city' (Pérez, 2008), where 'heart' symbolises centrality and importance. Instead, the speaker's metaphorical framework suggests that the 'core' of the heart signifies the essence of a person's being, particularly in a spiritual context. By framing the heart with the core, the speaker emphasised the fundamental role of spirituality and the prioritisation of divine connection in one's life. This metaphorical usage thus highlights the significance of the spiritual heart in guiding a person's actions, emotions, and overall spiritual well-being.

Other than portraying heart as an entity that has a core, akin to the earth or a fruit, HEART IS AN ENTITY metaphor also emerged from the phrases 'heart just becomes dirty' and 'clean the heart' as shown in Table 4.29, which illustrate that the spiritual

heart can become dirty, likely due to sinful behaviour, and can be cleansed to restore its purity. These metaphorical phrases are further demonstrated in the following excerpts:

*"Istighfar is what **cleans your heart** and when you're not doing it regularly, this is repentance, and when you're not doing it regularly it's like a person who isn't taking a shower. You're gonna become, your **heart just becomes dirty**. Because we're naturally sinning. We're human and just like you get dirt on your body, you get dirt on your heart. So you have to clean it."*

(Title of Speech: Inner Peace)

*"That is a symptom of our sins. It is a symptom that our hearts are covered by our sins and have not been cleaned. Just like if we don't clean our bodies we're gonna start to have symptoms of that disease from the dirt and the.. and the cure is to **clean the heart** through istighfar, through repentance to Allah SWT."*

(Title of Speech: Staying Alive)

In this excerpt, the metaphorical phrases 'heart just becomes dirty' and 'clean the heart' were used in the YM corpus to illustrate the idea that the heart, like the body, can accumulate spiritual impurities through sin and neglect. By comparing the heart to the body, the speaker draws a parallel between physical cleanliness and spiritual cleanliness, suggesting that just as the body needs regular washing to stay clean, the heart requires acts of repentance, such as istighfar[19] (seeking forgiveness), to stay spiritually clean. The comparison also emphasises the need for regular spiritual cleansing to prevent the accumulation of 'dirt' to one's heart, which, in this context, refers to moral or spiritual impurities.

This aligns with past studies which portray sin as akin to stains or impurities that can be cleansed. For instance, in the Bible, sins are likened to red stains, and their removal is described as wiping out, washing away, or blotting out (Kuczok, 2018). In the Islamic perspective, Sutoyo (2014) discovered that Imam al-Ghazali draws a parallel between people's emotions and mirrors: those who adhere to Allah's laws are comparable to clean mirrors that accurately reflect distant objects, whereas those who engage in sin or immoral behaviour are akin to dirty mirrors that obscure even nearby

[19]According to Esposito (n.d.), istighfar is a way of 'asking forgiveness. The Qur'an enjoins believers to earnestly seek God's forgiveness in order to achieve paradise in the afterlife. Contemporary reformists and revivalists maintain that renewed commitment to faith is required after requesting forgiveness, as a sign of the belief that forgiveness has been granted. In Sufi practice, repeating the formula "I ask forgiveness of God" is an important part of the dhikr ritual; the number of repetitions varies from order to order'.

objects. He further elucidates that this equivalence implies that an individual's emotions are contingent upon the cleanliness of their heart, which is influenced by their obedience to Allah. This emphasises the notion that the heart can become stained by sins, but it can also be cleansed. Ultimately, these insights highlight the metaphorical depth surrounding the spiritual heart and its susceptibility to both purity and impurity.

b) TAUHID IS A SUBSTANCE

The ENTITY metaphor was also used in the YM corpus to conceptualise Tauhid, the theological concept in Islam relating to the oneness of God. According to Esposito (n.d.), 'Tauhid' is an Arabic term that signifies 'asserting the oneness of God, the supreme duty, and passion of Islamic theology'. As illustrated in Table 4.29, the phrase 'heart has Tauhid inside' implies that the Islamic concept of Tauhid was likened to a physical substance (like liquid or gas) that can occupy a hollow space, such as a container, in this case, the heart.

"But, and here again, here's the difference.. here's the difference when the heart is saleem, when the heart is healthy. When the ***heart has tauhid inside*** *of it. When a heart has Allah supreme, not their money, not their power, not their image, not what other people think, not um.. you know, fashion or you know, society's standard, not their culture.. a lot of people worship their culture."*

(Title of Speech: Is It Love?)

In this excerpt, the phrase 'heart has Tauhid inside' exemplifies the use of a metaphor in the YM corpus to equate the concept of Tauhid, Islam's central belief of monotheism, with something that can fill and occupy space, like a liquid or gas inside a container. The heart, being the container in this metaphor, is portrayed as having the capacity to hold the belief in the oneness of Allah (Tauhid) at its core. This image highlights that when the heart is 'saleem' (healthy), it is fully occupied by the worship of Allah alone, displacing other worldly attachments, such as money, power, or societal expectations. Thus, the metaphor suggests that Tauhid, when truly embraced, becomes the central, dominant force within the believer's heart, shaping their actions and priorities. The data reveal that Tauhid is conceptualised in the YM corpus as a tangible presence within the self, likening the abstract theological concept to something more concrete. Expressions like 'heart has Tauhid inside' frame Tauhid as an internal, almost physical substance, making this complex and intangible concept easier to grasp. By presenting Tauhid as something that can be contained or possessed, the metaphor aids

in simplifying a difficult-to-imagine idea, thus helping the audience better understand this central aspect of Islamic belief.

Past research on Tauhid has primarily focused on its practical implementation in daily life. For example, Sahimi et al. (2024) examine how Tauhid strengthens Muslims' relationship with God and serves as a framework for Muslim societies to transition away from Totemic and Mythical thinking. However, no studies have specifically investigated the metaphors used to conceptualise Tauhid. Some research has explored metaphors for other Islamic theological values. For instance, Ferdinal et al. (2023) examined metaphors for Islamic values such as Aqidah (faith), Akhlak (ethics), and Syariah (Islamic law). They found that terms like 'tali' (rope) and 'pintu' (door) are used to represent firm faith (Aqidah) in God, while 'kunci' (key) and 'pintu' (door) highlight the importance of trustworthiness in Islam. Despite these insights, their study did not address metaphors for Tauhid. Hence, this finding fills that gap by exploring how metaphors are used to understand and convey the essence of Tauhid, particularly through expressions like 'heart has Tauhid inside', which suggest a profound, almost physical presence of this theological concept within the believer.

c) GOD IS AN ENTITY

The ENTITY metaphor was also employed in the YM corpus to conceptualise the abstract notion of God and religion. The metaphor GOD IS AN ENTITY derived from phrases like 'Allah SWT gives His gift' and 'gift from Allah SWT'. The phrases indicate that God as a tangible entity that gives gifts to people. In the YM corpus, the term 'gift' does not refer to physical items but rather to divine blessings. This was evident in the following excerpt:

"And this is something we tend to do, unfortunately, with our children. If you have a child who is righteous, that is ***a gift from Allah SWT*** *and be grateful for it. Don't be ungrateful by taking credit for it, right?"*

(Title of Speech: Muslim Family)

Here, blessings such as having a righteous child were portrayed in the YM corpus as gifts from God. The YM corpus also extends the metaphor of 'gift' to include 'steadfastness in performing acts of worship', as illustrated in the following excerpt:

*"You know there is a saying that.. that the best um.. karamah is istiqomah. That the best you know, spiritual **gift from Allah SWT** is the ability to continue steadfast in the worship of Allah SWT. So if you are.. if you find that you are able to be consistent in the ibadah, in.. in.. in.. in your ubudiyah then that's the sign that Allah SWT has accepted you and is pleased with you. Because that's the greatest honour. Is to be abd of Allah SWT."*

(Title of Speech: Ramadhan During Covid-19)

The metaphor in the YM corpus revealed an understanding of the relationship between the divine and the faithful, where God's blessings were conceptualised as acts of divine generosity. This metaphor aligns with broader theories of gift-giving, which highlight the reciprocal nature of such exchanges and the social bonds they create (Carrier, 1991; Otnes et al., 1993). The idea that gifts foster a sense of gratitude and obligation (Joy, 2001; Komter, 2004) resonates with the way Yasmin portrays God's blessings—whether it be a righteous child or the ability to remain steadfast in worship—as gifts that require acknowledgment and gratitude. Furthermore, the metaphor extends beyond material gifts to encompass spiritual gifts, such as steadfastness in worship, which was identified as a sign of divine favour and acceptance. This reflects a deeper theological understanding that God's gifts are not merely physical but are also spiritual, enhancing the believer's relationship with God.

The use of this metaphor in religious discourse is not unique to Yasmin; Kuczok (2017) demonstrates a similar use of the gift metaphor to describe divine grace in Christian contexts, indicating that this metaphor is a powerful tool for conveying the concept of divine favour across different religious traditions. In conclusion, the application of the gift metaphor in the YM corpus serves to illustrate the reciprocity inherent in the relationship between God and believers, where blessings are seen as gifts that foster a deeper sense of devotion and gratitude. This metaphor not only emphasises the benevolence of God but also the responsibility of the believer to recognise and appreciate these divine gifts, thus reinforcing the moral and spiritual obligations within the faith. This insight contributes to a broader understanding of how metaphors function in religious discourse to convey complex theological concepts in relatable and impactful ways.

d) EMOTION IS A SUBSTANCE

The metaphor EMOTION IS A SUBSTANCE emerged from phrases like 'hate (it) in your heart', 'heart will be put wahan (love of the world and dislike of death)', 'love

of Allah within the heart', and 'love in the heart'. The use of prepositions such as 'in' and 'within', along with the verb 'put' conveys metaphorical meanings, particularly through CONTAINER metaphors (Lakoff & Johnson, 2019; Partington, 2007). These metaphorical phrases are demonstrated in the following excerpts:

"Try to change it with your hand and if you cannot, then with your tongue and if you cannot, do anything, at least ***hate it in your heart*** *and this is the weakest of iman. So iman is linked with taking actions against injustice."*
(Title of Speech: How to Forgive and Heal)

"And he says that the fear will be taken out of the hearts of your enemies and in ***your hearts will be put wahan****.. a disease. And it.. they asked him what is wahan and he defined it as (Arabic phrase) it is the love of dunya."*
(Title of Speech: Staying Alive)

"When the foundation is not Allah SWT. When the greatest ***love in the heart*** *is not Allah SWT."*
(Title of Speech: Is It Love?)

These linguistic choices introduce semantic tensions by suggesting that emotions like hatred and love can be contained within the spiritual heart of a believer, functioning as a vessel. Goatly (2011) noted that emotions are often metaphorically depicted as substances, such as fluids capable of movement like air or water. For example, Sabariah and Imran Ho (2011) analysed metaphors for anger in English and Malay, identifying ANGER IS A SUBSTANCE as a common metaphor in both languages. In Malay, anger is conceptualised as hot air or heat confined in a container, while in English, it is often depicted as hot liquid within a vessel. Similarly, Subet (2018) explored suffering as a substance, using imagery like 'ponds of suffering' and 'waves of emotion' to represent emotions as fluid forms capable of movement. In the examined corpus, Yasmin's depiction of emotions, like hatred and love, as entities that can be confined within the physical space of the heart parallels these findings. This aligns with Kövecses (1990), who observed that emotions can be conceptualised in two ways: as a FLUID IN A CONTAINER, often the human body, or as CONTAINERS themselves. This supports Goatly's (2011) argument that emotions can possess physical characteristics and aligns with Pérez's (2008) observation that the heart symbolically represents the container of emotions. Overall, this analysis features the metaphorical richness of

language in the YM corpus to convey emotional experiences, highlighting the importance of conceptual metaphors in understanding the complexity of human emotions, particularly within Islamic discourse.

The ENTITY metaphor was found as the most prominent type of Ontological metaphor in the YM corpus, conceptualising abstract notions such as the spiritual heart, God/religion (Tauhid), and emotions like love and hatred. By portraying these abstract concepts as tangible entities or substances, the ENTITY metaphor serves several functions, aligning with the multifunctional perspectives of metaphor in previous studies (Lakoff & Johnson, 1980; Charteris-Black, 2017; Goatly, 2011).

Cognitively, the metaphor makes abstract concepts more concrete and understandable. For instance, the spiritual heart was described as having a 'core' (e.g., 'core of your heart'; 'heart has Allah at the core'), highlighting its centrality and essential role in guiding a person's actions and devotion. Similarly, emotions such as love and hatred were portrayed as substances that can occupy the heart ('hate it in your heart'; 'love of Allah within the heart'), providing a tangible framework to comprehend their presence and influence. This cognitive function of metaphor aligns with Lakoff and Johnson's (1980) argument that metaphors structure thought by mapping abstract domains onto familiar, physical experiences. It also echoes Goatly's (2011) observation that metaphors of containment, such as fluids in a container, enable mental representation of complex affective phenomena.

The ENTITY metaphor also serves an evaluative function to the moral and spiritual state of individuals. Phrases like 'heart just becomes dirty' or 'clean the heart' illustrate how the metaphor conveys sinful acts or moral failings, while the idea of a heart filled with Tauhid or divine love represents spiritual integrity. This evaluative aspect aligns with Charteris-Black (2004, 2017), who argues that metaphors in discourse often implicitly assess actions, behaviours, and values.

Beyond cognition and evaluation, the ENTITY metaphor also encourages spiritual and ethical action. By framing the heart as a container for Tauhid ('heart has Tauhid inside') or as the source of divine blessings ('gift from Allah'), the metaphor highlights the importance of nurturing spiritual purity and maintaining devotion to Allah. This persuasive or motivational function is consistent with Musolff's (2004) notion that metaphors guide moral reasoning and Steen et al.'s (2010) observation that cognitive metaphors can simultaneously inspire behaviour change.

In summary, the ENTITY metaphor in the YM corpus performs diverse functions: it simplifies abstract spiritual and emotional ideas, highlights moral and spiritual states, and encourages ethical and devotional actions. By making complex concepts tangible, these metaphors help the audience understand the importance of a pure, God-centred heart and the role of divine love and remembrance in daily life.

2. CONTAINER Metaphor

As presented in Table 4.20, other than ENTITY metaphor, CONTAINER metaphor is also considered prominent in the YM corpus. This metaphor conceptualises abstract notions of God/religion (God Himself) and spiritual heart. Table 4.30 presents the metaphorical expressions associated with the CONTAINER metaphor in the YM corpus.

Table 4. 30
Metaphorical Expressions of CONTAINER Metaphor in the YM Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
	GOD HAS THE SUPREMACY ATTRIBUTES OF A CONTAINER		
God/religion	hope in Allah SWT	God	is conceptualised as a container
	having trust in Allah SWT		
	have hope in Allah		
	put our hope in Allah SWT		
	HEART IS A CONTAINER		
Spiritual heart	love of Allah within the heart	heart	is conceptualised as a container
	love in the heart	heart	is conceptualised as a container
	hate in your heart	heart	is conceptualised as a container
	hate it in your heart		
	heart has tauhid (oneness of God) inside		
	wahan (love of the world and dislike of death) that is put in the heart		

a) GOD HAS THE SUPREMACY ATTRIBUTES OF A CONTAINER

The metaphor GOD HAS THE SUPREMACY ATTRIBUTES OF A CONTAINER emerged in the phrases ‘hope in Allah SWT’, ‘having trust in Allah SWT’, ‘have hope in Allah’, and ‘put our hope in Allah SWT’ that imply God, an abstract entity, as having a space that can be filled in with other abstract entities like trust or hope. This metaphor

is recognised through the utilisation of the preposition ‘in’ preceding the collocation, which implies the notion of encompassing the preceding human experience. These metaphorical phrases are further illustrated in the following excerpts:

“We might um.. put our dependence on something else as we should only put our dependence on Allah SWT. We might put our hope in something else as we should only ***put our hope in Allah SWT****. So this is a much deeper and vast statement. Then only about the love.”*

(Title of Speech: Is It Love)

“It's a story of feeling like, things are impossible and Allah SWT opens from places that you never imagined and it.. and it really is a story of tawakkul. Of.. of ***having trust in Allah SWT*** *but at the same time taking action and that is something that.. that.. that I find very very um.. inspiring but also all-encompassing because Musa AS, he had full trust in Allah, but he also took an action when.. when Allah SWT commanded him to strike the sea with his staff.”*

(Title of Speech: Ramadhan during Covid-19)

This discovery aligns with the one made by Sabariah and Imran Ho (2011), as they propose that the preposition ‘in’ signifies those human experiences or emotions, such as anger, are portrayed as entities that can occupy physical space and be confined. In addition to showing how human experiences like hope and trust were depicted as substances that could be contained within God (similar to a container), the excerpts also revealed another linguistic pattern: the use of the main verb ‘put’ preceding terms that denote human experiences. This pattern further reinforces the conceptualisation of these experiences as being contained. This finding also implies that, in addition to prepositions, main verbs that denote the act of filling or putting when used with a preposition that signifies the representation of a spatial aspect of an abstract entity, can serve as an indication of the container metaphor. This finding displays the presence of a semantic tension in which an abstract entity (God) was being described to have the quality of a physical entity like a vessel or container, demonstrating a metaphorical usage. This metaphorical usage highlights the role of God as a source of comfort, security, and refuge in times of uncertainty and distress.

b) HEART IS A CONTAINER

The metaphor HEART IS A CONTAINER emerges from phrases such as ‘love of Allah within the heart’, ‘love in the heart’, ‘hate in your heart’, and ‘hate it in your

heart', as shown in Table 4.30. The use of these metaphorical phrases is illustrated in the following excerpts:

"Try to change it with your hand and if you cannot, then with your tongue and if you cannot, do anything, at least ***hate it in your heart*** *and this is the weakest of iman. So iman is linked with taking actions against injustice."*
(Title of Speech: How to Forgive and Heal)

"And he says that the fear will be taken out of the hearts of your enemies and in ***your hearts will be put wahan****.. a disease. And it.. they asked him what is wahan and he defined it as (Arabic phrase) it is the love of dunya."*
(Title of Speech: Staying Alive)

"When the foundation is not Allah SWT. When the greatest ***love in the heart*** *is not Allah SWT."*
(Title of Speech: Is It Love?)

These phrases suggest that the heart can contain emotions like love and hatred. This idea is further supported by the phrase 'your heart will be put wahan', indicating that the heart can also contain 'wahan', an emotion characterised by love for worldly matters (dunya) and aversion to death or the afterlife. Additionally, the phrase 'heart has Tauhid (oneness of God) inside' demonstrates that, apart from being a container of emotions, the heart is also conceptualised as a container of one's faith, as it can hold Tauhid, the belief in one God. In these instances, the use of prepositions like 'in' and 'inside' suggests that the heart is viewed as a space that can be filled with emotions or abstract concepts.

This finding aligns with Pérez's (2008) discovery that the heart symbolically represents a container of emotions, particularly love, and is frequently used as a source domain for metaphoric and metonymic expressions due to its emotional connotations. Pérez emphasises that this metaphor highlights the significance of the heart in harbouring emotions and serves as a valuable instrument for expressing complex ideas. However, this analysis also reveals an interesting perspective: the heart can contain not only emotions but also concepts like Tauhid, the core tenet of Islamic faith. This insight adds depth to the understanding of metaphor usage in Islamic religious discourse.

Furthermore, this analysis aligns with the understanding that prepositions play a crucial role in structuring metaphors (Lakoff & Johnson, 2019). Words such as 'in', 'inside', and 'into' signal the CONTAINER metaphor (Partington, 2007), highlighting the

importance of examining prepositions used with abstract entities to identify metaphorical usage in a text. Additionally, the analysis showed that, beyond prepositions, verbs such as 'put' play a significant role in structuring metaphors, particularly the CONTAINER metaphor. This highlights a broader range of linguistic markers that signal this metaphor. Consequently, it can be inferred that in the YM corpus, the spiritual heart is metaphorically seen as a CONTAINER for various emotions and abstract concepts.

In terms of its functions, the CONTAINER metaphor in the YM corpus performs a cognitive function by describing abstract entities, particularly God and the spiritual heart, as spaces that can hold other entities. For example, God was depicted as a container of human experiences, such as hope and trust, while the spiritual heart was depicted as a container for emotions and core beliefs like Tauhid. This metaphor simplifies abstract spiritual concepts by giving them tangible, spatial qualities, making them easier for the audience to comprehend. It also serves evaluative function by showing how a spiritual heart or faith can be 'filled' or 'emptied', thereby highlighting the need for purification, devotion, and alignment with God's principles. Moreover, the CONTAINER metaphor also performs persuasive function as it motivates ethical and devotional behaviour by encouraging the audience to ensure their hearts are properly 'occupied' with love for Allah, faith, and virtuous emotions. By conceptualising abstract notions in this way, the CONTAINER metaphor supports comprehension, reflection, and spiritual engagement.

3. PERSONIFICATION Metaphor

As presented in Table 4.20, other than ENTITY and CONTAINER metaphors, PERSONIFICATION metaphor was also identified in the YM corpus. This metaphor conceptualises abstract notions of God/religion and emotion (tadarrah/humility). Table 4.31 presents the metaphorical expressions associated with the PERSONIFICATION metaphor in the YM corpus.

Table 4. 31
Metaphorical Expressions of PERSONIFICATION Metaphor in the YM Corpus

No	Coded Expressions	Abstract entity	Semantic tension
1	turning to Allah SWT	tadarrah (humility)	is described as a bodily action of turning towards God

a) HUMILITY IS AN ACTION

The metaphor of HUMILITY IS AN ACTION stemmed from the use of the verb 'turning' in the phrase 'turning to Allah SWT' in the YM corpus. The usage of this metaphorical phrase is exemplified in the following excerpt:

"In order for them to.. to.. to.. to.. to have a state of tadarrah. Tadarrah is this.. this humility. This.. this ***turning to Allah SWT*** *but not.. not like, "I got this" kind of attitude but in "ya Allah help me. I need you. I'm absolutely uh.. desperate for your need""*

(Title of Speech: Ramadhan during Covid-19)

Generally, the verb 'turning' drawn from the base verb 'turn' means 'to (cause to) change the direction in which you are facing or moving' (Oxford Learner's Dictionaries, n.d.). In other words, it refers to an action in changing the direction to face or move to God. However, it is important to understand that the speaker was not speaking literally here; instead, she equated the act of turning to God with the concept of humility, expressed as 'tadarrah' in Arabic. This discovery presents a semantic tension between the abstract entity of 'humility', which means 'the quality of not being proud because you are aware of your bad qualities'(Oxford Learner's Dictionaries, n.d.), of having the quality of a physical trait in a form of the action 'turning'.

This concept aligns with the idea discussed by Gibbs and Wilson (2002) regarding bodily action metaphors. They argue that abstract concepts often find expression through concrete actions, drawing on the human body as a source of metaphorical thought and language, like how truth can be spit out or dribble. The portrayal of humility in the YM corpus reflects a similar connection between embodied action and abstract concepts.

In terms of its functions, the PERSONIFICATION metaphors in the YM corpus link abstract concepts, such as humility (tadarrah), to embodied actions, making these intangible qualities more concrete and relatable. For instance, humility is described through the bodily action of 'turning to Allah SWT', which conveys spiritual submission and awareness of one's limitations. This metaphor performs several functions. Firstly, it explains abstract spiritual qualities by grounding them in physical action, evaluates moral states by showing the presence or absence of humility in the believer, and motivates ethical and devotional behaviour by encouraging embodied practice. PERSONIFICATION metaphors also enhance engagement and comprehension,

as audience can imagine performing the action themselves, thereby strengthening both cognitive and affective connection with the abstract concepts being conveyed.

In conclusion, the analysis of the YM corpus reveals a rich tapestry of metaphors, with a strong emphasis on Structural and Ontological Metaphors. These metaphors effectively bridge abstract spiritual and emotional concepts with concrete imagery, enhancing the impact and relatability of her motivational messages. The subsequent section will delve deeper into the categories of metaphors identified in the NAK corpus, providing a comprehensive understanding of his metaphorical language.

4.3.2 Categories of Metaphors in the Nouman Ali Khan (NAK) Corpus

This section discusses the metaphors used in the NAK corpus. The metaphors are discussed based on the main categories of metaphors: Orientational, Structural, and Ontological.

Table 4. 32
Categories of Metaphors in the NAK Corpus

CATEGORIES	THEME	METAPHORS
Orientational	God/religion	**Upward**
		RELIGION IS UPWARD
Structural Metaphor	God/religion	**Journey**
		REPENTANCE IS MAKING A TURN/JOURNEY BACK
		DEVOTION TO RELIGION IS A PHYSICAL DISTANCE
		RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE
		RELIGION IS A PATH/UPWARD PATH
		GOD IS A DESTINATION
		GOD'S REVELATION IS A DESTINATION
		GOD'S PLAN IS A PATH
		Health
		GOD IS A DOCTOR/HEALER
		GOD'S REVELATION IS A MEDICINE
		Building
		GOD'S MERCY/FORGIVENESS IS A DOOR
		Light/Darkness

		GOD'S REVELATION IS LIGHT
		Education
		GOD IS A TEACHER
	life	**Weather**
		LIFE CHALLENGES IS A STORM
	heart	**Journey**
		HEART IS A DESTINATION
Ontological Metaphor	God/religion	**Entity**
		GOD IS AN ENTITY
		GOD'S REVELATION IS AN ENTITY
		Container
		GOD HAS THE SUPREME ATTRIBUTES OF A CONTAINER
		GOD'S PLAN IS A CONTAINER
	life	**Entity**
		LIFE CHALLENGES IS A SUBSTANCE

As illustrated in Table 4.32, the examination of metaphors in the NAK corpus reveals distinct patterns and thematic preferences:

4.3.2.1 Evidence of Orientational Metaphor in the Nouman Ali Khan (NAK) Corpus

As shown in Table 4.32, the NAK corpus features a limited use of Orientational Metaphors, with only an instance where spatial metaphor was employed to describe the abstract concept of religion. This scarcity suggests that metaphorical language in the NAK corpus tends to avoid reliance on spatial metaphors, instead favouring other metaphorical structures to convey abstract ideas. However, one notable instance is depicted in Table 4.33, where the Orientational Metaphor RELIGION IS UPWARD was used.

Table 4. 33
Metaphorical Expressions of UPWARD Metaphor in the NAK Corpus

Theme	Metaphorical expressions	Abstract entity	Semantic tension
	RELIGION IS UPWARD		

God/religion	path of Allah is actually heading upwards	religion	is described as a path that is heading upward.

a) RELIGION IS UPWARD

In this metaphor, religion was conceptualised in the NAK corpus as an ascending path, illustrated by the phrase 'the path of Allah is actually heading upwards'. The metaphorical phrase is further demonstrated in the following excerpt:

"As you make progress towards Allah.. you, Allah literally describes it as rising, rising. Now again, visual I'm taking so long, it doesn't matter. It's okay. It's COVID-19. You can work from home. So when it's.. when you're rising, imagine a road that goes upwards. Yeah. So as you're traveling, this road is getting higher and higher. When you get higher, don't you see further? Aren't you able.. your view changes, right? It's a remarkable thing, that ***the path of Allah is actually heading upwards****. Why? Because now for everybody else. They're so caught up in the moment in the day, on the weekend, and you can look at your entire life ahead."*

(Title of Speech: Inviting)

In the excerpt, the imagery of 'rising' on an upward road symbolises progress toward Allah, suggesting that as individuals advance in their faith, their perspective broadens, much like how climbing to higher ground reveals a clearer, more expansive view. The semantic tension in this metaphor arises from the mapping of an abstract concept—religion—onto the concrete domain of a path with a defined direction. This metaphor introduces a semantic tension by representing religion—an abstract concept—as a path with a specific upward trajectory, symbolising spiritual elevation or progress. The metaphor also exemplifies an overlap between a Structural metaphor, namely the JOURNEY metaphor, with an Orientational metaphor, particularly the UPWARD metaphor.

Previous research features a significant association between verticality and power, suggesting that vertical positioning often conveys dominance and authority. Fiske (1992, 2004) highlights that this association spans various cultural contexts, reinforcing the notion that higher positions are perceived as more powerful. Schubert (2005) supports this by demonstrating that stimuli related to power, such as 'master' versus 'servant', are recognised more swiftly when placed at the top of a page. This suggests a deeply ingrained cognitive bias that links verticality with power. Additionally, Sundar and Noseworthy (2014) show that consumers perceive brands as

more powerful when logos are positioned higher, reflecting the metaphor's influence in marketing. Similarly, Cian et al. (2015) identify a tendency to associate higher visual positions with rationality and lower positions with emotion, indicating that these vertical associations are not merely cultural but also developmental. This past research indicates that the UPWARD metaphor not only frames spiritual progress in terms of ascent but may also implicitly associate religion with power and authority. Thus, using the upward metaphor in Islamic discourse can subtly connect the religion with these empowering and rational attributes, enhancing its motivational impact.

Based on the multifunctions of metaphors outlined in the literature, the UPWARD metaphor in the NAK corpus serves several important roles. By representing spiritual growth as upward movement, it simplifies the abstract notion, making it more tangible and comprehensible for the audience (Goatly, 2011; Lakoff & Johnson, 1980). It also allows the audience to evaluate their moral and spiritual state by indirectly encouraging reflection on whether they are ascending, stagnating, or falling behind in their path toward Allah. Additionally, through the association of spiritual growth with upward movement, the UPWARD metaphor motivates audience to engage in devotional and ethical actions that lead to spiritual growth. Furthermore, the metaphor frames religion as empowering, drawing on the cognitive association between verticality and power, authority, and rationality (Fiske, 1992, 2004; Schubert, 2005), subtly conveying that following Allah's path is both rational and strengthening. In summary, although Orientational metaphors are limited in the NAK corpus, the RELIGION IS UPWARD metaphor efficiently simplifies abstract spiritual entities, promotes ethical behaviour, and frames religion positively as a source of empowerment and growth.

4.3.2.2 Predominance of Structural Metaphors in the Nouman Ali Khan (NAK) Corpus

The most frequently occurring metaphors in the NAK corpus are Structural Metaphors, with a significant emphasis on abstract notions related to God/religion, followed by life challenges, and the spiritual heart. These themes reflect the focus on central spiritual and emotional topics in the NAK corpus.

As presented in Table 4.32, there are five types of Structural Metaphors identified in the NAK corpus: JOURNEY, BUILDING, HEALTH, LIGHT, and EDUCATION.

The subsequent sub-sections are dedicated on the discussions of these Structural Metaphors.

1. JOURNEY Metaphor

Among the nine identified types of Structural Metaphors, the most dominant metaphor used in the NAK corpus to conceptualise abstract notions is the JOURNEY metaphor. This metaphor was employed to describe abstract concepts related to God/religion (i.e., repentance) and the spiritual heart. Table 4.34 presents the metaphorical expressions associated with the JOURNEY metaphor in the NAK corpus.

Table 4. 34
Metaphorical Expressions of JOURNEY Metaphor in the NAK Corpus

Theme	Metaphorical expressions	Abstract entity	Semantic tension
God/religion	REPENTANCE IS MAKING A TURN/JOURNEY BACK		
	turning back to Allah returns back to Allah will turn back to Allah go back to Him/Allah turn back to Allah come back to Him turn only to Allah find their way back to Allah turn to Allah take a turn back towards Allah	repentance	is depicted as an action to make a turn/go back/ return/find a way back to a destination.
	DEVOTION TO RELIGION IS A PHYSICAL DISTANCE		
	get closer to Islam closer to deen (religion) closer to the religion closer to Allah's deen (religion) far from Allah's deen (religion) away from their deen (religion)	devotion to religion	is implied as a physical distance.
	RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE		
	closer to meeting Allah close to Allah get close to Allah	relationship with God	is depicted as a physical distance.
	RELIGION IS A PATH/UPWARD PATH		

	call others to the path of our Master call people to the path of Allah path of Allah path of Allah is actually heading upwards	religion	is equated with a path or an upward path.
	GOD IS A DESTINATION		
	on a conveyor belt that's heading towards Allah	God	is depicted as a destination, in which life meeting God is equated with a conveyor belt.
	GOD'S REVELATION IS A DESTINATION		
	path to connect with Allah's words	God's revelation	is depicted as a destination connected by a path.
	GOD'S PLAN IS A PATH		
	Allah has chosen different path	God's plan	is equated with a path.
heart	HEART IS A DESTINATION		
	take the words of Allah to heart bring death to the heart	spiritual heart	is implied as a destination that one can go to.

a) REPENTANCE IS MAKING A TURN/JOURNEY BACK

As presented in Table 4.34, the JOURNEY metaphor was predominantly used to conceptualise abstract notions of God and religion. The metaphor REPENTANCE IS MAKING A TURN/JOURNEY BACK is particularly evident from the phrasal verbs 'turn'/'turning', 'returns', 'go', and 'come' combined with the adverb 'back'. These phrases are illustrated in the following excerpts:

*"This is the month of us **turning back to Allah** and actually seeking His help and making changes in our lives. You know what sins you commit. I know what sins I commit. We have to take an introspective look at ourselves, and really deeply take a look at the mirror now. Honest look in the mirror and be able to talk to Allah in this month and really truly apologise to Him. Really truly mend our ways. That is the purpose of this month. The entire purpose of the revelation of the Qur'an, is that the human being **returns back to Allah**. That's the entire point and if we are not **turning into Allah,** we are not asking Him for forgiveness, I guess we are missing the entire point."*

(Title of Speech: The Path to Repentance)

*"He will accept repentance. For who? I would like to be part of that guarantee. You would like to be a part of that guarantee to qualify us in this aayah. Who are the people that will **turn back to Allah** and*

apologise to him and repent to Him and go back to Him in humility and Allah will actually accept their apology."

(Title of Speech: The Path to Repentance)

"(Qur'anic verse) for people who keep on doing sin over and over and over again, and over again and they really in their head they have "well, I know I messed up but this is not the last 10 days of Ramadhan, yet I mean I still have some time before I make taubah. In other words you.. there is the main (Arabic phrase) you messed up and you ***go back to Allah*** *immediately.. and the other group " I messed up but there is a timetable. I mean when the time comes, I'm hoping I'm going to get the duaa nice, and I get my entire record cleared, I will be good."*

(Title of Speech: The Path to Repentance)

As illustrated in the excerpts, the metaphor REPENTANCE IS MAKING A TURN/JOURNEY BACK was conveyed through directional language, such as 'turn back', 'go back', 'turning back', and 'returns back', portraying repentance as a deliberate return to Allah. This framing evokes the image of a traveller realigning after straying, symbolising the act of moving away from sin and back toward divine guidance. The use of 'back' highlights repentance as a return to one's spiritual origin, reinforcing Allah as both the starting point and ultimate destination. This metaphor captures repentance as an ongoing, transformative journey of reorienting oneself toward righteousness and spiritual growth.

Additionally, other phrases used in the NAK corpus, such as 'find their way back to Allah' and 'turn to Allah', further reinforce the presence of the REPENTANCE IS MAKING A TURN/JOURNEY BACK metaphor. These phrases are illustrated in the following excerpts:

"So every time we do excess, we're actually depriving something else, denying something else's rights. That's actually what's going on. And as a result, there are going to be troubles coming our way. And then we ***turn to Allah*** *begging for our problems to be alleviated. So actually, one of the ways we can contemplate when we fall into trouble, when we fall into the stressful times, is where was my excess?"*

(Title of Speech: The Damage Done)

"Sometimes people are very far from Allah's Deen, right? And Allah shows them guidance. And they ***find their way back to Allah****. And when they find it, they're like, I finally found the Haq, I found the truth."*

(Title of Speech: Allah Knows Better)

As demonstrated in the excerpts, the use of phrases such as 'find their way back to Allah' and 'turn to Allah' reinforces the metaphor REPENTANCE IS MAKING A TURN/JOURNEY BACK, framing repentance as a purposeful movement toward a spiritual goal in the NAK corpus. In the first excerpt, 'turn to Allah' highlights repentance as a conscious redirection following hardships caused by one's actions, suggesting a return to divine guidance as a resolution. Similarly, the phrase 'find their way back to Allah' evokes the idea of straying from God as being spiritually lost, with repentance depicted as rediscovering the correct path. This metaphor points out repentance as a transformative journey of realignment and reorientation, symbolising a return to spiritual truth and closeness to God.

Past research indicates that, beyond nouns like 'path', 'traveller', and 'direction', certain verbs that imply the concept of a journey (e.g., 'step back', 'navigate') can also frame the JOURNEY metaphor (Semino et al., 2015; Shokr, 2006; Totibadze, 2017). This broader understanding of metaphorical language emphasises the dynamic and action-oriented nature of the JOURNEY metaphor. Moreover, this metaphorical usage resonates with the conceptual domains found in the Quran and prophetic traditions (Shokr, 2006), suggesting that Nouman's choice of the JOURNEY metaphor may be influenced by those employed in holy scripture and prophetic tradition. This connection highlights a deliberate and culturally resonant use of metaphors that align with religious teachings, thereby enhancing their impact and relatability for the audience.

b) DEVOTION TO RELIGION IS A PHYSICAL DISTANCE

As shown in Table 4.34, the JOURNEY metaphor was used in the NAK corpus not only to conceptualise repentance but also to illustrate the abstract notion of devotion to religion. This was evident in the consistent use of phrases like 'get closer to Islam', 'closer to deen/religion/Allah's deen', 'far from Allah's deen', and 'away from their deen (religion)' which suggest that devotion to Islam can be metaphorically measured in terms of physical distance in the examined corpus. These phrases are further exemplified in the following excerpts:

"So you know what people even have develop, they have developed the impression hey are you Islamic or are you normal? Okay. Are you like Muslim or you like Muslim, Muslim. You know what that means is that if you ***become closer to Allah's deen****, and somehow you lose your ability to be normal. And that*

didn't come from anywhere, it didn't come from a vacuum. There is actual real behaviour of people that makes it seems like the closer to religion you get, the more abnormal you become. The more anti-Social you become. The angrier you become, the more judgmental you become. The more miserable you become."

(Title of Speech: A Fresh Start)

"And I gave khutbah about this a long time ago, but I'll just quickly remind you because it's related here. Sometimes people are very ***far from Allah's Deen****, right? And Allah shows them guidance. And they find their way back to Allah."*

(Title of Speech: Allah Knows Better)

The data showed that the use of spatial expressions such as 'closer to' or 'far from' Islam in the NAK corpus reflects a metaphorical mapping of one's emotional or relational state with their faith. These expressions indicate that proximity was used to conceptualise one's spiritual condition. In addition, the use of verbs such as 'come', 'return', and 'draw near' contributes to the JOURNEY metaphor, in which spiritual progress was framed as movement toward a divine presence. These metaphorical patterns make the abstract notion of faith more concrete by grounding it in spatial and directional terms.

Kundrát, Rečka, Litschmannová, et al. (2023) assert that expressions such as 'we have become close' or 'she distances herself from me' use physical distance metaphorically to depict social relationships and convey feelings or emotions towards others. Based on this notion, Nouman's usage of similar phrases with the abstract notion 'religion' indicates that the metaphorical distance or closeness to Islam reflects one's emotional and relational state with their faith. Similarly, Marmolejo-Ramos et al. (2018, 2019) discovered that people tend to position positively perceived objects closer to themselves and negatively perceived objects farther away. This finding reinforces the idea that being 'closer' to Islam or 'far' from it metaphorically signifies a positive or negative state of faith, respectively. Malone (2019) further supports this concept by showing that terms like 'near' and 'far' in religious texts, particularly the Bible, often symbolise proximity to God. He found that being close to God is regarded as a privilege, while distance from Him is viewed negatively. Additionally, Malone highlighted how the Bible uses movement-related terms such as 'coming', 'drawing near', and 'returning' to God, emphasising the active pursuit of divine presence. This mirrors the

speaker's use of the JOURNEY metaphor, suggesting that spiritual progress involves movement towards God, making the abstract concept of faith more tangible.

All in all, it becomes clear that the use of the JOURNEY metaphor in the NAK corpus effectively conveys the idea that devotion to Islam involves a dynamic process of moving closer to God, while a lack of devotion or faith is reflected in being farther from Him.

c) RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE

As presented in Table 4.34, the JOURNEY metaphor was used in the NAK corpus to conceptualise the abstract notion of a relationship with God in his talks. This was evident in phrases like 'get closer' and 'closer to', which depict the relationship with God in terms of physical proximity, suggesting that one's relationship with God can be measured as either close or far. These phrases are further illustrated in the following excerpts:

"And then you realise it is Ramadhan is here, Ramadhan is approaching, and what do people do. Hey, it is the month of Ramadhan, we have to ***get close to Allah SWT****, I just wanted to say if I ever hurt you. They know they hurt you, but they say if I ever hurt you. If that.. they know the entire list of what they said and did. But if by some 0.001 percent chance I ever said something that hurt your feelings, may Allah forgive me and may you forgive me."*

(Title of Speech: Holding A Grudge)

This conceptualisation aligns with Kundrát et al. (2023), who assert that physical distance is used metaphorically to depict social relationships and convey feelings and emotions. Similarly, Marmolejo-Ramos et al. (2018, 2019) found that individuals tend to position positively perceived objects closer to themselves, while negatively perceived objects are placed further away. These studies reinforce the idea that physical proximity is a powerful metaphor for emotional and social closeness. Additionally, Malone (2019) found that terms like 'near' and 'far' in religious texts, specifically the Bible, often symbolise proximity to God. This parallels Nouman's use of similar metaphors to describe the relationship with God, highlighting the consistency of this metaphorical framework across different religious contexts. By employing the JOURNEY metaphor, the speaker emphasises the varying degrees of intimacy and connection one can experience in their relationship with God. This makes the abstract notion of spiritual closeness more relatable and understandable. The use of physical

proximity to represent spiritual relationships illustrates how deeply ingrained these metaphors are in our understanding of abstract concepts. Thus, Nouman's use of the JOURNEY metaphor to describe the relationship with God is consistent with findings from Kundrát et al. (2023), Marmolejo-Ramos et al. (2018, 2019), and Malone (2019). These studies collectively suggest that physical distance metaphors are a common and effective way to conceptualise and communicate abstract social, emotional, and spiritual relationships. The application of this metaphor in the NAK corpus not only highlights the degrees of intimacy one can have with God but also makes complex spiritual concepts more accessible and comprehensible to his audience.

d) RELIGION IS A PATH/AN UPWARD PATH

As shown in Table 4.34, the JOURNEY metaphor was employed in the NAK corpus to conceptualise Islam based on the phrases 'call others to the path of our Master', 'call people to the path of Allah', 'path of Allah', and 'path of Allah is actually heading upwards'. These phrases are exemplified in the following excerpts:

"One of my favourite duaa in the Qur'an that has to do with israf is actually found in suratul Ali Imran and I like this duaa special for many reasons. One of them is that Allah azzawajalla describes these people that used to fight in the ***path of Allah*** *many centuries before the Prophet SAW with their own prophets. They had their own prophets, and they were called on to sacrifice their lives for the sake of Allah."*

(Title of Speech: The Damage Done)

"And you're not calling everybody to become the same. You don't want everybody to be like everybody else. You don't say well look at that one that's on the path. Why can't you be more like them? You know, because we have this over simplistic picture of what does it mean to call people to Allah, or to ***call people to the path of Allah****. And what we say is, Islam means complete surrender, therefore, you must surrender absolutely, to the will of Allah."*

(Title of Speech: Inviting)

According to the Oxford Learner's Dictionaries (n.d.), 'path' generally means 'a route or track between one place and another, or the direction in which something is moving'. However, the expression 'path of Allah' in the phrases above refers to a way of life or set of beliefs commanded by Allah rather than a literal path. This metaphor suggests that practising religion involves direction, progress, and movement along a specific route, hence conceptualising Islamic faith as a journey.

Thomas and Ibrahim (2022) found that the term "path" is frequently used in the Quran, particularly in Surah Al-Fatihah, where it symbolises spiritual healing through God's guidance. They identified the "straight path" as the righteous path supported by God, which involves worshiping Him alone. This traditional depiction of the path as straight aligns with the idea of a clear and direct route to spiritual fulfilment. In contrast, the use of the metaphor in the phrase 'path of Allah is actually heading upwards' in the NAK corpus introduces a different dimension. While the Qur'anic 'straight path' emphasises righteousness and directness, the religious path was portrayed in the NAK corpus as an upward journey, suggesting not just direction but also elevation and spiritual growth. This upward path implies that following Islam is not only about staying on the correct route but also about progressing and ascending spiritually. By portraying the path of religion as ascending, Nouman adds a layer of meaning that highlights spiritual advancement and upliftment, distinguishing his use of the metaphor from the more traditional concept of a 'straight path'. This difference underscores the evolving use of metaphors in religious discourse to convey deeper and more dynamic aspects of faith.

e) GOD IS A DESTINATION

As shown in the example in Table 4.34, the metaphor GOD IS A DESTINATION was derived from the phrase 'you're on a conveyor belt that's heading towards Allah'. The term 'conveyor belt' is generally defined as 'a continuous moving strip or surface that is used in the process of producing goods in a factory and for transporting objects from one part of a building to another' (Oxford Learner's Dictionaries, n.d.). In the context of the collocation, the term 'conveyor belt' metaphorically represents the inevitable progression towards meeting God or facing the afterlife. The following excerpt demonstrates the metaphorical phrase in the examined corpus:

"When something is in front of you, you can't look ahead. That's one of the things syaitan wants, what is actually ahead of you and me is meeting with Allah. It's unavoidable. You and I (Qur'anic verse) we are marching towards your Master; you and I are marching towards Him. It's like even if you're standing there, ***you're on a conveyor belt that's heading towards Allah****, whether you like it or not, whether you want to accept that or not, it is we're all heading that way with every breath that we take. And that meeting is unavoidable."*

(Title of Speech: When the Devil Attacks)

As exemplified in the excerpt, this metaphor was used in the NAK corpus to describe that everyone, whether they like it or not, is on an unavoidable path towards meeting God. The choice of 'conveyor belt' draws out the imagery of a continuous, automated, and unidirectional path, implying that this journey cannot be paused, reversed, or altered. This metaphor also frames existence as a systematic process, highlighting the idea that all individuals are steadily moving toward an ultimate spiritual destination—meeting God—regardless of their actions or intentions.

f) GOD'S REVELATION IS A DESTINATION

The conceptual metaphor GOD'S REVELATION IS A DESTINATION emerged from the phrase 'path to connect with Allah's words' found in the NAK corpus. The following excerpt exemplifies the phrase in the examined corpus:

"These are students that like, come here with like this fervour to learn the Qur'an. And like, they left their job, some of them suspended college education, come here to study with me for nine months back in the day. And it is said here, and I'd say listen, InsyaAllah I'll do my best to teach you Arabic and I have full confidence that if Allah wills, and in a few months, you'll be reading Arabic books, you will be doing that. But you know, what? If you're not on a ***path to connect with Allah's word****, and you're not changing yourself in here, not here, here, I can help you. I can try. I can grow this; I can't help this that's on you. If this grows, and you know Arabic, if someone was a terrible person before they came here, then four months later, there'll be a terrible person who knows Arabic."*

(Title of Speech: Inviting)

The data show that use of the term 'path' reflects a metaphorical mapping in which God's revelation was conceptualised as a destination, and the path symbolises the means of reaching it. This metaphorical conceptualisation aligns with a well-established tradition in religious discourse. JOURNEY metaphors are commonly used to conceptualise moral and spiritual experiences across various religious traditions (Charteris-Black, 2004; Sweetser, 1995). The use of the 'path' imagery in this context is particularly significant, as it resonates with similar conceptual domains found in the Quran and prophetic traditions (Shokr, 2006). The choice of the JOURNEY metaphor in this instance may be influenced by its dominance in holy scripture and prophetic tradition. This observation suggests a continuity of metaphorical language between foundational religious texts and contemporary religious discourse. Thomas and Ibrahim (2022) corroborate this finding, noting that the term 'path' is frequently used in the Quran to symbolise spiritual healing through God's guidance. In short, the metaphor

frames spiritual growth as a journey, implying progression and effort. Additionally, it presents God's revelation as a concrete goal, making an abstract concept more tangible and suggests that connecting with God's words is a process that requires movement (spiritual or intellectual) on the part of the believer.

g) GOD'S PLAN IS A PATH

The metaphor GOD'S PLAN IS A PATH, illustrated by the phrase 'Allah has chosen a different path', conceptualises God's plan for an individual's life as a tangible path, drawing on the broader JOURNEY metaphor. This phrase is further exemplified in the following excerpt:

"He didn't say that in this phrase. He said We will give this to whoever, We want. You understand by understanding it this way, looking at this aayah this way, you no longer thinking if I do good, I'm going to be like Yusuf AS. Because if you do good, you may end up like Yusuf AS and as ***Allah has chosen a different path*** *for you, it may be a different path. You understand."*

(Title of Speech: Good Deeds)

By depicting God's plan as a path, the NAK corpus features the idea that life is a journey guided by divine direction. This aligns with common metaphorical expressions like 'steps', 'destination', 'obstacles', 'moving forward', and 'moving backward', which are frequently used to conceptualise life as a physical journey (Abu Rumman et al., 2023). The metaphor suggests that much like a physical path, God's plan involves purposeful progression and direction. It implies that life's events and experiences are part of a larger, divinely orchestrated journey, where God guides believers along a chosen route that may differ from their own expectations. This resonates with the LIFE IS A JOURNEY metaphor, as proposed by Lakoff and Turner (1989) in Conceptual Metaphor Theory, reinforcing the notion that life's journey is deeply intertwined with divine will and guidance.

h) HEART IS A DESTINATION

Finally, another JOURNEY metaphor used in the NAK corpus is with the spiritual heart. Based on the phrases taken from the examined concordances, i.e., 'take the words of Allah to heart' and 'bring death to the heart', suggesting that the spiritual heart is a destination that people can go to. These phrases are further demonstrated in the following excerpts:

"You know, Allah will say for example, (Qur'anic verse) "They have they have ears but they don't listen with them". (Qur'anic verse), "They have hearts they don't think with them, they don't ponder with them". So it's really the Qur'an is demand is to take something to heart. It's not just to understand something, or to analyse something is really to take it to heart and I pray that Allah azzawajalla gives all of us the ability to do that to ***take the words of Allah to heart****."*

(Title of Speech: Straight Talk)

"All these beautiful justifications for sin it teaches, Allah said cut through all that be able to see that actually sin at the core of it something ugly and it will only bring ugliness in your life. Hassan al Basri so long ago said (Arabic phrase) ***sins bring death to the heart****.* ***Sins bring death to the heart****. Every time we sin, there is more ugliness on our hearts. There's a black patch on our hearts."*

(Title of Speech: The Path to Repentance)

The excerpts demonstrate the HEART IS A DESTINATION metaphor in framing the spiritual heart as both a fundamental endpoint for divine guidance and a vulnerable place for spiritual deterioration in the NAK corpus. In the first excerpt, the phrase 'take the words of Allah to heart' depicts the heart as a receptive destination for divine teachings, where they are not only received but also internalised and allowed to take root. This suggests that the heart is central to an individual's relationship with God, serving as the venue where divine knowledge transforms into action and faith. In the second excerpt, the phrase 'bring death to the heart', which originates from a quote by Hassan al-Basri, shifts the metaphor's focus to the heart as a vulnerable destination for spiritual harm. Here, sins were described as bringing metaphorical death to the heart, implying that the heart can be tainted or darkened by repeated wrongdoings, leading to a state of spiritual lifelessness. The imagery of 'black patches' forming on the heart reinforces this idea, suggesting that negative influences can accumulate, gradually making it uglier.

In terms of its functions, the JOURNEY metaphor in the NAK corpus serves several important roles. First, it simplifies abstract spiritual concepts by mapping repentance, devotion, and the relationship with God onto physical journeys, paths, and destinations, making these intangible notions more tangible, familiar, and understandable for the audience (Goatly, 2011; Lakoff & Johnson, 1980, 2019). Second, it allows evaluation of moral and spiritual states, as audience were encouraged to reflect on their current position, whether they are progressing toward Allah or remaining stagnant, or straying from the path, through spatial and directional imagery. Third, it

motivates ethical and spiritual behaviour by framing religious engagement as purposeful movement toward goals set by Allah, prompting individuals to actively seek repentance, draw closer to God, and follow the righteous path. Fourth, it also structures complex theological concepts, such as God's plan, His revelation, and the spiritual heart, as concrete and sequential stages, guiding the audience's understanding and internalisation of these ideas. Finally, by portraying religion and spiritual growth as a journey, the metaphor frames the faith experience as dynamic, goal-oriented, and achievable, enhancing its motivational impact and helping the audience envision progress, transformation, and definitive closeness to God.

2. BUILDING Metaphor

BUILDING metaphor is one of the metaphors used in the NAK corpus to conceptualise abstract notions. This metaphor was employed to describe abstract concept related to God's mercy or forgiveness in his corpus. Table 4.35 presents the metaphorical expressions associated with the BUILDING metaphor in the NAK corpus.

Table 4. 35
Metaphorical Expressions of BUILDING Metaphor in the NAK Corpus

Theme	Metaphorical expressions	Abstract entity	Semantic tension
God/religion	GOD'S MERCY/FORGIVENESS IS A DOOR		
	Allah has closed His doors Allah's door has not been closed	God's mercy/ forgiveness	is equated with a door

a) GOD'S MERCY/FORGIVENESS IS A DOOR

In the NAK corpus, a notable conceptual metaphor emerges: GOD'S MERCY/FORGIVENESS IS A DOOR. This metaphor was evidenced by expressions such as 'Allah has closed His doors' and 'Allah's door has not been closed', which symbolise the availability or unavailability of God's mercy in accepting repentance and forgiving transgressions (as depicted in Table 4.36). These phrases are further demonstrated in the following excerpts:

"I even feel guilty making to Allah, who am I to make to God. look at what I just did. Look at what I just committed. You understand you start telling yourself that Allah has shut you out. ***Allah has closed his doors*** *on you because you violated his faith. You violated so much of what He commanded and you did such a big sin and let syaitan wins."*

(Title of Speech: The Path to Repentance)

"And then Allah adds, (Qur'anic verse) Allah has always been someone who accepts taubah. Allah has always been someone who as been merciful and loving and merciful. ***Allah's door has not been closed*** *for someone who committed a sin."*

(Title of Speech: The Path to Repentance)

The data show that the term 'door' was used as a source domain for divine mercy, reflecting a metaphorical mapping commonly found in religious discourse. As Unwin (2019) explains, doors often symbolise access, transition, or new states, and may represent rites of passage, salvation, or even death in religious and cultural contexts. Additionally, doors, as liminal spaces, often symbolise transitions or access to new states in various cultural and religious contexts (Proverbio et al., 2014). In religious language, doors frequently represent spiritual opportunities or divine accessibility (Charteris-Black, 2004). The DOOR metaphor can be seen as part of a broader BUILDING metaphor common in religious discourse, where various architectural features represent different aspects of faith or divine attributes (DesCamp & Sweetser, 2005). This aligns with findings from other studies on religious language, such as Abu Rumman et al. (2023), who observed similar uses of architectural metaphors to conceptualise abstract spiritual ideas. They found HOPE being portrayed as a tangible structure with a 'saqf' (ceiling) in Arabic religious texts, indicating the limitation of one's hope. By employing this metaphor, Nouman taps into a rich tradition of using architectural imagery in religious teaching, making complex theological concepts more accessible to his audience while maintaining continuity with established patterns of religious discourse.

Based on the multifunction of metaphors outlined in the literature, the BUILDING metaphor in the NAK corpus serves several important functions. Firstly, it describes God's mercy and forgiveness as a door, providing a concrete image for the intangible ideas and making them more comprehensible to the audience. Then, it also serves evaluation function, as expressions like 'Allah has closed His doors' or 'Allah's door has not been closed' encourage audience to reflect on their own level of faith and openness to repentance. Thirdly, the metaphor also motivates ethical and devotional behaviour by portraying Allah's mercy as available but dependent on the believers' action, thereby prompting them to seek forgiveness and participate in righteous behaviour. Next, the metaphor structures complex theological ideas as concrete, spatially grounded phenomena, allowing abstract religious notions such as mercy, sin,

and forgiveness to be understood in terms of familiar architectural features (DesCamp & Sweetser, 2005; Proverbio et al., 2014). Finally, by framing Allah's mercy as a door, the metaphor conveys both the accessibility and the limitations of human engagement with Allah's forgiveness, emphasising the active correlation between God's forgiveness or mercy and the believers' responsibility.

3. HEALTH Metaphor

As presented in Table 4.32, HEALTH metaphor was found to be another type of Structural Metaphor used in the NAK corpus. This metaphor conceptualises abstract notion of God/religion (i.e., God and His revelation). Table 4.36 presents the metaphorical expressions associated with the HEALTH metaphor in the NAK corpus.

Table 4. 36
Metaphorical Expressions of HEALTH Metaphor in the NAK Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/religion	GOD IS A DOCTOR/HEALER		
	Allah does not give cure	God	is described as a doctor or healer that can cure certain diseases.
	GOD'S REVELATION IS A MEDICINE		
	feeling the healing from Allah's words	God's revelation	is depicted as having healing properties, akin to medicine.

a) GOD IS A DOCTOR/HEALER

As depicted in Table 4.36, the HEALTH metaphor is a type of Structural Metaphor employed in the NAK corpus. The phrase 'Allah does not give cure' serves as an illustration of how God was conceptualised in the NAK corpus as a physical entity, comparable to a doctor or healer, possessing the ability to remedy ailments. The term 'cure' typically means 'to make someone with an illness healthy again' (Oxford Learner's Dictionaries, n.d.), reinforcing the metaphor of God as a doctor. This notion is further supported by other phrases found within the context of the concordance from the source text, such as:

"You know as I conclude I want to share with you why this is so scary. Why though anger is justified in some cases, why living a life of anger is so scary. You know for every virtually every disease of the

heart Allah Azzawajalla describes some kind of cure. But you understand that, what started of, the original, the only disease by the way that ***Allah does not give cure*** *for is hasad, jealousy. Even for anger there is a cure. For jealousy there's no cure."*

(Title of Speech: Controlling Anger)

The data indicate that negative emotions such as jealousy and anger were described using illness-related language, with jealousy portrayed as incurable and anger as curable. These comparisons reflect the use of the HEALTH metaphor, where emotional or spiritual states are conceptualised in terms of physical health. The term 'cure', in particular, supports this metaphorical mapping. Urbonaite and Šeškauskiene (2007) note that terms like 'cure', 'medicine', and 'remedy' are commonly used in HEALTH metaphors across different domains, including political and economic discourse. Similarly, Nouman's use of the term 'cure' signifies the use of HEALTH metaphor emphasising God's capacity to heal and restore, mirroring how a doctor or medicine addresses physical illnesses. This metaphor also exemplifies anthropomorphism, where God is conceptualised using human-like characteristics to make the supernatural more cognitively accessible (Fetterman et al., 2021). Fetterman et al. further note that research on common metaphors for God is limited, with their study among Christian US undergraduates identifying predominant metaphors such as GOD IS POWER, GOD IS HUMAN, and GOD IS MALE. The current findings extend this scholarship by demonstrating how Islamic motivational discourse similarly employs metaphor to conceptualise God in terms of familiar human and bodily experiences, specifically through the lens of emotional and spiritual health. Theoretically, this study contributes to metaphor research by showing how HEALTH metaphors function not only to explain abstract emotional states but also to convey moral and spiritual guidance, linking divine care to everyday human understanding of illness and recovery. Practically, it illustrates how metaphors can be strategically employed in Islamic motivational talks to instruct audiences on ethical conduct, the cultivation of emotional well-being, and the centrality of God in managing human emotions.

b) GOD'S REVELATION IS MEDICINE

The HEALTH metaphor was also observable in the phrase 'feeling the healing from Allah's words', where God's words or revelations were portrayed as possessing

healing properties, akin to medicine. The metaphorical phrase is further exemplified in the following excerpt:

"First you should accept that Allah is giving you guidance. Second you are going to acknowledge what he is giving you is going to heal you. (Arabic phrase) and then comes the guidance. And when you do start taking that guidance after you are ***feeling the healing from Allah words****, then you truly recognised that Allah does not want to punish, Allah is not full of spite."*
(Title of Speech: A Fresh Start)

The term 'healing' generally refers to 'the process of becoming well again, especially after a cut or other injury, or of making someone well again' (Oxford Learner's Dictionaries, n.d.). In the data, this term was used to describe the effect of God's words or revelation, indicating that divine guidance was metaphorically conceptualised as having healing properties. Based on this notion, the phrase implies that God's words, or God's revelation, possess a healing force. In other words, the speaker depicts the teachings or messages conveyed through religious texts or spiritual guidance can have a transformative and therapeutic effect on an individual's well-being, much like medicine heals physical ailments. Thomas and Ibrahim (2022) provide a scholarly foundation for this interpretation by asserting that the Quran—considered God's words and revelations—serves as a spiritual guide that addresses and heals the soul's ailments. They argue that the Quran provides various forms of guidance, such as regulations, instructions, and warnings, that are specifically designed to cure spiritual illnesses. Vahide (2008) further supports this by highlighting how these teachings are tailored to treat spiritual conditions. Based on this notion, the finding illustrates how Nouman's belief in the healing properties of divine revelation may influence his metaphorical language in describing its effects.

The HEALTH metaphor in the NAK corpus performs several key functions. By portraying Allah as a doctor or healer and His revelation as medicine, the metaphor serves a cognitive function that helps to clarify intangible spiritual and emotional conditions, such as anger, jealousy, or guidance, more comprehensible and relatable for the audience. Next, the metaphor also performs evaluative function that invites the audience to assess their own religious position, recognising ailments that require God's guidance, and identifying areas for improvement in their faith. The metaphor also serves to motivate the audience in performing ethical and devotional action by framing Allah's guidance and revelation as a healing process. Furthermore, it encourages engagement

with religious practices, reflection, and acceptance of God's instructions as means to spiritual growth. Lastly, conceptualising Allah's mercy and revelation in terms of health emphasises His active and caring role in the believer's life, portraying spiritual growth as achievable through interaction with God's teachings.

4. LIGHT Metaphor

As presented in Table 4.32, LIGHT metaphor was found to be another type of Structural Metaphor used in the NAK corpus. This metaphor conceptualises abstract notion of God's revelation. Table 4.37 presents the metaphorical expression associated with the LIGHT metaphor in the NAK corpus.

Table 4. 37
Metaphorical Expressions of LIGHT Metaphor in the NAK Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/religion	GOD'S REVELATION IS LIGHT		
	light that Allah has revealed	God's revelation	is equated with light.

a) GOD'S REVELATION IS LIGHT

As shown in Table 4.37, the LIGHT metaphor in the phrase 'light that Allah has revealed' exemplifies how God's words or revelations in the NAK corpus was conceptualised as tangible and illuminating. This phrase is exemplified in the following excerpt:

"So here we are interested and introducing Islam to those that know nothing about Islam, and at the same time, and in large numbers, even though people don't say "I am no longer Muslim anymore".. they don't say, they don't come out and say that but in their head and then their hearts, they are distancing and furthering themselves from the ***light that Allah has revealed*** *and it's happening in our own families, among friends and we are not dealing with it. We are not addressing that problem."*
(Title of Speech: A Fresh Start)

The LIGHT metaphor presented in the excerpt portrays God's words or revelations as something tangible and illuminating, symbolising guidance and clarity. By likening divine revelation to light, Nouman emphasised its transformative and essential role in dispelling spiritual darkness and ignorance. In the excerpt, the metaphor features the consequences of distancing oneself from this divine illumination, framing it as a form

of spiritual loss or disconnection. This interpretation suggests that just as light is significant for physical navigation and visibility, divine revelation is essential for spiritual direction and understanding.

This metaphor is likely influenced by the Quranic use of light to symbolise positive attributes like faith and knowledge (Mehfooz, 2017). In Islamic contexts, light is closely associated with God, representing the divine guidance that enlightens believers. Similarly, the Quran frequently contrasts light with darkness, portraying believers as those illuminated by divine wisdom, while disbelievers remain in spiritual darkness, blind to the truth (Mehfooz, 2017). The use of this metaphor in the NAK corpus aligns with these traditional Islamic interpretations, reinforcing the idea that God's revelations provide clarity and guidance in the spiritual journey.

The LIGHT metaphor in the NAK corpus serves some significant functions. Cognitively, by representing Allah's revelation as light, the metaphor makes Allah's guidance and knowledge more concrete and perceptible for the audience. Secondly, the metaphor also invites the audience to evaluate whether they are spiritually 'illuminated' or have distanced themselves from God's guidance, emphasising the consequences of neglecting God's words. Next, by linking engagement with revelation to exposure to light, the metaphor encourages believers to seek and follow God's guidance, reinforcing active connection with Islamic teachings. Last but not least, the LIGHT metaphor frames Allah's revelation as both transformative and illuminating. This metaphor emphasises Allah's revelation in dispelling spiritual darkness, i.e., ignorance and confusion, portraying His guidance as both essential and empowering for navigating one's spiritual journey (Mehfooz, 2017).

5. EDUCATION Metaphor

As presented in Table 4.32, TEACHER metaphor was found as another type of Structural Metaphor used in the NAK corpus. This metaphor conceptualises abstract notion of God. Table 4.38 presents the metaphorical expressions associated with the TEACHER metaphor in the NAK corpus.

Table 4. 38
Metaphorical Expressions of EDUCATION Metaphor in the NAK Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
	GOD IS A TEACHER		

God/religion	better teacher than Allah	God	is equated as a teacher.

a) GOD IS A TEACHER

As demonstrated in Table 4.38, this collocation appears in the phrase ‘no better teacher than Allah’, directly equating the abstract concept of ‘God’ with the physical entity of a ‘teacher’. The following excerpt demonstrates the metaphorical phrase in the examined corpus:

“The other is, Allah knows better what to mention and what not to mention. Allah knows better what to say and what not to say, what to teach you and what not to teach you, what to give you guidance with and what not to give you guidance with. He knows He, He knows what He's doing. There's ***no better teacher than Allah****. And nobody designs a curriculum better than the best teacher. So this curriculum that Allah revealed to us is perfect. It doesn't need additions. It doesn't need subtractions. It doesn't need editing.”*

(Title of Speech: Allah Knows Better)

These phrases support the metaphor by suggesting that God, like a teacher, provides guidance, instruction, and a structured path for believers to follow. This metaphor emphasises the idea that God’s teachings are comprehensive and perfectly tailored for spiritual growth and understanding, much like a well-designed educational curriculum constructed by a teacher.

Based on the multifunction of metaphors discussed in the literature, the EDUCATION metaphor in the NAK corpus presents several central functions. Firstly, the metaphor serves cognitive function. By conceptualising God as a teacher, the metaphor frames God’s revelation as structured instruction rather than abstract decree. The metaphor also presents evaluative function in which it positions Allah as the ultimate and most knowledgeable educator, implicitly establishing the superiority, completeness, and reliability of God’s knowledge over human judgement. Apart from that, by likening Allah’s revelation to a carefully designed curriculum, the metaphor frames religious teachings as purposeful, coherent, and developmentally appropriate, encouraging believers to trust the God’s pedagogical process. Lastly, the metaphor performs persuasive function via the portrayal of God as the ‘best teacher’ which reinforces the expectation that believers adopt the stance of learners, fostering humility, obedience, and openness to correction, which are central to spiritual growth. In sum, the EDUCATION metaphor in the NAK corpus simplifies the nature of Allah’s guidance,

reinforces His authority, and motivates believers to approach religion as a lifelong process of learning and moral formation under Allah's instruction.

6. WEATHER Metaphor

As presented in Table 4.32, WEATHER metaphor was found as another type of Structural Metaphor used in the NAK corpus. This metaphor conceptualises abstract notion of God. Table 4.39 presents the metaphorical expressions associated with the WEATHER metaphor in the NAK corpus.

Table 4. 39
Metaphorical Expressions of WEATHER Metaphor in the NAK Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
human experience	LIFE CHALLENGES IS A STORM		
	struggles storm I'm going through	life challenges	are equated with storms.

a) LIFE CHALLENGES IS A STORM

Table 4.39 vividly illustrates the use of the WEATHER metaphor in the NAK corpus to conceptualise life challenges. In this metaphorical framework, life challenges were equated with storms, as evidenced by the phrase 'struggles storm I'm going through'. The following excerpt illustrates the phrase in the examined corpus:

"And until you realise there's someone holding you from underneath, you just need to relax, and just let go. And he's just keeping you floating. He's not going to let you down. When you let go, that's actually Rabbuna Allah, our Master is Allah, whatever ***struggles storm I'm going through****, he's not gonna let me down. He's holding me in place. Those who openly declare that they acknowledge that they are not in control of their situation. They acknowledge that they cannot control other people's opinions. They acknowledge they cannot control what any of the creation of Allah does."*

(Title of Speech: Overwhelm)

The excerpt demonstrates the use of this metaphor in the NAK corpus to illustrate the turbulence and hardship individuals face, likening such struggles to powerful forces of nature that can disrupt stability. However, the metaphor also conveys hope and reassurance through the notion of divine support, represented by the image of being 'held in place' by Allah. This suggests that while life challenges may feel like

storms, Allah provides unwavering support and protection, enabling individuals to endure and navigate through their struggles.

This metaphor serves multiple functions in conveying the nature and experience of life's difficulties. Charteris-Black (2004), in his analysis of religious and political speeches, found that WEATHER metaphors are commonly used to convey hardship and adversity. He argues that such metaphors resonate strongly due to their basis in universal human experiences. In a religious context, it can suggest divine involvement or testing, as storms are often associated with divine power in many religious traditions (DesCamp & Sweetser, 2005). El-Sharif (2011), studying Islamic religious discourse, noted the frequent use of nature-based metaphors, including weather phenomena, to describe spiritual and life experiences. He suggests that these metaphors serve to connect abstract religious concepts with tangible, everyday experiences. By employing this metaphor, Nouman makes his message more accessible and memorable because according to Kövecses (2005), WEATHER metaphors for emotional or life experiences is nearly universal across cultures, suggesting a deep cognitive link between people's understanding of weather patterns and life experiences.

Based on the multifunction of metaphors delineated in the literature, the WEATHER metaphor in the NAK corpus serves several functions. By conceptualising life challenges as storms, the metaphor cognitively simplifies abstract and emotionally complex experiences of hardship more concrete and recognisable, grounding them in familiar, embodied experiences of turbulence and instability (Lakoff & Johnson, 1980, 2019; Kövecses, 2005). Secondly, the metaphor performs evaluative function as it highlights the lack of human control in the face of life's difficulties. Thus, the metaphor frames struggles as overwhelming natural forces and reinforces the idea of human dependence on God's support. While storms symbolise hardship, the accompanying imagery of being 'held' by Allah reframes hardship as survivable, offering comfort and reinforcing trust in Allah's protection, a function commonly observed in religious WEATHER metaphors (Charteris-Black, 2004). Lastly, by positioning Allah as the stabilising force amid life's storms, the metaphor encourages acceptance, surrender, and reliance on Allah's wisdom rather than anxiety-driven attempts at control. To sum up, the WEATHER metaphor in the NAK corpus effectively frames life challenges as powerful yet temporary disruptions, while simultaneously reinforcing God's role in life challenges.

4.3.2.3 Themes of Ontological Metaphors in the Nouman Ali Khan (NAK) Corpus

The themes of Ontological Metaphors correspond to those found in Structural Metaphors, focusing on the spiritual heart, emotions, and God/religion. This consistency suggests a cohesive metaphorical framework in the NAK corpus. Within Ontological Metaphors, Container and Entity metaphors were particularly prominent in the examined corpus. These metaphors effectively describe abstract spiritual and emotional experiences into tangible forms, making complex concepts more relatable and understandable. Additionally, one Ontological Metaphor on Personification was evident from the analysis in the NAK corpus. These metaphors are further discussed in the subsequent sub-sections.

1. ENTITY Metaphor

As presented in Table 4.32, ENTITY metaphor was found to be the most prominent type of Ontological Metaphor used in the NAK corpus. This metaphor conceptualises abstract notions like God/religion (i.e., God and His revelation) and human experience (i.e., life challenges). Table 4.40 presents the metaphorical expressions associated with the ENTITY metaphor in the NAK corpus.

Table 4. 40
Metaphorical Expressions of ENTITY Metaphor in the NAK Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/ religion	GOD IS AN ENTITY		
	gift of Allah gift from God/Allah package Allah gave package that Allah gave Allah gave a completely different policy gives us the key from Allah e-mail you got from Allah Allah put His stamp of approval hold on to Allah let go of Allah Allah has shut you out	God	is described as a physical entity that gives/sends physical objects and virtual item; approval via stamp; can be held and let go; and performs bodily action.
	GOD'S REVELATION IS AN ENTITY		

	access to the revelation from Allah	God's revelation	is described as a tangible entity like a building, place, or a computer system/file that has an access.
human experience	LIFE CHALLENGES IS A SUBSTANCE		
	problems they're going through struggles you're going through struggle that you're going through going through all this trouble	life challenges	is depicted as a physical substance that can be gone through.

a) GOD IS AN ENTITY

As shown in Table 4.40, the GOD IS AN ENTITY metaphor was identified from many phrases. Firstly, the phrases 'gift of Allah' and 'gift from God/Allah' depict God as a tangible entity that presents 'gift' to another person/human. The examination of the phrases in the source text reveals that the 'gift' refers to 'salah' (an act of worship in Islam), 'repentance', and 'God's mercy'. For instance, in the second excerpt, 'gift' specifically refers to the act of prayer as commanded by God:

"And it's very clear that there's no compromise on the number of prayers in a day; it's five prayers - every Sahabi knows that it was early established in the religion. It was a heavenly ***gift from Allah.*** *So, it's, there's no negotiation here."*

(Title of Speech: Inviting)

The use of 'gift' in the excerpt highlights the importance of the Islamic spiritual practices (i.e., the five daily prayers), framing them as divine blessings that are essential and non-negotiable aspects of the faith. Nouman highlighted the five daily prayers as a 'gift', directly connecting it to God's mercy and compassion. This is particularly significant considering that according to a hadith narrated by Abu Dhar in Sahih Bukhari (Volume 1, Book 8, Number 345) (Al-Bukhari, n.d.), the original command during the Prophet's Mikraj was for fifty prayers daily, which was mercifully reduced to five through the Prophet's intercession. This portrayal emphasises the conceptualisation of the divine favour in the NAK corpus to ease the burden on the believers through the tangible object like 'gift'.

Meanwhile, the following excerpts illustrate how the term 'gift' refers to 'taubah' (repentance):

"Taubah is not just getting your sins forgiven.. it's actually turn.. this is the love Allah has for someone who makes taubah. I didn't do a mountain of good deeds. I may have done a mountain of sins. And because Allah accepts my taubah.. He converts it (Qur'anic verse). This is the ***gift of Allah*** *Azzawajalla. Why would anybody want to miss out on that gift. There is no.. the keyword here that I want to leave with you in this min kareem, Allah accepts the taubah, the repentance of people who did it immediately."*

(Title of Speech: The Path to Repentance)

"They play with this glorious ***gift that Allah gave.*** *What is that Allah give? Taubah."*

(Title of Speech: The Path to Repentance)

Additionally, based on the context, the speaker described that when Allah accepts one's taubah, the sins are not only forgiven but also transformed into good deeds, highlighting the generosity and benevolence of Allah's forgiveness.

Then, the 'gift' also refers to rahmah[20] as illustrated in the following excerpt:

"A rahmah means a loving.. an act of loving care, ***a gift from God,*** *from Allah, which means you did not earn it. That was not earned. That was granted by Allah."*

(Title of Speech: Good Deeds)

The excerpt shows how God's mercy was conceptualised as a tangible gift in the NAK corpus. Since mercy is an abstract entity, equating it with a physical object, i.e., a gift, creates semantic tension and reinforces the idea of God's mercy as a precious and generous endowment to humanity.

Additionally, the phrases 'package Allah gave' and 'package that Allah gave' depict God as a tangible entity delivering a 'package' to people. According to the Oxford Learner's Dictionaries (n.d.), the term 'package' typically refers to 'something that is wrapped in paper or put into a thick envelope so that it can be sent by mail, carried easily, or given as a present' or 'a box, bag, etc., in which things are wrapped or packed; the contents of a box, etc.' In the context of the NAK corpus, a close examination of these phrases reveals that 'package' metaphorically refers to the 'blessings from God', encompassing both strengths (such as intelligence, personality, and traits) and weaknesses. This is exemplified in the following excerpt:

[20] "Rahmah" (رَحْمَة) in Arabic translates to 'mercy' or 'compassion' in English (Esposito, n.d.). When referring to God's 'rahmah' it typically means God's mercy, compassion, or benevolence.

*"Work within what Allah gave you. There is a **package Allah gave** you. You have certain level of intelligence, certain level of personality and certain kind of traits, certain strength, and certain weaknesses."*

(Title of Speech: The Weight of Our Deeds)

By likening blessings to a 'package', the NAK corpus emphasises the idea that these gifts from Allah are thoughtfully prepared and delivered, containing various elements that contribute to one's overall well-being and identity.

In addition, the phrase 'Allah gave a completely different policy' further illustrates the GOD IS AN ENTITY metaphor in the NAK corpus by portraying divine power as an entity that formulates and enforces policies. The term 'policy' typically refers to 'a plan of action agreed or chosen by a political party, a business, etc.' or 'a written statement of a contract of insurance' (Oxford Learner's Dictionary, n.d.). In this context, the term associates God with either political or corporate entities in the NAK corpus. A closer examination of the phrase within the NAK corpus reveals that the term 'policy' specifically refers to God's commandments on how to handle news or stories about a person's character. This is exemplified in the following excerpt:

*"But when it comes to the character of a believer, **Allah gave a completely different policy.** The first part of this policy was, you must immediately not even think I don't know, you must immediately think benefit of the doubt. You must immediately think that this is wrong. Now, this is something hard to process, you don't have evidence to prove that someone's guilty. You don't have evidence to prove that someone's innocent, you have neither one you've just heard something. Yes. If you've just heard something, then Allah is actually commanding you in these aayah, that number one, you can't even think that they might be guilty."*

(Title of Speech: Guiding Our Thoughts)

In this context, the term 'policy' is particularly significant as it frames God's commandments as authoritative directives, akin to those issued by human institutions such as governments or corporations in the NAK corpus. This comparison highlights the seriousness and non-negotiable nature of divine instructions. By equating God's commandments with policies, the NAK corpus features the structured and deliberate nature of divine guidance, emphasising that, like human policies, these commandments are designed to govern behaviour and ensure justice. This metaphorical use of 'policy' in the NAK corpus not only reinforces the authoritative role of divine commandments

but also makes the concept more relatable to the audience, as it draws parallels between familiar societal structures and the divine order.

The phrases ‘e-mail you got from Allah’ and ‘Allah put His stamp of approval’ further highlight the portrayal of God in the NAK corpus as a tangible entity, akin to government or corporate entities. In the context of modern communication, ‘e-mail’ is a prevalent form of computer-mediated communication within organisations (Derks & Bakker, 2010). Meanwhile, the term ‘stamp of approval’ refers to an official endorsement or formal approval, often associated with government or institutional validation (Merriam-Webster, n.d.). In the NAK corpus, these metaphors suggest that divine communication and endorsement were framed in familiar, bureaucratic terms, reinforcing the concept of God as a managing authority. The following excerpts illustrate how these metaphors were employed:

“Why isn't my daughter who is married.. Why isn't she having a baby? When is she going to have a baby? When is she going to have a baby and she's calling her and saying, you know, Allah wants you to have a baby. Allah doesn't want her to have a baby. You want her to have a baby. I don't know what ***email you got from Allah****, that you told her. But this is in your mind. You just want these anxieties, worldly.. worldly things that you want is all you think about for the future.”*

(Title of Speech: When the Devil Attack)

“And Allah says, First, let's let Me clear the air. I endorse this view, I endorsed this plan, and I'm the one who made it work anyway. (Qur’anic verse) ***Allah put his stamp of approval*** *on this seemingly morally objectionable part of the plan.”*

(Title of Speech: The Right Thing to Do)

In these excerpts, the terms ‘e-mail’ and ‘stamp of approval’ were used in the NAK corpus to depict God’s communication and endorsement in terms familiar from administrative or corporate contexts. This framing emphasises God’s role as an authoritative entity, providing formal approval and guidance akin to organisational procedures. By likening divine directives to official endorsements and communications, Nouman made the abstract concept of divine to be more concrete and relatable to contemporary audiences.

In addition to the term ‘policy’, ‘e-mail’, and ‘stamp of approval’, the metaphor ‘key’ was also used in the NAK corpus to describe God’s actions, as seen in the phrase ‘gives us the key from Allah’. This reinforces the conceptualisation of God as an entity

that provides tangible items or solutions. A closer examination of the phrase in the source text reveals that the term 'key' was used in the NAK corpus to symbolise 'God's revelation or words'. The following excerpt illustrates this concept:

"So finally, I want to share with you just a couple of things that weigh really heavy on Judgement Day. Because now if I am talking about things that are going to weigh heavy, and weigh light, and we want all of our scales on Judgement Day, to be heavy, at least let's walk away from this whole by learning some things that are in fact very heavy on judgment tape. Allah azzawajalla describes, in a very, very powerful, beautiful Hadith of the Prophet. He gives us this ***key from Allah*** *azzawajalla, (Qur'anic verse). He says there are two words that are really light to say on the tongue. But they're really heavy in the scale. They are mighty in the scale."*

(Title of Speech: The Weight of Our Deeds)

This excerpt demonstrates how the NAK corpus portrays God's revelation with a 'key', a tangible object that unlocks or provides access to something valuable. In this context, the 'key' represents divine guidance or wisdom that, although simple in expression ('light to say on the tongue'), carries significant spiritual weight ('heavy in the scale').

The phrases 'hold on to' and 'let go of' when referring to the abstract entity of God suggest a physicality, implying that the divine presence can be physically grasped or released. These phrases are further exemplified in the following excerpts:

"In other words, you don't just say, My master is Allah, and now you're perfect. No, you keep struggling to fix yourself, you find yourself leaning this way, a little too much fear in your life and you pull yourself together, and you don't let that fear overwhelm you. You find too much sadness in your life and you remind yourself of Allah, and you ***hold on to Allah*** *again, and he pulls you back together again, the idea of* ***holding on to Allah*** *to overcome and to be able to navigate your grief and your sadness."*

(Title of Speech: Overwhelm)

"Syaitan says, if Allah is so great, why are you upset? If Allah is so awesome, why did you have to go through all this sadness? Allah could have just gotten rid of your sadness; he could have created a situation where you had to experience no sadness. Why did you have to go through it? Why do you have to have these fears? Why do you deserve this anxiety? ***Let go of Allah****, He's not doing anything for you."*

(Title of Speech: Overwhelm)

The phrases ‘hold on to Allah’ and ‘let go of Allah’ metaphorically frame the relationship with God as one of physical interaction, suggesting that the divine presence can be grasped or released like a tangible object. These expressions, as illustrated in the excerpts, portray a deeply personal and dynamic connection with God. Holding on to Allah signifies reliance, resilience, and trust during moments of grief or sadness, while letting go of Allah implies abandoning faith or losing trust during challenges. Through this metaphor, the NAK corpus emphasises the human need for a secure, concrete relationship with the divine, portraying faith as an active, almost physical effort to maintain spiritual stability and overcome life's adversities.

Similarly, the phrase ‘Allah has shut you out’ demonstrates the GOD IS AN ENTITY metaphor. This is exemplified in the following excerpt:

“Then after the sins have been committed, and the sin did not happen one time, maybe it has been happening lots of times – yak malun, then they repent but they repent soon after, soon after. this is an important piece of the puzzle because syaitan comes to you, and syaitan tells you how are you going to face Allah? After what you just did you are going to pray? Really? You are going to walk into the masjid? With what face? You should be ashamed of yourself. And you tell yourself, man, I even feel guilty reciting Qur’an. I even feel guilty making to Allah, who am I to make to God. look at what I just did. Look at what I just committed. You understand you start telling yourself that ***Allah has shut you out****. Allah has closed his doors on you because you violated his faith. You violated so much of what He commanded, and you did such a big sin and let syaitan wins.”*

(Title of Speech: The Path to Repentance)

As presented in the excerpt, the phrase ‘Allah has shut you out’ reflects the GOD IS AN ENTITY metaphor, presenting God as a being capable of taking tangible actions, such as shutting someone out or closing doors. This anthropomorphic depiction frames God’s response to sin in human terms, making the abstract concept of divine disapproval more relatable and emotionally impactful. The metaphor highlights the speaker’s intention to describe the internal struggle with guilt and alienation experienced by sinners, portraying the act of repentance as overcoming the perceived barrier between oneself and God. By depicting God’s ‘doors’ as closed but not permanently locked, the excerpt highlights that repentance is still possible, countering the despair instilled by ‘syaitan’ (Satan). This human-like portrayal of God emphasises His accessibility despite human failings, aligning with the core message of divine mercy in Islam.

Due to human cognitive limitations, people often anthropomorphise supernatural entities like God, attributing human-like characteristics to them (Fetterman et al., 2021). This anthropomorphism provides a primary conceptual framework for understanding God, despite its potential theological inaccuracies (Barrett & Keil, 1996). DesCamp and Sweetser (2005) identified 'human with agency' as a prevalent source category in religious texts, and Kunkel et al. (1999) reported similar results in their study of images of God. However, caution is essential when depicting God in this manner. In the Islamic perspective, Philips (2021) stresses that descriptions of Allah's attributes should adhere to Shariah texts, especially in sensitive contexts like describing God's essence (e.g., 'Allah's face or hands'). While Islamic scholars have historically allowed figurative language in non-literal contexts, it remains important to avoid equating God with physical objects or human characteristics.

b) GOD'S REVELATION IS AN ENTITY

The conceptual metaphor GOD'S REVELATION IS AN ENTITY, as illustrated in Table 4.40, was evident in the phrase 'access to the revelation from Allah'. The following excerpt illustrates the phrase in the examined corpus:

"So Allah, let's figure out why that's important. Our Prophet SAW has more access to the unknown, the unseen world than any other human being in his time. He has access to see Jibril AS for who he is. He has ***access to the revelation from Allah****. He has been shown, you know, glimpses of Judgment Day of hellfire and of heaven, he has been introduced in person to prophets that have died 1000s of years ago, he has access to what? the unseen."*

(Title of Speech: Allah Knows Better)

The excerpt presents this metaphorical mapping that conceptualises the abstract notion of divine revelation as a concrete, accessible entity. The term 'access' typically refers to the opportunity or right to use, view, or enter something (Oxford Learner's Dictionary, n.d.). By applying this concept to divine revelation, the metaphor in the NAK corpus suggests that God's revelation is tangible as it can be interacted with physically, bounded as it has defined limits or borders, and controllable as its availability can be regulated or managed. This metaphorical framing aligns with what Lakoff and Johnson (1980) term Ontological metaphors, where abstract concepts are understood in terms of objects, substances, or discrete entities. In the context of Islamic discourse specifically, Saeed (2006) points out that the Quran itself uses a variety of

metaphors to describe revelation, including light, water, and indeed, physical objects. This suggests that the ENTITY metaphor observed here is part of a long-standing tradition in Islamic thought of using concrete imagery to convey spiritual truths.

c) LIFE CHALLENGES IS A SUBSTANCE

The metaphor LIFE CHALLENGES IS A SUBSTANCE, as shown in Table 4.41, was evident in phrases such as 'problems they're going through, 'struggle(s) (that) you're going through', and 'going through all this trouble'. These expressions conceptualise 'problems', 'struggles', and 'troubles' as a unified abstract notion—'life challenges'.

"And I know from Allah, something you don't know meaning I have faith in Allah, we'll get to that part of the statement a little bit later. But it's been used to say that, you know, one should not share their woes or the ***problems they're going through*** *with others and put it on them and things like that."*
(Title of Speech: Complaining to Allah)

"And centuries before that there are believers and prophets, good people all across history and all across the world that you've never met, that you've never known, who've gone through exactly the same ***struggles you're going through*** *in their own way. And they held on to Allah that you held on to Allah, and you're connected to them in this aayah."*
(Title of Speech: Overwhelm)

"Well, one thing I'll share with you about this is why is Yusuf AS ***going through all this trouble****? Like, why the whole like, he recognises them but doesn't say "I'm your brother", you know, then this is better bring your brother back and all this and he could just get it over with in one shot."*
(Title of Speech: The Right Thing to Do)

The phrases in the excerpts show the conceptualisation of life challenges as a tangible and immersive substance or barrier that individuals must navigate. The repeated use of the phrasal verb 'going through' draw out the imagery of physically moving through a difficult medium, such as water, mud, or a storm, highlighting the immersive and often overwhelming nature of such experiences. This metaphor frames challenges as temporary and traversable, implying that while they may envelop individuals, they are not impossible to be overcome with. The notion of 'going through' also suggests progression and resilience, reinforcing the idea that enduring life's difficulties leads to growth and resolution. By employing this metaphor, the NAK corpus portrays life's adversities with a sense of movement and forward momentum,

emphasising the possibility of overcoming struggles through faith, perseverance, and reliance on Allah.

This metaphorical framing aligns with Lakoff and Johnson's (1980) Conceptual Metaphor Theory (CMT) that abstract concepts like 'life' are comprehended by relating them to more concrete ideas, leading to the creation of conceptual metaphors—such as LIFE IS A JOURNEY—that act as key tools for understanding (Lakoff & Johnson, 1997, p. 133). By conceptualising life challenges as a substance, the metaphor implies that these challenges are something to be physically navigated, requiring effort and resilience, similar to how one might move through a dense or obstructive medium. This notion is supported by Charteris-Black (2004), who highlights how metaphors often frame complex life experiences in more relatable, physical terms, making them easier to comprehend and discuss. Furthermore, Kövecses (2005) notes that the use of metaphors like this one can shape people's emotional responses to challenges, as it emphasises the idea of progression and movement, suggesting that challenges, no matter how difficult, are manageable.

Based on the multifunction of metaphors identified in the literature, ENTITY metaphors in the NAK corpus serve communicative and cognitive functions. Firstly, the metaphor clarifies God, His revelation, and life challenges as concrete entities, substances, or objects. The use of these ENTITY metaphors simplify highly abstract theological ideas and lived experiences to be more tangible, accessible, and cognitively manageable for the audience (Lakoff & Johnson, 1980, 2019; Kövecses, 2005). Secondly, the metaphors also serve evaluative function as expressions like 'holding on to Allah', 'letting go of Allah', or perceiving oneself as shut out indirectly frame faith as a dynamic, relational process, enabling the audience to assess their own spiritual closeness, vulnerability, or perceived distance from Allah. Additionally, by portraying Allah's mercy, His revelation, His guidance and repentance as valuable entities (e.g., 'gifts', 'keys', 'access'), the metaphors encourage gratitude, persistence, and active engagement with religious practices. Meanwhile, conceptualising life challenges as substances to be gone through reinforces endurance and hope during hardship (Charteris-Black, 2004). Lastly, the metaphor also frames Allah's authority and care in relatable terms. The metaphors draw on institutional and embodied imagery (e.g., 'policies', 'stamps of approval', 'packages'), framing Allah's guidance as structured, intentional, and authoritative, while simultaneously emphasising Allah's accessibility, generosity, and mercy. To conclude, the extensive use of ENTITY metaphors in the NAK

corpus effectively grounds complex theological doctrines and emotional experiences in concrete imagery, enhancing understanding, fostering spiritual reflection, and motivating sustained faith.

2. CONTAINER Metaphor

As presented in Table 4.32, other than ENTITY metaphor, CONTAINER metaphor was also considered prominent in the NAK corpus. This metaphor conceptualises abstract notions of God/religion: God and God's plan. Table 4.41 presents the metaphorical expressions associated with the CONTAINER metaphor in the NAK corpus.

Table 4. 41
Metaphorical Expressions of CONTAINER Metaphor in the NAK Corpus

Theme	Coded Expressions	Abstract entity	Semantic tension
God/religion	GOD HAS THE SUPREMACY ATTRIBUTES OF A CONTAINER		
	put our hope in Allah hope in Allah pessimism and hope in Allah faith in Allah	God	is described as a container that can be put with other abstract entities.
	GOD'S PLAN IS A CONTAINER		
	fitting right into Allah's plan	God's plan	is described as a container that can have space for something to fit in.

a) GOD HAS THE SUPREME ATTRIBUTES OF A CONTAINER

The phrases 'put our hope in Allah', 'hope in Allah', 'pessimism and hope in Allah', and 'faith in Allah', through the use of the preposition 'in' and the verb 'put', suggest that God was metaphorically depicted in the NAK corpus as a vessel—a container that can hold emotions or beliefs.

"Because the Qur'an says (Qur'anic verse), I only take my complaints to who to Allah literally, isn't that what he's saying? And I know from Allah, something you don't know meaning I have ***faith in Allah****, we'll get to that part of the statement a little bit later. But it's been used to say that, you know, one should not share their woes or their the problems they're going through with others and put it on them and things like that."*

(Title of Speech: Complaining to Allah)

The data revealed the use of the CONTAINER metaphor in conceptualising the relationship between human emotions and God, with the preposition 'in' playing a central role in structuring this metaphor. This aligns with the understanding that prepositions play a critical role in structuring metaphors (Lakoff & Johnson, 2019), particularly in signalling the CONTAINER metaphor (Partington, 2007). However, when conceptualising God in such a manner, caution is necessary. As noted by Philips (2021), attributions regarding Allah's attributes should be left to the texts of the Shariah, especially in more sensitive areas such as describing God's self (e.g., 'Allah's face or hands'). While Islamic scholars have traditionally been more lenient with figurative language, particularly in non-literal contexts, it's essential to avoid any implication of equating God to a physical object. A more appropriate phrasing of this metaphor would be GOD POSSESSES SUPREME ATTRIBUTES OF A CONTAINER. This conceptualisation does not equate God to an object but rather highlights the figurative aspect in which Nouman portrays God as a vessel, emphasising the human dependency on placing their emotions, hope, and faith in the Almighty. This metaphor illustrates the depth of human reliance on divine support, without compromising the theological integrity of God's supreme and unique nature.

b) GOD'S PLAN IS A CONTAINER

The phrase 'fitting right into Allah's plan' suggests a metaphorical depiction of 'God's plan' as a vessel—a container that holds and accommodates events, actions, or outcomes. The phrase is further exemplified in the following excerpt:

> *"So, some of us will say, Well, that's the part that Allah made work for him. Like he could only do so much. And there are other things that happened by divine intervention, meaning the cops asked a certain question, they answered a certain question. And they don't even know they're* ***fitting right into Allah's plan*** *for use of to keep his brother. Right. So that's in that sense, Allah is taking care of matters in this plan that are out of Yusuf's control."*
>
> (Title of Speech: The Right Thing to Do)

In the excerpt, the NAK corpus highlights that even uncontrollable external factors—such as the actions and decisions of others—are portrayed as aligning perfectly with God's plan: 'they don't even know they're fitting right into Allah's plan'. This metaphor suggests that God's plan is all-encompassing and purposeful, providing a sense of reassurance that every event, regardless of its apparent randomness or

complexity, serves a specific role in the divine narrative. It also reinforces trust and submission to God's wisdom. This conceptualisation associates with the CONTAINER metaphor, where abstract notions are understood as spaces that can contain or hold elements within them (Lakoff & Johnson, 2019). By depicting God's plan as a container, the NAK corpus emphasises the belief that life's events are purposefully designed to fit within a divine blueprint, suggesting that everything is meticulously arranged and accounted for by God.

In summary, the CONTAINER metaphor in the NAK corpus serves several important functions. By presenting God and God's plan as spaces that can hold events, emotions, and actions, the metaphor helps make abstract religious ideas more concrete and understandable. From a cognitive linguistic perspective, this use reflects the CONTAINER schema described by Lakoff and Johnson (2019), where abstract concepts are understood as bounded spaces. In religious discourse, this type of framing is both persuasive and comforting, as it reassures believers that nothing happens outside God's knowledge or purpose. As a result, the metaphor GOD'S PLAN IS A CONTAINER functions not only as a stylistic choice but as a key conceptual tool that shapes how believers understand cause, responsibility, and divine wisdom. It presents life events as meaningfully placed within a divinely guided framework, reinforcing the idea that God's plan is comprehensive, purposeful, and ultimately benevolent.

4.3.3 Summary for Categories of Metaphors Used in the Yasmin Mogahed (YM) Corpus and Nouman Ali Khan (NAK) Corpus

This section provides a summary of the findings related to Research Objective 2 (RO2), which aims to examine categories of metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks. By systematically analysing the metaphorical language in both corpora, the study identifies and categorises the metaphors into Structural, Orientational, and Ontological types. These categories reveal the distinct ways in which each speaker conceptualises and communicates their religious and motivational messages. Table 4.42 presents a detailed breakdown of the identified metaphors, organised according to their respective categories in both the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) corpora.

Table 4. 42
Categories of Metaphors in the YM and NAK Corpora

Categories	YM Corpus	NAK Corpus
Orientational	X	**Upward** RELIGION IS UPWARD
Structural	**Journey*** REPENTANCE IS A JOURNEY RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE GOD'S MERCY IS A DESTINATION **Building*** RELATIONSHIP WITH GOD IS A BUILDING GOD'S APPROVAL IS A DOOR LOVE IS A BUILDING HEART IS A PLACE OF WORSHIP **Light/Darkness*** GOD IS A SOURCE OF LIGHT HEART IS A SOURCE OF LIGHT **Object** GOD'S JUDGEMENT IS A SCALE **Gas** REMEMBRANCE OF GOD IS OXYGEN **Sports/business** LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL	**Journey*** REPENTANCE IS MAKING A TURN/JOURNEY BACK DEVOTION TO RELIGION IS A PHYSICAL DISTANCE RELATIONSHIP WITH GOD IS A PHYSICAL DISTANCE RELIGION IS A PATH/UPWARD PATH GOD IS A DESTINATION GOD'S REVELATION IS A DESTINATION GOD'S PLAN IS A PATH HEART IS A DESTINATION **Building*** GOD'S MERCY/FORGIVENESS IS A DOOR **Light/Darkness*** GOD'S REVELATION IS LIGHT **Health** GOD IS A DOCTOR/HEALER GOD'S REVELATION IS A MEDICINE **Education** GOD IS A TEACHER **Weather**

	Deity/Master	LIFE CHALLENGES IS A STORM
	LOVE IS A MASTER	
	LOVE TOWARDS MONEY/WEALTH IS A DEITY	
	Human/Living Being	
	WAY TO LOVE IS A LIVING BEING	
	HEART IS A HUMAN BEING	
	Machine/Computer	
	HEART IS A MACHINE/COMPUTER PARTS	
Ontological	**Entity**	**Entity**
a) *Entity*	TAUHID IS A SUBSTANCE	GOD IS AN ENTITY
	GOD IS AN ENTITY	GOD'S REVELATION IS AN ENTITY
b) *Container*	EMOTION IS A SUBSTANCE	LIFE CHALLENGES IS A SUBSTANCE
	HEART IS AN ENTITY	
c) *Personification*		
	Container	**Container**
	GOD HAS THE SUPREME ATTRIBUTES OF A CONTAINER	GOD HAS THE SUPREME ATTRIBUTES OF A CONTAINER
	HEART IS A CONTAINER	GOD'S PLAN IS A CONTAINER
	Personification	
	HUMILITY IS AN ACTION	

As illustrated in Table 4.42, the analysis revealed that both the YM corpus and the NAK corpus mainly feature Structural Metaphors. However, there is a notable difference in the use of Orientational Metaphors: While this type of metaphor is absent in the YM corpus, the NAK corpus includes instances where Islam is conceptualised with upward spatial direction, symbolising spiritual ascent.

In the YM corpus, the most dominant Structural Metaphor is the BUILDING metaphor, which primarily revolves around abstract concepts such as God/religion, emotions, and the spiritual heart. In contrast, the NAK corpus frequently features the JOURNEY metaphor, extensively applying it to conceptualise abstract notions related to God and religion, such as repentance, devotion, the relationship with God, divine revelation, and God's plans. Although the JOURNEY metaphor was also used to conceptualise the spiritual heart, its application in this context was less prevalent compared to its use in religious themes.

In addition to the BUILDING metaphor, the YM corpus incorporates a variety of other Structural Metaphors, including JOURNEY, LIGHT/DARKNESS, OBJECT, GAS, SPORTS, DEITY/MASTER, HUMAN/LIVING BEING, and MACHINE/COMPUTER. In the NAK corpus, besides the predominant use of the JOURNEY metaphor, other Structural Metaphors like BUILDING, LIGHT/DARKNESS, HEALTH, EDUCATION, and WEATHER were used. These metaphors served to represent various abstract concepts related to God and religion. Notably, the WEATHER metaphor was specifically utilised in the NAK corpus to depict human experiences, particularly life challenges, suggesting a different thematic focus compared to the other Structural Metaphors. Interestingly, three types of Structural Metaphors—JOURNEY, BUILDING, and LIGHT/DARKNESS—were evident in both corpora, a finding that will be further explored in the following section.

Beyond Structural Metaphors, Ontological Metaphors also play a significant role in both corpora. The YM corpus includes the ENTITY metaphor to describe "Tauhid" (the oneness of God), as well as God, emotions, and the spiritual heart. Meanwhile, the NAK corpus features the ENTITY metaphor to conceptualise God, His revelation, and human experiences like life challenges. Additionally, the CONTAINER metaphor was used in the YM corpus to conceptualise God and the spiritual heart, while in the NAK corpus, the same metaphor was applied to both God and His plan. Furthermore, Personification metaphors were used in the YM corpus to conceptualise the concept of 'tadarrah' or humility to God, a type of metaphor not evident in the NAK

corpus. The use of these metaphors adds another layer to the representation of divine and existential themes in their discourse.

The findings indicate that the metaphors in the NAK corpus is predominantly oriented towards providing structure and coherence to abstract religious concepts and human experiences. The JOURNEY metaphor emerges as a central tool for framing complex notions related to God and religion, highlighting its importance in conveying the dynamic and progressive nature of spiritual and religious experiences. The varied application of Structural Metaphors such as BUILDING, HEALTH, LIGHT, and EDUCATION further enriches the conceptualisation of divine attributes and religious practices. The WEATHER metaphor's focus on human challenges contrasts with the more structured metaphors used for divine concepts, portraying different dimensions of human and spiritual experiences. Additionally, the use of Ontological Metaphors in the NAK corpus, particularly the ENTITY metaphor, exemplifies the speaker's tendency to conceptualise abstract concepts with a sense of substance and human-like entity, while the CONTAINER metaphor contributes to a more concrete understanding of divine elements and plans. Overall, the metaphorical language in the NAK corpus revealed a complex use of metaphors in structuring religious concepts and expressing human experiences.

Similarly, the metaphorical language in the YM corpus was marked by a rich diversity of Structural Metaphors, with the BUILDING metaphor prominently used to conceptualise abstract notions related to God, emotions, and the spiritual heart. The wide array of metaphors in the YM corpus—including JOURNEY, LIGHT/DARKNESS, OBJECT, and HUMAN/LIVING BEING—demonstrates a personalised approach to making complex religious and emotional concepts more accessible and relatable to the audience. Additionally, the Personification metaphors in the YM corpus, particularly to express the concept of 'tadarrah' (humility to God), adds a distinctive dimension to the corpus. The ENTITY and CONTAINER metaphors further contribute to her representation of theological concepts, adding layers of depth the discussions on the oneness of God, emotions, and the spiritual heart in the YM corpus.

Overall, the metaphorical approach in the YM corpus emphasises emotional resonance and personal connection, allowing for a relatable portrayal of religious and spiritual themes. Together, the metaphorical strategies in both corpora revealed complementary approaches: while the NAK corpus focuses on structuring and clarifying abstract religious concepts, the YM corpus highlights the personal and

emotional dimensions of spirituality, creating a balanced and multi-layered understanding of Islamic teachings in the respective corpora. The following section addresses the third Research Objective, which is to discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks.

4.4 Similarities and Differences in how in Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Employed Metaphors in their Selected Motivational YouTube Talks

This section addresses Research Objective 3 (RO3), which aims to discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks. The extent of similarities and differences in the use of metaphors in the YM and NAK corpora is discussed and presented in the following sub-sections:

a) **Patterns on Metaphor Usage:** This section focuses on identifying and discussing principal patterns based on the frequency of the employed metaphors in the YM and NAK corpora.
    - Comparison of Categories of Metaphors between the Corpora: Patterns related to the dominant categories of metaphors used by each speaker are identified.
    - Comparison of Target Domains between the Corpora: Patterns in the themes are analysed, noting which themes are central in both corpora.
    - Comparison of Source Domains between the Corpora: Patterns in the source domains are analysed, noting which themes are central in both corpora.

b) **The Extent of Similarities and Differences in Metaphor Usage:** In this section, the discussion focuses on the similarities and difference in metaphor usage between the YM and NAK corpora.

SIMILARITIES:

- *God/Religion as the Primary Target Domains in the YM and NAK Corpora*

- *The Portrayal of Heart in the YM and NAK Corpora*
- *Journey as the Primary Source Domains in Religious Discourse*
- *The Employment of BUILDING Metaphors in the YM and NAK Corpora*
- *The Distinct Focal Perspectives of LIGHT Metaphor in the YM and NAK Corpora*
- *ENTITY and CONTAINER Metaphors as the Common Ontological Metaphors in Religious Discourse*

DIFFERENCES:

- *Distinct Target Domains between the Corpora*
- *Distinct Metaphors in the YM and NAK Corpora*

4.4.1 Patterns on Metaphor Usage

This section is dedicated to analysing and comparing the metaphorical patterns employed in the YM and NAK corpora. It begins with an examination of metaphor usage across the corpora, proceeds to a comparison of the target domains present in each corpus, and concludes with an analysis of the source domains used in both corpora. This comparative approach lays the foundation for a more extensive qualitative analysis, enabling a deeper understanding of the similarities and differences in the metaphors used in both corpora.

4.4.1.1 Comparison of Metaphors Between the Corpora

The metaphors are examined and compared according to the categories of metaphors that have been listed in Table 4.42 in the previous section. To facilitate this comparison between the metaphors used in Yasmin Mogahed's and Nouman Ali Khan's corpora, Figure 4.14 illustrates the identified metaphors in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) corpora, Figure 4.14 illustrates the identified metaphors in the YM and NAK corpora, classified by the three main categories: Orientational, Structural, and Ontological.

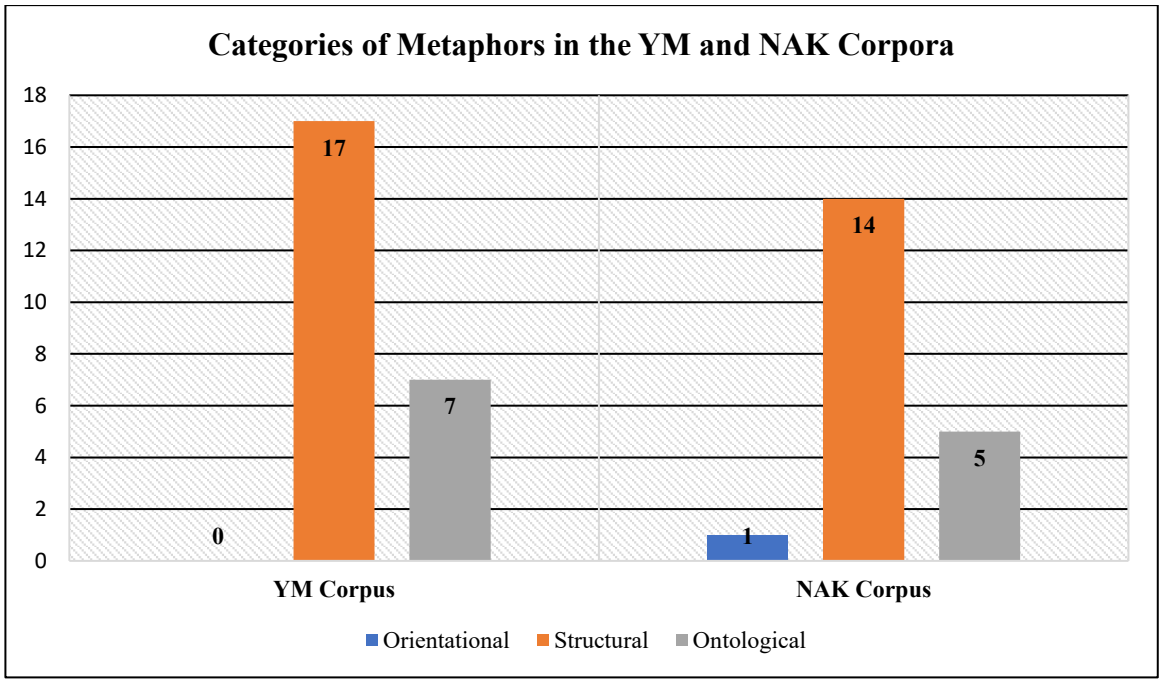


Figure 4. 14 Comparison of Categories of Metaphors in the YM and NAK Corpus

As depicted in Figure 4.14, the analysis reveals distinct patterns in the frequency and distribution of various metaphor categories. Firstly, Structural Metaphors emerge as the most prevalent category in both corpora, with the YM corpus exhibiting the highest frequency of 17 instances of the Structural Metaphors and the NAK corpus featuring the highest frequency of 14 instances. This suggests that both corpora mainly include the Structural Metaphors to map complex ideas onto more familiar concepts. The slightly higher count in the YM corpus indicates a marginal preference for the Structural Metaphors in the corpus.

Secondly, Orientational Metaphors were not identified in the YM corpus, suggesting an insignificant use of this metaphor type in the YM corpus. In contrast, the NAK corpus includes one Orientational Metaphor, implying a minimal but present use of spatial and directional metaphors in the corpus.

Thirdly, Ontological Metaphors were also present in both corpora, although less frequently than the Structural Metaphors. The YM corpus includes seven Ontological Metaphors, whereas the NAK corpus contains five. This presence features the importance of conceptualising abstract ideas as tangible entities in both corpora. The higher frequency in the YM corpus may reflect a greater emphasis on representations of abstract concepts as tangible entities in the corpus.

In summary, the quantitative comparison between the YM and NAK corpora demonstrates that both speakers predominantly use the Structural Metaphors, with a similar but slightly higher frequency in the YM corpus. Ontological Metaphors also play a significant role, with the YM corpus again showing a slightly higher usage. Orientational Metaphors are nearly absent, especially in the YM corpus, highlighting a notable difference between the two corpora. These findings establish the foundation for further qualitative analysis to explore the extent of similarities and differences between the use of metaphors in the examined corpora.

4.4.1.2 Comparison of Target Domains between the Corpora

To understand the similarities and differences of the target domains[21] used in both corpora, the metaphors identified in the previous section were further examined to compare emerging target domains between the two corpora. Figure 4.15 illustrates the themes of target domains based on the identified metaphors in the examined corpora.

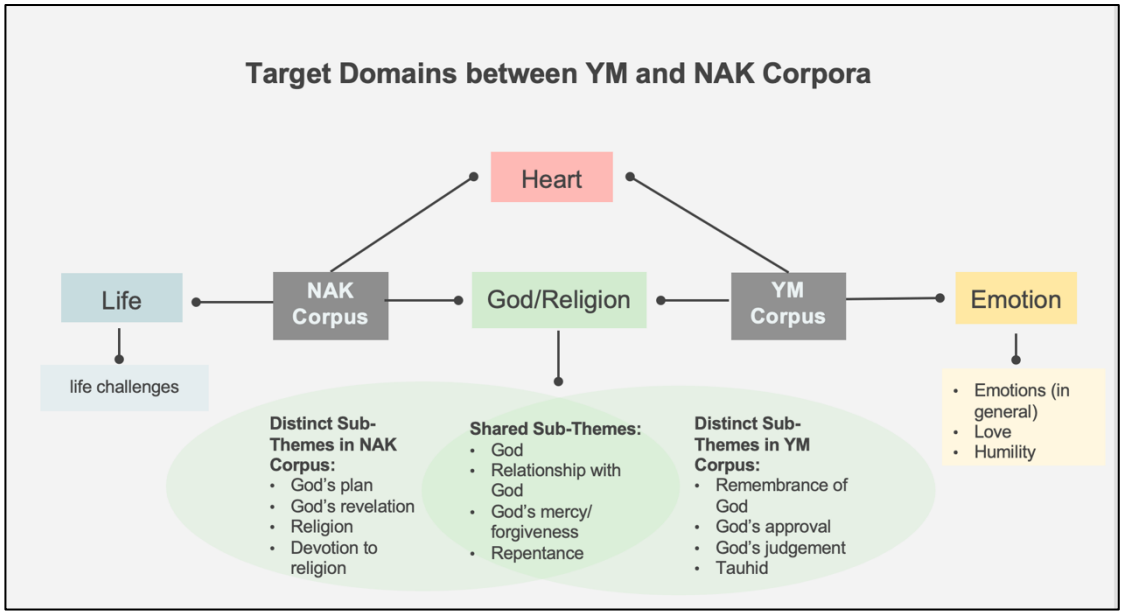


Figure 4. 15 Target Domains in the YM and NAK Corpora

A comparison between the target domains in the YM and NAK corpora, as illustrated in Figure 4.15, revealed both similarities and differences in the way spiritual

[21] 'Target domain' is the abstract concept or experience that people try to understand through metaphors (Kövecses, 2010). For example, in the metaphor LIFE IS A JOURNEY, 'life' is the target domain.

themes are conceptualised metaphorically. One key similarity is the prominence of God/Religion as the most expansive target domain in both corpora. This domain includes abstract concepts such as God, God's mercy, repentance, and one's relationship with God, reflecting universal spiritual themes commonly expressed in religious discourse. However, each corpus features distinct metaphorical focuses within this shared domain. For example, the NAK corpus includes additional metaphors related to religion, devotion to religion, God's revelation, and God's plan—abstract themes not found in the YM corpus. These domains suggested a strong emphasis on structured religious principles and divine guidance in the NAK corpus. In contrast, the metaphors within the God/Religion domain in the YM corpus highlight concepts like Tauhid (monotheism), remembrance of God, God's approval, and God's judgement, suggesting the speaker's focus on core tenets of faith and spiritual accountability.

In addition to God/Religion, the heart emerges as another shared target domain, metaphorically representing the centre of emotional and spiritual experience in both corpora. Its presence highlights the heart's importance as a symbol for internal spiritual life and emotional well-being in both corpora.

Despite these commonalities, there are also distinct metaphorical patterns in each corpus. The YM corpus features emotion as a separate target domain, with metaphors emphasising love and humility. This suggests that the YM corpus connects religious teachings with emotional states, offering a more personal approach to spirituality. The inclusion of emotion in the metaphors used in the YM corpus points to an emphasis of inward emotional experiences, contrasting with the focus on different abstract themes in the NAK corpus. Meanwhile, the NAK corpus includes the target domain of life, with metaphors focusing on life challenges. These metaphors seem to reflect the moral and spiritual trials believers face. The focus on life metaphors in the NAK corpus highlights an engagement with the believer's external experiences, complementing the spiritual guidance offered in his teachings.

In conclusion, while both the YM and NAK corpora draw on similar abstract concepts through the God/Religion and heart metaphors, each corpus emphasises different aspects of religious experience. The metaphors in the NAK corpus often highlights structured religious themes, divine plans, and life's external challenges, whereas the YM corpus leans toward internal emotional states and personal spirituality.

4.4.1.3 Comparison of Source Domains between the Corpora

The concept of source domains is crucial in understanding how speakers use metaphorical expressions to explain abstract ideas (Kövecses, 2010). To understand the similarities and differences of the Source Domains[22] used in both corpora, Figure 4.16 illustrates the emerging themes of metaphors in the examined corpora.

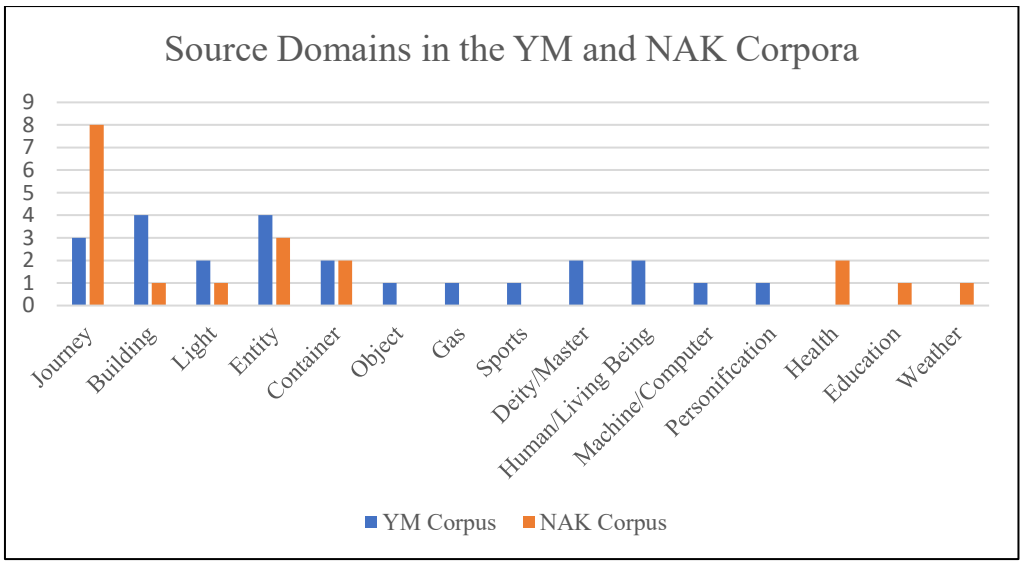


Figure 4. 16 Source Domains in the YM and NAK Corpora

Figure 4.16 illustrates the source domains used both the Yasmin Mogahed (YM) corpus and Nouman Ali Khan (NAK) corpus. In terms of overall metaphor usage, both speakers in the examined corpora used metaphors, but with different patterns of emphasis across various domains. The YM corpus demonstrates a more diverse range of Source Domains (12 domains), while the NAK corpus concentrates on specific themes (8 domains).

The most dominant source domain in the YM corpus is Building (4 occurrences), Entity (4 occurrences), and Journey (3 occurrences) as they are the most frequent in the corpus. For the NAK corpus, Journey (8 occurrences) is significantly dominant, followed by Entity (3 occurrences).

[22] 'Source Domain' is the more concrete or familiar concept from which people draw metaphorical expressions to understand an abstract idea (Target Domain) (Kövecses, 2010). For example, in the metaphor LIFE IS A JOURNEY, 'journey' is the Source Domain, used to explain the abstract concept of life (the Target Domain).

In terms of unique source domains, the YM corpus includes Object, Gas, Sports, Deity/Master, Human/Living Being, Machine/Computer, and Personification (each with 1-2 occurrences) which are not present in the NAK corpus. The NAK corpus includes source domains such as Health, Education, and Weather (each occurring once or twice), which are not present in the YM corpus.

In terms of shared source domains, Journey, Building, Light, Entity, and Container were present in both the YM and NAK corpora. The Journey domain is particularly notable, occurring more frequently in the NAK corpus (8 instances) than in the YM corpus (3 instances). In contrast, the Building domain appeared more often in the YM corpus (4) than in the NAK corpus (1). Similarly, the Light domain occurred slightly more in the YM corpus (2) than in the NAK corpus (1). The Entity domain showed relatively balanced usage between the two corpora (YM: 4, NAK: 3), as did the Container domain (2 occurrences in each).

This analysis highlights both similarities and differences in the metaphorical source domains found across both corpora. While there is shared conceptual ground, the distinct patterns suggest distinct rhetorical styles and thematic emphases in the examined corpora. The YM corpus reflects a diverse metaphorical landscape contrasts with the NAK corpus that shows a more focused use of particular source domains, suggesting different strategies for engaging audiences and explaining complex spiritual or philosophical concepts.

4.4.2 The Extent of Similarities and Differences in Metaphor Usage

To understand the similarities and differences of the target domains used in the examined corpora, the metaphors identified in the previous section were further examined in terms of the comparison of emerging target domains between the two corpora. Table 4.43 tabulates the themes and sub-themes of target domains and their corresponding source domains based on the identified metaphors employed in the examined corpora.

Table 4. 43
Target Domains and Source Domains in the YM and NAK Corpora

Themes of Target Domains	Sub-themes of Target Domains	Source Domains	
		YM Corpus	NAK Corpus
God/religion	God	**Light**: source of light **Entity:** a person/physical entity **Container**	**Journey**: destination **Health**: a doctor/healer **Education**: a teacher **Entity**: a person/an organisation/a government **Container**
	God's mercy/forgiveness	**Journey**: destination	**Building**: a door
	God's approval	**Building**: a door	-
	God's judgement	**Object**: a scale	-
	God's plan	-	**Journey**: a path **Container**
	God's revelation	-	**Journey**: destination **Light**: source of light **Health**: medicine **Entity**
	Relationship with God	**Journey**: physical distance **Building**	**Journey**: physical distance

	Remembrance of God	**Gas**: oxygen	-
	Repentance	**Journey:** make a journey back	**Journey**: make a turn/ journey back
	Tauhid (oneness of God)	**Substance**	-
	Religion	-	**Journey**: an upward path
	Devotion to religion	-	**Journey**: physical distance
Heart	-	**Building**: a place of worship **Light**: source of light **Human being** **Machine/Computer**: a control panel **Entity** **Container**	**Journey**: a destination
Emotion	Emotion in general	**Substance**	-
	Love	**Building** **Sports**: a rival/competitor **Deity/Master** **Living being**	-
	Humility	**Personification**: A bodily action of turning towards something/ someone	-
Life	Life challenges	-	**Weather**: Storms **Substance**

Table 4.43 presents a comparative analysis of metaphorical expressions from the YM and NAK corpora, particularly focusing on various target domains and their corresponding source domains. The metaphors highlight how abstract concepts, such as God/religion, heart, emotions, and life, are represented using tangible or familiar source domains in language. Below is a thematic summary of the key findings.

SIMILARITIES:

4.4.2.1 God/Religion Theme as the Primary Target Domains in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

The comparative analysis of the YM and NAK corpora reveals both shared and distinct target domains within religious discourse, particularly focusing on God and religion-related concepts. This finding aligns with the broader field of cognitive linguistics, which recognises the centrality of metaphor in conceptualising abstract religious concepts (Lakoff & Johnson, 1980; Kövecses, 2010).

1. Shared Sub-Themes of God/Religion

Figure 4.17 exhibits common sub-themes of God/religion in both corpora that are typical of religious discourse.

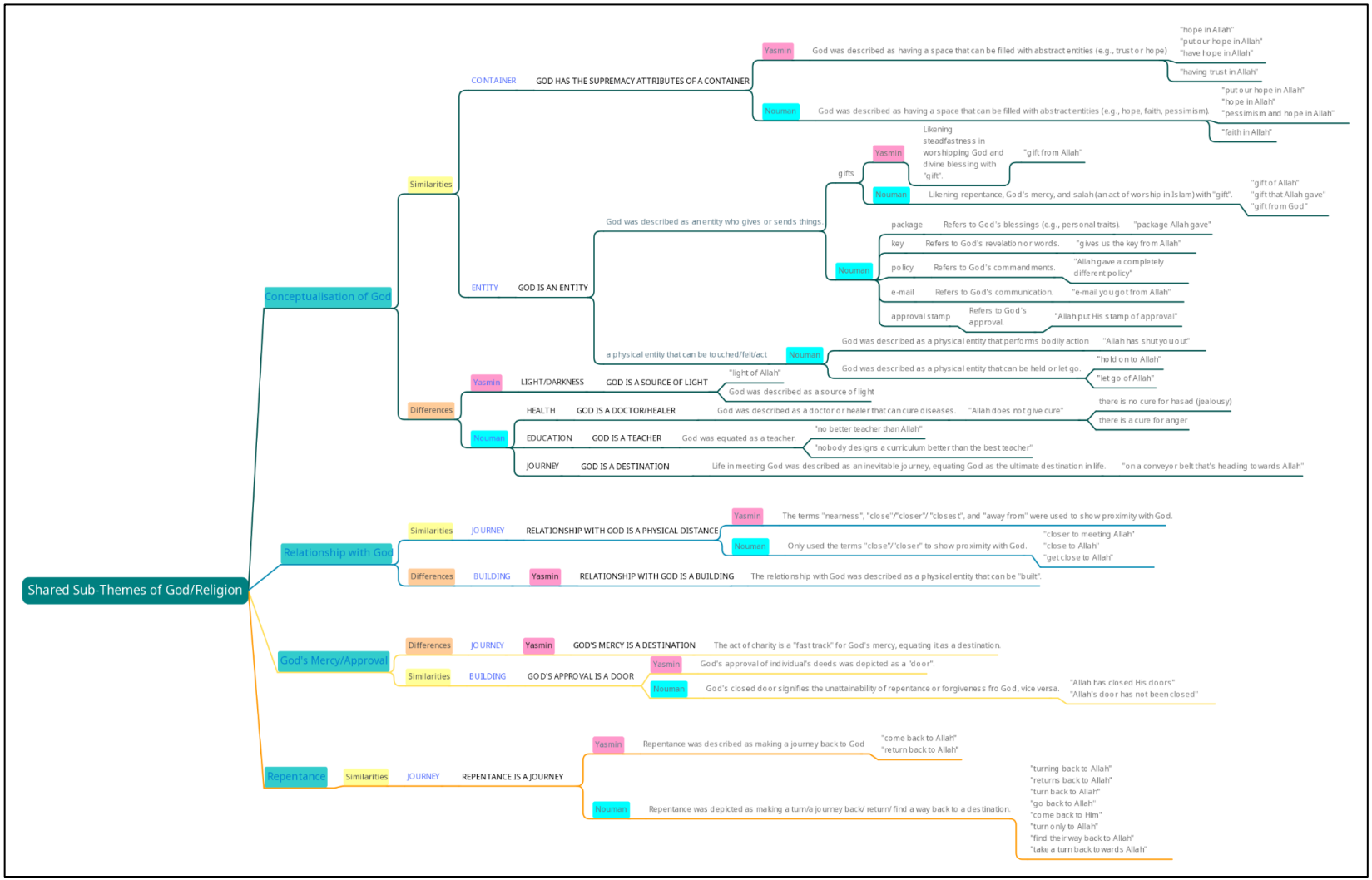


Figure 4. 17 Shared Sub-themes of God/Religion in both Corpora

Figure 4.17 presents the shared sub-themes in the metaphorical conceptualisation of God and religion by Yasmin and Nouman, with both speakers employing similar and distinct metaphorical mappings of the shared sub-themes of God/religion across several dimensions. The analysis identified four similar primary domains: Conceptualisation of God, Relationship with God, God's Mercy/Approval in both the YM and NAK corpora.

a) Conceptualisation of God

Both the YM and NAK corpora include the conceptualisation of God through CONTAINER and ENTITY metaphors, types of Ontological metaphors commonly discussed in Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1980). The CONTAINER metaphor portrays God as having the capacity to hold abstract entities such as trust, hope, or faith. The expressions 'have hope in Allah' in the YM corpus and 'put our hope in Allah' in the NAK corpus reflect a shared linguistic pattern in representing divine receptivity. In addition to hope, the YM corpus features the description of God as a container for other abstract concepts such as trust, while the NAK corpus extends this to include emotions like pessimism and faith. This usage frames God as a receptacle for various human experiences during times of uncertainty. The CONTAINER metaphor serves cognitive functions to represent God as a vessel that can hold human emotions and abstract concepts such as hope, trust, faith, and pessimism, highlighting the relational dimension of God's receptivity.

The ENTITY metaphor reflects the view of God as one who gives or sends things. Both corpora portray God as a tangible entity, akin to a person, who gives gifts to others. In the YM corpus, the term 'gift' refers to divine blessings and steadfastness in worshipping God. Nevertheless, the NAK corpus includes similar term in referring to salah (an act of worship in Islam), repentance, and God's mercy. The GIFT metaphor conceptualises God's favour as a tangible offering, and aligns with social theories of gift-giving, which highlight the emotional and relational significance of gifts (Carrier, 1991; Otnes et al., 1993). The idea that gifts foster a sense of gratitude and obligation (Joy, 2001; Komter, 2004) resonates with the way the corpora portray God's blessings and mercy, salah, and repentance as gifts that require acknowledgement and gratitude. In the NAK corpus, salah was described as a gift not only emphasises divine compassion but invokes hadith literature on the Prophet's Mi'raj, where the number of daily prayers was reduced out of divine mercy (Al-Bukhari, n.d.). This metaphor thus builds gratitude

while reinforcing a theological narrative of God's mercy as concrete and intentional. The use of this metaphor in Islamic discourse is not unique, as Kuczok (2017) demonstrates a similar use of the gift metaphor to describe divine grace in Christian contexts, indicating that this metaphor is a powerful tool for conveying the concept of divine favour across different religious traditions. The conceptualisation of God as an entity in the NAK corpus extends beyond the gift schema to include depictions of God as one who sends or delivers symbolic and tangible items. These include a 'package', referring to God's blessings and personal traits; a 'key', representing God's revelation; a 'policy', denoting God's commandments; and an 'e-mail', used metaphorically to describe God's communications. Additionally, God was also described as an entity that gives 'approval via stamp', framing God's role not just as a person but also an authoritative entity, providing formal approval and guidance akin to organisational procedures. These metaphorical choices reflect a shift from traditional sacred imagery to organisational and technological schemas, which likely serve to modernise religious messages and make them more accessible to contemporary audiences. As Derks and Bakker (2010) note, email is a dominant medium in modern organisational communication, and its metaphorical use signals immediacy, relevance, and authority. Similarly, the 'stamp of approval' metaphor draws on familiar administrative practices, reinforcing the idea of God's endorsement as formal, recognisable, and final. Collectively, these metaphors reflect what Kövecses (2010) might call contextual metaphorical framing, where speakers draw on their audience's cultural knowledge and experience to shape understanding of abstract theological concepts. Additionally, the NAK corpus includes expressions that describe God as a physical entity that performs bodily actions, such as 'Allah has shut you out', which is not observed in the YM corpus. This aligns with cognitive tendencies to understand divine agency through human-like schemas (Fetterman et al., 2021). Such anthropomorphic (human-like) metaphors help make abstract spiritual experiences, such as guilt, alienation, and repentance, more emotionally accessible. In this framework, God's disapproval is not merely abstract, but something felt, like being physically shut out from connection. This metaphor aligns with the GOD AS A HUMAN WITH AGENCY mapping identified in studies by DesCamp and Sweetser (2005) and Kunkel et al. (1999), where religious speakers frame God's actions through familiar human behaviour. While effective rhetorically, such metaphors raise important theological questions in Islamic discourse. Islamic theology strongly cautions against literal anthropomorphism. Philips (2021) emphasises

that descriptions of Allah's attributes must adhere to Qur'anic and Sunnah-based frameworks, particularly when referencing divine form (e.g., face, hand, eye). While metaphor is generally accepted in non-literal, rhetorical contexts, the risk of misinterpretation persists, especially when metaphors blur the line between figurative and physical depiction. In terms of function, the ENTITY metaphors used in depicting God serve a cognitive function as they conceptualise God as a giver of tangible or symbolic objects, including gifts, keys, packages, policies, emails, and approval. Through these metaphors, they help to structure the audience's understanding of God's favour, guidance, and authority in a more relatable manner.

Differences are noted in other metaphorical domains. The YM corpus includes LIGHT metaphor to conceptualise God as a source of light ('light of Allah'), while this mapping is absent in the NAK corpus. This metaphor extends to related Islamic concepts such as the Qur'an and Islam itself, suggesting that light symbolises not only God's essence but also His guidance. This conceptualisation aligns with GOD IS LIGHT and REVELATION IS LIGHT metaphors commonly found in Qur'anic discourse. As noted by Mehfooz (2017), light in Islamic contexts symbolises divine presence, faith, and knowledge, while darkness represents disbelief and doubt. The usage of such metaphor in the YM corpus, however, broadens the metaphor's scope, applying it to the entire spiritual framework of Islam. This reflects a systematic metaphor (Lakoff & Johnson, 1999), where interconnected spiritual concepts (God, scripture, religion) are all framed through a shared source domain of light. Her metaphorical framing thus promotes a holistic vision of divine guidance, portraying Islam as a radiant and unified source of spiritual clarity, a perspective underexplored in earlier metaphor studies. By contrast, the NAK corpus introduces a different set of metaphorical mappings to conceptualise God. One prominent metaphor is GOD IS A TEACHER, as seen in expressions like 'no better teacher than Allah', where God was framed as an educator imparting wisdom and moral instruction. While this metaphor has been extensively explored in Christian and Jewish theological literature (see Alexander, 2001; Pazmiño, 2001), it remains underexamined in Islamic discourse. Alexander (2001), for example, investigates rabbinic interpretations of the Hebrew Bible and presents images of God as both teacher and parent. He supports for a non-coercive model of religious education based on cultivation, nurture, and moral persuasion. Similarly, Pazmiño (2001) explores the theological grounding for viewing God as the ultimate educator in Christian pedagogy. He identifies divine revelation as the foundation of all human learning and cites Job

36:22, ‘Who is a teacher like him?’, to highlight God’s unique role in instructing humanity. Despite this rich tradition in Judeo-Christian thought, the GOD AS TEACHER metaphor is rarely examined in Islamic contexts. Thus, the use of this metaphor in the NAK corpus, a contemporary Islamic motivational discourse, fills a significant gap by illustrating how God’s guidance is framed through educational theme. It contributes to the broader understanding of metaphor in Islamic rhetoric by showing how speakers draw on pedagogical imagery to conceptualise God not only as a source of law or mercy, but also as a moral instructor who guides through structured learning. Moreover, this metaphor reflects the speaker’s intention to portray God as a non-coercive and morally persuasive presence, resonating with Alexander’s (2001) view that the TEACHER metaphor fosters cultivation, nurture, and moral persuasion of divine authority. The NAK corpus also includes GOD IS A DESTINATION within the JOURNEY metaphor, describing believers as being ‘on a conveyor belt that’s heading towards Allah.’ This metaphor suggests that life is an automated, irreversible process toward a spiritual endpoint, positioning God as the ultimate destination. The conveyor belt imagery blends MACHINE and JOURNEY metaphors, emphasising the certainty and directionality of the spiritual path. The use of MACHINE metaphors in the NAK corpus reflects a modern communicative style that draws on contemporary experiences to make abstract theological ideas more relatable. As Vaage (2020) notes, machine metaphors are widely used in science and education to simplify complex systems. Similarly, the MACHINE and JOURNEY metaphors in the NAK corpus position the abstract spiritual journey in meeting God as something that is more relatable to his audience. In addition, the NAK corpus features the HEALTH metaphor to portray God as a healer or doctor of the soul, particularly in expressions such as ‘Allah does not give the cure’ for jealousy. Here, negative emotion was framed as an illness, and God’s intervention as a form of treatment. This metaphor aligns with broader metaphorical patterns in discourse where emotions or moral failings are treated as diseases requiring healing (Urbonaite & Šeškauskiene, 2007). The metaphor GOD IS A DOCTOR in the NAK corpus reinforces the notion of God as a restorative and nurturing figure, offering care, guidance, and relief to those suffering by inner struggles, much like a physician offers healing to the body. These metaphors, i.e., GOD AS TEACHER, GOD AS DESTINATION, and GOD AS DOCTOR, are not evident in the YM corpus. The metaphors in the YM corpus focus on spiritual illumination and internal transformation, whereas those in the NAK corpus emphasise God’s instruction, guidance, and restoration. These differences reflect

distinct rhetorical strategies: the YM corpus promotes inward reflection and connection, while the NAK corpus offers structured, directional guidance through metaphors grounded in everyday life. Functionally, the YM corpus highlights LIGHT metaphors to portray God as an illuminating presence, reinforcing internal spiritual understanding. In contrast, the NAK corpus expands the metaphors used into modern schemas (e.g., teacher, doctor, destination, conveyor belt), portraying God as a moral instructor, healer, and ultimate destination. These choices provide practical, relatable guidance, linking abstract theological concepts to contemporary experiences and life situations.

b) Relationship with God

As presented in Figure 4.17, both corpora feature the JOURNEY metaphor to represent the relationship with God as involving movement across physical or spiritual distance. The YM corpus features terms such as 'nearness', 'closer to', and 'away from' to express proximity, while the NAK corpus contains a more limited range of expressions, such as 'closer to meeting Allah' and 'get close to Allah', indicating a narrower linguistic scope. This suggests that while both corpora share the same metaphorical schema, the YM corpus engages with a broader range of linguistic expressions to communicative the believer's spiritual movement. The use of physical distance to conceptualise emotional or spiritual connection aligns with the cognitive principle that SOCIAL RELATIONSHIPS ARE PHYSICAL DISTANCE (Kundrát et al., 2023). As Kundrát et al. (2023) explain, phrases like 'she distanced herself from me' use spatial terms to describe emotional states that applies equally well to the metaphoric distance between the believer and God. Research in cognitive psychology further supports this connection. Marmolejo-Ramos et al. (2018, 2019) demonstrate that individuals tend to mentally place positively perceived concepts closer to themselves and negatively perceived ones farther away. This finding reinforces the speakers' use of proximity metaphors to reflect one's level of faith: being 'close to God' signifies spiritual health and devotion, while being 'far' from God implies spiritual decline. Malone (2019) also shows how DISTANCE metaphors are used in the Bible to describe one's relationship with God, where closeness is portrayed as a privilege and distance as a sign of alienation. In addition, movement-related terms like 'drawing near', 'returning', and 'coming to God' symbolise active engagement with faith. This mirrors the metaphorical patterns found in both the YM and NAK corpora, suggesting that FAITH IS A JOURNEY TOWARD GOD is a cross-religious metaphor which is significant. The use of the

JOURNEY and PHYSICAL DISTANCE metaphors in both corpora reflects a relatable rhetorical strategy. By framing the relationship with God in terms of physical distance, both corpora present spiritual proximity as a gradual and effortful process initiated by the believer. In sum, both corpora feature metaphors that draw on deeply embodied experiences of space and movement to convey the complexity of one's evolving relationship with God. These metaphors align with prior findings (Kundrát et al., 2023; Marmolejo-Ramos et al., 2018, 2019; Malone, 2019) and demonstrate how physical proximity theme is significant to make faith emotionally and cognitively relatable to the intended audience. Functionally, these metaphors guide the audience to view faith as an active process, where spiritual proximity is achieved through effort, devotion, and engagement with God. The use of PHYSICAL DISTANCE metaphors also helps convey emotional and spiritual states: closeness signals faith, devotion, and spiritual health, while distance reflects neglect or decline. By mapping spatial experiences onto spiritual growth, both speakers made abstract religious concepts relatable and cognitively accessible, reinforcing the embodied nature of belief.

A point of divergence is the BUILDING metaphor. The YM corpus conceptualises the relationship with God as something that can be 'built', positioning the connection with God as a constructed entity and implying that believers have a responsibility to actively invest effort and adaptability in either building or destroying their relationship with their Creator. This interpretation aligns with Koteyko and Ryazanova-Clarke's (2009) findings, which note that verbs like build, restructure, demolish, and destroy often signal the presence of BUILDING metaphors in discourse, typically used to communicate abstract social or emotional constructs such as trust, identity, or connection. A closer examination of the concordance lines in the YM corpus further supports this notion in which prayer and worship function as the materials or bricks that reinforce the structure of this divine connection over time. The use of this metaphor in the YM corpus expresses the speaker's view of faith as something that grows gradually over time but can weaken if neglected. It encourages believers to see their relationship with God as a structure that needs regular care and conscious effort. Functionally, the BUILDING metaphor encourages active participation, persistence, and personal responsibility in cultivating one's faith. It frames spiritual growth as gradual, cumulative, and dependent on the believer's effort. In contrast, the NAK corpus does not use this metaphor; instead, it relies solely on spatial movement to depict divine

connection, emphasising guidance, direction, and proximity rather than gradual construction.

c) Conceptualisation of God's Mercy/Approval

Both the YM and NAK corpora feature the BUILDING metaphor when describing God's mercy or approval, portraying it as a DOOR. The YM corpus introduces the DOOR metaphor to symbolise God's openness, describing God's approval as an open door that is accessible to those who seek it. In contrast, the NAK corpus features the same metaphor with a distinction, highlighting both the 'closed door' (symbolising the inaccessibility of God's mercy due to sin) and the 'door not being closed', reaffirming God's willingness to accept repentance. This contrast shows different rhetorical emphases. The YM corpus presents God's mercy as always open and available, using the door metaphor to stress divine accessibility. The NAK corpus, on the other hand, features the same metaphor more conditionally. The NAK corpus implies God's mercy exists but access to it depends on the believer's actions. Moreover, the framing highlights repentance before the 'door' potentially closes, reflecting a more instructive and cautionary tone. The symbolic role of the door is well established in both literary and religious contexts. Iché (2023), in her study of children's literature, shows that doors often represent access to new experiences or transformation. While her focus is literary, the metaphor works similarly in religious discourse which signals transition, opportunity, and renewal. Brookes (2020) describe doors as liminal spaces, marking the boundary between everyday life and sacred encounter. Charteris-Black (2004) also notes that doors frequently symbolise divine accessibility in religious rhetoric. The door also fits within the broader BUILDING metaphor, where architectural features represent aspects of faith or the divine. DesCamp and Sweetser (2005) show how metaphors involving doors, windows, and walls help frame concepts like revelation and spiritual boundaries. This pattern also appears in Abu Rumman et al. (2023), who found that Arabic religious texts metaphorically describe hope as having a 'ceiling' (saqf), signalling its containment or limits. In both the YM and NAK corpora, the DOOR metaphor offers a clear and relatable way to express spiritual access and moral consequence. The YM corpus emphasises on the open-door highlights God's mercy as always available. The NAK corpus highlights conditional framing, i.e., open or closed, highlights the need for repentance. Though both corpora include a similar metaphor, their framing reflects differing strategies: the YM corpus indicates reassurance, while

the NAK corpus gives warning. Functionally, this metaphor makes abstract concepts like Allah's mercy tangible and relatable, signalling that believers can approach or be kept from His acceptance depending on their actions. In the YM corpus, the door is always open, emphasising God's mercy as continuously accessible. This framing reassures believers, highlighting the unconditional availability of God's support and approval. In contrast, the NAK corpus presents a conditional framing: doors can be closed due to sin but are not permanently shut, reflecting the importance of repentance. Functionally, this framing serves an instructive and cautionary role, guiding believers to seek forgiveness actively and reinforcing moral responsibility.

In terms of differences, only the YM corpus includes the JOURNEY metaphor to conceptualise God's mercy as a destination. In the YM corpus, the speaker used the expression 'fast-track to the mercy of Allah' to frame charity as an efficient route to achieving God's mercy. The term 'fast track' draws on the conceptual metaphor ACHIEVING A SPIRITUAL GOAL IS A JOURNEY, where religious acts function as pathways, and divine mercy is the endpoint. This framing positions charity as a shortcut, helping believers to accelerate in their spiritual progress. According to Gozzi (1993) and Lakoff (1993), the 'fast track' metaphor implies a rapid and direct route toward a valued goal, often bypassing more time-consuming steps. Applied here, it suggests that committing a charitable act speeds up the believer's journey toward receiving God's mercy. The metaphorical choice in the YM corpus highlights a goal-oriented model of God's reward, where acts of virtue reduce the distance between the believer and God's mercy. This use of the JOURNEY metaphor aligns with the speaker's broader rhetorical style, which emphasises internal striving and spiritual progress. Functionally, this metaphor positions acts of virtue, such as charity, as pathways that accelerate spiritual progress toward divine reward. It helps believers visualise a goal-oriented route to attaining Allah's mercy, reinforcing the idea that devotional actions have concrete spiritual outcomes. The NAK corpus does not feature this metaphor, highlighting a difference in rhetorical focus: while the YM corpus emphasises internal striving and spiritual progression, the NAK corpus prioritises conditional guidance and moral instruction.

d) Conceptualisation of Repentance

Both the YM and NAK corpora conceptualise repentance as a JOURNEY, involving a return or movement back to God. Functionally, this metaphor makes the

abstract process of repentance tangible, framing it as a physical or spatial action that believers can understand and do. While both corpora feature JOURNEY metaphors, they exhibit slight lexical variations. The use of expressions such as 'come back to Allah' and 'returns back to Allah' in the YM corpus illustrates this idea in straightforward spatial terms. Functionally, this emphasises the idea of realignment with God and encourages believers to take clear, direct steps toward restoring their spiritual relationship. It simplifies the process, making the moral action of returning to God immediately comprehensible. The NAK corpus, meanwhile, portrays greater lexical variation, employing verbs and phrasal constructions such as 'make a turn', 'turning back', 'turn to', and 'take a turn back towards'. Notably, the corpus also includes the phrase 'find their way back', which introduces a deeper narrative of being lost and reoriented, indirectly comparing sin to a form of spiritual misdirection and repentance to regaining one's path. This extended metaphor reflects a more dynamic conceptualisation: REPENTANCE IS A JOURNEY OF RETURN, but in the NAK corpus, it also involves navigation, disorientation, and self-correction. This aligns with Semino et al. (2015), Shokr (2006), and Totibadze (2018), who observe that JOURNEY metaphors often extend beyond nouns (e.g., path, direction) to include verbs and adverbs (e.g., turn, step, back), which enrich the metaphorical structure and guide interpretation. Functionally, these expressions highlight the complexity of repentance, portraying it as a dynamic journey that may involve misdirection, reflection, and self-correction. The metaphor encourages believers to actively engage with their moral and spiritual responsibilities, emphasising that repentance is not just a single act but an ongoing process of navigating one's relationship with God. Additionally, the repeated use of the adverb back is significant. It suggests not only a reversal of direction but also a return to a state of alignment, safety, or divine favour. This metaphorical pattern resonates with Qur'anic and prophetic traditions, where verbs like 'return' or 'turn to Allah' are frequently used to symbolise repentance (Shokr, 2006). Functionally, it highlights that repentance is restorative and intentional, guiding believers to re-establish spiritual connection and moral orientation. The phrasing in the YM corpus likely reflects scriptural influence, while the NAK corpus displays a wider range of expressions that highlights a preaching strategy focused on personal responsibility, moral awareness, and the challenges of returning to God. Ultimately, both corpora draw from a shared conceptual schema but differ in the rhetorical execution: the YM corpus simplifies

repentance as directional return, while the NAK corpus constructs it as a moral journey that requires redirection and active effort.

2. Distinct Sub-Themes of God/Religion

Figure 4.18 demonstrates the distinct sub-themes of God/religion with their corresponding source domains in the YM and NAK corpora.

As presented in Figure 4.18, the YM corpus and the NAK corpus each presents distinct metaphorical frameworks for discussing distinct sub-themes of God and religion, reflecting different conceptual emphases and communicative strategies. While both corpora include various metaphors to make abstract theological ideas more accessible, the metaphors employed vary in focus and domain.



Figure 4. 18 Distinct Sub-themes of God/Religion in both Corpora

a) Distinct Sub-Themes of God/Religion in the YM Corpus

The YM corpus primarily features metaphors centred on the internal and experiential aspects of divinity. For instance, the metaphor of judgement as a scale in the YM corpus, like in the phrase 'in the scale of Allah', draws on the conceptual metaphor GOD'S JUDGEMENT IS A SCALE. This metaphor conceptualises God's justice as an impartial weighing of deeds, where acts like charity carry moral weight. This aligns with the metaphors found in Christian discourse (Huang & Chiang, 2018) that describe God's justice as measured and fair. The scale metaphor is also identified by DesCamp and Sweetser (2005) as central to religious texts expressing divine accountability. As Soskice (1985, as cited in El-Sharif, 2014) argues, such metaphors are crucial because they enable abstract theological ideas like justice and divine judgement to be understood in concrete, relatable terms.

Similarly, the YM corpus likens the remembrance of God to gas, stating that 'remembrance of Allah SWT is oxygen'. This metaphor frames dhikr (Arabic chants on remembrance of Allah) as vital and sustaining, much like oxygen is to the body. It suggests that just as physical life depends on air, spiritual life depends on consistent remembrance of God. This use of the GAS metaphor draws on bodily experience, i.e., the internal sense of breath or need for air. Müller et al. (2021) note that such metaphors, grounded in sensory experience, are especially effective in expressing abstract emotional and spiritual states. By comparing dhikr (Arabic chants on remembrance of Allah) to oxygen, the YM corpus presents it as essential for inner survival, not merely devotional practice. This metaphor aligns with broader conceptual patterns, such as SPIRITUAL NOURISHMENT IS SUSTENANCE, reinforcing the speaker's emphasis on embodied, emotionally resonant expressions of faith.

The YM corpus also metaphorically likens Tauhid (the Oneness of God) as a substance—such as a liquid or gas—that can occupy a hollow space, in this case, the spiritual heart. This is exemplified by the phrase 'heart has tauhid inside'. The ENTITY metaphor employed here suggests that belief in the Oneness of God is an internalised and almost tangible presence, thereby highlighting the intimate and deeply personal nature of faith. Past research on Tauhid has primarily focused on its practical implementation in daily life. For example, Sahimi et al. (2024) examine how Tauhid strengthens Muslims' relationship with God and serves as a framework for Muslim societies to transition away from totemic and mythical thinking. However, no studies have specifically investigated the metaphors used to conceptualise Tauhid. Some

research has explored metaphors for other Islamic theological values. For instance, Ferdinal et al. (2023) examined metaphors for Islamic values such as Aqidah (faith), Akhlak (ethics), and Syariah (Islamic law) in the Indonesian-language novel, 'Di Bawah Lindungan Ka'abah' by Hamka[23]. They found that terms like 'tali' (rope) and 'pintu' (door) are used to represent firm faith (Aqidah) in God, while 'kunci' (key) and 'pintu' (door) highlight the importance of trustworthiness in Islam. Despite these insights, their study did not address metaphors for Tauhid. Hence, this finding fills that gap by exploring how metaphors are used to understand and convey the essence of Tauhid, particularly through expressions like 'heart has Tauhid inside', which suggest an insightful, almost physical presence of this theological concept within the believer.

b) Distinct Sub-Themes of God/Religion in the NAK Corpus

The NAK corpus features a broader range of metaphors to represent various dimensions of God's plan, revelation, and religion. God's plan was conceptualised as a path, framing God's plan as a journey with multiple possible routes, as seen in the phrase 'Allah has chosen a different path'. In other words, by depicting God's plan as a path, the NAK corpus emphasises the idea that life is a journey guided by divine direction. This aligns with common metaphorical expressions like 'steps', 'destination', 'obstacles', 'moving forward', and 'moving backward', which are frequently used to conceptualise life as a physical journey (Abu Rumman et al., 2023). The metaphor suggests that much like a physical path, God's plan involves purposeful progression and direction. It implies that life's events and experiences are part of a larger, divinely orchestrated journey, where God guides believers along a chosen route that may differ from their own expectations. This finding also resonates with the LIFE IS A JOURNEY metaphor, as proposed by Lakoff and Turner (1989) in Conceptual Metaphor Theory, not just reinforcing but also extending the notion life's journey is deeply connected with God's will and guidance.

More extensively, the NAK corpus describes God's revelation through multiple metaphorical domains. Firstly, the NAK corpus conceptualises God's revelation as a path, a metaphor that equates the process of understanding or applying the Qur'an with a journey. This is exemplified in the phrase 'path to connect with Allah's words' where

[23] Hamka (Haji Abdul Malik Karim Amrullah, 1908–1981) was a prominent Indonesian ulama, novelist, journalist, philosopher, and political figure. He is widely recognised for blending Islamic scholarship with literary work and served as the inaugural chairman of the Indonesian Ulama Council (Zaid, 2015).

revelation is framed not as an immediate transmission, but as a destination reached through progression. The metaphor implies that engaging with God's revelation or guidance is a process that demands spiritual or intellectual movement on the part of the believer. This aligns with a long-standing tradition in religious discourse where JOURNEY metaphors are used to conceptualise spiritual development, moral striving, or nearness to God (Charteris-Black, 2004; Sweetser, 1995). Shokr (2006) notes that such spatial and directional metaphors are deeply rooted in the Qur'an and prophetic traditions, suggesting that the metaphorical choice in the NAK corpus is likely influenced by these foundational texts. Thomas and Ibrahim (2022) further support this reading, highlighting how the Qur'an frequently employs the term 'path' to represent the process of spiritual healing and progression through divine guidance. In this light, the metaphor not only makes the abstract notion of revelation more concrete but also encourages the audience to view their relationship with the Qur'an as an active journey, one that involves effort, direction, and continual movement toward God' connection. Secondly, the NAK corpus includes the phrase 'feeling the healing from Allah's words', portraying divine revelation as a source of spiritual healing. This metaphor draws on the HEALTH domain, suggesting that the Qur'an functions like medicine for the soul. Thomas and Ibrahim (2022) argue that the Qur'an addresses various spiritual ailments through guidance, instruction, and correction functions akin to a therapeutic system. Similarly, Vahide (2008) highlights how Islamic teachings are designed to treat specific inner conditions. By framing God's words as healing, the NAK corpus not only draws on a long-standing Islamic understanding of the Qur'an as shifaa (healing), but also offers a relatable, embodied metaphor that connects emotional or moral distress with the need for divine remedy. This metaphor reinforces the speaker's broader rhetorical strategy: positioning Islam as a practical, restorative path that attends directly to the struggles of the human soul. Thirdly, the expression 'light that Allah has revealed' metaphorically presents God's revelations as illumination, symbolising God's guidance and its clarity. This draws on the well-established LIGHT metaphor, where light symbolises divine guidance, clarity, and truth. In Islamic tradition, light (nur) is not only associated with God but is also used to frame the Qur'an as a source of enlightenment for believers. As Mehfooz (2017) notes, the Qur'an frequently contrasts light with darkness, portraying believers as spiritually illuminated by divine wisdom and disbelievers as lost in darkness, unable to perceive the truth. The use of this metaphor in the NAK corpus aligns with this scriptural pattern, reinforcing a dualistic view of

faith: where divine revelation exposes the path, and ignorance is framed as blindness. By metaphorically framing the Qur'an as revealed light, the NAK corpus highlights its role as a practical guide in the believer's journey, making the abstract concept of divine knowledge accessible through sensory experience. This rhetorical choice reflects not only continuity with Qur'anic imagery but also a broader communicative strategy to frame Islam as a source of clarity in navigating life's moral and spiritual complexities. Lastly, the NAK corpus associates God's revelation with something tangible, whether a person, object, building, or digital file, that one can physically reach or interact with, as in 'access to the revelation from Allah'. By applying this concept to divine revelation, the metaphor suggests that God's revelation is tangible as it can be interacted with physically, bounded as it has defined limits or borders, and controllable as its availability can be regulated or managed. This metaphorical framing aligns with what Lakoff and Johnson (1980) term Ontological metaphors, where abstract concepts are understood in terms of objects, substances, or discrete entities. In the context of Islamic discourse specifically, Saeed (2006) points out that the Qur'an itself uses a variety of metaphors to describe revelation, including light, water, and indeed, physical objects. This suggests that the ENTITY metaphor observed here is part of a long-standing tradition in Islamic thought of using concrete imagery to convey spiritual truths.

In the discussion of religion, the NAK corpus also employs both spatial and directional metaphors. Religion was framed as an upward journey, as seen in the phrase 'path of Allah is actually heading upwards'. This reflects a blending of the JOURNEY and UPWARD orientational metaphors, where spiritual progress is conceptualised as vertical ascent. Research shows that verticality often implies power, status, and control. For instance, Fiske (1992, 2004) and Zanolie et al. (2012) found that higher spatial positioning is consistently linked to dominance. Similarly, Sundar and Noseworthy (2014) and Cian et al. (2015) observed that upward placement enhances perceptions of authority and rationality. Within this framework, the metaphor in the NAK corpus not only emphasises spiritual elevation but also implicitly associates Islam with power, clarity, and aspiration, enhancing its persuasive and motivational appeal. The NAK corpus also frames devotion to religion through spatial metaphors, using expressions like 'get closer to', 'far from', and 'away from' to depict one's spiritual proximity. This aligns with the JOURNEY and PROXIMITY metaphors, where faith is understood as movement toward or away from a goal. Kundrát et al. (2023) note that physical distance is often used metaphorically to express emotional or relational closeness. Similarly,

Marmolejo-Ramos et al. (2018, 2019) found that people associate proximity with positive experiences and distance with negativity. Malone (2019) also shows that religious texts frequently use 'near' and 'far' to symbolise relationship with the divine. The metaphor usage in the NAK corpus mirrors this tradition, portraying faith as a directional, effort-based process. The metaphor in the NAK corpus makes the abstract experience of spiritual growth more tangible.

c) Comparative Observations

While both speakers rely on metaphor to communicate complex theological ideas, the YM corpus tends to focus on internal, personal, and affective experiences of God (e.g., remembrance as oxygen, tauhid as a substance). The NAK corpus, in contrast, integrates directional, spatial, and multi-sensory metaphors to explain larger systemic or collective aspects of divine interaction (e.g., revelation as light, medicine, or a journey).

Moreover, the YM corpus generally features one conceptual domain per sub-theme, whereas the NAK corpus often employs multiple metaphors for a single concept (e.g., revelation as destination, light, medicine, and entity), offering a more layered view of divine communication.

4.4.2.2 Portrayal of Heart in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

In addition to God/Religion, the heart emerges as another shared target domain, metaphorically representing the centre of emotional and spiritual experience in both corpora. Its presence highlights the heart's importance as a symbol for internal spiritual life and emotional well-being in both speakers' religious rhetoric. Nevertheless, the YM corpus features diverse source domains including Building, Light, Human being, Machine/Computer, Entity, and Container suggesting the significance of heart as the target domain in the corpus. Conversely, the NAK corpus only features Journey ('a destination') as a source domain for heart. This difference in metaphorical diversity may reflect individual cognitive styles or cultural influences (Deignan, 2005). Figure 4.19 displays the conceptualisation of heart in the YM and NAK corpora.

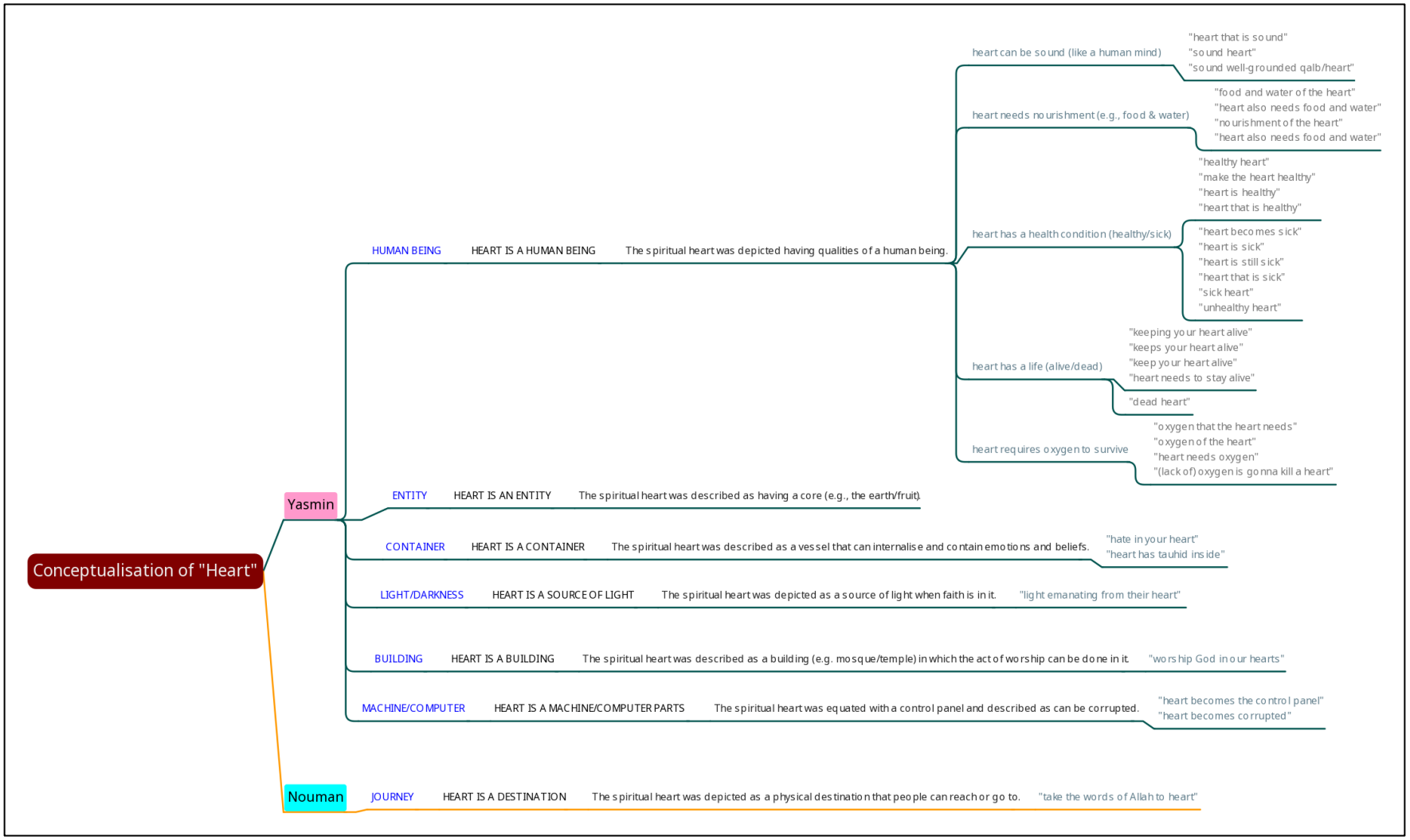


Figure 4. 19 Conceptualisation of Heart in both Corpora

The figure reveals marked apparent differences in how Yasmin and Nouman metaphorically conceptualise the spiritual heart, each employing distinct metaphorical frames that reflect their thematic focus and rhetorical style.

a) The YM Corpus: The Heart as a Complex, Multidimensional Entity

The YM corpus presents the spiritual heart as a richly layered and multidimensional concept, primarily human-like and deeply connected to emotional, physical, and spiritual life. The metaphors for the heart in the YM corpus are drawn from multiple source domains, including HUMAN BEING, BUILDING, LIGHT, MACHINE/COMPUTER, ENTITY, and CONTAINER. Some of these domains align with the findings of Pérez (2008), who, in a cross-cultural study of heart metaphors in English, German, French, Italian, and Spanish, identified common conceptualisations of the heart as a container of emotions, a material, a living organism, a seat of intelligence, and the core or central part of something. The metaphorical choices in the YM corpus not only reflect these shared conceptual patterns but also extend them into a religious context, where the spiritual heart is portrayed as an active agent that perceives, guides, and influences one's moral and spiritual direction.

Firstly, through the metaphor HEART IS A HUMAN BEING, the YM corpus frequently conceptualises the spiritual heart as a human being, attributing to it biological and psychological characteristics such as soundness (as with the mind), the need for nourishment, susceptibility to illness, the presence or absence of life (i.e., living or dead), and the requirement of oxygen to survive. This finding aligns with prior cross-linguistic research. Zhou and Jiang (2020), for instance, identified HEART IS A LIVING ORGANISM as a recurring metaphorical pattern in both English and Chinese, while Berendt and Tanita (2011) documented the HEART IS A PERSON metaphor in Thai. These studies establish the widespread nature of person-based heart metaphors in secular linguistic contexts. However, the current study extends these metaphorical mappings into religious discourse, specifically within Islamic teachings, where such imagery carries theological and spiritual implications. Additionally, the finding complements Sirait and Lingga's (2022) more recent study, which demonstrates that heart metaphors are frequently mapped from the physical capacities of human or animate beings, such as walking, jumping, or racing, to indicate mobility and direction. Unlike Sirait and Lingga's focus on movement-based metaphors, the metaphorical framing in the YM corpus draws more heavily from the biological condition of a human being. The

portrayal of the spiritual heart as something that can deteriorate, thrive, or require essential sustenance such as oxygen in the YM corpus adds a layer of physiological realism. This metaphor emphasises that spiritual health, much like physical health, depends on consistent nourishment—here, in the form of dhikr (Arabic chants on remembrance of Allah), worship, and ethical conduct. In sum, this finding not only confirms the cross-cultural prevalence of the HEART IS A HUMAN BEING metaphor but also demonstrates how such metaphors are adapted within Islamic discourse to highlight the heart's spiritual function and vulnerability. It contributes to the growing body of literature by situating these metaphors within the moral and theological framework of religious motivational speech.

Secondly, through the metaphor HEART IS A BUILDING, Yasmin's metaphor likening the spiritual heart to a mosque echoes broader metaphorical patterns identified by Sirait and Lingga (2022), who found that English speakers frequently conceptualise the heart using place-based and building metaphors, such as containers or inner rooms. By portraying the heart as a holy space where one can pray or worship God, the YM corpus draws on this cognitive schema. This framing underlines the heart's role as a sacred, inhabited place of devotion, internalising sacred building within the believer.

Thirdly, via the metaphor HEART IS LIGHT, the heart was likened to a source of light, portraying it as a site of illumination when faith resides within. This aligns with the Qur'anic LIGHT metaphor, particularly FAITH IS LIGHT, as discussed by Alhusban and Alkhawaldah (2018), who highlight that light in Islamic texts often symbolises divine guidance, clarity, and spiritual awakening. This metaphorical mapping presents the heart not merely as an emotional or moral centre, but as an active generator of spiritual radiance when aligned with belief.

Next, the metaphor HEART IS A CONTAINER portrays the heart as holding emotions and beliefs. This image is supported by Berendt and Tanita (2011) who observed that phrases like 'contented heart' rely on the framing of containment, where the heart functions as a bounded space capable of being filled or emptied. This framing is also consistent with Conceptual Metaphor Theory (Lakoff & Johnson, 1980), which posits that abstract concepts such as emotions are often understood in terms of concrete physical experiences, such as putting objects into containers. Further support can be found in Kövecses (2000), who demonstrates that the heart-as-container metaphor appears across multiple languages and is often used to conceptualise emotional intensity and spiritual states. Similarly, Deignan (2005) notes that metaphorical expressions

involving containment are particularly effective in grounding abstract spiritual and emotional experiences in bodily perception. This highlights how the CONTAINER metaphor makes the heart a clear measure of spiritual and emotional depth, helping the audience grasp complex religious ideas in simple, relatable terms.

Then, the metaphor HEART IS AN ENTITY conceptualises the spiritual heart as a physical entity with a core, likening it to the earth or a fruit. This metaphor suggests that the heart's innermost part should be reserved for devotion to God, yet it remains vulnerable to being stained or purified. Such imagery powerfully conveys that the heart's moral and spiritual state depends on external influences and one's own actions. This finding resonates with broader metaphorical patterns that link sin and morality to physical impurities. Kuczok (2018) highlights how biblical language often equates sins with red stains that must be wiped away or cleansed, framing moral failings as visible marks on an otherwise pure surface. Similarly, in Islamic thought, Sutoyo (2014) explains how al-Ghazali compares the heart to a mirror: when free from sin, it clearly reflects divine truths, but when tarnished by wrongdoing, it becomes clouded and unable to reflect even nearby realities. This highlights that emotional and spiritual clarity centres on the heart's purity while disobedience tarnishes it. These examples align with Conceptual Metaphor Theory (Lakoff & Johnson, 1980), which shows that people routinely understand moral and emotional states through physical experiences such as cleanliness versus contamination. Kövecses (2000) and Gibbs (1994) similarly document how metaphors of purity and impurity are pervasive cross-culturally, often structuring how communities conceptualise ethical and spiritual wellbeing. Altogether, the use of this metaphor in the YM corpus highlights the heart as a place of both vulnerability and potential transformation.

Lastly, the metaphor HEART IS A MACHINE/CONTROL PANEL further exhibits a more creative metaphor in conceptualising the spiritual heart by likening it to a machine or computer component. Interestingly, the metaphor of the 'body as machine' is well-established in Western medicine (Bleakley, 2017), with example like the 'heart as a pump' (Daley et al., 2020). MACHINE metaphors are prevalent in health discourse and are more commonly used by doctors than by patients (Skelton et al., 2002), possibly because such metaphors have long been employed in medical education to explain biological processes and systems, framing the body as a collection of parts that can malfunction and be repaired (Bleakley, 2017). While previous studies typically link MACHINE metaphors with human body parts and physical organs, the metaphorical

association of the spiritual heart to a machine or computer component in the YM corpus, such as a control panel, highlights its influence and power in guiding one's actions and decisions. This is noteworthy for its novelty, as it appears within religious rather than medical discourse. This approach thus contributes to the field of religious rhetoric, offering a distinctive metaphorical framework for understanding spiritual concepts.

b) The NAK Corpus: The Heart as a Destination

In contrast, the NAK corpus predominantly relies on the JOURNEY metaphor, framing the heart as a destination. The use of the HEART IS A DESTINATION metaphor in the NAK corpus, evident in phrases like 'take the words of Allah to heart' and 'bring death to the heart', is supported by cross-cultural and religious metaphor research. This finding aligns with Yao's (2020) cognitive-linguistic study on Thai and Mandarin metaphors, which shows that the heart is conceptualised as a spatial locus for emotional and cognitive states. In parallel, Islamic psychology frames the heart as a spiritually central yet susceptible entity, liable to moral corruption or divine illumination (Rothman & Coyle, 2018). Together, these studies support the metaphorical view of the heart in the NAK corpus as both a destination for divine guidance and a vulnerable site for spiritual struggle. While this use of the JOURNEY metaphor adds clarity and draws on common patterns found across many discourses, it also narrows the interpretive scope compared to the broader and more varied metaphors used in the YM corpus.

c) Conceptualisation of the Heart: Comparison and Contrast

A comparison of the two corpora reveals prominent contrasts in their metaphorical use of the spiritual heart. The YM corpus adopts a multidimensional approach, drawing on a wide range of metaphorical domains to conceptualise the heart. It presents the heart as a human being, a container, an entity, a building, a source of light, and even a machine. These metaphors collectively portray the spiritual heart as a complex, living agent—one that must be nurtured, protected, and maintained. The metaphors are predominantly inward-looking and biologically grounded, with references to nourishment, oxygen, health, and disease, highlighting the heart's role in sustaining spiritual life. Additionally, the use of metaphors from modern domains such as technology and architecture adds a contemporary dimension to the discourse, depicting the heart as a control panel that can be corrupted or as a sacred space where worship occurs.

In contrast, the NAK corpus offers a more simplified, yet limited conceptualisation. It consistently frames the heart as a destination, employing spatial metaphors that emphasise movement and direction. In the corpus, the spiritual heart is something one reaches or arrives at—a metaphorical endpoint of divine guidance or internalisation. This journey-oriented portrayal positions the heart not as an active agent but as a spiritual target or location that must be approached with intention.

All in all, this distinction shows that the YM corpus includes a more varied and intricate way of conceptualising the spiritual heart, likely to highlight its complexity and significance in spiritual development. By using multiple source domains, the YM corpus presents the heart as a dynamic and complex entity, offering a more expansive interpretation of its role in faith and personal growth. This aligns with Keshavarzi and Haque's (2013) Islamic psychological framework, which recognises the qalb (heart) as one of the four core components of the soul requiring attention and development. Framed as a locus of transformation, the qalb (heart) is central to both religious psychology and spiritual well-being. The metaphors in the YM corpus thus reinforce the heart's role as a theological and emotional centre of change. In contrast, the NAK corpus draws on a single source domain, a destination, framing spiritual development as a journey with a defined endpoint. This restricted metaphorical framing reflects a lesser emphasis on the heart's internal complexity and limits the interpretative depth offered in the YM corpus.

4.4.2.3 Journey as the Primary Source Domain in Both Corpora and Its Dominance in the Nouman Ali Khan (NAK) Corpus

The JOURNEY metaphor emerges as a dominant source domain in the YM and NAK corpora, reflecting its pervasive use in religious discourse (Jäkel, 2002; Lakoff & Johnson, 1980). This metaphorical framing serves to conceptualise various abstract notions mainly related to God and religion, though with some distinct patterns between the two corpora. Figure 4.20 illustrates how the JOURNEY metaphors were used in the YM corpus and the NAK corpus.

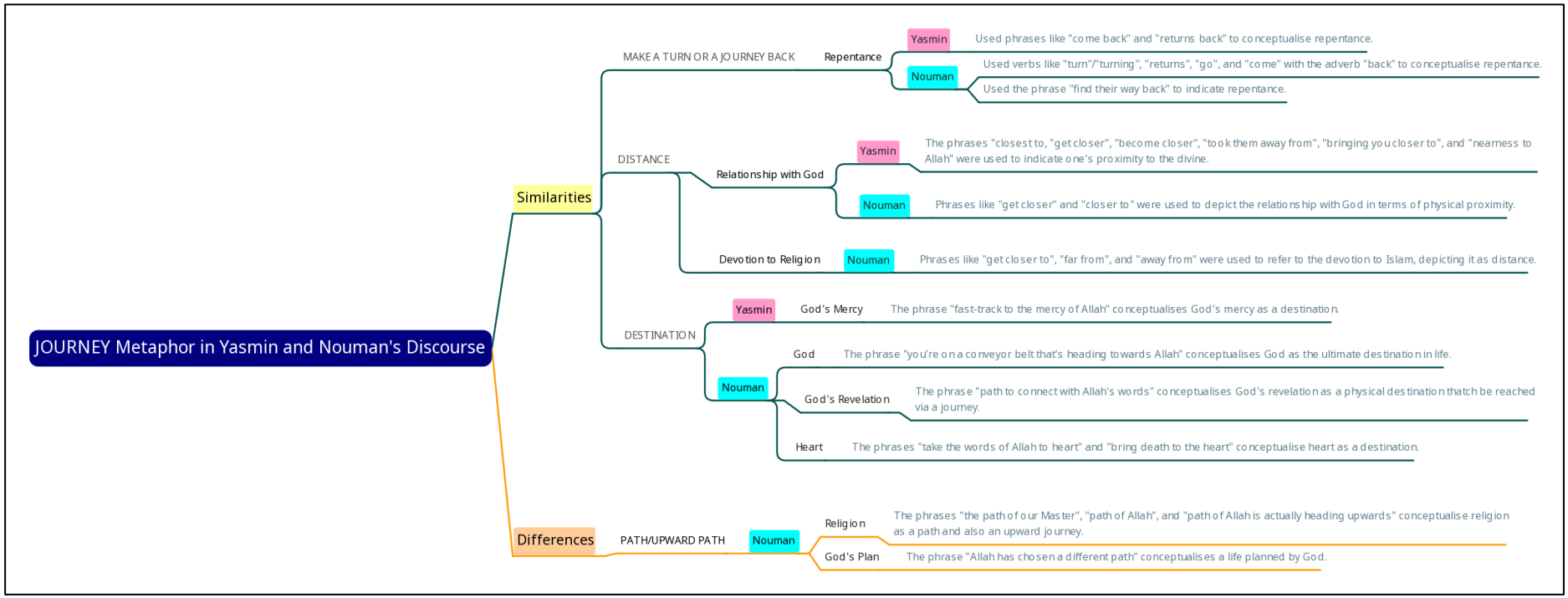


Figure 4. 20 JOURNEY Metaphors in both Corpora

As illustrated in Figure 4.20, both corpora feature similar JOURNEY metaphors: Destination, Make a Turn/Journey Back, and Distance. The NAK corpus features Path metaphor to frame the idea of Journey, which is not evident in the YM corpus.

a) Similarities

Both corpora feature similar JOURNEY metaphors: Make a Turn/Journey Back, Distance, and Destination.

Firstly, the speakers in both corpora used the concrete experience of a journey, i.e., make a turn, come back, go back, return, or find a way back to a destination, to conceptualise the notion of repentance. This framing suggests the image of a traveller realigning after straying, symbolising the act of moving away from sin and back toward divine guidance. The use of the term back highlights repentance as a return to one's spiritual origin, reinforcing Allah as both the starting point and ultimate destination. This finding not only added to the pool of verbs framing the idea of a journey but also revealed the significant use of the adverb back in metaphorical contexts, especially when it is closely linked to an abstract entity such as God. Past research indicates that, beyond nouns like 'path', 'traveller', and 'direction', certain verbs that imply the concept of a journey (e.g., 'step back', 'navigate') can also frame the JOURNEY metaphor (Semino et al., 2015; Shokr, 2006; Totibadze, 2018). Moreover, this metaphorical usage resonates with the conceptual domains found in the Qur'an and prophetic traditions (Shokr, 2006), suggesting that the choice of the JOURNEY metaphor in both corpora may be influenced by those employed in holy scripture and prophetic tradition. This connection highlights a deliberate and culturally meaningful use of metaphors that align with religious teachings, thereby enhancing their impact and relatability for the audience.

Other than that, the Distance metaphor is another JOURNEY metaphor evident in both the YM and NAK corpora. For instance, the abstract entity of relationship with God were metaphorically measured in terms of physical distance in both corpora through the terms closer to and far from in phrases such as 'get closer to Allah', 'away from Allah', and 'nearness to Allah', suggesting that one's relationship with God can be measured as either close or far. The NAK corpus extends the usage of similar terms in describing another abstract entity, i.e., devotion to Islam, in the phrases like 'become/get closer to Allah's deen (religion)' and 'far from Allah's deen (religion)'. Kundrát, Rečka, Litschmannová, et al. (2023) assert that expressions such as 'we have

become close' or 'she distances herself from me' use physical distance metaphorically to depict social relationships and convey feelings or emotions towards others. Based on this notion, the speakers' usage of similar phrases with the abstract notion religion indicates that the metaphorical distance or closeness to Islam reflects one's emotional and relational state with their faith. Similarly, Marmolejo-Ramos et al. (2018, 2019) discovered that people tend to position positively perceived objects closer to themselves and negatively perceived objects farther away. This finding reinforces the idea that being closer to Islam or far from it metaphorically signifies a positive or negative state of faith, respectively. Malone (2019) further supports this concept by showing that terms like 'near' and 'far' in religious texts, particularly the Bible, often symbolise proximity to God. He found that being close to God is regarded as a privilege, while distance from Him is viewed negatively. Additionally, Malone highlighted how the Bible uses movement-related terms such as 'coming', 'drawing near', and 'returning' to God, emphasising the active pursuit of divine presence. This mirrors the speakers' use of the JOURNEY metaphor in the examined corpora, suggesting that spiritual progress involves movement towards God, making the abstract concept of faith more tangible. Additionally, this use of similar metaphors to describe the relationship with God, highlighting the consistency of this metaphorical framework across different religious contexts. Thus, the speakers' use of the JOURNEY metaphor to describe the relationship with God is consistent with findings from Kundrát et al. (2023), Marmolejo-Ramos et al. (2018, 2019), and Malone (2019). By employing the JOURNEY metaphor, the speakers emphasise the varying degrees of devotion to God, and intimacy and connection one can experience in their relationship with God can be depicted via a physical distance that is more relatable and understandable to the intended audience. The use of physical proximity to represent spiritual relationships illustrates how deeply ingrained these metaphors are in understanding of Islamic abstract concepts.

Other than that, it was also found that the Destination metaphor was used in the examined corpora for different abstract entities. The YM corpus features Destination metaphor to conceptualise God's mercy, while the NAK corpus features it to conceptualise the abstract entities of God Himself and the spiritual heart. In the YM corpus, Destination metaphor was used in the phrase 'fast-track to the mercy of Allah' to depict charity as a shortcut or efficient path to reaching a goal (i.e., God's mercy), similar to completing a journey promptly. The term 'fast track' is often associated with the JOURNEY metaphor, implying a rapid or accelerated progression towards a goal or

destination (Gozzi, 1993; Lakoff, 1993). When applied to acts of charity in obtaining God's mercy, this metaphor suggests that engaging in charitable actions expedites one's journey to receiving divine favour. In the NAK corpus, the Destination metaphor was used to frame God Himself as exemplified in the phrase 'you're on a conveyor belt that's heading towards Allah'. In the phrase, the NAK corpus frames the journey to God as both unavoidable and automatic. The choice of the term 'conveyor belt' draws on both JOURNEY and MACHINE metaphors, creating an image of a continuous, automated, and unidirectional process. This metaphor suggests that every individual, regardless of their intentions or beliefs, is steadily moving towards an eventual meeting with God—a path that cannot be paused, reversed, or avoided. It also reflects structured view of existence in the NAK corpus, where life is seen as part of a larger system with a fixed spiritual endpoint. By combining Destination and Machine metaphors, the NAK corpus presents faith not only as a journey but as part of a divine mechanism that governs all beings. This perspective shifts the focus from personal choice to divine design, highlighting the certainty and inevitability of returning to God. The blending of the MACHINE and JOURNEY metaphors in the NAK corpus reflects the speaker's rhetorical style in presenting Islamic teachings through vivid and relatable imagery. As Vaage (2020) notes, machine and computer-related metaphors are widely used in fields such as biology and science education, where terms like 'genes as code', 'biological chassis', and 'microbial cell factory' help to simplify and explain complex ideas. Similarly, the NAK corpus uses the 'conveyor belt' metaphor to show how such language mechanisms can be applied beyond scientific discourse to enrich religious communication. This also supports Lakoff and Johnson's (1980) view that metaphors shape how people understand abstract concepts and experiences, making them useful across various types of discourse. Therefore, the presence of such a metaphor in the examined corpus adds to the novelty of metaphor research in religious contexts and highlights how contemporary speakers creatively draw on cross-domain metaphors to convey Islamic teachings. In addition to conceptualising God as a destination, the NAK corpus also features the Destination metaphor to God's revelation, as shown in the phrase 'path to connect with Allah's words'. This framing suggests that divine revelation is seen as a reachable place, one that requires spiritual effort and movement towards it. The word path represents the means through which believers progress, emphasising the idea that access to God's guidance involves a spiritual journey. JOURNEY metaphors are widely used to describe moral and spiritual experiences across religious traditions (Charteris-

Black, 2004; Sweetser, 1995). In this case, the use of the 'path' metaphor resonates with similar conceptual domains found in the Qur'an and prophetic traditions (Shokr, 2006), where spiritual progress is often expressed in terms of movement, direction, and arrival. The appearance of these metaphors in the NAK corpus may be influenced by their prominence in foundational Islamic texts. Nevertheless, the use of the Destination metaphor in the NAK corpus to directly describe God presents a novel addition to existing literature, particularly in Islamic discourse. While JOURNEY metaphors have been well documented, the idea of God Himself as the final destination has not been explicitly explored in earlier metaphor studies. This finding fills an important gap by showing how contemporary religious discourse continues and expands upon metaphorical themes rooted in scripture. It also illustrates how metaphors can evolve to express theological concepts in more vivid and relatable ways for modern audiences. Secondly, the NAK corpus features a metaphor to describe the spiritual heart that was not found in the YM corpus. In the phrases 'take the words of Allah to heart' and 'bring death to the heart', the NAK corpus frames the heart as both a destination for divine guidance and a site of spiritual vulnerability. The first phrase presents the heart as the centre of one's relationship with God, where divine knowledge is internalised and transformed into faith and action. In contrast, the second phrase, possibly derived from a saying by Hassan al-Basri, presents the heart as a place that can be spiritually damaged (Ghazali et al., 1995). Here, sins are said to bring metaphorical death to the heart, implying that repeated wrongdoing gradually weakens its spiritual vitality. The accompanying imagery of 'black patches' forming on the heart reinforces this idea, suggesting that negative influences accumulate over time, leaving the heart spiritually darkened and distant from God. These metaphors reflect the speaker's cautionary view of the heart in the NAK corpus as a space that requires constant spiritual care. Unlike the YM corpus, that focuses on the emotional and relational aspects of the heart, the NAK corpus highlights the moral consequences of one's actions, urging the audience to remain spiritually aware and accountable.

The use of JOURNEY metaphors by both speakers in the examined corpora is consistent with past research that discussed how JOURNEY metaphors are used to conceptualise moral and spiritual experiences (Charteris-Black, 2004; Sweetser, 1995).

b) Differences

Despite these shared patterns, the corpora also reveal differences in the scope and framing of JOURNEY metaphors. The NAK corpus demonstrates a more diverse application of journey-related imagery, especially in relation to path and upward movement.

In the NAK corpus, Path metaphor was featured to frame the idea of journey which was not evident in the YM corpus. Firstly, the NAK corpus includes Path metaphor to conceptualise religion of Allah, i.e., Islam. This metaphor use is evident in the expression of 'path of Allah' that refer to a way of life or set of beliefs commanded by Allah rather than a literal path. This metaphor suggests that practising religion involves direction, progress, and movement along a specific route, hence conceptualising Islamic faith as a journey. Thomas and Ibrahim (2022) found that the term 'path' is frequently used in the Qur'an, particularly in Surah Al-Fatihah, where it symbolises spiritual healing through God's guidance. They identified the 'straight path' as the righteous path supported by God, which involves worshiping Him alone. This traditional depiction of the path as straight aligns with the idea of a clear and direct route to spiritual fulfilment. In contrast, the use of similar metaphor in the phrase 'path of Allah is actually heading upwards' in the NAK corpus introduces a different dimension. While the Qur'anic straight path emphasises righteousness and directness, the NAK corpus conceptualises the religious path as an upward journey, suggesting not just direction but also elevation and spiritual growth. This upward path implies that following Islam is not only about staying on the correct route but also about progressing and ascending spiritually. By portraying the path of religion as ascending, the NAK corpus adds a layer of meaning that highlights spiritual advancement and upliftment, distinguishing his use of the metaphor from the more traditional concept of a straight path. Previous research found that vertical positioning often conveys dominance and authority (Fiske, 1991, 2004; Sundar & Noseworthy, 2014; Zanolie et al., 2012). Fiske (1992, 2004) highlights that this association spans various cultural contexts, reinforcing the notion that higher positions are perceived as more powerful. Zanolie et al. (2012) supports this by demonstrating that stimuli related to power, such as 'master' versus 'servant', are recognised more swiftly when placed at the top of a page. This suggests a deeply ingrained cognitive bias that links verticality with power. Additionally, Sundar and Noseworthy (2014) show that consumers perceive brands as more powerful when logos are positioned higher, reflecting the metaphor's influence in marketing. Similarly,

Cian et al. (2015) identify a tendency to associate higher visual positions with rationality and lower positions with emotion, indicating that these vertical associations are not merely cultural but also developmental. This past research indicates that the UPWARD metaphor not only frames spiritual progress in terms of ascent but may also implicitly associate religion with power and authority. Thus, using the upward metaphor in Islamic discourse can subtly connect the religion with these empowering and rational attributes, enhancing its motivational impact. This difference reflects the evolving use of metaphors in religious discourse to convey deeper and more dynamic aspects of faith. JOURNEY metaphors are commonly used to conceptualise moral and spiritual experiences across various religious traditions (Charteris-Black, 2004; Sweetser, 1995). The use of the path imagery in this context is particularly significant, as it resonates with similar conceptual domains found in the Qur'an and prophetic traditions (Shokr, 2006). The choice of the JOURNEY metaphor in this instance may be influenced by its dominance in holy scripture and prophetic tradition. This observation suggests a continuity of metaphorical language between foundational religious texts and contemporary religious discourse. Secondly, the NAK corpus also features Path metaphor to conceptualise God's plan as exemplified in the phrase 'Allah has chosen a different path'. By depicting God's plan as a path, the NAK corpus emphasises the idea that life is a journey guided by divine direction. This aligns with common metaphorical expressions like 'steps', 'destination', 'obstacles', 'moving forward', and 'moving backward', which are frequently used to conceptualise life as a physical journey (Abu Rumman et al., 2023). The metaphor suggests that much like a physical path, God's plan involves purposeful progression and direction. It implies that life's events and experiences are part of a larger, divinely orchestrated journey, where God guides believers along a chosen route that may differ from their own expectations. This resonates with the LIFE IS A JOURNEY metaphor, as proposed by Lakoff and Turner (1989) in Conceptual Metaphor Theory, reinforcing the notion that life's journey is deeply intertwined with divine will and guidance.

In contrast, the YM corpus remains primarily attached in the aspects of spiritual journeys, focusing on proximity, return, and destination (as discussed in the earlier sub-section) rather than the broader, upward, or divinely predetermined nature of the path as in the NAK corpus.

To sum up, both corpora rely on the JOURNEY metaphor to make complex spiritual ideas more relatable and concrete, yet the way each of them shapes this

metaphor highlights the distinct focus of their discourse. The use of journey language in the YM corpus often emphasises the emotional and relational side of faith — the metaphors frame the spiritual path as a personal return to God, centred on ideas of closeness, repentance, and divine mercy. On the other hand, the use of the JOURNEY metaphor in the NAK corpus is broader and more layered. The corpus not only focuses on return and closeness but also links the spiritual journey as something guided and shaped by God's plan. By using images of upward movement, pre-chosen paths, and inevitable destinations, The NAK corpus presents faith as both an individual effort and a journey relating within a larger divine plan.

4.4.2.4 The Employment of BUILDING Metaphors in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

The BUILDING metaphor emerges as a dominant source domain in the YM corpus as compared to the NAK corpus, reflecting its preference in Yasmin's discourse as compared to Nouman's. This metaphorical framing serves to conceptualise various abstract notions related to God, the spiritual heart, and emotion love. Figure 4.21 illustrates how BUILDING metaphors are featured in both corpora.

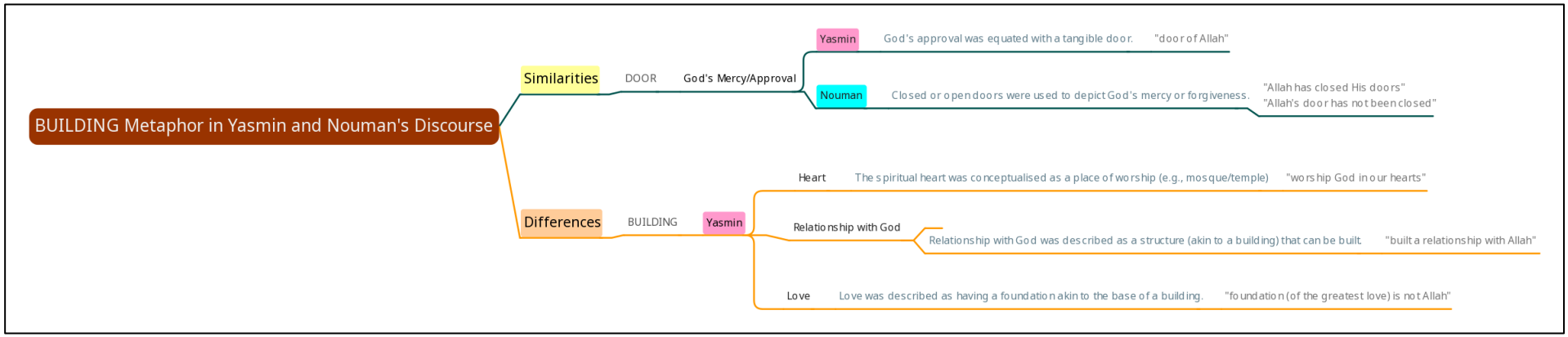


Figure 4. 21 BUILDING Metaphors in both Corpora

As presented in Figure 4.21, the BUILDING metaphor emerges as another shared conceptual tool through which both corpora conceptualise aspects of spiritual life and divine connection. Despite this common ground, each corpus features the metaphor with slightly different focuses, revealing their distinct ways of guiding audiences through abstract religious ideas.

a) Similarities

One clear point of similarity in both corpora is the use of doors as a metaphor to represent God's mercy and approval. In the YM corpus, God's approval was described as a tangible door, as seen in 'door of Allah', giving a physical presence to divine acceptance. The use of this metaphor can be exemplified in this excerpt: "*We are essentially competing with angels, right? They are creation. They don't do anything but worship Allah SWT. We're competing with Prophets um.. peace be upon them all. We're competing with the auliya, the companions. These are you know, that's who else we're with in this.. at.. at* ***the door of Allah*** *SWT and.. and.. and.. and the door of Jannah, right? So.. so.. what.. do we have any.. it's like, is there any hope for us, right? I mean our deeds alone are just not sufficient."* From the excerpt, the speaker posed a rhetorical question regarding the individuals with whom people compete at the 'door of God' and highlighted competition concerning the deeds attributed to angels, prophets, and the devout, all aimed at obtaining God's acceptance or approval. Essentially, the YM corpus metaphorically depicts God's approval of individuals' deeds as akin to a door, symbolising access or entry into divine acceptance. Similarly, the NAK corpus draws on the same conceptual framing but emphasises the openness or closure of these doors to express the availability of God's forgiveness. Using the DOOR metaphor as used in the YM corpus in conceptualising God's approval, the metaphor GOD'S MERCY IS A DOOR was used in the NAK corpus. This metaphor was evidenced by expressions such as 'Allah has closed His doors' and 'Allah's door has not been closed', which symbolise the availability or unavailability of God's mercy in accepting repentance and forgiving transgressions (as presented in Figure 4.21). This metaphor suggests that God's mercy and forgiveness serve as entry points to spiritual renewal and redemption. It conveys the idea that accessing God's mercy is like passing through a door, which, once opened, leads to new opportunities for spiritual growth and healing. By framing mercy as a door, the NAK corpus emphasises the accessibility and readiness of God's forgiveness, highlighting its crucial role in the believer's journey towards spiritual growth and

salvation. Iché (2023) demonstrates how doors in children's literature frequently symbolise access to new experiences, change, or reflection. In her analysis, doors help readers cross into new emotional or imaginative worlds, representing growth or transformation. A similar function is seen in the present study, where the DOOR metaphor symbolises access to divine mercy, forgiveness, or spiritual renewal. While Iché's focus is literary, the core meaning remains consistent—the door represents transition, opportunity, and the possibility of entering a new spiritual state. Moreover, doors as liminal spaces are commonly associated with transition and access to new realities in both cultural and religious contexts (Brookes, 2020). In religious language, they often represent spiritual opportunities or divine accessibility (Charteris-Black, 2004). The DOOR metaphor can also be understood as part of a broader BUILDING metaphor commonly used in religious discourse, where architectural features symbolise various aspects of faith, divine attributes, or spiritual states (DesCamp & Sweetser, 2005). This pattern aligns with findings from Abu Rumman et al. (2023), who observed similar uses of architectural metaphors in Arabic religious texts. For example, they noted that hope was conceptualised as a structure with a 'saqf' (ceiling), representing the limitation or containment of one's hope. Such metaphors help render abstract theological concepts more tangible. Both the YM and NAK corpora use the DOOR metaphor as part of a common tradition of architectural imagery in religious teaching. The metaphorical choices help communicate complex spiritual ideas (e.g., divine approval, mercy, and repentance) in a relatable and accessible way.

b) Differences

While both corpora share this basic architectural framing, the two differ in how they extend the BUILDING metaphor to other spiritual themes. As exemplified in Figure 4.21, the use of BUILDING metaphor in the NAK corpus is limited to DOOR metaphor in describing God's mercy or forgiveness, while in the YM corpus, the BUILDING metaphor was used for various abstract concepts like the spiritual heart, relationship with God, and the emotion love. For instance, the YM corpus tends to focus on the heart as a metaphorical building — specifically as a place of worship. In the YM corpus, the spiritual heart was described as a sacred structure, as seen in the phrase 'worship God in our hearts', suggesting the heart is not just an emotional centre but a spiritual house designed for devotion. Based on this, the YM corpus emphasises that the act of worshiping and devotion to God should not be limited to places of worship like mosques

or to the physical heart but should also extend to one's work. The following excerpt demonstrates the usage of this metaphor in the examined corpus: "*We don't only worship God in.. in our places of you know, in our Masjids or we don't only* ***worship God in our hearts****, but we have to manifest that worship through work."* In this context, the YM corpus portrays the heart as a sacred space where acts of worship and devotion can occur.

Additionally, the YM corpus extends the architectural framing to present the relationship with God as something that can be constructed like a building, emphasising effort, planning, and growth over time. Using the phrase 'built a relationship with Allah' illustrates this active effort, where spiritual connection is not instant but something believers must build with intention and care. Close examination of the concordance in the source text reveals that the prayers made to God are what help individuals to build their relationship with their Creator. This is exemplified in the following excerpt: *"That for one year they* ***built a relationship*** *with Allah SWT and that is the act of duaa itself that is better than possibly what you're asking for."* This aligns with findings by Koteyko and Ryazanova-Clarke (2009), who note that terms like 'build', 'restructuring', 'demolish', and 'destroy' often signal the presence of the BUILDING metaphor in discourse. In this metaphorical framework, each prayer is considered as materials that contribute to the process building of a stronger and more profound connection with God. Just as a building becomes stronger and more stable with each additional brick, so too does one's bond with God become more resilient and meaningful through consistent and humble prayers and act of worship.

Lastly, the YM corpus also features the BUILDING metaphor to the concept of love. The following excerpt illustrates this concept: *"When* ***the foundation is not Allah*** *SWT. When the greatest love in the heart is not Allah SWT."* In the corpus, love was described as a foundation, much like the base of a physical structure. The phrase 'foundation (of the greatest love) is not Allah' highlights the idea that, for love to be spiritually sound, it must be grounded in the divine — reinforcing that the strength of emotional bonds depends on what they are built upon. This comparison suggests that love, much like a foundation, is a crucial element that supports and stabilises a person's spiritual and emotional well-being, thus reinforcing the presence of the BUILDING metaphor in the YM corpus. According to Musolff (2004), BUILDING metaphors often carry positive associations, symbolising progress, direction, and purposeful human effort. Charteris-Black (2005) further notes that such metaphors suggest agency, where

the individual is seen as an active participant with the power to construct or dismantle structures. In this context, the use of the BUILDING metaphor in the YM corpus not only carries a positive meaning but also implies that believers are responsible for shaping their relationship with God. It requires effort, discipline, and the willingness to either build or repair what is spiritually meaningful.

By conceptualising both the RELATIONSHIP WITH GOD AS A BUILDING and LOVE AS A BUILDING, the YM corpus presents spirituality as something that is active and developing, rather than fixed. This reflects Phuong and Anh's (2016) view of LOVE IS A BUILDING as a Complex Metaphor System, where abstract ideas are understood through structured and interconnected source domains. However, the present findings go beyond earlier studies by placing the BUILDING metaphor within a specifically Islamic theological context. While previous research often discusses BUILDING metaphors in relation to human relationships or romantic love, the YM corpus uses this metaphor to explain love for Allah SWT and the believer's relationship with Him. In this framing, faith and love depend on a strong foundation and require continuous effort to maintain rather than something that can fleet away. Just as a building needs a stable base and regular care, the relationship with God was shown as something that must be consciously built, prioritised, and sustained, with Allah SWT positioned as the core foundation of spiritual and emotional life.

In summary, while both corpora feature the DOOR metaphor to conceptualise God's mercy and forgiveness, their use of the broader BUILDING metaphor reflects distinct differences. Its usage in the NAK corpus is limited to the portrayal of God's mercy as a door—open or closed—emphasising divine accessibility and conditional forgiveness. In contrast, the YM corpus extends the architectural framing to a wider range of spiritual experiences, including the spiritual heart, the relationship with God, and the emotion of love. The metaphors constructed spirituality as something to be built, housed, and maintained over time. Together, these metaphorical patterns illustrate two complementary views: the YM corpus presents a more expansive and process-oriented understanding of faith, while the NAK corpus focuses on the centrality of divine mercy as an essential point of access in the believer's spiritual journey.

4.4.2.5 Distinct Focal Points of LIGHT Metaphor in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

The LIGHT metaphor emerges as another shared source domain in the YM and NAK corpora, reflecting its preference in religious discourse. This metaphorical framing serves to conceptualise various abstract notions related to God and the spiritual heart. Figure 4.22 illustrates how both corpora feature LIGHT metaphors.

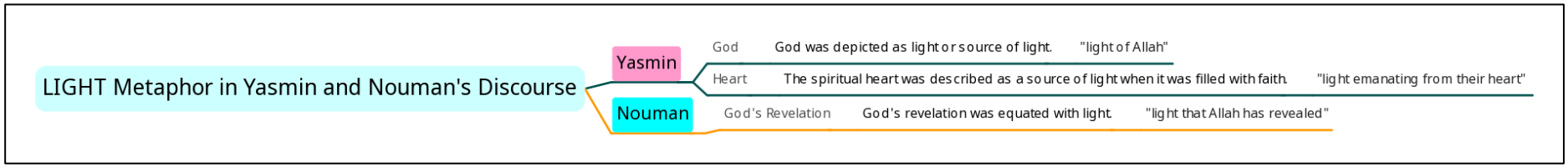


Figure 4. 22 LIGHT Metaphor in both Corpora

As presented in Figure 4.22, the LIGHT metaphor was employed in both corpora, yet with no overlap in their target domains, indicating distinct conceptualisations and metaphorical functions.

In the YM corpus, the LIGHT metaphor was primarily used to represent God Himself and the spiritual condition of the heart. In describing God, the phrase 'light of Allah' was used to frame the divine as a luminous presence that represents purity and clarity. The analysis of this phrase within its context revealed that the LIGHT metaphor extends beyond the conceptualisation of God; it also encompasses the Qur'an, Islam, and the teachings of the Prophet SAW. This is evident in the following excerpt: *"We have the opportunity right now to embrace that light. The* ***light of Allah SWT****, of His book, of his Deen of the example of the Prophet SAW. And the more that we follow the instructions given to us by the Creator, the more we will be successful in this life and in the next."* This extension of the LIGHT metaphor highlights a more integrated view of how divine guidance infuses not just the understanding of God but the entirety of the religious experience. This metaphor suggests that just as light dispels darkness, God's presence and influence illuminate the path for believers, guiding them through life's challenges and uncertainties. Additionally, the LIGHT metaphor was used in the YM corpus to symbolise the state of the heart when filled with faith, features the importance of the human heart as a vessel that reflects divine light. As evidenced in the excerpt taken from the text source, a person's faith can manifest as light radiating from their heart or chest. This is exemplified in the following excerpt: *"And so we can understand that this is you know from the.. from the interpretation of this aayah, that this is the light that comes from their faith right. The* ***light emanating from their heart****, from their chest."* This suggests a view of spirituality as an internal radiance—faith is portrayed not only as a belief but as something visible and outwardly transformative when rooted deeply in the heart. The speaker noted that this metaphor was inspired by an interpretation of a Qur'anic verse, specifically drawing on the well-established Qur'anic metaphor FAITH IS LIGHT, as discussed by Alhusban and Alkhawaldah (2018). In this metaphorical framework, light symbolises guidance, clarity, and belief, while darkness stands for disbelief and misguidance. As the YM corpus maps LIGHT onto these abstract entities, it reflects what Kövecses (2005) calls metaphor chaining, where one metaphor (e.g., LIGHT) spreads across different related ideas. For example, in the phrase 'light of Allah', God is seen as the ultimate source of light. But in 'light emanating from their heart', the YM corpus also displays that faith, once internalised, can radiate outward

from the believer's heart. Additionally, this finding also shows that the LIGHT metaphor used in the YM corpus is not just decorative since it helps explain how faith works. In Conceptual Metaphor Theory, metaphors like this often follow a source-path-goal pattern: light comes from God (source), enters the heart (path), and guides good actions (goal). The YM corpus uses light to describe faith as something that grows inside a person and shines outward through their deeds. This approach helps make abstract ideas like iman (faith) easier to understand and feel. This idea in the YM corpus also finds support in Bao's (2015) study of Wang Yangming's philosophy, where the heart-mind is described as a light source that helps people see clearly. Similarly, the YM corpus presents the heart not just as a receiver of divine light, but as a place where that light becomes active. This shows the focus on the personal role in spiritual growth in which faith is not just given, but it is built and expressed from within. The use of the LIGHT metaphor in the YM corpus turns a complex spiritual idea into something visual, relatable, and emotionally powerful for the audience.

In contrast, the NAK corpus features the LIGHT metaphor more narrowly, using it only to refer to God's revelation. The LIGHT metaphor in the phrase 'light that Allah has revealed' exemplifies how the NAK corpus conceptualises God's words or revelations as tangible and illuminating. This phrase is exemplified in the following excerpt: *"So here we are interested and introducing Islam to those that know nothing about Islam, and at the same time, and in large numbers, even though people don't say "I am no longer Muslim anymore".. they don't say, they don't come out and say that but in their head and then their hearts, they are distancing and furthering themselves from the* ***light that Allah has revealed*** *and it's happening in our own families, among friends and we are not dealing with it. We are not addressing that problem."* The LIGHT metaphor presented in the excerpt portrays the Qur'an or God's words (God's revelations) as something tangible and illuminating, symbolising guidance and clarity. The NAK corpus features this metaphor to show that just as light helps people see and move safely in the physical world, God's revelation helps believers find direction in their spiritual lives. This metaphor also carries a warning. When Nouman talked about turning away from this light, he framed it as a kind of spiritual loss, like being left in the dark. This reflects a common metaphor in Islamic tradition where light equals faith and truth, while darkness symbolises disbelief and confusion. Mehfooz (2017) explains that in the Qur'an, light often stands for God's mercy, knowledge, and guidance, and darkness represents misguidance and moral failure. The metaphor in the NAK corpus

follows this pattern, but with a strong focus on the consequences of rejecting revelation. Mehfooz also points out that this light and darkness contrast is used frequently in the Qur'an to distinguish believers, who are guided by divine light, from disbelievers, who remain in spiritual blindness. However, the current findings go further by showing that light in these discourses is not limited to God alone, but also includes the Qur'an, Islam, and the Prophet's teachings. This suggests a broader metaphorical system where all elements of Islamic guidance are seen as sources of light, each offering clarity, direction, and hope. Additionally, the present study also shows that the NAK corpus frames revelation as external and objective, a fixed source of light that believers must turn to in order to be guided. This contrasts with the emphasis on light coming from within in the YM corpus.

While both corpora feature on the metaphor of LIGHT, their metaphorical applications highlight different dimensions of divine illumination in the believer's life. In the YM corpus, its usage centres on internal transformation and the divine essence, portraying light as emanating from both God and the heart when aligned with faith. The metaphors suggest that the heart becomes a vessel through which divine presence radiates, reinforcing the intimate, inner workings of spirituality. In contrast, the NAK corpus conceptualises God's revealed guidance as light, positioning scripture as the primary and external source of clarity and direction. These contrasting focal points, inner illumination in the YM corpus and divine instruction in the NAK corpus, reflect distinct rhetorical orientations.

4.4.2.6 ENTITY and CONTAINER Metaphors as the Common Ontological Metaphors in Religious Discourse

The Ontological metaphors, ENTITY and CONTAINER metaphors, emerges as another shared source domain in the YM and NAK corpora, reflecting its preference in religious discourse and in the speakers' discourse. This metaphorical framing serves to conceptualise various abstract notions related to God, the spiritual heart, and life challenges.

a) ENTITY Metaphors

In the examined corpora, Ontological metaphor involving ENTITY was used in both corpora to conceptualise abstract religious and emotional constructs. Figure 4.23 illustrates how both corpora feature the ENTITY metaphor, a type of Ontological metaphor.

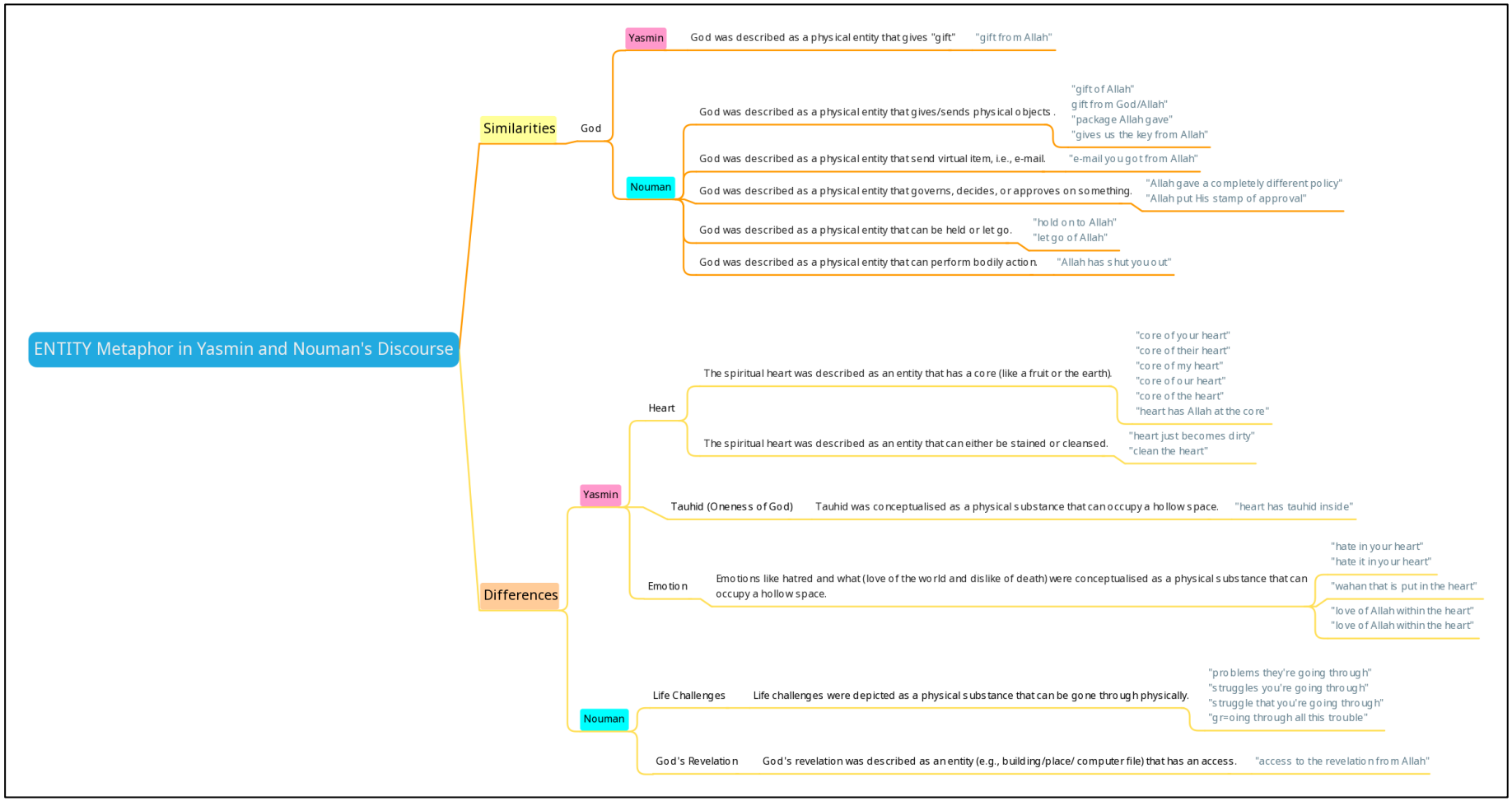


Figure 4. 23 ENTITY Metaphor in both Corpora

As presented in Figure 4.23, both corpora include the ENTITY metaphor to conceptualise abstract religious and spiritual concepts, framing them as tangible or physically interactive elements.

Similarities

Both corpora include ENTITY metaphors to conceptualise God. For instance, the YM corpus features the ENTITY metaphor in the phrases like 'Allah SWT gives His gift' and 'gift from Allah SWT', indicating God as a tangible entity that gives gifts to people. In the examined corpus, the term gift does not refer to physical items but rather to divine blessings. This is evident in the following excerpt: *"And this is something we tend to do, unfortunately, with our children. If you have a child who is righteous, that is* ***a gift from Allah SWT*** *and be grateful for it."* Here, blessings such as having a righteous child were portrayed in the YM corpus as gifts from God. The YM corpus also extends the metaphor of gift to include 'steadfastness in performing acts of worship', as illustrated in the following excerpt: *'You know there is a saying that.. that the best um.. karamah is istiqomah. That the best you know, spiritual* ***gift from Allah SWT*** *is the ability to continue steadfast in the worship of Allah SWT.'* The use of the metaphor in the YM corpus reveals an understanding of the relationship between the divine and the faithful, where God's blessings were conceptualised as acts of divine generosity. Similarly, the NAK corpus includes the phrases 'gift of Allah' and 'gift from God/Allah' to depict God as a tangible entity that presents gift to another person/human. The examination of the phrases in the NAK corpus reveals that the gift refers to salah (an act of worship in Islam), repentance, and God's mercy, that is different than what is referred to in the YM corpus. The use of gift metaphor in referring to the act of prayer as commanded by God is illustrated in this excerpt: *"And it's very clear that there's no compromise on the number of prayers in a day; it's five prayers - every Sahabi knows that it was early established in the religion. It was a heavenly* ***gift from Allah.*** *So, it's, there's no negotiation here."* The use of gift in the excerpt highlights the importance of the Islamic spiritual practices (i.e., the five daily prayers), framing them as divine blessings that are essential and non-negotiable aspects of the faith. In the NAK corpus, the speaker highlighted the five daily prayers as a gift, directly connecting it to God's mercy and compassion. Meanwhile, the following excerpts illustrate how the term gift refers to taubah (repentance): *"Taubah is not just getting your sins forgiven.. it's actually turn.. this is the love Allah has for someone who makes taubah. I didn't do a*

mountain of good deeds. I may have done a mountain of sins. And because Allah accepts my taubah.. He converts it (Qur'anic verse). This is the ***gift of Allah*** *Azzawajalla."* based on the context, the speaker described that when Allah accepts one's taubah, the sins are not only forgiven but also transformed into good deeds, highlighting the generosity and benevolence of Allah's forgiveness. Then, the term gift also refers to rahmah[24] as illustrated in the following excerpt: *'A rahmah means a loving.. an act of loving care,* ***a gift from God,*** *from Allah, which means you did not earn it. That was not earned. That was granted by Allah.'* The excerpt shows how God's mercy was equated as a tangible gift in the NAK corpus, reinforcing the idea of God's mercy as a precious and generous award to humanity. This use of the gift metaphor aligns with Kuczok's (2017) findings in Christian contexts, where grace is also framed as something received. The metaphor works by giving abstract spiritual benefits a concrete form, making divine generosity more understandable and relatable.

However, the use of the ENTITY metaphor in the NAK corpus to depict God extends beyond this shared metaphorical framing, offering a wider variety of expressions that depict God as an agent capable of physical or communicative action. A point of difference lies in how the NAK corpus extends the conceptualisation of God beyond that of a mere sender or giver of gifts. Rather than limiting the ENTITY metaphor to the act of giving gifts alone, the NAK corpus expands this framing by depicting God as one who gives or controls a variety of other items—such as a package, key, or policy—and performs additional actions like sending emails, placing a stamp of approval, or even shutting people out, and as an entity that can be physically held or let go, thereby broadening the scope of divine agency through more diverse and concrete metaphorical objects. In the context of the NAK corpus, the term package refers to the blessings from God, encompassing both strengths (such as intelligence, personality, and traits) and weaknesses. This is exemplified in the following excerpt: *"Work within what Allah gave you. There is a* ***package Allah gave*** *you. You have certain level of intelligence, certain level of personality and certain kind of traits, certain strength, and certain weaknesses."* By likening blessings to a 'package', the NAK corpus features the idea that these gifts from Allah are thoughtfully prepared and delivered, containing various elements that contribute to one's overall well-being and identity. In addition, the phrase 'Allah gave a completely different policy' further illustrates the use of the

[24] 'Rahmah' (رَحْمَة) in Arabic translates to 'mercy' or 'compassion' in English (Esposito, 2003). When referring to God's 'rahmah' it typically means God's mercy, compassion, or benevolence.

GOD IS AN ENTITY metaphor in the NAK corpus by portraying divine power as an entity that formulates and enforces policies. Since the term 'policy' typically refers to 'a plan of action agreed or chosen by a political party, a business, etc.' or 'a written statement of a contract of insurance' (Oxford Learner's Dictionary, n.d.), in this context, the term associates God with either political or corporate entities. A closer examination of the phrase within the NAK corpus reveals that the term 'policy' specifically refers to God's commandments on how to handle news or stories about a person's character. This is exemplified in the following excerpt: *"But when it comes to the character of a believer,* ***Allah gave a completely different policy.*** *The first part of this policy was, you must immediately not even think I don't know, you must immediately think benefit of the doubt. You must immediately think that this is wrong. Now, this is something hard to process, you don't have evidence to prove that someone's guilty. You don't have evidence to prove that someone's innocent, you have neither one you've just heard something. Yes. If you've just heard something, then Allah is actually commanding you in these aayah, that number one, you can't even think that they might be guilty."* By equating God's commandments with policies, the NAK corpus features the structured and deliberate nature of divine guidance, emphasising that, like human policies, these commandments are designed to govern behaviour and ensure justice. This metaphorical use of 'policy' in the NAK corpus not only reinforces the authoritative role of divine commandments but also makes the concept more relatable to the audience, as it draws parallels between familiar societal structures and the divine order. Additionally, the phrases 'e-mail you got from Allah' and 'Allah put His stamp of approval' further highlight the portrayal of God as a tangible entity, akin to government or corporate entities in the examined corpus. In the context of modern communication, 'e-mail' is a prevalent form of computer-mediated communication within organisations (Derks & Bakker, 2010). Meanwhile, the term 'stamp of approval' refers to an official endorsement or formal approval, often associated with government or institutional validation (Merriam-Webster, n.d.). In the NAK corpus, these metaphors suggest that divine communication and endorsement were framed in familiar, bureaucratic terms, reinforcing the concept of God as a managing authority. The following excerpts illustrate how these metaphors were employed: i) "*When is she going to have a baby and she's calling her and saying, you know, Allah wants you to have a baby. Allah doesn't want her to have a baby. You want her to have a baby. I don't know what* ***email you got from Allah****, that you told her'*; ii) *'And Allah says, First, let's let Me clear the*

air. I endorse this view, I endorsed this plan, and I'm the one who made it work anyway. (Qur'anic verse) ***Allah put his stamp of approval*** *on this seemingly morally objectionable part of the plan."* In these excerpts, the terms e-mail and stamp of approval were used to depict God's communication and endorsement in terms familiar from administrative or corporate contexts. This framing emphasises God's role as an authoritative entity, providing formal approval and guidance akin to organisational procedures. In addition to the terms policy, e-mail, and stamp of approval, the term key was used metaphorically to describe God's actions, as seen in the phrase 'gives us the key from Allah'. This reinforces the conceptualisation of God as an entity that provides tangible items or solutions. Based on close examination of the phrase revealed that the term 'key' symbolises God's revelation or words. The following excerpt illustrates this concept: *"Allah azzawajalla describes, in a very, very powerful, beautiful Hadith of the Prophet. He gives us this* ***key from Allah*** *azzawajalla, (Qur'anic verse). He says there are two words that are really light to say on the tongue. But they're really heavy in the scale. They are mighty in the scale."* This excerpt demonstrates how God's revelation was equated with a key, a tangible object that unlocks or provides access to something valuable, in the NAK corpus. This conceptualisation of God as an entity that delivers or gives various items is not evident in the YM corpus, indicating creative metaphor use in describing God in the NAK corpus. All of these metaphors used by Nouman to frame God through the lens of administrative or organisational systems suggest that divine interactions follow recognisable forms of human communication or structure. The findings reflect what Fetterman et al. (2021) identify as a cognitive tendency to humanise divine agents. This aligns with findings by DesCamp and Sweetser (2005) and Kunkel et al. (1999), who note that conceptualising God as a 'human with agency' is a common metaphorical strategy across religious discourse. However, such anthropomorphic metaphors must be approached with caution in Islamic contexts. As Philips (2021) stresses, descriptions of Allah must adhere strictly to the Qur'an and Sunnah, especially concerning divine attributes such as God's 'face' or 'hands', which are not to be interpreted in literal human terms.

Other than conceptualising God as an entity that gives or sends items, God was also depicted as an entity that can be physically grasped or released in the NAK corpus, which is not evident in the YM corpus. The phrases 'hold on to' and 'let go of' were used to refer to God, suggesting His physicality. These phrases are further exemplified in the following excerpts: i) *"You find too much sadness in your life and you remind*

yourself of Allah, and you ***hold on to Allah*** *again, and he pulls you back together again, the idea of* ***holding on to Allah*** *to overcome and to be able to navigate your grief and your sadness."*; ii) *"Syaitan says, if Allah is so great, why are you upset? If Allah is so awesome, why did you have to go through all this sadness? Allah could have just gotten rid of your sadness; he could have created a situation where you had to experience no sadness. Why did you have to go through it? Why do you have to have these fears? Why do you deserve this anxiety?* ***Let go of Allah****, He's not doing anything for you."* These expressions, as illustrated in the excerpts, portray that the idea of holding on to Allah signifies reliance, resilience, and trust during moments of grief or sadness, while letting go of Allah implies abandoning faith or losing trust during challenges. Through this metaphor, the NAK corpus emphasises the human need for a secure, concrete relationship with the divine, portraying faith as an active, almost physical effort to maintain spiritual stability and overcome life's adversities.

Lastly, the NAK corpus extends the conceptualisation of God by portraying Him as an entity that can perform bodily action through the phrase 'Allah has shut you out', which is not present in the YM corpus. This is exemplified in the following excerpt: *"I even feel guilty making to Allah, who am I to make to God. look at what I just did. Look at what I just committed. You understand you start telling yourself that* ***Allah has shut you out****. Allah has closed his doors on you because you violated his faith. You violated so much of what He commanded, and you did such a big sin and let syaitan wins."* The excerpt presents the speaker's intention in the NAK corpus to describe the internal struggle with guilt and alienation experienced by sinners, portraying the act of repentance as overcoming the perceived barrier between oneself and God.

Differences

The differences in metaphorical focus are more evident in how each speaker applied the ENTITY metaphor to other abstract domains. In the YM corpus, the metaphor was directed toward three central areas: the spiritual heart, the concept of tauhid (Oneness of God), and emotions, that are absent in the NAK corpus. By contrast, the ENTITY metaphor was primarily used in the NAK corpus to describe life challenges and divine revelation.

The Application of ENTITY Metaphor in the YM Corpus

In the YM corpus, the spiritual heart was metaphorically framed as an entity with an inner core—comparable to that of a fruit or the earth—emphasising its centrality and layered complexity. The following excerpt illustrates this metaphor in the examined corpus: *"And I want you to think about the heart as having various layers, alright? Now I want to talk specifically right now about the* ***core of the heart****. Now I want you to think about the* ***core of the heart****. Um.. this is the lubh, the lubh which is the innermost part of the qalb. Now the lubh, or the most.. the innermost part of the qalb, that is what we will explain as the seed of worship."* By placing Allah at the 'core' of the heart, the YM corpus emphasises that true devotion must stem from this central place, just as a fruit's growth and nature are determined by its core. Other than that, the spiritual heart was also portrayed as an object that can be physically stained or cleansed, reinforcing the idea that spiritual health is subject to internal contamination or purification. These metaphorical phrases are further demonstrated in the following excerpts: i)*"Istighfar is what* ***cleans your heart*** *and when you're not doing it regularly, this is repentance, and when you're not doing it regularly it's like a person who isn't taking a shower. You're gonna become, your* ***heart just becomes dirty****. Because we're naturally sinning. We're human and just like you get dirt on your body, you get dirt on your heart. So you have to clean it."*; ii) *"That is a symptom of our sins. It is a symptom that our hearts are covered by our sins and have not been cleaned. Just like if we don't clean our bodies we're gonna start to have symptoms of that disease from the dirt and the.. and the cure is to* ***clean the heart*** *through istighfar, through repentance to Allah SWT."* By comparing the heart to the body, the YM corpus draws a parallel between physical cleanliness and spiritual cleanliness, emphasising the need for regular spiritual cleansing to prevent the accumulation of dirt to one's heart, which, in this context, refers to moral or spiritual impurities.

Other than the spiritual heart, the ENTITY metaphor was used in the YM corpus to conceptualise Tauhid (oneness of God). In the corpus, Tauhid was described as a physical substance (like liquid or gas) that can fill the heart, suggesting that belief in the Oneness of God is something that must occupy an inner space to be fully internalised. The following excerpt reflects this metaphor use in Yasmin's corpus: *"But, and here again, here's the difference.. here's the difference when the heart is saleem, when the heart is healthy. When the* ***heart has Tauhid inside*** *of it. When a heart has Allah supreme, not their money, not their power, not their image, not what other people think, not um.. you know, fashion or you know, society's standard, not their culture.. a lot of*

people worship their culture." This CONTAINER-SUBSTANCE metaphor gives a vivid image of how faith occupies and shapes inner spiritual life. Most studies of Tauhid (Islam's central belief of monotheism) focus on its practical role in daily life (Ferdinal et al., 2023; Sahimi et al., 2024). For example, Sahimi et al. (2024) examine how tauhid strengthens the believer's connection to God and helps Muslim societies transition from mythical to monotheistic frameworks. However, no research to date has examined how Tauhid (Islam's central belief of monotheism) is metaphorically conceptualised. Some studies have explored metaphors for related Islamic values. For instance, Ferdinal et al. (2023) found that terms like 'tali' (rope) and 'pintu' (door), in Indonesian language, are used to represent Aqidah and Syariah, illustrating stability and access. Yet Tauhid (Islam's central belief of monotheism) as a theological concept remains underexplored in metaphor research. This study addresses that gap by showing how metaphors such as 'heart has Tauhid inside' present Tauhid (Islam's central belief of monotheism) as a concrete, internalised force, embedded within the believer's emotional and spiritual core. The metaphor for Tauhid in the YM corpus offers a new perspective. It frames core theological concepts, such as Tauhid (Islam's central belief of monotheism), are metaphorically framed not only through traditional doctrinal explanation but also via embodied and ontological metaphors, such as substance in a container. Such imagery not only reflects religious values but also makes abstract theology cognitively accessible and emotionally personal, suggesting that metaphor serves not just as a rhetorical tool but as a cognitive model for how Tauhid (Islam's central belief of monotheism) is felt and understood.

Lastly, the YM corpus extends the use of ENTITY metaphor to describe emotions such as hatred, love, and wahan (love of the world and fear of death), conceptualising them as substances that can fill or reside within the heart, thus reinforcing the embodied and spatial nature of spiritual experience. This metaphor use is exemplified in these excerpts: i) *"Try to change it with your hand and if you cannot, then with your tongue and if you cannot, do anything, at least* ***hate it in your heart*** *and this is the weakest of iman. So iman is linked with taking actions against injustice."*; ii) *"And he says that the fear will be taken out of the hearts of your enemies and* ***in your hearts will be put wahan****.. a disease. And it.. they asked him what is wahan and he defined it as (Arabic phrase) it is the love of dunya."*; iii) *"When the foundation is not Allah SWT. When the greatest* ***love in the heart*** *is not Allah SWT."* These excerpts reflect the speaker's

tendency to portray emotional experiences as entities contained within the heart, suggesting the heart as the source of human emotions.

The Application of ENTITY Metaphor in the NAK Corpus

In the NAK corpus, life's problems or trials were represented as physical barriers or obstacles that believers must pass through, offering a spatial and tactile understanding of hardship. This metaphor use is exemplified in the following excerpt: *"And I know from Allah, something you don't know meaning I have faith in Allah, we'll get to that part of the statement a little bit later. But it's been used to say that, you know, one should not share their woes or the* ***problems they're going through*** *with others and put it on them and things like that."* This metaphor frames challenges as temporary and passable, implying that while they may envelop individuals, they are not impossible to be overcome with. Additionally, the metaphor use also suggests progression and resilience, reinforcing the idea that enduring life's problems leads to growth and resolution. By employing this metaphor, the NAK corpus aligns life's problems with a sense of movement and forward momentum, emphasising the possibility of overcoming struggles through faith, perseverance, and reliance on Allah.

Other than life's challenges, similar metaphor was also used in the NAK corpus to depict God's revelation by framing it as an accessible entity, such as a building, place, or digital file—each implying restricted entry, guided access, or structured design. The following excerpt presents this metaphorical mapping found in the NAK corpus: *"So Allah, let's figure out why that's important. Our Prophet SAW has more access to the unknown, the unseen world than any other human being in his time. He has access to see Jibril AS for who he is. He has* ***access to the revelation from Allah****. He has been shown, you know, glimpses of Judgment Day of hellfire and of heaven, he has been introduced in person to prophets that have died 1000s of years ago, he has access to what? the unseen."* By applying this metaphor, God's revelation was implied as tangible since it can be interacted with physically, bounded as it has defined limits or borders, and controllable as its availability can be regulated or managed.

To summarise, while both corpora feature the ENTITY metaphor to make abstract spiritual concepts more concrete, their emphases diverge. The YM corpus focuses on internal states—faith, emotion, and the condition of the heart—depicting them as tangible, almost physical entities within. This approach offers a personal and relatable tone to the intended messages in the YM corpus, allowing audiences to connect with

spiritual ideas through everyday language. In contrast, the NAK corpus centres the use of ENTITY metaphors on divine agency, communication, and external challenges. These differing focuses reflect contrasting rhetorical approaches: the YM corpus highlights the believer's inner life, while the NAK corpus emphasises the relationship with divine authority and life's outward trials.

b) CONTAINER Metaphors

In the examined corpora, Ontological metaphor involving CONTAINER was found to be used in both corpora to conceptualise God and the spiritual heart. Figure 4.24 illustrates how both corpora feature the CONTAINER metaphor, a type of Ontological metaphor.

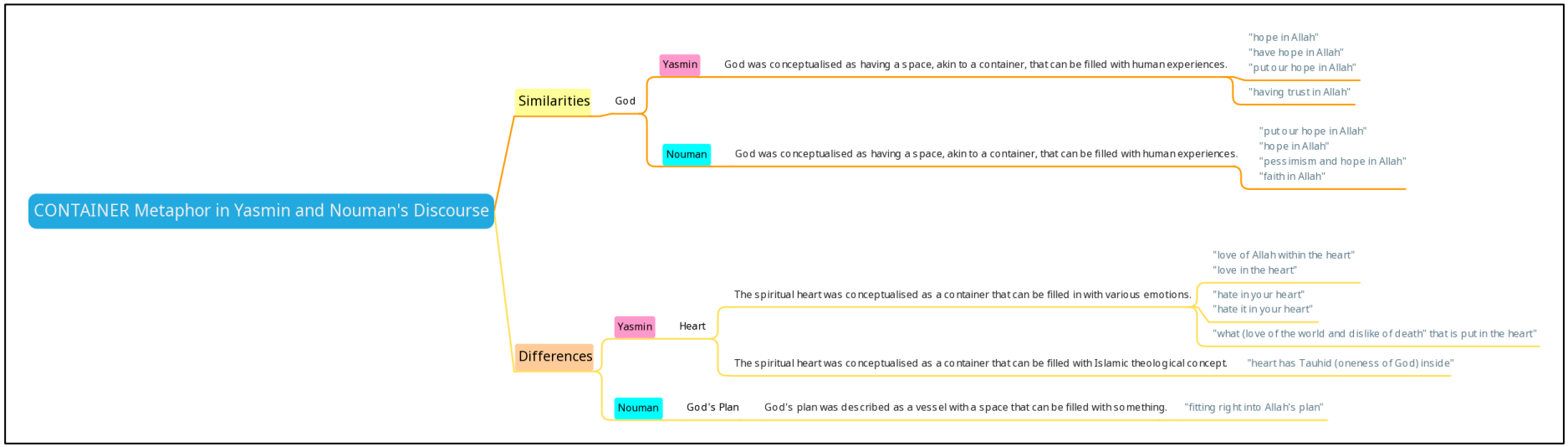


Figure 4. 24 CONTAINER Metaphor in both Corpora

This analysis examines how both corpora feature the CONTAINER metaphor to conceptualise abstract spiritual ideas, drawing both on similarities and differences in their usage.

Similarities: Application of CONTAINER Metaphor for God in Both Corpora

As illustrated in Figure 4.24, the CONTAINER metaphor was used in both corpora to describe God as possessing an internal space that can be filled with human experiences. Common expressions such as 'hope in Allah', 'have hope in Allah', and 'having trust in Allah' in the YM corpus and expressions like 'pessimisms and hope in Allah', 'faith in Allah', and 'put our hope in Allah' in the NAK corpus indicate that God was metaphorically treated as a container that can hold emotional experiences like trust, hope, pessimism, and faith. These instances show a shared rhetorical strategy that helps make the divine-human relationship more tangible and relatable for listeners. These metaphorical phrases are further illustrated in the following excerpts: i) *"We might um.. put our dependence on something else as we should only put our dependence on Allah SWT. We might put our hope in something else as we should only* ***put our hope in Allah SWT****. So this is a much deeper and vast statement. Then only about the love."*; ii) *"And I know from Allah, something you don't know meaning I* ***have faith in Allah,*** *we'll get to that part of the statement a little bit later."* This metaphorical usage highlights God's role as a source of comfort, security, and refuge during times of uncertainty and distress. Its presence in both corpora also reflects the widespread and universal use of this metaphor in religious discourse. While this metaphor may symbolise divine closeness and emotional safety, it also raises theological caution. Comparing God to a physical container risks reducing God's superiority. Again, Philips (2021) reminds that all such descriptions must conform to Islamic theological boundaries and avoid suggesting any human limitations in God's essence.

Differences

While both corpora feature God as a container, their application of the metaphor differs when it comes to other spiritual and theological domains:

The Application of CONTAINER Metaphor for the Spiritual Heart in the YM Corpus

The YM corpus extends the CONTAINER metaphor in more varied and personal ways. Firstly, the CONTAINER metaphor was employed in depicting the spiritual heart

as a container of emotions. This metaphor use can be exemplified in the following excerpts: i) *"Try to change it with your hand and if you cannot, then with your tongue and if you cannot, do anything, at least* ***hate it in your heart*** *and this is the weakest of iman. So iman is linked with taking actions against injustice."*; ii) *"And he says that the fear will be taken out of the hearts of your enemies and* ***in your hearts will be put wahan****.. a disease. And it.. they asked him what is wahan and he defined it as (Arabic phrase) it is the love of dunya."* These excerpts reflect how the speaker framed the spiritual heart as a container that holds feelings like love, hatred, and fear, implying that one's heart is the origin of human emotion. Beyond emotion, similar metaphor was also used in depicting the spiritual heart as a container of belief. The phrase 'heart has Tauhid (oneness of God) inside' demonstrates that, apart from being a container of emotions, the heart was also depicted as holding theological truths such as Tauhid (oneness of God). This illustrates the speaker's tendency to map both emotional and theological content into the spatial metaphor of containment, making spiritual transformation feel embodied and interior.

Based on this, it can be inferred that the spiritual heart in the YM corpus was metaphorically conceptualised as a CONTAINER for various emotions and theological concept. These metaphors suggested that the spiritual heart has an encompassing, holding quality, implying it possesses the capacity to contain and manage emotions and belief.

The Application of CONTAINER Metaphor for God's Plan in the NAK Corpus

In the NAK corpus, the CONTAINER metaphor was applied to God's plan, unlike in the YM corpus. The NAK corpus features the divine's plan as a vessel with a space that can be filled, as seen in the following excerpt: *"So, some of us will say, well, that's the part that Allah made work for him. Like he could only do so much. And there are other things that happened by divine intervention, meaning the cops asked a certain question, they answered a certain question. And they don't even know they're* ***fitting right into Allah's plan*** *for use of to keep his brother. Right. So that's in that sense, Allah is taking care of matters in this plan that are out of Yusuf's control."* In the excerpt, the speaker highlighted how even uncontrollable external factors—such as the actions and decisions of others—are portrayed as aligning perfectly with God's plan. By depicting God's plan as a container, the NAK corpus emphasises the belief that life's

events are purposefully designed to fit within a God's plan, reinforcing trust and submission to God's wisdom.

In summary, both corpora feature the CONTAINER metaphor to depict God as holding space for human emotions. However, the usage of the metaphor in the YM corpus is notably more varied, extending the metaphor to contain the heart's emotional and theological dimensions, thereby enriching the audiences' understanding of inner spiritual life. In contrast, the application of similar metaphor in the NAK corpus is more structural and externally focused, aligning with a broader emphasis on God's authority and arrangement. These differences highlight distinct rhetorical strategies that shape how spiritual experiences were communicated to the audiences.

DIFFERENCES:

4.4.2.7 Distinct Target Domains between the Corpora

1. Conceptualisation of Emotions in the Yasmin Mogahed (YM) Corpus

Despite these commonalities, there are also distinct metaphorical patterns in each corpus. Emotion metaphors were only present in the YM corpus, with various conceptualisations for emotion in general as well as love and humility. The absence of emotion metaphors in the NAK corpus could indicate different emphases in religious teaching styles, aligning with research on the role of emotion in religious discourse (Van Herck, 2023; Wierzbicka, 1997). This suggests that the YM corpus connects religious teachings with emotional states, offering a more personal and introspective approach to spirituality (Kövecses, 2000; Steen, 2002). The inclusion of emotion metaphors in the YM corpus points to an exploration of inward emotional experiences, contrasting with the focus of different abstract themes in the NAK corpus. Figure 4.25 illustrates the sub-themes of emotion with the corresponding source domains in the YM corpus.

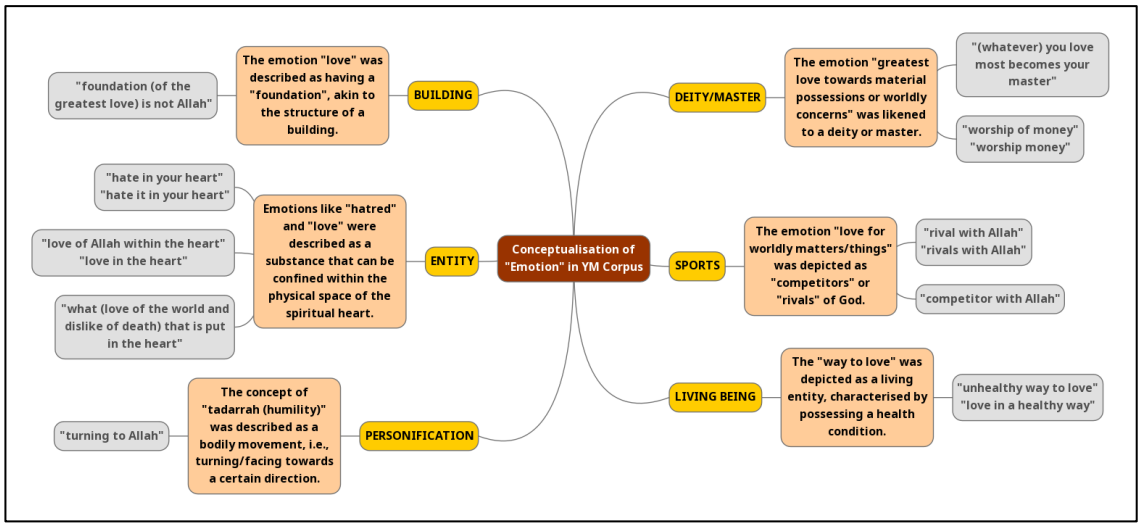


Figure 4. 25 Conceptualisation of Emotion in the YM Corpus

As exemplified in Figure 4.25, the analysis of the YM corpus reveals that the concept of emotion was metaphorically framed in various ways to convey spiritual, psychological, and moral messages. These metaphorical representations serve not only as rhetorical devices but also as interpretive tools for understanding emotions in relation to one's relationship with God. The key metaphoric domains identified in the data are described below.

Emotion as a Physical Entity

One prominent metaphorical frame in the YM corpus is emotion as a physical entity. Emotions such as love and hatred were portrayed as substances (akin to fluid or gas) that reside within the heart, treating the heart as a container with defined spatial boundaries. For example, expressions such as 'hate (it) in your heart', 'heart will be put wahan (love of the world and dislike of death)', 'love of Allah within the heart', and 'love in the heart' imply that emotions can be located, confined, and possibly managed within the spiritual heart of a believer, functioning as a vessel. This metaphor not only reflects the speaker's views and understanding of emotion as entity like a substance, but also the qalb (heart) as the container of spiritual and emotional life, reinforcing the idea that inner purity or corruption is a matter of what resides in the heart. This metaphor draws on a common ontological mapping in Conceptual Metaphor Theory, where abstract concepts are understood as substances and the self or soul as a container (Kövecses, 1990: Lakoff & Johnson, 1980). This idea has been found in earlier research and helps people think of emotions as things that can be managed or controlled

CONTAINER (see Beger & Jäkel, 2009; Hoa & Thu, 2017; Kövecses, 1990; Sabariah & Imran Ho, 2011).

Emotion as a Building

The emotion of love was also metaphorically depicted as having a foundation, drawing from the domain of buildings and architecture. This is evident in the expression 'foundation (of the greatest love) is not Allah', which implies individuals may fail to prioritise God as the primary object of love in their hearts. This comparison suggests that love, much like a foundation, is a crucial element that supports and stabilises a person's spiritual and emotional well-being. The BUILDING metaphor identified in the YM corpus aligns closely with Phuong and Anh's (2016) classification of LOVE IS A BUILDING as part of a Complex Metaphor System, where both the source and target domains are structured, interdependent systems. In this framework, abstract target domains such as emotions or interpersonal relationships are understood through complex, organised source domains like buildings, machines, or living organisms. The LOVE IS A BUILDING metaphor observed in the YM corpus exemplifies this complexity, as love is not treated as a fleeting feeling but as a structurally foundational element that sustains an entire spiritual and emotional system. By framing love in this way, the YM corpus highlights the importance of aligning one's emotional foundations with God's principles; otherwise, the entire structure of one's spiritual state may be compromised.

Emotion as Master or Deity

Another significant metaphor used in the YM corpus in depicting emotion is the portrayal of intense emotional attachments, particularly to worldly possessions or concerns, as a form of worship or subjugation. This deity/master metaphor conceptualises love as having the power to dominate the human soul, effectively becoming a master in place of God. For instance, the phrases 'whatever you love most becomes your master', 'worship money', and 'worship of money', highlighting the potential outcome when the greatest love is directed towards material possessions or worldly concerns, akin to the obedience displayed by servants or slaves to their masters' commands. This metaphor not only warns against the dangers of misdirected affection but also reinforces the theological principle that ultimate devotion should be reserved for Allah alone. The metaphor reflects the understanding that misdirected love can result in spiritual enslavement to material possessions and worldly concerns. This metaphor

aligns with broader rhetorical strategies identified in previous studies, where MASTER-SERVANT metaphors emphasise power dynamics and emotional persuasion (Totibadze, 2018). In the YM corpus, the metaphor functions to frame the love towards the worldly desires as competitors to Allah, thereby simplifying complex theological danger like shirk (associating partners with God) through emotionally significant imagery. Similar to political discourse where MASTER metaphors can create illusions of power and agency (Totibadze, 2018), here the metaphor serves to caution believers against giving dominion to anything other than God. These findings contributed to the novelty of research on metaphors of love, which has historically focused primarily on romantic love. Unlike previous studies that often equate romantic love with metaphors like JOURNEY (see Aksan & Kantar, 2008; Huong, 2011; Lakoff, 1993), WAR (see Hoa & Thu, 2017), PLANT (see Esenova, 2008; Shah et al., 2021; Tafreshi & Amiri, 2019), FIRE (see Hoa & Thu, 2017) and CONTAINER (see Beger & Jäkel, 2009; Hoa & Thu, 2017; Kövecses, 1990), the metaphors in the YM corpus show the importance of love towards God to an individual, how love can have power and control over a person, and love of other things than God can be a rival, hence broadening the comprehension of the conceptualisation of love beyond just romantic connections.

Emotions as a Rival in Competition

Closely related is the conceptualisation of emotion, particularly love for worldly matters, as a rival or competitor, borrowing from the sports metaphor. In this frame, emotional attachments are positioned in direct opposition to love for Allah, competing for dominance in the believer's heart. Expressions such as 'rival with Allah' and 'competitor with Allah' highlight this spiritual tension, portraying emotions as active agents in a contest for one's ultimate loyalty. The following excerpt further illustrates the use of these expressions in the YM corpus: i) *"...we mentioned that qalbun saleem is a heart that does not have any* ***competitor with Allah*** *SWT. So competitors can in other things as well. We might say "I love Allah most" and.. and it might be true. Maybe our greatest love is for Allah SWT beyond anything else, but we might fear something else as we should only fear Allah SWT. We might um.. put our dependence on something else as we should only put our dependence on Allah SWT. We might put our hope in something else as we should only put our hope in Allah SWT."*; ii) *"That there are human beings, there are people who take* ***rivals with Allah****. Andaad means "a rival" with Allah SWT. Now, how is that they're taking this rival with Allah SWT? Usually*

when we think about rival with Allah we think about syirik and when we think about syirik, we typically think about a uh..like a stone statue, an idol uh.. a.. made of stone that we worship, right? But here, Allah SWT is.. is clarifying that this andaad, that.. that these andaad, it's plural, these idols, these rivals with Allah SWT are actually in love." In these excerpts, the speaker metaphorically equated the abstract concept of intense love for non-divine entities with the physical entities of competitors or rivals. By doing this, the YM corpus features a metaphor that frames these loves as competing with the ultimate love for God, hence, amplifying the internal conflict between material desires and spiritual commitment.

Emotion as a Living Being

The YM corpus also frames emotion, especially the way to love, as a living being. This ontological metaphor allows for the depiction of love as something that can exhibit health conditions, being either healthy or unhealthy. The metaphorical framing of emotion in the YM corpus aligns with Phuong and Anh's (2016) discussion of complex metaphor systems, particularly those that conceptualise LOVE through structured and dynamic source domains such as BUILDING, MACHINE, and LIVING ORGANISM. Phrases like 'unhealthy way to love' and 'love in a healthy way' personify love as if it were a body can be either healthy or unhealthy, requiring care and healing. This metaphor use is further illustrated in the following excerpt: *"Even if it's your own child, even if it's your own spouse, the.. there's a* ***healthy and an unhealthy way to love****. And the only way* ***to love in a healthy way*** *is to have Allah at the core and then we* ***can love in a healthy way****, right?"* The excerpt shows how a healthy love is rooted in placing Allah at the centre of one's heart, ensuring no attachment rivals Allah. This allows love for others, such as a child or spouse, to be balanced and positive. Conversely, unhealthy love arises when attachments to people or things compete with Allah, leading to spiritual imbalance. This conceptualisation encourages the audience to assess not just the presence of love, but its quality and placement, insisting the emotion love to align with Islamic values. Theoretically, this contributes to metaphor research on emotion by demonstrating how complex metaphor systems operate differently across cultural and religious contexts. While Phuong and Anh (2016) identify metaphors for love as part of a broader cognitive system grounded in complex source domains, the YM corpus shows that such metaphors can also function as normative tools, guiding ethical behaviour and spiritual self-regulation. This reinforces the view that emotion metaphors in religious

discourse are not merely descriptive but possess evaluative and instructional functions, shaping how believers understand and manage their emotional lives within the divine–human relationship.

Emotion as Bodily Action

Finally, the emotion of humility (tadarrah) was personified through the metaphor of bodily movement. Specifically, it was described as the act of turning or facing towards Allah. The usage of this metaphorical phrase is exemplified in the following excerpt: *"In order for them to.. to.. to.. to.. to have a state of tadarrah. Tadarrah is this..* ***this humility. This.. this turning to Allah*** *SWT but not.. not like, "I got this" kind of attitude but in "ya Allah help me. I need you. I'm absolutely uh.. desperate for your need"."* This personification metaphor suggests that emotion involves not just an internal feeling but a physical and directional response, reinforcing the idea that true humility is expressed through one's active orientation and submission to the divine. The expression 'turning to Allah' thus functions both as a literal and symbolic gesture of emotional and spiritual realignment. This concept aligns with the idea discussed by Gibbs and Wilson (2002) regarding bodily action metaphors. They argue that abstract concepts often find expression through concrete actions, drawing on the human body as a source of metaphorical thought and language, like how truth can be spit out or dribble. The portrayal of humility in the YM corpus reflects a similar connection between embodied action and abstract concepts.

The present findings extend existing accounts of emotion metaphors by situating them within a distinctly Islamic theological framework. While much of the previous literature has examined metaphors of emotions such as love mainly in the context of human relationships and romantic experiences (e.g., Aksan & Kantar, 2008; Hoa & Thu, 2017; Huong, 2011; Shah et al., 2021; Tafreshi & Amiri, 2019), the YM corpus recontextualises these metaphors to conceptualise emotions in relation to God and the divine–human relationship. Theoretically, this contributes to metaphor research on emotion by showing that emotional metaphors are not limited to interpersonal domains but can also structure religious and spiritual emotions, particularly love towards God. Collectively, the emotion metaphors identified in the YM corpus demonstrate how abstract emotional experiences are grounded in concrete and familiar domains to communicate Islamic values in ways that are meaningful, accessible, and emotionally resonant for listeners.

2. Conceptualisation of Life in the Nouman Ali Khan (NAK) Corpus

Meanwhile, the NAK corpus includes the target domain of life, with metaphors focusing on life challenges. Figure 4.25 illustrates the conceptualisation of life with the corresponding source domains in the NAK corpus.

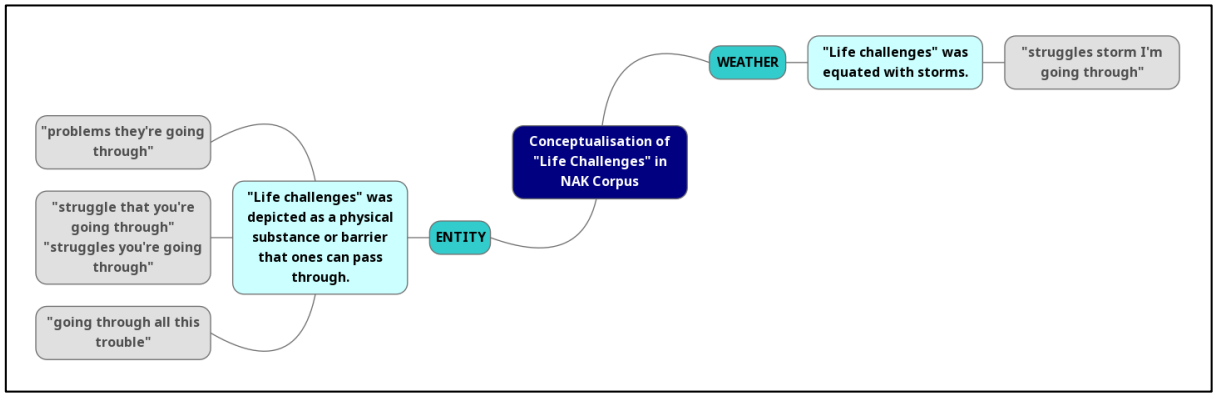


Figure 4. 26 Conceptualisation of Life in the NAK Corpus

Based on the conceptual map of life challenges in the NAK corpus, the metaphorical conceptualisations can be described as follows:

Life Challenges as Physical Entities or Barriers

In the NAK corpus, life challenges were frequently described using expressions that conceptualise them as tangible physical substances or obstacles that one must move through. This implies a spatial experience where the individual is positioned in a metaphorical space and must endure or navigate through a problem. Phrases such as 'problems they're going through', 'struggles you're going through', and 'going through all this trouble' point to an underlying metaphor where emotional or situational hardship was understood as a physical entity that obstructs or burdens the individual's path. This metaphor frames challenges as temporary and traversable, implying that while they may envelop individuals, they are not impossible to be overcome with. The notion of 'going through' also suggests progression and resilience, reinforcing the idea that enduring life's difficulties leads to growth and resolution. This aligns with Conceptual Metaphor Theory (Lakoff & Johnson, 1980, 1997), which holds that abstract concepts like "life" are commonly understood through more concrete experiences, such as LIFE IS A JOURNEY. The idea of 'passing through' obstacles draws on spatial schemas and implies

effort, endurance, and forward movement. As Charteris-Black (2004) notes, such metaphors translate complex experiences into more manageable, physical terms, making them easier to understand and respond to. Furthermore, Kövecses (2005) notes that the use of metaphors like this one can shape people's emotional responses to challenges, as it emphasises the idea of progression and movement, suggesting that challenges, no matter how difficult, are manageable. By employing this metaphor, life's adversities were aligned with a sense of movement and forward momentum, emphasising the possibility of overcoming struggles through faith, perseverance, and reliance on Allah.

Life Challenges as Weather Phenomena (Storms)

Another metaphorical representation found in the corpus was the depiction of life challenges as weather events, specifically storms. This is evident in the phrase 'struggles storm I'm going through'. By likening life's hardships to storms, the NAK corpus portrays them as an uncontrollable, external force that can be both sudden and overwhelming. Storms also carry implications of emotional turmoil; they are intense but eventually pass. The use of this metaphor is further illustrated in the following excerpt: *"And until you realise there's someone holding you from underneath, you just need to relax and just let go. And he's just keeping you floating. He's not going to let you down. When you let go, that's actually Rabbuna Allah, our Master is Allah, whatever* ***struggles storm I'm going through****, he's not gonna let me down. He's holding me in place."* Based on this excerpt, it is revealed that the metaphor also conveys hope and reassurance through the notion of divine support, represented by the image of being 'held in place' by Allah. This suggests that while life's challenges may feel like storms, Allah provides unwavering support and protection, enabling individuals to endure and navigate through their struggles. According to Charteris-Black (2004), WEATHER metaphors are often employed in religious discourse because they reflect shared human experiences and convey emotional intensity. El-Sharif (2011) similarly found that weather and nature-based metaphors in Islamic preaching help anchor spiritual messages in everyday realities, enhancing listener engagement. These metaphors also serve theological functions. Storms in religious traditions often signal divine testing or intervention (DesCamp & Sweetser, 2005), suggesting that the framing in the NAK corpus links hardship not only to personal struggle but to a larger spiritual purpose. By employing this metaphor, the NAK corpus makes the message more accessible and

memorable because according to Kövecses (2005), WEATHER metaphors for emotional or life experiences are nearly universal across cultures, suggesting a deep cognitive link between people's understanding of weather patterns and life experiences. The choice of weather as a metaphor in the NAK corpus thus adds a naturalistic dimension to the experience of hardship, making it relatable and universally understood.

Overall, the NAK corpus describes life's challenges as either substance or barrier you must push through or storms you must weather. These simple images show both how heavy problems can feel and that you can face them, move past them, and come out stronger. By using concrete pictures like substance and storms, the speaker makes life's struggles easier to understand and relate to, helping the audience connect with complex ideas.

These differences in target domains reflect distinct theological emphases and communicative styles. The metaphors in the YM corpus present faith as an inward, emotionally grounded experience, focusing on love, humility, and Tauhid (Islam's central belief of monotheism). In contrast, the NAK corpus lacks emotion metaphors, suggesting a more pragmatic teaching approach that centres on life challenges. This aligns with studies noting variation in how religious speakers use emotion in discourse (Van Herck, 2023; Wierzbicka, 1997). The choices of metaphor in the YM corpus support a more personal approach to spirituality (Steen, 2002; Kövecses, 2000), whereas the NAK corpus highlights faith as a tool for navigating real-world hardship. By focusing on different target domains, this analysis shows how metaphor not only shapes religious language but also reflects deeper metaphorical frameworks for understanding and expressing Islamic values.

4.4.2.8 Distinct Metaphors in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

1. OBJECT, GAS, SPORTS, DEITY/MASTER, HUMAN/LIVING BEING, MACHINE/COMPUTER, and PERSONIFICATION Metaphors in the YM Corpus

Figure 4.27 illustrates the distinct metaphors in the YM corpus that are not evident in the NAK corpus.

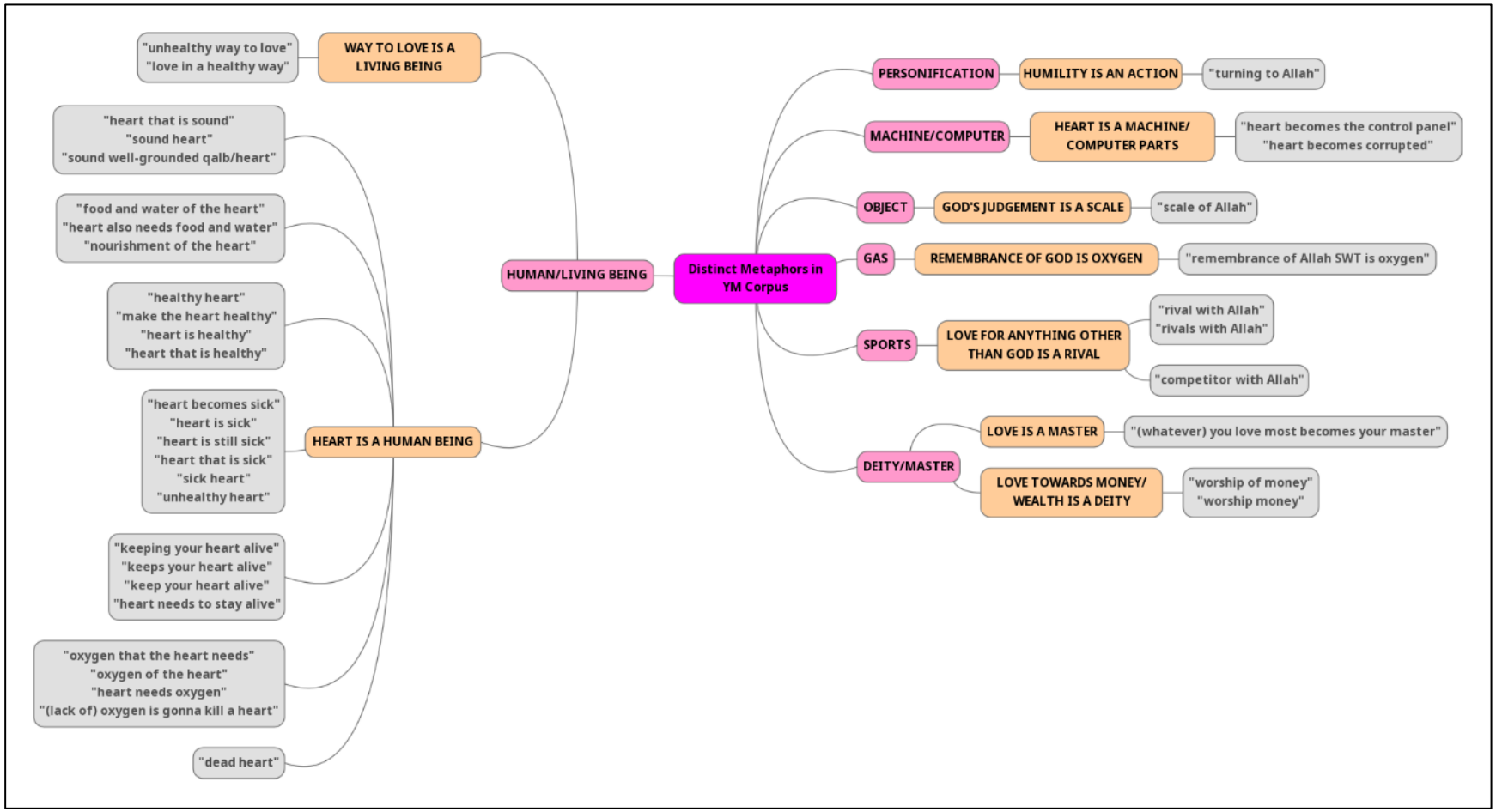


Figure 4. 27 Distinct Metaphors in the YM Corpus

As illustrated in Figure 4.27, a wide range of distinct metaphors in the YM corpus, including OBJECT, GAS, SPORTS, DEITY/MASTER, HUMAN/LIVING BEING, MACHINE/COMPUTER, and PERSONIFICATION, reflects a diverse and creative approach to metaphorical language.

Firstly, the metaphor GOD'S JUDGEMENT IS A SCALE presents divine judgement as something measurable and balanced, suggesting a view of justice that is precise and fair. This can be illustrated in the following excerpt: *"And that is to give sadaqah. Now, I think if there is anything that.. that can really demonstrate how heavy, how heavy charity.. how heavy sadaqah, how heavy service is in.. in.. in* ***the scale of Allah*** *SWT? It's that. It's that.. that reality that.. that we will all wish you know, for those who did not take advantage in this life, rather, will wish that we could come back to this life and this is going to be that number one deed that we're gonna wish we could do."* This excerpt highlights how the YM corpus portrays actions like giving charity as tangible, weighty objects, symbolising their worth. Essentially, the heavier these deeds are, the more they are valued in God's judgement. By likening divine judgement to a scale, the corpus creates an image of God's justice and fairness. This aligns with the metaphors found in Christian discourse (Huang & Chiang, 2018) that describe God's justice as measured and fair. The scale metaphor is also identified by DesCamp and Sweetser (2005) as central to religious texts expressing divine accountability. As Soskice (1985, as cited in El-Sharif, 2014) argues, such metaphors are crucial because they enable abstract theological ideas like justice and divine judgement to be understood in concrete, relatable terms. The use of the scale metaphor in the YM corpus thus continues a broader tradition of using architectural or tangible imagery to represent spiritual concepts, namely the divine fairness. This metaphor helps bridge the gap between abstract spiritual ideas and human understanding, making the concept of divine accountability more relatable and easier to grasp.

The metaphor REMEMBRANCE OF GOD IS OXYGEN likens the act of remembering God to oxygen, emphasising its essential and life-sustaining role in a believer's spiritual life. The metaphor use is presented in the following excerpt: *"And so if we're talking about training workers and training leaders and training activists, we have to make sure that they are spiritually sound, that they're..because this is oxygen. The salah is our oxygen, that the* ***remembrance of Allah SWT is oxygen****. Our scholars would say that "a person who doesn't remember Allah, it's like taking a fish out of water". The Prophet SAW says the difference between the one who remembers*

Allah and the one who doesn't is the difference between the living and the dead." In the excerpt, the oxygen metaphor was used in the YM corpus to stress how crucial the remembrance of God is for one's spiritual life. Just as the body cannot survive without oxygen, the corpus portrays the soul as unable to thrive without dhikr (Arabic chants on remembrance of Allah). By further comparing its absence to a fish out of water or a lifeless body, the YM corpus emphasises that remembering Allah is not just a religious act but a vital source of spiritual strength, direction, and growth. In other words, this metaphor shows that remembering God is like the breath that keeps the soul alive. Notably, this metaphorical comparison is unique in the YM corpus and is not found in the NAK corpus.

In the SPORTS metaphor LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL, love for worldly things is framed as a competitor, implying that true devotion to God requires prioritising divine love over all other attachments. The metaphor is exemplified in the following excerpts: i) *"However, qalbun saleem is not only a heart that has um.. its greatest love for Allah SWT but again, we mentioned that qalbun saleem is a heart that does not have any competitor with Allah SWT. So competitors can in other things as well. We might say "I love Allah most" and.. and it might be true. Maybe our greatest love is for Allah SWT beyond anything else, but we might fear something else as we should only fear Allah SWT. We might um.. put our dependence on something else as we should only put our dependence on Allah SWT. We might put our hope in something else as we should only put our hope in Allah SWT."*; ii) *"That there are human beings, there are people who take rivals with Allah. Andaad means "a rival" with Allah SWT. Now, how is that they're taking this rival with Allah SWT? Usually when we think about rival with Allah we think about syirik and when we think about syirik, we typically think about a uh..like a stone statue, an idol uh.. a.. made of stone that we worship, right? But here, Allah SWT is.. is clarifying that this andaad, that.. that these andaad, it's plural, these idols, these rivals with Allah SWT are actually in love. (Qur'anic verse). Allah says that "they love them as they should only love God"."* As shown in the excerpts, the YM corpus includes the phrases 'competitors of Allah' and 'rival with Allah' as metaphors to describe anything that takes God's rightful place in a person's heart. Drawing from Surah Al-Baqarah, the speaker explained that these rivals are not just physical idols—they can also be misplaced love, fear, or dependence that should be directed only to Allah. Through this metaphor, the YM corpus expands the meaning of shirk (the sin of associating partners with Allah) by showing that true spiritual purity

(qalbun saleem) means clearing the heart of all rivals, keeping Allah as the sole focus of love and devotion. Charteris-Black (2017) shows how metaphors of competition, common in political rhetoric, evoke schemas of LIFE AS A CONTEST, intensifying the perceived stakes. In the YM corpus this highlights the moral tension between worldly desires and loyalty to God.

Additionally, the DEITY/MASTER metaphors, such as LOVE IS A MASTER and LOVE TOWARDS MONEY/WEALTH IS A DEITY, suggest that love can become a controlling force in one's life, either guiding a person toward righteousness or leading them astray. This metaphor use is illustrated in the following excerpts: i) *"The only difference is that different people enslave themselves to different things. Okay? And I'll talk about some of the things we enslave ourselves to when talking about false attachments. But.. but generally, this principle is that* ***whatever you love most becomes your master****. So you become a slave to whatever it is you love most."*; ii) *"I'm not talking about religion. I'm talking about materialism. I'm telling you that we are actually living in a society that teaches us and.. and actually bombards us with the* ***worship of money****. With the worship of status. With the worship of power. These are the things that we actually worship. We don't worship these uh.. religious symbols anymore."* As illustrated in the excerpts, this concept was employed in the YM corpus to highlight the potential outcome when the greatest love is directed towards material possessions or worldly concerns, akin to the obedience displayed by servants or slaves to their masters' commands. Additionally, the phrase 'worship of money' was used in the YM corpus as a metaphor to show how society treats wealth and material things like objects of devotion. The speaker compared this to religious worship, suggesting that people now focus more on money, status, and power than on spiritual or moral values. This shift has replaced a meaningful worship with a harmful obsession with materialism. Additionally, this metaphor positions love as a dominating force that governs choices and priorities, reflecting the master–slave schema discussed by Eglash (2007), where emotional control is mapped onto power dynamics. Similarly, Totibadze (2018) observed that MASTER-SERVANT metaphors in political discourse serve as persuasive tools to frame power relationships, often triggering strong emotions and a sense of power. The YM corpus extends this by equating excessive love for wealth with worshipping a deity, reinforcing Lakoff and Johnson's (1980) view that emotions are often conceptualised through metaphors of control and worship.

Another distinct and unique metaphor use in the YM corpus which is not evident in the NAK corpus is the HUMAN/LIVING BEING metaphors. The metaphors WAY TO LOVE IS A LIVING BEING and HEART IS A HUMAN BEING personify love and the heart as a living being, highlighting their organic qualities and portraying them as active participants in spiritual life. Firstly, the way to love was conceptualised as having a health condition. This notion is illustrated in the following excerpt: *"Even if it's your own child, even if it's your own spouse, the.. there's a* ***healthy and an unhealthy way to love****. And the only way* ***to love in a healthy way*** *is to have Allah at the core and then we can* ***love in a healthy way****, right? And so if a heart has Allah at the core and has no competitor with Allah SWT at its core then that heart, when it goes through afflictions instead of being destroyed it becomes strengthened. It becomes purified."* The excerpt shows how the YM corpus contrasts healthy and unhealthy love to show that true balance comes from centring love on Allah. Healthy love means making Allah your strongest attachment, which keeps other relationships positive. Meanwhile, unhealthy love arises when attachments to people or things rival your devotion to Allah, causing spiritual imbalance. The speaker added that a heart rooted in Allah can endure trials and even grow stronger. Calling love healthy or unhealthy uses a living-organism metaphor to show how one's approach to love affects one's spiritual well-being. While previous research often ties love metaphors to romantic or sensual contexts (Climent & Coll-Florit, 2021; Hoa & Thu, 2017; Tafreshi & Amiri, 2019), Yasmin frames it within religious devotion, presenting love for God as something that must be cultivated and kept healthy. This offers a novel lens on how spiritual love is metaphorically structured in Islamic discourse. The metaphor also reflects a persuasive rhetorical strategy, where the state of one's love for God is equated with physical health or illness, implying that misplaced love, such as love for worldly attachments, may lead to spiritual sickness. As noted by Imani and Habil (2014), HEALTH metaphors play a powerful persuasive role by framing abstract or ideological concerns in terms of biological well-being or disorder. Similarly, in the YM corpus, the conceptualisation of spiritual love as something that can be sick or healthy reinforces the urgency and personal responsibility of maintaining one's devotion to God. Meanwhile, the depiction of the spiritual heart as a living being in the YM corpus is not limited to having a health condition (i.e., healthy or unhealthy) as how she framed way to love. The framing of this metaphor is particularly comprehensive, attributing to it a range of distinctly human qualities: requires oxygen, needs food or nourishment, can be sound (like a mind), and has a life.

This is apparent in the following excerpts: i) *"What is our spiritual oxygen that we are collectively being deprived of? That is the remembrance of Allah, dzikr, our salah. We* ***have deprived our hearts of the oxygen*** *that the* ***heart needs to stay alive****. If a person isn't praying it's like a person who isn't breathing."*; ii) *"What is the* ***food and water of the heart*** *and the soul? The* ***food and water of the heart*** *and the soul is in the remembrance of Allah beyond the salah."*; iii) *"The only thing that will matter is whether or not you return back to Allah with* ***a heart that's healthy****. With* ***a heart that's sound****. Now let me move into what does that heart look like? What is um.. what is qalbun saleem? And.. and.. how can we understand.. what are the.. the characteristics of that type of heart? Well.. one way to understand qalbun saleem is to understand it as a heart that does not have any competitor with Allah within it."*; iv) *"So what we have to realise is that dzikr is* ***the oxygen of our hearts****. It's what* ***keeps our heart alive****. And.. and so, one thing that we have to do is we have to.. we have to practice this prescription, right? And one prescription that.. that I try to give every audience I talk to is this three-part prescription for what we have to do every single day to get this dose of oxygen. Because the..* ***the heart needs oxygen to stay alive*** *just like the body"*. As presented in the excerpts, the YM corpus portrays the spiritual heart as more than just an organ, it is a living entity that can be either sick or healthy and depends on oxygen to survive. The speakers emphasised that acts like salah (Islamic prayer) and dhikr (Arabic chants on remembrance of Allah) are vital for keeping the heart alive, likening them to the oxygen it needs. Beyond oxygen, the speaker further described the heart as needing nourishment, such as food and water, symbolising the sustaining power of constant remembrance of God. Just as the body cannot live without oxygen, the heart cannot remain spiritually alive without regular worship. On the other hand, a dead heart symbolises spiritual neglect, where the lack of prayer and remembrance leads to spiritual weakness and lifelessness. Moreover, the heart was described as having its own mind, capable of being sound—much like a person's thoughts or reasoning—suggesting that the speaker viewed the spiritual heart as not only alive but human-like in nature. This comprehensive use of metaphor, where the spiritual heart was described like a living person with needs and thoughts, shows a unique way of explaining spiritual ideas in the YM corpus—something that does not appear in the NAK corpus.

Another metaphor specific in the YM corpus, and not reflected in the NAK corpus, is the MACHINE/COMPUTER metaphor. The metaphor HEART IS A CONTROL PANEL reflects the depiction of a more mechanistic view of the spiritual heart in the YM

corpus, emphasising its complexity and the importance of proper maintenance to ensure its optimal functioning in a spiritual sense. This metaphor use is illustrated in the following excerpt: *"And the Prophet SAW told us that the core of it the.. the master, you know the.. the um you know* ***control panel of the human being is the qalb, is the heart****. He says in one hadith that (Arabic phrase) "That indeed in the body there's a lump of flesh. (Arabic phrase) If it is set right, then the entire body set right. (Arabic phrase) And if it is corrupted.. (Arabic phrase) and if it is corrupted, then the entire body will be corrupted", verily it's the heart. So here we find out that* ***the heart becomes the.. it's the control panel*** *of the rest of our lives, the rest of our actions and when the heart is strong, then we will be able to stand firm in our lives."* In this excerpt, the heart was described as a control panel to show how it plays a key role in shaping a person's actions and spiritual state. Referring to the prophetic saying that if the heart is sound, the whole body is sound, and if it is corrupted, the whole body is corrupted, she stressed the heart's deep influence on behaviour and life direction. By comparing it to a control panel, defined as the part of a system that manages how it runs, the corpus illustrates that the heart guides a person's entire life. A heart that is spiritually healthy leads to good actions and inner stability, just like a well-functioning control panel keeps a system running smoothly. But if the heart is filled with attachments other than Allah, it becomes spiritually weak, resulting in bad actions and imbalance, similar to how corrupted data causes a computer to fail. This metaphor supports Yasmin's repeated use of the HEART AS A MACHINE image, showing the heart as a system that needs to follow divine guidance to work properly. This metaphor resonates with Draaisma's (2000) observation that organs and cognitive processes are often conceptualised through machine imagery, and Pratt's (2007) point that control panel metaphors in science describe systems that demand monitoring to prevent breakdown. Similarly, Wang and Sun (2020) note how anthropomorphic metaphors, like computers as human brains, simplify complex ideas through familiar images. This unique metaphor, however, is not seen in the NAK corpus.

The last distinct metaphor found in the YM corpus and not evident in the NAK corpus is HUMILITY IS AN ACTION. This metaphor shows humility as something active and intentional, not just a quiet or passive quality. The following excerpt presents the use of this metaphor: *"In order for them to.. to.. to.. to.. to have a state of tadarrah.* ***Tadarrah is this.. this humility. This.. this turning to Allah SWT*** *but not.. not like, "I got this" kind of attitude but in "ya Allah help me. I need you. I'm absolutely uh..*

desperate for your need".” In general, the verb 'turning', from the base verb 'turn', means to change direction or to move or face a different way (Oxford Learner's Dictionaries, n.d.). In this context, it refers to the act of turning towards God. However, the speaker did not use this term literally. Instead, 'turning to God' was used as a metaphor for the act of humbling oneself before Him, expressed as tadarrah in Arabic. This aligns with Gibbs and Wilson's (2002) claim that bodily action metaphors help ground abstract spiritual states in concrete, embodied experiences, making humility not just an attitude but a physical orientation towards the divine. Through this metaphor, the YM corpus portrays true humility involves a conscious shift in direction toward God. This metaphor is notably absent in the NAK corpus, highlighting a unique aspect of metaphorical style in the YM corpus.

The analysis shows a wide range of creative metaphors in the YM corpus, including metaphors like OBJECT, GAS, SPORTS, DEITY/MASTER, HUMAN/LIVING BEING, MACHINE/COMPUTER, and PERSONIFICATION. These metaphors help the speaker explains complex religious ideas in ways that are easy to imagine and understand. For example, when the speaker used GOD'S JUDGEMENT IS A SCALE or REMEMBRANCE OF GOD IS OXYGEN, she turned abstract ideas like divine justice and spiritual connection into clear, everyday images. The speaker also used metaphors such as LOVE FOR ANYTHING OTHER THAN GOD IS A RIVAL and LOVE IS A MASTER to describe how people often struggle with where they place their love and loyalty. One unique feature in the YM corpus is how the speaker comprehensively described the heart using HUMAN/LIVING BEING metaphors, as if the heart is a person with needs like food, air, and health. This kind of metaphor does not appear in the NAK corpus. She also compared the heart to a CONTROL PANEL in the MACHINE/COMPUTER metaphor, suggesting it controls a person's actions and spiritual state. Another example, HUMILITY IS AN ACTION, shows that the speaker viewed humility as something active—something a person does to get closer to God. Overall, these metaphors show how the YM corpus combines religious meaning with creative language to make the message emotionally powerful and easy to relate to.

2. EDUCATION, HEALTH, WEATHER, and UPWARD Metaphors in the Nouman Ali Khan (NAK) Corpus

Figure 4.28 illustrates the distinct metaphors in the NAK corpus that are not evident in the YM corpus.

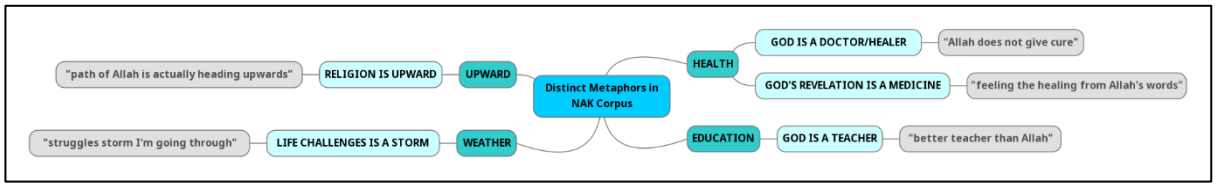


Figure 4. 28 Distinct Metaphors in the NAK Corpus

The NAK corpus, in contrast, features metaphors that are rooted in domains such as health, education, and weather, each representing a different facet of spiritual and religious experience. The HEALTH metaphors, GOD IS A DOCTOR/HEALER and GOD'S REVELATION IS A MEDICINE, emphasise God's role as a healer, suggesting that divine intervention and revelation possess restorative and curative powers in the spiritual lives of believers. For instance, the phrase 'Allah does not give cure' serves as an illustration of how the corpus conceptualises God as a physical entity, comparable to a doctor or healer, possessing the ability to remedy ailments. This can be exemplified in the following excerpt: *"You know for every virtually every disease of the heart Allah Azzawajalla describes some kind of cure. But you understand that, what started off, the original, the only disease by the way that* ***Allah does not give cure*** *for is hasad, jealousy. Even for anger there is a cure. For jealousy there's no cure."* This excerpt shows how the NAK corpus portrays negative emotions like jealousy and anger as illnesses, with jealousy portrayed as an incurable disease and anger as a curable disease. Then, the utilisation of the term 'cure' in the NAK corpus signifies the use of HEALTH metaphor emphasising God's capacity to heal and restore, mirroring how a doctor or medicine addresses physical illnesses. The use of HEALTH metaphor was also observable in the following excerpt: *'And when you do start taking that guidance after you are* ***feeling the healing from Allah words****, then you truly recognised that Allah does not want to punish, Allah is not full of spite.'* In this excerpt, God's words (i.e., the teachings or messages conveyed through religious texts or spiritual guidance) were depicted in the NAK corpus as can have a transformative and therapeutic effect on an individual's well-being, much like medicine heals physical ailments. This aligns with Thomas and Ibrahim (2022), who argue that the Qur'an serves as a therapeutic guide, offering regulations and warnings designed to cure the soul's ailments. By portraying God's

words as medicine, the NAK corpus reinforces the idea that spiritual ailments require divine intervention, positioning God as an active caretaker of human wellbeing.

The distinct and unique metaphor use in the NAK corpus can also be seen through the EDUCATION metaphor in portraying God. Through the metaphor GOD IS A TEACHER, the corpus highlights the instructional and guiding role of the divine, highlighting the importance of learning, wisdom, and moral development as central elements of religious life. This metaphor use is demonstrated in the following excerpt: *"The other is, Allah knows better what to mention and what not to mention. Allah knows better what to say and what not to say, what to teach you and what not to teach you, what to give you guidance with and what not to give you guidance with. He knows He, He knows what He's doing. There's* ***no better teacher than Allah****. And nobody designs a curriculum better than the best teacher. So this curriculum that Allah revealed to us is perfect. It doesn't need additions. It doesn't need subtractions. It doesn't need editing."* As illustrated in the excerpt, the speaker used the metaphor to frame God as a teacher who provides guidance, instruction, and a structured path for believers to follow. This metaphor emphasises the idea that God's teachings are comprehensive and perfectly tailored for spiritual growth and understanding, much like a well-designed educational curriculum constructed by a teacher. This approach resonates with Wardani and Setiawan's (2020) analysis of Nouman's talks, where terms like 'student', 'examination', and 'teacher' were frequently employed to illustrate moral accountability. El-Sharif (2011) also highlights how educational metaphors permeate prophetic traditions, serving to embed moral lessons through familiar pedagogical structures. Lawson (2020) further supports this by showing that the Qur'an itself often positions the Prophet as an educator and revelation as instruction. These studies indicate that the use of educational imagery in the NAK corpus taps into a broader rhetorical strategy within Islamic discourse, leveraging the familiarity of classroom experiences to encourage spiritual learning.

Another distinct metaphor found in the NAK corpus and absent in the YM corpus is the weather metaphor LIFE CHALLENGES ARE A STORM. This metaphor portrays life's difficulties as storms, potentially overwhelming but ultimately transient, emphasising that faith and perseverance enable believers to endure and overcome these challenges. This metaphor is illustrated in the following excerpt: *"And he's just keeping you floating. He's not going to let you down. When you let go, that's actually Rabbuna Allah, our Master is Allah, whatever* ***struggles storm*** *I'm going through, he's not gonna*

let me down. He's holding me in place." The excerpt shows how this metaphor was used in the NAK corpus to describe the struggles people go through, comparing them to strong storms that shake a person's life. Such metaphors are frequently used to represent emotional or spiritual turbulence as powerful, external forces (Charteris-Black, 2004; Deignan, 2005; Kövecses, 2002; Mussolf, 2016), linking abstract experiences to universally relatable environmental conditions. At the same time, the image of being 'held in place' by Allah brings a message of hope. It suggests that even when life feels stormy and unstable, Allah gives strength and support, helping people stay firm and get through tough times.

The YM corpus notably lacks Orientational Metaphors, while the use of the metaphor RELIGION IS UPWARD in the NAK corpus highlights a distinct focus on the directionality of spiritual progress. The metaphor RELIGION IS UPWARD in the NAK corpus suggests that the speaker conceptualised spiritual growth and religious devotion as an ascent toward higher states of being and closeness to God. This upward orientation conveys the idea that practicing Islam involves continuous improvement, elevation, and striving for greater spiritual heights. The use of this metaphor is illustrated in the following excerpt: "*As you make progress towards Allah.. you, Allah literally describes it as rising, rising. Now again, visual I'm taking so long, it doesn't matter. It's okay. It's COVID-19. You can work from home. So when it's.. when you're rising, imagine a road that goes upwards. Yeah. So as you're traveling, this road is getting higher and higher. When you get higher, don't you see further? Aren't you able.. your view changes, right? It's a remarkable thing, that* ***the path of Allah is actually heading upwards****. Why? Because now for everybody else. They're so caught up in the moment in the day, on the weekend, and you can look at your entire life ahead."* In the excerpt, the image of rising on an uphill path was used in the NAK corpus to show a person getting closer to Allah. It suggests that as someone grows in faith, they start to see things more clearly—just like how climbing higher gives a wider and clearer view. The absence of Orientational metaphors in the YM corpus might indicate a different focus or approach to convey spiritual concepts.

To sum up, the NAK corpus exemplifies a variety of distinct metaphors that are not found in the YM corpus. The speaker compared God to a healer and a teacher, depicted life problems as storms, and described religious growth as moving upward. These images help people understand spiritual ideas in a clear and practical way. They show God as someone who helps, teaches, and supports believers through their journey.

The choice of these metaphors also reflects the speaker's goal of making complex religious messages easier for people to connect with. Since these types of metaphors do not appear in the YM corpus, it also shows that the two speakers focus on different ways of expressing spiritual ideas.

4.4.3 Summary for Similarities and Differences in the Metaphors Used in the Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) Corpora

Firstly, the analysis reveals distinct patterns in the frequency and distribution of various metaphor categories. These results are corpus-assisted, derived from frequency counts, keyword clustering, and concordance analysis, which provide an empirical basis for the observed patterns. The quantitative comparison between the YM and NAK corpora demonstrates that both speakers mainly used Structural Metaphors, followed by Ontological Metaphors with the YM corpus shows a slightly higher usage, whereas for Orientational Metaphors, it is absent in the YM corpus, while there is only one metaphor identified in the NAK corpus.

In terms of target domains, both corpora draw on similar abstract concepts through the God/Religion and Heart target domains. In the God/religion domain, both corpora highlight the sub-themes on God, relationship with God, His mercy or forgiveness, as well as the abstract notion of repentance, indicating the central themes of target domains in religious discourse. The analysis also reveals the distinct target domain of life in the NAK corpus and emotion domain in the YM corpus. This suggests that the corpus-assisted analysis captures NAK's emphasis on external life challenges and YM's focus on internal emotional states and personal spirituality.

For source domains, the analysis reveals shared source domains: Journey, Building, Light, Entity, and Container, used in both corpora. The corpus analysis also displayed of Journey as the dominant source domain in both corpora. In terms of unique source domains, the corpus analysis also highlighted the YM corpus includes Object, Gas, Sports, Deity/Master, Human/Living Being, Machine/Computer, and Personification which are not present in the NAK corpus. Meanwhile, the NAK corpus includes Health, Education, and Weather that are absent in the YM corpus.

The thematic summary of key findings, supported by corpus evidence, highlights the similarities and differences between the corpora:

Similarities:

1. God/Religion Theme as the Primary Target Domains in the YM and NAK Corpora

    a) Shared sub-themes of God/Religion: God, God's mercy/forgiveness, repentance, and relationship with God.

    b) Distinct sub-themes of God/religion:

    - YM corpus: God's approval, God's judgement, remembrance of God, and Tauhid.
    - NAK corpus: God's plan, God's revelation, religion, and devotion to religion.

2. The Portrayal of Heart in the YM and NAK Corpora

    a) YM corpus: The speaker used diverse source domains including Building, Light, Human being, Machine/Computer, Entity, and Container

    b) NAK corpus: The speaker only used Journey (a destination) as a source domain for Heart.

3. Journey as the Primary Source Domains in Religious Discourse:

Both corpora feature similar JOURNEY metaphors: Destination, Make a Turn/Journey Back, and Distance in their discourse. The NAK corpus includes Path metaphor to frame the idea of Journey which is not evident in the YM corpus.

4. The Employment of BUILDING Metaphors in the YM and NAK Corpora:

    a) YM corpus: The speaker described that relationship with God can be built, and the emotion of love has a foundation. She also portrayed the act of worshipping God can be done in the heart, suggesting it as a holy space (e.g., mosque, church, temple, or shrine). Then, God's approval was equated with the tangible door, a feature of BUILDING metaphor.

    b) NAK corpus: Using similar DOOR metaphor used in the YM corpus in conceptualising God's approval, to conceptualise God's mercy/forgiveness.

5. The Distinct Focal Perspectives of LIGHT metaphor in the YM and NAK Corpora:

    a) YM corpus: The speaker highlighted the idea that God and heart as a source of light.

    b) NAK corpus: The speaker used LIGHT metaphor to describe God's revelation.

6. ENTITY and CONTAINER Metaphors as the Common Ontological Metaphors in Religious Discourse:

a) ENTITY: The YM corpus includes ENTITY metaphor to conceptualise God, Tauhid and heart, whereas the NAK corpus includes it to conceptualise God, God's revelation, and life challenges.

b) CONTAINER: The YM corpus includes CONTAINER metaphor to conceptualise God and heart, whereas the NAK corpus includes it to describe God and God's plan.

Differences:

1. Distinct Target Domains between the Corpora:

a) Conceptualisation of emotions in the YM Corpus: The YM corpus conceptualises emotion in general as well as specific emotions like love and humility, which was not evident in the NAK corpus.

b) Conceptualisation of life in the NAK Corpus: The NAK corpus includes the target domain of life, with metaphors focusing on life challenges, that was absent in the YM corpus.

2. Distinct Metaphors in the YM and NAK Corpora:

a) YM corpus: A wide range of unique metaphors in the YM corpus, including OBJECT, GAS, SPORTS, DEITY/MASTER, HUMAN/LIVING BEING, MACHINE/COMPUTER, and PERSONIFICATION, exemplifies the speaker's diverse and creative approach to metaphorical language.

b) NAK corpus: The NAK corpus, in contrast, employed metaphors that are different that in the YM corpus: HEALTH, EDUCATION, and WEATHER, each representing a different facet of spiritual and religious experience.

In sum, the corpus-assisted analysis reveals that while both corpora emphasise God and religion as central themes, they exhibit distinct metaphorical styles and focal points. Both corpora share overlapping sub-themes such as God's mercy, repentance, and the believer's relationship with God, yet differ in the specific aspects they highlight. The metaphors in the YM corpus are notably more varied, especially in portraying the heart through multiple source domains such as BUILDING, LIGHT, and MACHINE, whereas the NAK corpus primarily rely on the JOURNEY metaphor. The JOURNEY and

BUILDING metaphors emerge as key metaphors in both corpora, with subtle yet meaningful differences—the NAK corpus frames Journey through the lens of path, a perspective absent in the YM corpus, while both corpora feature the image of a door in the BUILDING metaphor to express divine access or approval. Furthermore, the use of LIGHT metaphors reveals different emphases: the YM corpus associates LIGHT with the spiritual heart and God, while the NAK corpus aligns it with divine revelation. Both corpora also share Ontological metaphors like ENTITY and CONTAINER, though applied to different religious concepts. These findings highlight shared theological concepts expressed through metaphor, while also reflecting individual linguistic and thematic preferences. In conclusion, the differences in the use of metaphors in the YM and NAK corpora reflect their unique rhetorical styles and thematic priorities. These distinctions highlight the complementary nature of their approaches, offering audiences multiple ways to engage with and understand their faith. In contrast to their shared metaphorical focus on God and religious themes, the YM and NAK corpora demonstrate notable differences in their metaphor choices and conceptual emphases. The YM corpus centres on emotions, including general emotional states and specific feelings such as love and humility, which are absent from the NAK corpus. Conversely, the NAK corpus introduces the metaphorical conceptualisation of life, particularly through references to life challenges, a theme not explored in the YM corpus. The two corpora also diverge in their metaphorical selections. The YM corpus draws on an expansive range of metaphors, including OBJECT, GAS, SPORTS, DEITY/MASTER, HUMAN/LIVING BEING, MACHINE/COMPUTER, and PERSONIFICATION, highlighting her highly creative and varied approach. The NAK corpus, on the other hand, features distinct metaphors such as HEALTH, EDUCATION, and WEATHER, each reflecting a different dimension of the believer's spiritual journey and religious understanding. These variations feature the individual speaker's thematic priorities and metaphorical strategies in conveying Islamic concepts to their respective audiences. By employing corpus methods such as keyword, collocational, and concordance analyses, these findings demonstrate both shared theological concepts and the speakers' unique linguistic and thematic choices, providing a methodologically grounded understanding of metaphor in contemporary Islamic motivational discourse.

CHAPTER 5
DISCUSSION AND CONCLUSION

5.1 Introduction

The previous chapter provided an analysis of the significant keywords used metaphorically by the speakers, the types of metaphors employed by them, and the extent of similarities and differences in terms of the metaphors used by the speakers in the examined corpora. This chapter begins by concentrating on the major findings presented in the previous chapter based on the developed Research Objectives and Research Questions. To recapitulate, three Research Objectives and Research Questions were formulated to achieve the aim of this study. Table 5.1 outlines the alignment between the Research Objectives (ROs) and their corresponding Research Questions (RQs), providing a structured framework for the study.

Table 5. 1
Research Objectives and Questions

Research Objectives	Research Questions
RO1: To identify the significant keywords that were used metaphorically in Yasmin Mogahed's and Nouman Ali Khan's selected motivational YouTube talks.	**RQ1**: What are the significant keywords used metaphorically in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?
RO2: To categorise the metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks.	**RQ2**: What are the categories of metaphors used in Yasmin Mogahed and Nouman Ali Khan's selected motivational YouTube talks?
RO3: To discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks.	**RQ3**: How similar and different did Yasmin Mogahed and Nouman Ali Khan employ metaphors in their selected motivational YouTube talks?

The first Research Objective (RO1) seeks to identify the significant keywords that were used metaphorically in Yasmin Mogahed's and Nouman Ali Khan's selected motivational YouTube talks, which corresponds to the first Research Question (RQ1). The second Research Objective (RO2) focuses on examining the categories of metaphors used by both speakers, aligning with the second Research Question (RQ2). Lastly, the third Research Objective (RO3) aims to discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks, which directly aligns with the third Research Question

(RQ3). This alignment ensures a systematic approach to addressing the study's key areas of investigation.

Once the summary of the findings was presented, it served as a foundation for further discussion on the nature and function of the identified metaphors in the examined corpora, which is explored in the next section. Following this, the subsequent section outlines several significant implications of the findings in the field of metaphor research, particularly within the context of corpus-based methodologies. The chapter then delves into the significance of this study, situating it within the broader landscape of metaphor research and corpus linguistics. Subsequently, the added value of this research is highlighted in the next section. Finally, the chapter concludes by proposing recommendations for future research, informed by the limitations and unanswered questions encountered in this study, as well as emerging areas of interest in corpus-based metaphor research that merit further investigation.

5.2 Overview of the Study

The primary aim of this study was to explore the use of metaphors by the two renowned Islamic motivational speakers, Yasmin Mogahed and Nouman Ali Khan. This summary highlights the key findings, starting with the significant keywords used metaphorically by the speakers, followed by the identified metaphors employed, and concluding with the similarities and differences in their metaphor usage.

For Research Objective 1, 'To identify the significant keywords that were used metaphorically in Yasmin Mogahed's and Nouman Ali Khan's selected motivational talks on YouTube', the analysis revealed that Yasmin Mogahed frequently employed seven metaphorical keywords—*SWT* (subhanahuwataala), *heart*, *becomes*, *money*, *mercy*, *love*, and *God*—mainly nouns representing abstract entities, to convey themes of divine relationships, spirituality, and emotional experiences in the Yasmin Mogahed (YM) corpus. In contrast, Nouman Ali Khan used five significant keywords—*Allah*, *way*, *to*, *from*, and *going*—primarily nouns and prepositions, reflecting themes of divine power, life's journey, and abstract associations with physical movement in the Nouman Ali Khan (NAK) corpus. These metaphorical choices reflect the speakers' cultural and contextual backgrounds, highlighting the distinct rhetorical strategies employed in each corpus. These include their educational and professional backgrounds, the intended

audience, the communicative medium (YouTube motivational talks), cultural experiences, and, to a lesser extent, gender. Yasmin Mogahed's metaphors often emphasise emotional resonance, internal reflection, and spiritual transformation, aligning with her approach to making abstract religious concepts relatable through metaphors like HUMAN/LIVING BEING, LIGHT, and BUILDING metaphors. Nouman Ali Khan's metaphors, by contrast, focus on structure, instruction, and practical guidance, using ENTITY, JOURNEY, TEACHER, DOCTOR, and MACHINE metaphors to frame theological ideas in ways that connect with contemporary, everyday experiences. These choices reflect not only their rhetorical goals but also how they consider their audiences' cognitive frames, cultural knowledge, and lived experiences. By doing so, each speaker conveys complex Islamic concepts persuasively, providing reassurance, guidance, or moral instruction while maintaining theological integrity. The analysis highlights the prominence of the topic of God in their discourses, suggesting that it is a common or foundational theme in Islamic spoken discourse. However, it also reveals the differing emphases placed by each speaker in their YouTube talks, with the YM corpus focusing more on spiritual and emotional connections, while the NAK corpus emphasising the JOURNEY metaphor and divine guidance.

For Research Objective 2, 'To examine categories of metaphors used by Yasmin Mogahed and Nouman Ali Khan in the selected motivational YouTube talks', the findings reveal that both speakers primarily employed Structural Metaphors, with the YM corpus focusing on BUILDING metaphors and the NAK corpus using the JOURNEY metaphor. The YM corpus also incorporates a diverse range of Structural Metaphors, including LIGHT/DARKNESS, OBJECT, GAS, SPORTS, and MACHINE/COMPUTER, while the NAK corpus features metaphors like HEALTH, EDUCATION, and WEATHER, with the latter focusing on life challenges. Ontological Metaphors such as ENTITY and CONTAINER were used in both corpora to conceptualise God and spiritual themes, with the YM corpus including Personification metaphors to describe humility to God. The findings also highlighted the emphasis on personal emotional connection and spirituality in the YM corpus, while the NAK corpus focuses on structuring abstract religious concepts and human experiences. These metaphorical strategies reveal complementary approaches, with the YM corpus making complex themes more accessible and relatable, while the NAK corpus provides clarity and structure to abstract religious ideas.

For Research Objective 3, 'To discover how similar and different Yasmin Mogahed and Nouman Ali Khan employed metaphors in their selected motivational YouTube talks', the analysis compares the use of metaphors in the YM and NAK corpora across several key dimensions. It is evident that both corpora predominantly feature Structural Metaphors, followed by Ontological Metaphors, with the YM corpus showing slightly higher usage overall. Notably, Orientational Metaphors were absent in the YM corpus, while the NAK corpus features only one such metaphor. The analysis reveals shared target domains, particularly God/Religion and Heart, though the YM corpus emphasises emotions and spirituality, while the NAK corpus focuses more on life challenges and external struggles. Both corpora feature common source domains, such as JOURNEY, BUILDING, LIGHT, ENTITY, and CONTAINER, with JOURNEY being dominant. These shared metaphors perform several key functions:

1. Cognitive structuring – Metaphors such as GOD'S PLAN IS A CONTAINER (NAK corpus) and HEART AS A CONTAINER (YM corpus) allow abstract concepts like God's will, faith, and emotions to be understood as bounded, manipulable spaces (Lakoff & Johnson, 2019).
2. Emotional engagement – LIGHT and HEART metaphors (YM corpus) foster internal reflection, spiritual reassurance, and emotional resonance, making Allah's attributes personally meaningful.
3. Moral and pedagogical guidance – Metaphors such as GOD IS A TEACHER, GOD IS A DOCTOR, and REPENTANCE IS A JOURNEY (NAK corpus) structure human experiences to encourage ethical reflection and moral responsibility, linking abstract concepts to concrete actions and life navigation (Semino et al., 2015).
4. Rhetorical persuasion – Both speakers employed metaphors to persuade and reassure their audiences, such as the DOOR metaphor for God's mercy (YM and NAK corpora), which symbolises access, opportunity, and moral consequence (Iché, 2023).

However, they also feature distinct source domains, with the YM corpus featuring metaphors like OBJECT, GAS, and SPORTS, while the NAK corpus features HEALTH, EDUCATION, and WEATHER. The analysis highlights both similarities, such as shared metaphors for God's mercy and the use of BUILDING and LIGHT metaphors, and differences, including the focus on emotional experiences in the YM corpus and the focus on life's struggles in the NAK corpus. These differences in metaphor use reflect

their unique rhetorical styles, providing diverse approaches to conveying Islamic teachings. Collectively, these findings demonstrate that both speakers employed metaphor not only as a stylistic device but as a conceptual tool that structures understanding of God, faith, human emotions, and moral behaviour. These metaphorical choices were shaped by theological considerations, audience expectations, and contemporary communicative practices, reflecting how cultural, contextual, and rhetorical factors influence metaphorical construction in Islamic motivational discourse.

5.3 Implications of the Research

In particular, the study has resulted in several implications to the body of knowledge. These implications are divided into three major categories: methodological, theoretical, and practical implications. These implications are discussed in the following sub-sections.

5.3.1 Methodological Implications

The present study provides significant methodological contributions, particularly in the context of corpus-based discourse analysis. By combining a collocational approach within a corpus-assisted discourse study (CADS) framework, integrating quantitative and qualitative methodologies, and employing interrater reliability to validate qualitative findings, this research advances the refinement and application of these techniques.

Firstly, the integration of collocational analysis to explore metaphorical language in spoken discourse demonstrates the potential of corpus-based methods to uncover patterns in natural language use. Collocational analysis focuses on examining the co-occurrence of words (collocates) around a target word (node) within a specific span (Sinclair, 1991). For large corpora, where identifying trends in concordance lines can be challenging, collocation analysis offers a practical way to identify common lexical and grammatical patterns (Scott, 2020). Sardinha (2011) emphasises that metaphorical language often exhibits distinct patterns compared to literal expressions, making collocational analysis a valuable tool for systematically identifying

metaphorical structures in discourse. This approach not only reveals frequent and significant metaphors but also uncovers the lexical and grammatical associations that frame these metaphors, shedding light on semantic tensions and conceptual mappings within the examined discourse. By building on Sinclair's (1991) idiom principle, which posits that meaning often arises from multi-word units, this method enhances the analysis of metaphorical language in spoken discourse.

Secondly, the study contributes to the field of Corpus-Assisted Discourse Studies (CADS) by showcasing how quantitative methods can be integrated with qualitative approaches to analyse language in diverse contexts. Future research could expand this methodology by incorporating qualitative approaches like discourse analysis or ethnographic studies to provide a more holistic understanding of metaphor use in context. The mixed-methods approach adopted in this study not only addresses the limitations of corpus-based analysis, such as a lack of contextual depth, but also leverages its strengths in handling large datasets. By applying this methodology to spoken religious rhetoric, an underexplored area compared to written texts, the study offers a valuable framework for analysing spoken discourse. This approach bridges quantitative and qualitative research, fostering cross-disciplinary collaborations and providing a robust toolset for examining discourse within specific cultural and thematic contexts, such as religion, motivation, and public speaking.

Thirdly, the use of interrater reliability to validate qualitative findings is a key methodological innovation in this study. This technique ensures consistency and objectivity in corpus analysis by addressing the subjectivity inherent in qualitative interpretations. By having multiple analysts review and interpret metaphorical expressions, the study enhances the reliability of its conclusions. This step is particularly crucial in metaphor analysis, where individual perspectives may influence interpretations. The implementation of interrater reliability sets a standard for future qualitative research, particularly in areas involving figurative language, religious rhetoric, or culturally specific content, where varying contextual understandings can affect interpretations.

Then, the use of corpus software facilitates efficient contrastive analysis between different corpora through comparative wordlists. This method highlights significant keywords and their usage patterns across corpora, providing a streamlined alternative to purely qualitative techniques. Such an approach aligns with Baker's

(2006) advocacy for corpus-based methodologies in critical discourse analysis, enabling researchers to uncover patterns and differences more effectively.

Finally, this study intentionally compared two purpose-built, specialised corpora representing similar communicative contexts (spoken Islamic motivational discourse). The decision not to use a general reference corpus (e.g., BNC or COCA) was made to avoid genre mismatch and ensure that keyword differences truly reflect rhetorical variation between speakers, rather than contrasts between general and specialised language. This approach aligns with principles in Corpus-Assisted Discourse Studies (Partington et al., 2013), where comparability within genre and mode is often prioritised over reference to general language corpora.

In summary, the methodological implications of this study, including collocational analysis, mixed-methods integration, interrater reliability, and contrastive corpus analysis, offer a refined approach for exploring spoken discourse. These techniques not only enhance the robustness and reliability of findings but also provide a foundation for future research across diverse fields and contexts.

5.3.2 Theoretical Implications

The findings of this study have significant theoretical implications, particularly for Conceptual Metaphor Theory (CMT). In line with CMT's central claim, metaphors in the YM and NAK corpora function not merely as stylistic devices but as conceptual structures that shape how abstract religious concepts—such as spiritual growth, divine attributes, and emotions—are understood and communicated. The frequent use of metaphors such as JOURNEY, BUILDING, LIGHT/DARKNESS, and ENTITY across both corpora supports the CMT assumption that abstract domains are systematically structured through more concrete and embodied source domains.

The extensive use of the JOURNEY metaphor, especially in the NAK corpus, illustrates how spiritual development, repentance, and devotion are conceptualised as movement through space. This finding aligns with Lakoff and Johnson's (1980) view of metaphor as a cognitive mechanism for mapping unfamiliar experiences onto familiar domains. However, the study also extends existing metaphor research by showing how metaphors commonly associated with human relationships are recontextualised within the Islamic theological domain. For example, the DISTANCE metaphor, which previous

studies have largely examined in relation to romantic or interpersonal relationships (Kundrát et al., 2023; Malone, 2019; Marmolejo-Ramos et al., 2018, 2019), was found to be used in the current study to conceptualise the human–God relationship, thereby extending its application to religious experience.

A further extension of the JOURNEY metaphor is evident in the NAK corpus through the conceptualisation of the 'straight path' in Islam. While the 'straight path' metaphor is well established in the Qur'an, particularly in Surah Al-Fatihah, where it symbolises guidance and spiritual healing (Thomas & Ibrahim, 2022), the findings show that this path is not only straight but also upward or elevated. This vertical orientation adds evaluative meaning, as verticality is commonly associated with power, authority, and positive value (Fiske, 1992, 2004; Schubert, 2005; Sundar & Noseworthy, 2014). This conceptualisation enables audiences to understand spiritual progress as both directional and aspirational, making abstract theological ideas more cognitively accessible.

Moreover, the prominent use of the BUILDING metaphor in the YM corpus further reinforces CMT's claim that metaphors allow complex and intangible religious concepts to be structured through familiar physical experiences. Metaphors such as LOVE IS A BUILDING frame love not as a fleeting emotion but as a foundational element that sustains an entire spiritual and emotional system. Importantly, this study extends prior accounts of LOVE IS A BUILDING, typically examined in romantic or interpersonal contexts, by embedding the metaphor within a distinctly Islamic theological framework. In the YM corpus, love was evaluated not in terms of relational compatibility but in terms of priority and devotion towards God, reflecting key Islamic concepts such as Tauhid (the oneness of God) and qalbun saleem (a sound heart). This demonstrates how metaphors can be adapted to reflect religious values while remaining grounded in everyday experience.

Relatedly, the YM corpus presents a rich and holistic metaphorical conceptualisation of the spiritual heart, portraying it as a living being with human-like qualities: it can be sound or corrupted, nourished or neglected, healthy or sick, alive or dead. This goes beyond conventional metaphorical understandings of the heart as merely a container of emotions or intelligence (Pérez, 2008), extending it to encompass faith, moral responsibility, and love towards God within the Islamic worldview. This conceptualisation aligns with Ibn Taymiyyah's view of the heart as the centre of understanding and reflection rather than merely a physical organ (Philips, 2021), as well

as the well-known prophetic tradition emphasising the heart's central role in shaping human conduct (Philips, 2021, p. 30). The findings thus demonstrate how metaphor operates at the intersection of cognition, theology, and ethics.

Finally, the study highlights the importance of cultural and contextual factors in shaping metaphor use, supporting more recent developments in metaphor theory that emphasise situated cognition and contextual variability. Differences between the YM and NAK corpora illustrate how metaphor choice reflects speakers' communicative goals and sociocultural positioning. For instance, the YM corpus frequently frames love for worldly things as competition or rivalry, drawing on elements of the SPORTS metaphor (Charteris-Black, 2017) to emphasise conflict between devotion to God and attachment to material concerns. This metaphorical framing is largely absent in the NAK corpus, highlighting discourse-specific patterns. Another distinctive feature of the YM corpus is the metaphor HEART IS A CONTROL PANEL, which draws on machine imagery to emphasise the heart's governing role over behaviour and spiritual state. As machine metaphors are often associated with professional or technical discourse, such usage reflects how speaker background and communicative context influence metaphor selection (Skelton et al., 2002).

In sum, the findings not only support the core principles of Conceptual Metaphor Theory but also extend them by demonstrating how metaphors are adapted to convey Islamic theological meanings, emotional guidance, and moral evaluation. The study shows that metaphors in religious discourse function simultaneously at cognitive, cultural, and affective levels, allowing speakers to communicate complex theological ideas in ways that resonate deeply with their audiences.

5.3.3 Practical Implications

The practical implications of these findings are significant, especially in the realms of religious communication, motivational speaking, and education. Understanding how metaphors function in religious discourse can enhance how speakers, educators, and communicators engage with their audiences.

Firstly, the findings can help to improve communication in religious and motivational discourse. Both speakers in the examined corpora used metaphors to convey complex religious concepts in accessible and relatable ways. This suggests that

educators, religious leaders, and motivational speakers can benefit from incorporating varied metaphors to make abstract or difficult concepts more tangible for their audiences. For scholars and practitioners involved in interpreting religious texts, understanding the metaphorical language used by speakers like Yasmin Mogahed and Nouman Ali Khan can aid in understanding holy scriptures. Appropriate metaphors can play a key role in shaping complex religious concepts aiding audience's understanding on such concepts. By using metaphors such as JOURNEY and BUILDING, speakers can help their listeners better understand the progression of spiritual growth, emotional healing, and religious devotion, potentially leading to more impactful and meaningful communication.

Secondly, the findings highlight the emotional and personal engagement that are communicated through metaphors. For instance, the focus on external life challenges through metaphors like WEATHER in the NAK corpus may engage with audiences facing hardships, while the emphasis on internal emotional states and spiritual intimacy through metaphors like HEART in the YM corpus may appeal to those seeking personal connection with their faith. This finding suggests that speakers should tailor their metaphors to the specific needs, cultural contexts, and emotional states of their audiences to maximise the impact of their messages. By understanding the power of metaphors to evoke emotional responses, speakers can create messages that are not only intellectually engaging but also emotionally compelling, enhancing the effectiveness of their communication.

Thirdly, the study's exploration of how metaphors can simplify complex religious and spiritual ideas has direct implications for teaching and educational content. Educators can use metaphor-based approaches to introduce abstract theological concepts in a more understandable and engaging way. By integrating metaphors like BUILDING, JOURNEY, and LIGHT/DARKNESS, educators can help students grasp difficult topics such as Aqidah or Tauhid. This can be particularly useful in religious studies, philosophy, or even in psychology courses focused on emotional well-being.

Next, the findings also have direct implications for discourse-based language learning and teaching, particularly in courses that focus on academic reading, critical discourse analysis, and persuasive or spoken genres. The metaphorical patterns identified in the YM and NAK corpora demonstrate how abstract meanings are structured through recurring source domains such as JOURNEY, BUILDING, and LIGHT, supporting the use of metaphor awareness as a pedagogical tool to improve learners'

interpretive and analytical skills. For instance, incorporating metaphor analysis into instruction for language subjects like English for Academic Purpose can help students better understand how speakers and writers frame arguments, position audiences, and convey stance. The contrastive metaphor use across the two corpora further reinforces the value of teaching learners to link language choices to contextual factors such as speaker background, communicative goals, and audience expectations, which is essential for developing critical academic literacy.

Lastly, the metaphorical representations of the spiritual heart, emotions, and life challenges found in the discourses of both speakers suggest important therapeutic implications, particularly for counselling, spiritual guidance, and life coaching. These metaphors provide accessible frameworks through which individuals can make sense of their emotional struggles and spiritual development. For instance, the metaphors GOD IS A DOCTOR/HEALER and GOD'S REVELATION IS MEDICINE in the NAK corpus frame religious teachings as having a restorative and transformative function, comparable to how medicine treats physical illness. Through this mapping, emotional distress and spiritual struggles are conceptualised as conditions that can be treated, managed, or healed through divine guidance. Such metaphorical framing can be especially useful in therapeutic contexts, as it offers individuals a structured way to interpret personal difficulties and encourages a sense of hope and recovery rather than permanence or despair. In this regard, Thomas and Ibrahim (2022) provide a strong scholarly foundation by arguing that the Qur'an, as divine revelation, functions as a comprehensive spiritual guide that addresses and heals ailments of the soul. They highlight that Qur'anic guidance, through regulations, instructions, and warnings, is explicitly oriented towards curing spiritual illnesses. Vahide (2008) further reinforces this view by emphasising that these teachings are purposefully designed to treat and restore spiritual conditions, thereby supporting the therapeutic potential of such metaphors in religious and counselling discourse.

In conclusion, the practical implications of this study suggest that metaphor use in a discourse can lead to more effective communication, enhanced audience engagement, effective teaching tools, and a helpful therapeutic approach. By incorporating metaphorical language thoughtfully, speakers, educators, and counsellors can create more impactful, emotionally resonant, and meaningful interactions with their audiences, promoting one's understanding and personal growth.

5.4 Recommendations for Future Research

One of the primary limitations of this study is that it focuses exclusively on the selected YouTube talks of Yasmin Mogahed and Nouman Ali Khan. While these two influential figures in contemporary Islamic discourse provide rich material for analysis, they represent only a portion of the broader spectrum of modern Islamic scholars.

Although the decision to focus on Yasmin Mogahed and Nouman Ali Khan was carefully justified in Chapters 1 and 3, analysing additional voices would provide a more diverse understanding of metaphorical language in contemporary Islamic discourse. This broader scope was beyond the reach of the current study, as the analysis of the metaphors in the YM and NAK corpora already required extensive detail and depth.

Moreover, there is potential value in conducting a comparative study between these two scholars and others who may employ different styles, audiences, or thematic focuses in their teachings. While Yasmin and Nouman are both known for their spiritual and motivational content, other scholars might offer different insights into Islamic teachings, particularly in areas such as legal philosophy, theology, or interfaith dialogue. For instance, future studies could examine how metaphorical language is used by Islamic speakers when addressing audiences from diverse faith backgrounds, exploring whether metaphors help bridge understanding or highlight common moral and spiritual concepts across religions. Applying the CMT framework in this context could reveal how source and target domains are adapted to communicate effectively in interfaith settings, as well as how thematic variations emerge depending on audience beliefs and cultural context. Exploring whether these scholars use similar metaphors to explain Islamic concepts could reveal patterns of convergence or divergence within contemporary Islamic thought.

While this study offers valuable insights into the metaphorical language used in the YM and NAK corpora, broadening the scope to include a wider range of voices and traditions could further illuminate how metaphors function in Islamic discourse, providing a more comprehensive view of contemporary Islamic teachings. Such extensions would reinforce the overall scholarly contribution by demonstrating the broader applicability of CMT in analysing metaphorical communication in Islamic discourse and its role in understanding thematic variation and interfaith communication.

Future research might examine Islamic speakers from diverse cultural backgrounds who deliver talks or speeches in English on online platforms, enabling a cross-cultural comparison that reveals both shared and distinctive discourse patterns beyond the scope of the present study.

In conclusion, extending this line of research would not only deepen insight into metaphorical communication in Islamic discourse but also contribute to broader scholarship on cognitive linguistics, discourse analysis, and the pedagogical use of metaphor, demonstrating the continuing relevance of CMT in analysing complex spoken discourse.

5.5 Conclusion

This study investigated the metaphorical language used by Yasmin Mogahed (YM) and Nouman Ali Khan (NAK) in the selected Islamic motivational YouTube talks, examining significant metaphorical keywords, categories of metaphors, and similarities and differences in their use. It addressed key gaps in the study of metaphor in religious discourse: the over-reliance on written texts over spoken genres, the tendency to overlook function words in metaphor analysis, and the limited use of corpus-based methodology in metaphor study as well as its integration with Conceptual Metaphor Theory. By applying a corpus-assisted approach to spoken religious discourse, this research provided an empirically grounded, replicable framework for identifying and analysing metaphorical language in oral communication.

The findings reveal that the YM corpus was characterised by the metaphorical use of nouns and descriptive adjectives, while the NAK corpus incorporates a broader grammatical range, including verbs, nouns, and prepositions. This highlights the importance of examining metaphor at both lexical and grammatical levels. In conceptual terms, both speakers predominantly employed Structural metaphors, but with distinct emphases: the YM corpus favoured BUILDING metaphors to conceptualise faith and the spiritual heart, while the NAK corpus relied on JOURNEY metaphors to depict religious commitment and spiritual progress. LIGHT metaphors, widely recognised in Qur'anic discourse, were prominent in both corpora, reinforcing their conventional significance in Islamic rhetoric. The YM corpus displays a broader metaphor selection: HUMAN/LIVING BEING, MACHINE/COMPUTER, OBJECT, GAS,

DEITY/MASTER, SPORTS. In contrary, the NAK corpus displays a selective use of HEALTH, EDUCATION, and WEATHER metaphors, reflecting different rhetorical identities and priorities. The absence or minimal presence of Orientational metaphors in both corpora suggests a preference for concrete, tangible imagery over spatial orientations in spoken Islamic discourse. Comparative analysis highlights two complementary approaches to framing Islamic spirituality. The YM corpus mainly centres on emotions, theological reflection, and affective imagery. The corpus also portrays the spiritual heart as a dynamic, multifaceted entity. Conversely, the NAK corpus focuses on life challenges, divine planning, and structured religious guidance. The corpus also frames the heart primarily through the JOURNEY metaphor as a destination. These distinctions demonstrate how metaphor serves not only as a cognitive tool but also as a strategic rhetorical choice shaped by the speaker's aims, audience, and context.

Methodologically, this study advances corpus-based metaphor research by integrating keyword analysis, collocational patterns, and concordance analysis with the Conceptual Metaphor Theory (CMT). This approach can be applied across other spoken genres, offering a systematic way to capture both conventional and novel metaphors in religious and non-religious contexts. Theoretically, it contributes to understanding the relationship between universal metaphor patterns and culturally specific or speaker-specific rhetorical preferences, particularly in the spoken religious discourse. Contextually, it expands the documentation of contemporary Islamic motivational rhetoric, revealing how metaphor continues to be a powerful vehicle for communicating abstract theological ideas in digital religious spaces. Practically, the findings are significant in the realms of religious communication, motivational speaking, and education. Understanding how metaphors function in religious discourse can enhance how speakers, educators, and communicators engage with their audiences.

In sum, this study fills important gaps in the literature by extending metaphor research into spoken Islamic discourse, incorporating function words into analysis, and demonstrating the value of collocational and concordance-based methods. By uncovering the patterns, preferences, and rhetorical functions of metaphor in the talks of two influential speakers, it offers fresh insights into how figurative language shapes audience understanding and engagement. Future research could extend this framework to a wider range of speakers, cultural contexts, and interfaith settings, further revealing the evolving role of metaphor in religious communication. Figurative language, as

demonstrated here, remains a vital bridge between abstract spiritual concepts and lived faith, reinforcing its enduring relevance in both scholarly and practical domains.

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APPENDICES

APPENDIX A

UNIVERSITI TEKNOLOGI MARA
Pejabat
Timbalan Naib Canselor
(Penyelidikan dan Inovasi)

Reference : 600-TNCPI(5/1/6)
Our reference : REC/03/2022 (PG/EX/11)
Date : 17 March 2022

Assoc. Prof. Dr Faizah binti Mohamad
(Norasyikin binti Abdul Malik - 2019455112)
Akademi Pengajian Bahasa
Universiti Teknologi MARA
40450 Shah Alam
SELANGOR

Dear Assoc. Prof. Dr Faizah,

ETHICS REVIEW EXEMPTION - UiTM RESEARCH ETHICS COMMITTEE

Thank you for submitting your research proposal to the Research Ethics Committee (REC). After considering your application, the Committee agreed that your proposal titled "Corpus-Assisted Metaphor Analysis of Selected YouTube Islamic Motivational Talks" is exempted from ethics review.

Details of the ethics review exemption are as follows:

Ref. number:	REC/03/2022 (PG/EX/11)
Authorised personnel:	1. Assoc. Prof. Dr Faizah binti Mohamad 2. Norasyikin binti Abdul Malik

The UiTM Research Ethics Committee operates in accordance to the ICH Good Clinical Practice Guidelines, Malaysian Good Clinical Practice Guidelines and the Declaration of Helsinki. The ethics review exemption of this project is conditional upon your continuing compliance with these guidelines and declaration.

If you require further information, please contact the REC Secretariat at 03-55448069/03-55442794 or email at recsecretariat@uitm.edu.my.

Yours sincerely,

PROFESSOR EMERITUS DATO' DR RAYMOND AZMAN ALI
Chairman
UiTM Research Ethics Committee

c.c.: Dean, Akademi Pengajian Bahasa, UiTM

Universiti Teknologi MARA
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UiTM di hatiku

APPENDIX B

Table 4. 44
Keyword List[25]

N	Key word	freq. in YM WL	%	Texts	freq. in NAK WL	Rc. %	Log_L
1	gonna	237	0.30	15	95	0.10	94.29
2	heart	240	0.31	14	89	0.09	105.28
3	important	108	0.14	15	39	0.04	48.88
4	love	130	0.17	11	36	0.04	76.87
5	god	88	0.11	11	23	0.02	54.64
6	anyone	54	0.07	12	20	0.02	23.72
7	becomes	86	0.11	14	19	0.02	60.64
8	child	49	0.06	9	19	0.02	20.35
9	prayer	59	0.08	15	19	0.02	30.26
10	money	67	0.09	12	18	0.02	40.66
11	everyone	64	0.08	14	18	0.02	37.33
12	three	47	0.06	12	17	0.02	21.23
13	cannot	40	0.05	13	16	0.02	15.96
14	remember	39	0.05	11	16	0.02	15.04
15	single	45	0.06	13	16	0.02	20.74
16	stop	47	0.06	12	16	0.02	22.73
17	forgiveness	59	0.08	6	15	0.02	37.47
18	children	108	0.14	14	14	0.01	102.10
19	reason	58	0.07	15	13	0.01	40.49
20	mercy	38	0.05	12	12	0.01	19.88
21	strong	32	0.04	8	11	0.01	15.31
22	spiritual	61	0.08	10	11	0.01	48.92
23	guys	40	0.05	8	10	0.01	25.74
24	hadith	49	0.06	8	10	0.01	36.44
25	perfect	50	0.06	9	10	0.01	37.67
26	sort	32	0.04	10	10	0.01	16.91
27	concept	39	0.05	10	9	0.01	26.66
28	sick	28	0.04	7	8	0.01	16.10
29	wealth	34	0.04	8	8	0.01	22.91
30	worship	111	0.14	11	7	0.01	132.33
31	body	59	0.08	9	7	0.01	57.86
32	gift	26	0.03	5	6	0.01	17.77
33	action	45	0.06	10	5	0.01	45.26
34	difficulty	22	0.03	6	5	0.01	15.21
35	disease	36	0.05	5	5	0.01	33.01

[25] Negative keywords are highlighted

36	extremely	25	0.03	12	5	0.01	18.83
37	happiness	23	0.03	3	5	0.01	16.40
38	dunya	52	0.07	10	4	0.00	58.92
39	ocean	32	0.04	4	4	0.00	30.72
40	sabr	54	0.07	6	4	0.00	61.82
41	salah	33	0.04	6	4	0.00	32.08
42	SWT	290	0.37	15	4	0.00	425.08
43	actions	19	0.02	7	3	0.00	16.38
44	alright	19	0.02	9	3	0.00	16.38
45	families	28	0.04	6	3	0.00	28.55
46	focus	106	0.14	11	3	0.00	145.21
47	training	19	0.02	4	3	0.00	16.38
48	type	36	0.05	12	3	0.00	39.87
49	weather	18	0.02	3	3	0.00	15.08
50	boat	16	0.02	1	2	0.00	15.36
51	core	40	0.05	3	2	0.00	50.12
52	doctor	22	0.03	6	2	0.00	23.72
53	enter	21	0.03	8	2	0.00	22.30
54	fashion	20	0.03	5	2	0.00	20.89
55	grateful	21	0.03	7	2	0.00	22.30
56	inner	19	0.02	3	2	0.00	19.50
57	internally	17	0.02	10	2	0.00	16.73
58	marriage	29	0.04	5	2	0.00	33.82
59	spiritually	18	0.02	6	2	0.00	18.11
60	tested	21	0.03	7	2	0.00	22.30
61	abused	14	0.02	6	1	0.00	16.18
62	aid	13	0.02	4	1	0.00	14.73
63	breathe	15	0.02	4	1	0.00	17.64
64	calamity	14	0.02	3	1	0.00	16.18
65	centre	31	0.04	5	1	0.00	41.75
66	dead	13	0.02	5	1	0.00	14.73
67	ease	27	0.03	4	1	0.00	35.64
68	essential	15	0.02	7	1	0.00	17.64
69	gratitude	21	0.03	8	1	0.00	26.56
70	healthy	51	0.07	7	1	0.00	72.67
71	hijab	20	0.03	4	1	0.00	25.06
72	injustice	30	0.04	6	1	0.00	40.22
73	morning	18	0.02	6	1	0.00	22.08
74	paradise	13	0.02	6	1	0.00	14.73
75	passive	18	0.02	6	1	0.00	22.08
76	quite	13	0.02	6	1	0.00	14.73
77	sadaqah	14	0.02	2	1	0.00	16.18

78	service	14	0.02	6	1	0.00	16.18
79	soul	18	0.02	6	1	0.00	22.08
80	spirituality	18	0.02	4	1	0.00	22.08
81	treat	22	0.03	4	1	0.00	28.07
82	um	327	0.42	14	1	0.00	509.26
83	wanna	109	0.14	15	1	0.00	163.69
84	adzkar	18	0.02	5	0	0.00	28.71
85	amanah	10	0.01	2	0	0.00	15.95
86	appear	14	0.02	5	0	0.00	22.33
87	attachments	11	0.01	1	0	0.00	17.55
88	bakr	15	0.02	2	0	0.00	23.93
89	cheek	18	0.02	6	0	0.00	28.71
90	corrupted	11	0.01	4	0	0.00	17.55
91	darkness	11	0.01	3	0	0.00	17.55
92	feed	14	0.02	3	0	0.00	22.33
93	Ferrari	10	0.01	1	0	0.00	15.95
94	foundation	29	0.04	7	0	0.00	46.26
95	gas	11	0.01	1	0	0.00	17.55
96	hardship	19	0.02	4	0	0.00	30.31
97	illaah	36	0.05	3	0	0.00	57.43
98	indeed	17	0.02	8	0	0.00	27.12
99	individual	15	0.02	6	0	0.00	23.93
100	intense	13	0.02	8	0	0.00	20.74
101	killer	14	0.02	3	0	0.00	22.33
102	kinda	15	0.02	8	0	0.00	23.93
103	leadership	11	0.01	2	0	0.00	17.55
104	marathon	11	0.01	2	0	0.00	17.55
105	mps	10	0.01	2	0	0.00	15.95
106	oxygen	35	0.04	6	0	0.00	55.83
107	pleasure	11	0.01	7	0	0.00	17.55
108	prescription	21	0.03	4	0	0.00	33.50
109	qalb	13	0.02	2	0	0.00	20.74
110	reflect	10	0.01	6	0	0.00	15.95
111	relative	12	0.02	2	0	0.00	19.14
112	remembrance	15	0.02	5	0	0.00	23.93
113	roots	13	0.02	2	0	0.00	20.74
114	saleem	10	0.01	3	0	0.00	15.95
115	storms	19	0.02	6	0	0.00	30.31
116	successful	14	0.02	6	0	0.00	22.33
117	supplication	10	0.01	3	0	0.00	15.95
118	swallow	10	0.01	5	0	0.00	15.95
119	tests	12	0.02	5	0	0.00	19.14

120	topic	20	0.03	9	0	0.00	31.90
121	types	11	0.01	6	0	0.00	17.55
122	uh	216	0.28	11	0	0.00	344.57
123	umm	25	0.03	1	0	0.00	39.88
124	unhealthy	16	0.02	4	0	0.00	25.52
125	withstand	10	0.01	3	0	0.00	15.95
126	you	2,143	2.75	15	3,474	3.66	-109.02
127	to	2,043	2.62	15	2,811	2.96	-17.16
128	in	1,150	1.48	15	1,529	1.61	-4.85
129	Allah	681	0.87	15	1,257	1.32	-78.32
130	they	436	0.56	15	976	1.03	-118.35
131	he	444	0.57	15	945	0.99	-98.85
132	are	538	0.69	15	874	0.92	-27.81
133	know	570	0.73	15	798	0.84	-6.32
134	not	503	0.65	15	795	0.84	-20.97
135	or	345	0.44	15	496	0.52	-5.52
136	them	150	0.19	15	489	0.51	-128.25
137	don't	202	0.26	15	454	0.48	-55.66
138	going	99	0.13	15	442	0.47	-172.13
139	can	268	0.34	15	426	0.45	-11.70
140	all	176	0.23	15	401	0.42	-51.03
141	verse	113	0.15	13	381	0.40	-105.07
142	qur’anic	109	0.14	13	377	0.40	-107.83
143	from	216	0.28	15	366	0.39	-15.00
144	there	194	0.25	15	355	0.37	-21.30
145	even	146	0.19	15	318	0.33	-35.66
146	say	159	0.20	15	308	0.32	-23.34
147	want	102	0.13	13	283	0.30	-56.32
148	my	187	0.24	13	282	0.30	-5.10
149	way	156	0.20	15	281	0.30	-15.70
150	no	141	0.18	15	280	0.29	-23.26
151	him	108	0.14	15	277	0.29	-46.94
152	I’m	187	0.24	15	274	0.29	-3.76
153	their	177	0.23	15	273	0.29	-5.98
154	get	171	0.22	15	263	0.28	-5.63
155	has	162	0.21	15	261	0.27	-7.86
156	his	142	0.18	15	257	0.27	-14.68
157	those	84	0.11	15	249	0.26	-55.93
158	some	81	0.10	15	227	0.24	-46.05
159	out	113	0.15	15	215	0.23	-15.19
160	by	138	0.18	15	210	0.22	-4.11
161	go	103	0.13	13	203	0.21	-16.41

162	they're	88	0.11	15	196	0.21	-23.43
163	time	132	0.17	15	194	0.20	-2.75
164	did	99	0.13	14	191	0.20	-14.25
165	Quran	97	0.12	15	184	0.19	-12.85
166	aayah	54	0.07	13	173	0.18	-44.17
167	were	112	0.14	13	168	0.18	-2.90
168	someone	60	0.08	14	164	0.17	-31.70
169	he's	94	0.12	10	163	0.17	-7.56
170	good	87	0.11	14	157	0.17	-8.85
171	didn't	42	0.05	11	154	0.16	-47.68
172	come	81	0.10	14	144	0.15	-7.56
173	#	59	0.08	13	139	0.15	-19.30
174	over	40	0.05	13	135	0.14	-37.28
175	back	73	0.09	15	135	0.14	-8.48
176	can't	82	0.11	12	129	0.14	-3.29
177	been	52	0.07	14	128	0.13	-19.77
178	than	78	0.10	13	126	0.13	-3.86
179	better	31	0.04	9	125	0.13	-43.52
180	words	20	0.03	10	123	0.13	-63.40
181	would	61	0.08	14	122	0.13	-10.40
182	else	48	0.06	14	116	0.12	-17.15
183	inside	20	0.03	6	112	0.12	-53.70
184	kind	39	0.05	10	111	0.12	-23.18
185	same	51	0.07	13	110	0.12	-11.98
186	could	29	0.04	11	110	0.12	-35.57
187	understand	56	0.07	13	108	0.11	-8.05
188	knows	14	0.02	6	107	0.11	-63.72
189	let	50	0.06	12	106	0.11	-10.95
190	before	49	0.06	14	105	0.11	-11.21
191	got	51	0.07	13	102	0.11	-8.69
192	may	31	0.04	11	101	0.11	-26.46
193	word	24	0.03	8	95	0.10	-32.36
194	made	35	0.04	12	94	0.10	-17.55
195	still	30	0.04	11	93	0.10	-22.53
196	different	45	0.06	13	92	0.10	-8.46
197	used	31	0.04	11	92	0.10	-20.71
198	doing	49	0.06	13	90	0.09	-5.49
199	path	10	0.01	7	88	0.09	-56.71
200	much	35	0.04	12	88	0.09	-14.27
201	yourself	32	0.04	12	87	0.09	-16.64
202	again	52	0.07	12	85	0.09	-2.81
203	came	25	0.03	9	79	0.08	-19.74

204	away	31	0.04	10	78	0.08	-12.67
205	start	30	0.04	11	75	0.08	-12.01
206	happen	41	0.05	11	72	0.08	-3.56
207	little	36	0.05	11	72	0.08	-6.13
208	wants	13	0.02	6	72	0.08	-34.21
209	next	19	0.02	10	71	0.07	-22.53
210	front	8	0.01	4	69	0.07	-44.00
211	call	35	0.04	10	68	0.07	-5.21
212	comes	40	0.05	15	68	0.07	-2.84
213	sadness	5	0.01	3	65	0.07	-49.77
214	done	22	0.03	8	63	0.07	-13.30
215	Islam	13	0.02	6	62	0.07	-25.79
216	telling	34	0.04	11	61	0.06	-3.35
217	sin	19	0.02	2	60	0.06	-14.97
218	place	24	0.03	10	58	0.06	-8.58
219	coming	6	0.01	4	57	0.06	-38.18
220	meaning	17	0.02	8	57	0.06	-15.59
221	gave	15	0.02	5	55	0.06	-17.03
222	too	23	0.03	10	53	0.06	-6.95
223	Allah’s	6	0.01	2	51	0.05	-32.26
224	angry	11	0.01	4	51	0.05	-20.64
225	beautiful	24	0.03	9	51	0.05	-5.31
226	idea	22	0.03	8	51	0.05	-6.79
227	speak	10	0.01	7	51	0.05	-22.58
228	anger	12	0.02	7	50	0.05	-18.07
229	use	19	0.02	9	47	0.05	-7.34
230	though	5	0.01	5	46	0.05	-30.33
231	already	7	0.01	5	46	0.05	-24.86
232	each	6	0.01	4	44	0.05	-25.55
233	kinds	9	0.01	4	44	0.05	-18.74
234	went	21	0.03	8	44	0.05	-4.38
235	hurt	17	0.02	3	42	0.04	-6.54
236	head	3	0.00	2	41	0.04	-31.96
237	brother	8	0.01	3	40	0.04	-17.39
238	heard	15	0.02	6	40	0.04	-7.36
239	himself	8	0.01	6	40	0.04	-17.39
240	land	10	0.01	3	40	0.04	-13.80
241	perspective	3	0.00	2	40	0.04	-30.91
242	prophets	8	0.01	5	40	0.04	-17.39
243	thought	7	0.01	5	40	0.04	-19.49
244	whoever	4	0.01	3	39	0.04	-26.45
245	beings	13	0.02	8	39	0.04	-8.94

246	judgment	9	0.01	5	38	0.04	-13.94
247	let's	17	0.02	9	38	0.04	-4.59
248	myself	9	0.01	6	38	0.04	-13.94
249	plan	3	0.00	2	38	0.04	-28.81
250	statement	8	0.01	3	38	0.04	-15.75
251	themselves	14	0.02	8	38	0.04	-7.25
252	case	16	0.02	9	37	0.04	-4.90
253	fear	14	0.02	5	37	0.04	-6.68
254	open	6	0.01	5	37	0.04	-19.11
255	big	17	0.02	8	36	0.04	-3.71
256	last	11	0.01	3	36	0.04	-9.50
257	later	18	0.02	9	36	0.04	-3.07
258	moment	17	0.02	7	36	0.04	-3.71
259	far	5	0.01	5	35	0.04	-19.73
260	gone	10	0.01	5	35	0.04	-10.18
261	Muslim	16	0.02	6	35	0.04	-3.97
262	opportunity	13	0.02	6	35	0.04	-6.57
263	rahmah	4	0.01	3	35	0.04	-22.49
264	ya	4	0.01	3	35	0.04	-22.49
265	yet	11	0.01	8	35	0.04	-8.84
266	guidance	13	0.02	4	34	0.04	-6.01
267	hey	4	0.01	3	34	0.04	-21.51
268	position	10	0.01	6	34	0.04	-9.49
269	she's	15	0.02	5	34	0.04	-4.27
270	thinking	14	0.02	9	34	0.04	-5.09
271	view	9	0.01	5	34	0.04	-10.94
272	stuff	14	0.02	7	33	0.03	-4.59
273	share	9	0.01	6	33	0.03	-10.22
274	Muslims	10	0.01	6	32	0.03	-8.16
275	oh	16	0.02	6	32	0.03	-2.73
276	reading	6	0.01	3	32	0.03	-14.73
277	behind	6	0.01	4	31	0.03	-13.88
278	chest	4	0.01	3	31	0.03	-18.62
279	knowledge	3	0.00	3	31	0.03	-21.60
280	pretty	9	0.01	5	31	0.03	-8.82
281	towards	5	0.01	3	31	0.03	-16.08
282	truly	4	0.01	4	30	0.03	-17.66
283	book	8	0.01	4	29	0.03	-8.85
284	road	3	0.00	3	29	0.03	-19.59
285	sins	8	0.01	5	29	0.03	-8.85
286	sorry	3	0.00	2	29	0.03	-19.59
287	study	6	0.01	5	29	0.03	-12.22

288	together	6	0.01	4	28	0.03	-11.40
289	deeds	10	0.01	4	27	0.03	-5.09
290	four	3	0.00	3	27	0.03	-17.60
291	hold	9	0.01	5	27	0.03	-6.19
292	both	10	0.01	6	26	0.03	-4.54
293	least	11	0.01	9	26	0.03	-3.64
294	talked	11	0.01	7	26	0.03	-3.64
295	heavy	10	0.01	4	25	0.03	-4.00
296	learn	7	0.01	4	25	0.03	-7.47
297	speaking	11	0.01	8	25	0.03	-3.16
298	future	8	0.01	5	24	0.03	-5.50
299	nobody	4	0.01	2	24	0.03	-12.15
300	suratul	3	0.00	2	24	0.03	-14.68
301	wherever	3	0.00	3	24	0.03	-14.68
302	lie	4	0.01	4	23	0.02	-11.26
303	move	6	0.01	5	23	0.02	-7.54
304	questions	7	0.01	3	23	0.02	-6.10
305	taqwa	7	0.01	4	23	0.02	-6.10
306	along	8	0.01	5	22	0.02	-4.30
307	haven't	5	0.01	3	22	0.02	-8.44
308	kill	7	0.01	4	22	0.02	-5.45
309	learning	3	0.00	2	22	0.02	-12.78
310	lots	3	0.00	2	22	0.02	-12.78
311	revealed	7	0.01	4	22	0.02	-5.45
312	turned	4	0.01	3	22	0.02	-10.39
313	accept	7	0.01	3	21	0.02	-4.82
314	afraid	6	0.01	4	21	0.02	-6.11
315	father	7	0.01	7	21	0.02	-4.82
316	job	7	0.01	3	21	0.02	-4.82
317	month	4	0.01	3	21	0.02	-9.54
318	shouldn't	3	0.00	2	21	0.02	-11.84
319	truth	6	0.01	4	21	0.02	-6.11
320	step	3	0.00	3	20	0.02	-10.92
321	trouble	6	0.01	4	20	0.02	-5.42
322	young	3	0.00	2	20	0.02	-10.92
323	ahead	4	0.01	3	19	0.02	-7.87
324	balance	6	0.01	4	19	0.02	-4.76
325	eyes	7	0.01	4	19	0.02	-3.62
326	friends	3	0.00	2	19	0.02	-10.01
327	side	3	0.00	3	19	0.02	-10.01
328	special	4	0.01	4	19	0.02	-7.87
329	upset	3	0.00	2	19	0.02	-10.01

330	baby	4	0.01	4	18	0.02	-7.07
331	constantly	7	0.01	4	18	0.02	-3.07
332	sitting	5	0.01	5	18	0.02	-5.44
333	started	7	0.01	3	18	0.02	-3.07
334	connection	5	0.01	3	17	0.02	-4.75
335	fine	5	0.01	4	17	0.02	-4.75
336	he'll	6	0.01	3	17	0.02	-3.52
337	left	5	0.01	5	17	0.02	-4.75
338	somewhere	6	0.01	4	17	0.02	-3.52
339	starts	4	0.01	4	17	0.02	-6.28
340	terrible	4	0.01	3	17	0.02	-6.28
341	turns	6	0.01	2	17	0.02	-3.52
342	uses	3	0.00	3	17	0.02	-8.23
343	attacks	3	0.00	2	16	0.02	-7.37
344	committed	6	0.01	4	16	0.02	-2.94
345	full	6	0.01	4	16	0.02	-2.94
346	scary	4	0.01	3	16	0.02	-5.52
347	complain	5	0.01	3	15	0.02	-3.44
348	justice	3	0.00	3	15	0.02	-6.52
349	scale	4	0.01	3	15	0.02	-4.78
350	anxiety	3	0.00	3	14	0.01	-5.70
351	early	3	0.00	1	14	0.01	-5.70
352	line	3	0.00	3	14	0.01	-5.70
353	must	5	0.01	3	14	0.01	-2.84
354	picture	4	0.01	3	14	0.01	-4.07
355	worst	4	0.01	2	14	0.01	-4.07
356	charge	3	0.00	2	13	0.01	-4.91
357	common	3	0.00	3	13	0.01	-4.91
358	hours	3	0.00	2	13	0.01	-4.91
359	obviously	3	0.00	3	13	0.01	-4.91
360	remind	4	0.01	4	13	0.01	-3.39
361	aware	4	0.01	4	12	0.01	-2.75
362	became	4	0.01	4	12	0.01	-2.75
363	create	4	0.01	3	12	0.01	-2.75
364	feet	3	0.00	2	12	0.01	-4.14
365	pay	3	0.00	3	12	0.01	-4.14
366	walked	3	0.00	3	12	0.01	-4.14
367	anyway	3	0.00	2	11	0.01	-3.41
368	crazy	3	0.00	2	11	0.01	-3.41
369	listening	3	0.00	3	11	0.01	-3.41
370	access	3	0.00	1	10	0.01	-2.71
371	direction	3	0.00	2	10	0.01	-2.71

372	non	3	0.00	2	10	0.01	-2.71
373	normal	3	0.00	1	10	0.01	-2.71
374	personally	3	0.00	3	10	0.01	-2.71
375	walking	3	0.00	2	10	0.01	-2.71

APPENDIX C

Table 4. 45
Top 50 Keywords in the YM Corpus and NAK Corpus - based on their Statistical Significance

YM Corpus (positive)						NAK Corpus (negative)					
No	Keyword	LL (+)	Text	Relative Freq. in YM	Relative Freq. in NAK	No	Keyword	LL (-)	Text	Relative Freq. in YM	Relative Freq. in NAK
1	gonna	94.29	15	30.4	10.0	1	you	-109.02	15	275.2	365.5
2	important	48.88	15	13.9	4.1	2	to	-17.16	15	262.3	295.8
3	prayer	30.26	15	7.6	2.0	3	Allah	-78.32	15	87.4	132.3
4	reason	40.49	15	7.4	1.4	4	they	-118.35	15	56.0	102.7
5	SWT	425.08	15	37.2	0.4	5	he	-98.85	15	57.0	99.4
6	heart	105.28	14	30.8	9.4	6	are	-27.81	15	69.1	92.0
7	becomes	60.64	14	11.0	2.0	7	not	-20.97	15	64.6	83.6
8	everyone	37.33	14	8.2	1.9	8	them	-128.25	15	19.3	51.5
9	children	102.10	14	13.9	1.5	9	don't	-55.66	15	25.9	47.8
10	cannot	15.96	13	5.1	1.7	10	going	-172.13	15	12.7	46.5
11	stop	22.73	13	6.0	1.7	11	can	-11.70	15	34.4	44.8
12	single	20.74	13	5.8	1.7	12	all	-51.03	15	22.6	42.2
13	anyone	23.72	12	6.9	2.1	13	from	-15.00	15	27.7	38.5
14	money	40.66	12	8.6	1.9	14	there	-21.30	15	24.9	37.4
15	three	21.23	12	6.0	1.8	15	even	-35.66	15	18.7	33.5
16	mercy	19.88	12	4.9	1.3	16	say	-23.34	15	7.6	32.4

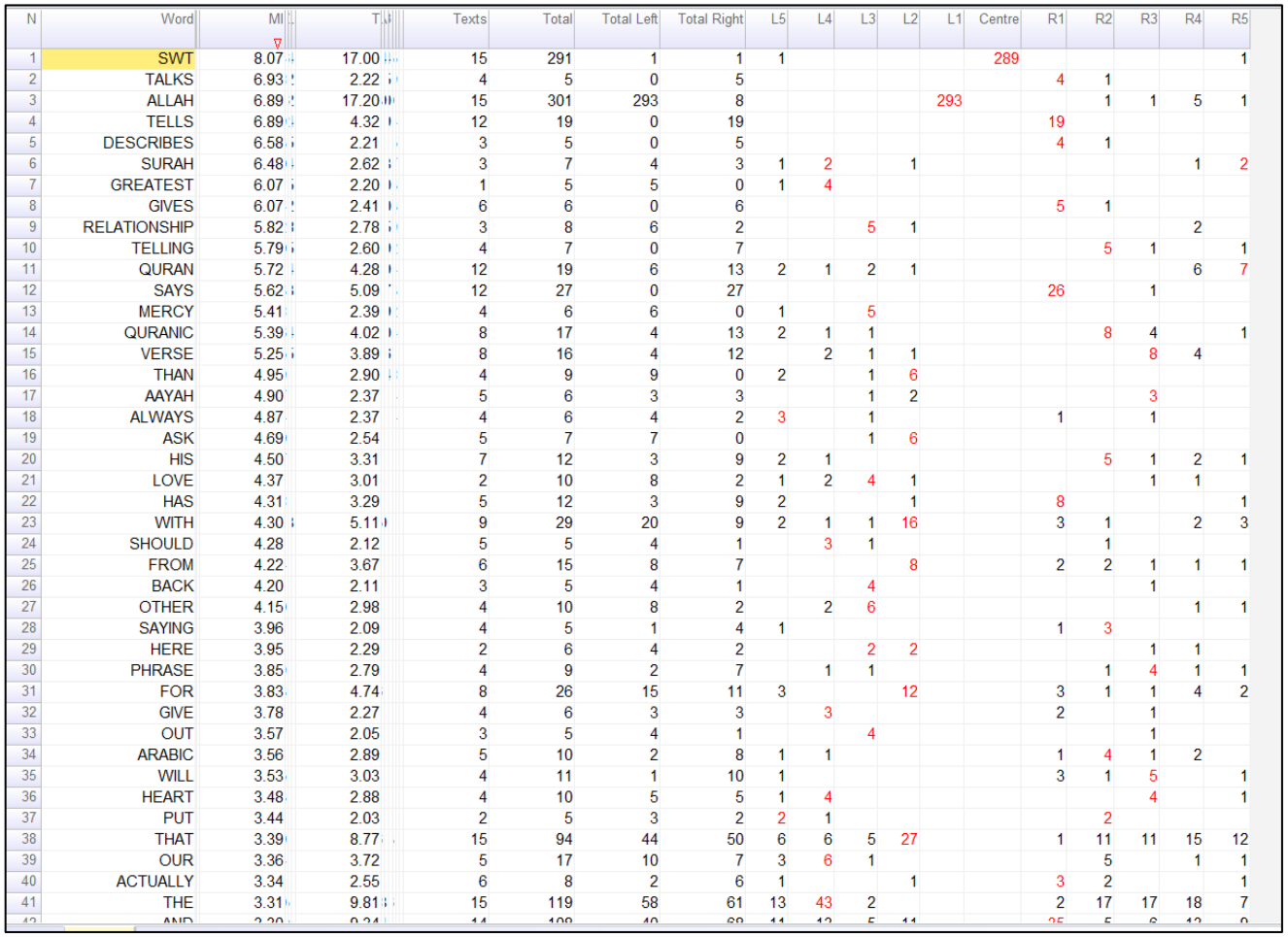
17	extremely	18.83	12	3.2	0.5	17	way	-15.70	15	20.0	43.2
18	type	39.87	12	4.6	0.3	18	no	-23.26	15	18.1	29.5
19	love	76.87	11	16.7	3.8	19	him	-46.94	15	13.9	29.1
20	god	54.64	11	11.3	2.4	20	has	-7.86	15	20.8	27.5
21	remember	15.04	11	5.0	1.7	21	his	-14.68	15	18.2	27.0
22	worship	132.33	11	14.3	0.7	22	those	-55.93	15	10.8	26.2
23	focus	145.21	11	13.6	0.3	23	some	-46.05	15	10.4	23.9
24	spiritual	48.92	10	7.8	1.2	24	out	-15.19	15	14.5	22.6
25	sort	16.91	10	4.1	1.0	25	Quran	-12.85	15	12.5	19.4
26	concept	26.66	10	5.0	0.9	26	they're	-23.43	15	11.3	20.6
27	action	45.26	10	5.8	0.5	27	didn't	-8.48	15	5.4	16.2
28	dunya	58.92	10	6.7	0.4	28	did	-14.25	14	12.7	20.1
29	internally	16.73	10	2.2	0.2	29	someone	-31.70	14	7.7	17.3
30	child	20.35	9	6.3	2.0	30	good	-8.85	14	11.2	16.5
31	perfect	37.67	9	6.4	1.0	31	come	-7.56	14	10.4	15.2
32	body	57.86	9	7.6	0.7	32	been	-19.77	14	6.7	13.5
33	alright	16.38	9	2.4	0.3	33	would	-10.40	14	7.8	12.8
34	strong	15.31	8	4.1	1.2	34	else	-17.15	14	6.2	12.2
35	guys	25.74	8	5.1	1.0	35	verse	-105.07	13	14.5	40.1
36	hadith	36.44	8	6.3	1.0	36	Quranic	-107.83	13	14.0	39.7
37	wealth	22.91	8	4.4	0.8	37	want	-56.32	13	13.1	29.8
38	enter	22.30	8	2.7	0.2	38	my	-5.10	13	24.0	29.7
39	sick	16.10	7	3.6	0.8	39	go	-16.41	13	13.2	21.4

40	actions	16.38	7	2.4	0.3	40	aayah	-44.17	13	6.9	18.2
41	grateful	22.30	7	2.7	0.2	41	#	-19.30	13	7.6	14.6
42	difficulty	15.21	6	2.8	0.5	42	over	-37.28	13	5.1	14.2
43	forgiveness	37.47	6	7.6	1.6	43	kind	-11.98	13	5.0	11.7
44	sabr	61.82	6	6.9	0.4	44	back	-47.68	11	9.4	14.2
45	salah	32.08	6	4.2	0.4	45	could	-35.57	11	3.7	11.6
46	doctor	23.72	6	2.8	0.2	46	he's	-7.56	10	12.1	17.2
47	families	28.55	6	3.6	0.3	47	words	-63.40	10	2.6	12.9
48	disease	33.01	5	4.6	0.5	48	same	-23.18	10	6.5	11.6
49	gift	17.77	5	3.3	0.6	49	better	-43.52	9	4.0	13.2
50	fashion	20.89	5	2.6	0.2	50	inside	-53.70	6	2.6	11.8

APPENDIX D

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	HEART	8.42	15.86		14	253	7	7	2	2	3			239			3	2	2
2	CONTROLS	8.34	2.44		1	6	1	5				1			1	3			1
3	WEAKEST	8.15	2.64		6	7	0	7											7
4	SALEEM	7.83	2.63		1	7	5	2	1		3	1				1	1		
5	HATE	7.83	2.63		6	7	7	0		5	2								
6	LEAST	7.69	2.63		6	7	7	0	6	1									
7	CORE	7.61	4.87		2	24	22	2		1	20	1					1		1
8	SOUND	7.47	2.44		3	6	2	4		1			1			1	3		
9	SOUL	7.34	2.98		3	9	0	9								2	7		
10	HEALTHY	6.99	4.44		6	20	13	7		1			12		1	3	2	1	
11	ACTIONS	6.68	2.43		2	6	2	4	1	1						1		1	2
12	ALIVE	6.51	2.62		4	7	1	6			1				3			1	2
13	SICK	6.12	2.41		3	6	1	5					1			2	1		2
14	WATER	6.02	2.20		3	5	4	1			4								1
15	OXYGEN	6.02	2.60		3	7	6	1	1	1	4					1			
16	YOUR	5.06	6.43		12	44	38	6	1			3	34			2	1		3
17	BECOMES	4.92	2.73		5	8	1	7			1				5	2			
18	HAS	4.81	3.61		4	14	4	10		1	3				5	3	2		
19	THE	4.62	15.02		14	245	188	57	14	47	6	9	112		5	20	8	17	7
20	THEIR	4.46	3.31		3	12	9	3		1			8			1		1	1
21	WHICH	4.42	2.34		3	6	4	2	2	1	1				1			1	
22	GOD	4.20	2.11		4	5	2	3			2					1	2		
23	THEN	3.99	3.38		5	13	4	9	1	1		2			1	5	3		
24	MOST	3.94	2.09		3	5	3	2	2	1						1	1		
25	PERSON	3.93	2.64		2	8	4	4	2	1		1					2		2
26	THAT	3.81	9.47		10	104	47	57	12	7	3	12	13		21	9	10	9	8
27	DOES	3.79	2.45		3	7	4	3	1		1	2				3			
28	PUT	3.71	2.07		3	5	2	3	1		1						1		2
29	OTHER	3.69	2.26		2	6	2	4	1	1					4				
30	WILL	3.67	2.91		3	10	2	8	2						3	1	1	2	1
31	WHEN	3.65	4.22		7	21	12	9	2	2		8			3	1	2	2	1
32	THING	3.49	2.04		2	5	0	5									3	1	1
33	ABOUT	3.46	3.40		5	14	12	2	5			7				1	1		
34	SWT	3.33	2.70		4	9	4	5	1		3							4	1
35	WITH	3.30	3.11		5	12	10	2		1		9			1				1
36	PHRASE	3.27	2.00		3	5	3	2	2	1								1	1
37	TAKE	3.25	2.00		4	5	3	2		1	1	1							2
38	FROM	3.17	2.18		1	6	4	2	2			2			1		1		
39	AND	3.16	7.99		12	81	19	62	6	8	3	2			40	5	3	7	7
40	SOMETHING	3.13	2.17		2	6	0	6								3	1	2	
41	THAT'S	3.11	2.65		5	9	3	6	2	1					3	1	2		
42	HAVE	3.01	3.50		6	16	12	4	2	3	4	3					1	3	
43	ALLAH	2.93	3.48		3	16	5	11		4	1				1	3	5	2	

Figure 4. 29 The List of Collocates for *Heart* and their Distribution in the YM Corpus



N	Word	MI	T	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	SWT	8.07	17.00	15	291	1	1	1					289					1
2	TALKS	6.93	2.22	4	5	0	5							4	1			
3	ALLAH	6.89	17.20	15	301	293	8					293			1	1	5	1
4	TELLS	6.89	4.32	12	19	0	19							19				
5	DESCRIBES	6.58	2.21	3	5	0	5							4	1			
6	SURAH	6.48	2.62	3	7	4	3	1	2		1						1	2
7	GREATEST	6.07	2.20	1	5	5	0	1	4									
8	GIVES	6.07	2.41	6	6	0	6							5	1			
9	RELATIONSHIP	5.82	2.78	3	8	6	2			5	1						2	
10	TELLING	5.79	2.60	4	7	0	7								5	1		1
11	QURAN	5.72	4.28	12	19	6	13	2	1	2	1						6	7
12	SAYS	5.62	5.09	12	27	0	27							26		1		
13	MERCY	5.41	2.39	4	6	6	0	1		5								
14	QURANIC	5.39	4.02	8	17	4	13	2	1	1					8	4		1
15	VERSE	5.25	3.89	8	16	4	12		2	1	1					8	4	
16	THAN	4.95	2.90	4	9	9	0	2		1	6							
17	AAYAH	4.90	2.37	5	6	3	3			1	2					3		
18	ALWAYS	4.87	2.37	4	6	4	2	3		1				1		1		
19	ASK	4.69	2.54	5	7	7	0			1	6							
20	HIS	4.50	3.31	7	12	3	9	2	1						5	1	2	1
21	LOVE	4.37	3.01	2	10	8	2	1	2	4	1					1	1	
22	HAS	4.31	3.29	5	12	3	9	2			1			8				1
23	WITH	4.30	5.11	9	29	20	9	2	1	1	16			3	1		2	3
24	SHOULD	4.28	2.12	5	5	4	1		3	1					1			
25	FROM	4.22	3.67	6	15	8	7				8			2	2	1	1	1
26	BACK	4.20	2.11	3	5	4	1			4						1		
27	OTHER	4.15	2.98	4	10	8	2		2	6							1	1
28	SAYING	3.96	2.09	4	5	1	4	1						1	3			
29	HERE	3.95	2.29	2	6	4	2			2	2					1	1	
30	PHRASE	3.85	2.79	4	9	2	7		1	1					1	4	1	1
31	FOR	3.83	4.74	8	26	15	11	3			12			3	1	1	4	2
32	GIVE	3.78	2.27	4	6	3	3		3					2		1		
33	OUT	3.57	2.05	3	5	4	1			4						1		
34	ARABIC	3.56	2.89	5	10	2	8	1	1					1	4	1	2	
35	WILL	3.53	3.03	4	11	1	10	1						3	1	5		1
36	HEART	3.48	2.88	4	10	5	5	1	4							4		1
37	PUT	3.44	2.03	2	5	3	2	2	1						2			
38	THAT	3.39	8.77	15	94	44	50	6	6	5	27			1	11	11	15	12
39	OUR	3.36	3.72	5	17	10	7	3	6	1					5		1	1
40	ACTUALLY	3.34	2.55	6	8	2	6	1			1			3	2			1
41	THE	3.31	9.81	15	119	58	61	13	43	2				2	17	17	18	7

Figure 4. 30 The List of Collocates for *SWT* and their Distribution in the YM Corpus

N	Word	MI	T	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	BECOMES	9.94	9.63	14	93	4	4	3	1				85				1	3
2	WEAK	8.24	2.23	1	5	1	4			1				2		2		
3	SICK	7.34	2.22	1	5	0	5							3		1		1
4	MASTER	7.34	2.22	3	5	1	4					1			3			1
5	IMPORTANT	6.53	3.28	4	11	1	10				1			1	2	4	2	1
6	QUESTION	6.36	2.42	5	6	6	0				1	5						
7	MOST	6.26	2.96	5	9	3	6		1			2		1	4		1	
8	MORE	5.02	2.17	3	5	1	4			1				1	1	2		
9	HEART	4.92	2.73	5	8	7	1				2	5				1		
10	THEN	4.77	2.72	7	8	6	2		1	2	2	1			1			1
11	HOW	4.65	2.54	4	7	3	4		2	1				1			2	1
12	YOUR	4.54	3.17	6	11	3	8	1	1	1				5			2	1
13	WHEN	4.44	3.44	5	13	5	8			2	3				1	4	1	2
14	JUST	4.34	2.69	5	8	7	1			1		6		1				
15	VERY	4.27	2.12	4	5	0	5							4	1			
16	OUR	4.20	2.84	4	9	5	4	2	1		2			3	1			
17	THAT	3.63	5.28	9	33	27	6	5	1	5	7	9			1	2	1	2
18	AND	3.47	5.46	13	36	21	15	5	5	5	5	1			7	5	3	
19	LIKE	3.45	2.03	4	5	1	4					1		3		1		
20	BUT	3.30	2.01	5	5	4	1			2	2							1
21	THE	3.25	5.22	12	34	21	13	3	5	2	11			6	1	4		2
22	RIGHT	3.17	1.99	3	5	2	3	1		1					2		1	
23	WHAT	2.86	2.28	4	7	5	2		1		1	3		1			1	
24	THIS	2.09	1.71	3	5	5	0		1		1	3						
25	YOU	1.93	2.21	6	9	5	4			3	2						3	1

Figure 4. 31 The List of Collocates for *Becomes* and their Distribution in the YM Corpus

N	Word	MI	T	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	MONEY	10.23	8.30	12	69	1	1				1		67		1			
2	GREATEST	8.67	2.64	1	7	4	3	1	3						3			
3	ANYTHING	7.45	2.44	4	6	4	2		2		2				1			1
4	POWER	6.67	2.21	4	5	2	3	1			1				1	1	1	
5	THEIR	6.30	3.42	2	12	6	6	3				3		3	1	1		1
6	CHILDREN	6.01	2.41	4	6	1	5	1							2	1	1	1
7	MORE	5.86	2.60	5	7	6	1			1		5		1				
8	WORSHIP	5.71	2.19	3	5	5	0				3	2						
9	THING	5.33	2.18	2	5	2	3	1			1					1		2
10	YOUR	4.90	3.21	4	11	6	5			1		5		1	2		2	
11	NOT	4.38	2.86	5	9	4	5		1	1	1	1		2		1	1	1
12	WITH	4.14	2.31	5	6	6	0		1	1	1	3						
13	WHEN	4.10	2.66	3	8	5	3		1	1	1	2		2				1
14	FOR	3.83	2.28	3	6	4	2			1		3		2				
15	OUR	3.71	2.07	3	5	4	1	1		1		2				1		
16	HAVE	3.43	2.22	5	6	4	2		2		1	1			2			
17	AND	3.24	4.38	8	24	6	18	3	2	1				10		3	3	2
18	THAT	3.19	3.88	8	19	10	9	3	2	3		2		1	3	3		2
19	THE	3.05	4.22	8	23	13	10	2	3	3		5			4	4	1	1
20	YOU	1.92	1.95	5	7	2	5		1		1			1	2		1	1

Figure 4. 32 The List of Collocates for *Money* and their Distribution in the YM Corpus

N	Word	MI	T	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	MERCY	11.21	6.63	12	44	3	3	1	1	1			38			1	1	1
2	HIS	6.66	2.62	3	7	6	1	2			1	3			1			
3	SWT	5.41	2.39	4	6	0	6									5		1
4	ALLAH	5.29	3.51	8	13	5	8		1		4				7		1	
5	HAVE	4.84	2.89	7	9	8	1	1				7			1			
6	FOR	4.64	2.35	4	6	1	5	1						3			1	1
7	THE	4.20	5.09	7	29	18	11	1	7	2		8			3	1	3	4
8	THAT	3.57	3.43	6	14	9	5	1	1	2	1	4		3	1	1		
9	AND	3.48	3.64	9	16	10	6	1		1	4	4		3			2	1

Figure 4. 33 The List of Collocates for *Mercy* and their Distribution in the YM Corpus

N	Word	MI	T	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	LOVE	9.31	11.73	11	138	4	4	2	1		1		130		1		1	2
2	INTENSE	8.11	2.44	2	6	5	1	1				4						1
3	GREATEST	7.49	2.44	1	6	5	1					5						1
4	MOST	7.25	5.16	4	27	4	23			1	3			18	4	1		
5	WHATEVER	6.90	3.14	3	10	8	2		1		7							2
6	SHOULD	6.70	3.43	3	12	7	5				4	3					3	2
7	ONLY	6.57	4.08	3	17	10	7	1		3	2	4		2			1	4
8	DUNYA	6.11	2.41	3	6	0	6							2	4			
9	ANY	5.59	2.19	2	5	3	2		2		1					1	1	
10	THEM	5.17	2.92	4	9	4	5	3	1					3				2
11	ALLAH	4.86	5.55	6	33	6	27	4	1		1			12	9	3	2	1
12	HIM	4.79	2.16	2	5	1	4			1				2			1	1
13	WAY	4.75	2.55	1	7	3	4				3						4	
14	THING	4.64	2.35	2	6	4	2	1	1	1	1						2	
15	THEY	4.63	4.07	5	18	13	5			4		9				3	2	
16	MEAN	4.58	2.14	2	5	5	0	2	1		2							
17	FOR	4.53	4.17	7	19	2	17		2					11	4		1	1
18	SWT	4.37	3.01	2	10	2	8		1	1					1	4	2	1
19	OTHER	4.31	2.12	2	5	1	4					1		2	1			1
20	YOU	3.62	6.09	10	44	31	13	3			8	20		2	3		3	5
21	OUR	3.60	2.75	3	9	7	2		1	1	3	2				2		
22	WHEN	3.60	3.04	3	11	8	3		2	4	2			1	1			1
23	NOT	3.42	2.72	3	9	8	1		1	2	1	4						1
24	WITH	3.40	2.40	4	7	5	2	1			3	1				1	1	
25	ABOUT	3.35	2.39	2	7	6	1	1		1	1	3					1	
26	WHAT	3.04	3.04	4	12	10	2	3		2	5					2		
27	AND	2.99	5.46	9	39	14	25	7	5	1	1			11	5	4	2	3
28	BUT	2.97	2.14	4	6	3	3		1	1	1			2			1	
29	THAT	2.94	4.84	9	31	22	9	3	3	8	7	1		1	2	5	1	
30	THE	2.89	5.47	9	40	27	13	7	4	6	1	9		5	4		2	2
31	KNOW	2.88	2.29	4	7	3	4		1	1		1			1	2		1
32	RIGHT	2.84	2.11	3	6	0	6							2	2	1		1
33	THIS	2.76	2.95	6	12	7	5	1	1	1	2	2		1	3	1		

Figure 4. 34 The List of Collocates for *Love* and their Distribution in the YM Corpus

N	Word	MI	T	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	GOD	9.88	9.69	11	94	3	3	1	2				88				2	1
2	ILLAAH	7.43	2.63	3	7	5	2	1		2	2					1		1
3	EXCEPT	7.11	2.22	3	5	4	1				3	1		1				
4	ONLY	6.05	2.79	3	8	7	1	1	1	1	3	1				1		
5	WORSHIP	5.32	2.18	2	5	5	0					5						
6	DON'T	4.45	2.13	4	5	3	2			3						2		
7	HEART	4.20	2.11	4	5	3	2			2	1					2		
8	FOR	3.85	2.63	5	8	6	2		1			5			1		1	
9	OUR	3.80	2.46	2	7	3	4	1			1	1			2	1	1	
10	WITH	3.75	2.27	4	6	4	2		1			3		1				1
11	NOT	3.62	2.43	6	7	6	1	1	2	1	1	1				1		
12	IT'S	3.51	2.58	8	8	6	2	3		2	1			1		1		
13	ABOUT	3.43	2.03	5	5	2	3			1		1					1	2
14	LIKE	3.41	2.03	3	5	5	0			1		4						
15	ALLAH	3.38	2.56	4	8	3	5			1	2				3	1		1
16	ARE	3.04	1.96	4	5	3	2		1	1	1				2			
17	YOU	2.97	3.80	6	19	8	11	1		6	1			1	1	6	1	2
18	THE	2.72	4.15	8	24	16	8	2	3	8	2	1			4	1		3
19	AND	2.66	3.86	8	21	7	14	1	4	1		1		10	3	1		
20	WHAT	2.61	2.05	4	6	2	4		1		1			1	3			
21	THAT	2.46	3.17	6	15	8	7	3	2		1	2		2		1	4	

Figure 4. 35 The List of Collocates for *God* and their Distribution in the YM Corpus

APPENDIX E

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	CHURCH	6.89	2.62		1	7	3	4	1	1	1				1	1	1	1	
2	ALTER	6.40	2.21		1	5	1	4			1				2		1		1
3	MANIPULATE	6.40	2.21		2	5	2	3		1	1				2				1
4	PARALLEL	5.82	2.20		1	5	2	3		1	1					2	1		
5	MAKKANS	5.82	2.20		1	5	1	4					1			2		1	1
6	RELATE	5.73	3.25		3	11	5	6					5		4				2
7	GROW	5.66	2.94		3	9	2	7		2					4		1	2	
8	CONTINUES	5.56	2.59		3	7	5	2					5						2
9	OVERCOME	5.54	3.25		2	11	2	9	1			1			7		1	1	
10	COMPARE	5.53	3.79		5	15	9	6				9			5		1		
11	TRY	5.46	6.10		12	39	29	10	1	1	1		26		9	1			
12	ABLE	5.46	8.41		13	74	59	15	1		2		56			13	1		1
13	ATTENTION	5.44	2.93		6	9	6	3			2		4			2			1
14	BUY	5.34	2.39		2	6	2	4	1	1					4				
15	TEACH	5.33	4.25		6	19	4	15	2		1	1			12	1		2	
16	PAY	5.30	3.65		5	14	6	8		2		4			7		1		
17	SUPPOSED	5.28	7.61		11	61	57	4	2	1	1		53			1	1		2
18	COMPLAINTS	5.25	2.92		1	9	8	1			2	1	5				1		
19	STRUGGLE	5.25	2.92		3	9	3	6	1	1	1				3		2		1
20	INVITE	5.24	4.24		1	19	11	8			1	6	4		6			1	1
21	HOLD	5.23	5.33		8	30	17	13		2		15			9		2	1	1
22	TRYING	5.20	4.86		8	25	25	0		2	1		22						
23	ADMIT	5.08	2.91		3	9	3	6		2	1				4	2			
24	ATTRACTED	5.08	2.17		1	5	5	0					5						
25	BEGGING	5.08	2.17		2	5	3	2		2			1			1	1		
26	CHOICE	5.08	2.17		3	5	1	4				1					3		1
27	COMPLAIN	5.08	3.76		2	15	9	6					9		5		1		
28	DESTINATION	5.08	2.38		2	6	1	5			1					4		1	
29	DRIVEN	5.08	2.17		1	5	1	4		1						1	3		
30	HUDAIBIAH	5.08	2.17		1	5	1	4		1					3		1		
31	NAVIGATE	5.08	2.74		2	8	0	8							5		2	1	
32	NEEDS	5.08	5.66		9	34	29	5	3		1	1	24					3	2
33	NOTE	5.08	2.17		3	5	0	5							5				
34	ORDER	5.08	3.36		5	12	8	4					8		1		1	1	1
35	PRESIDENT	5.08	2.57		2	7	3	4		1	1		1			1	2	1	
36	PUNISH	5.08	2.38		2	6	0	6							6				
37	REFERRING	5.08	2.91		3	9	9	0				1	8						
38	SENT	5.08	2.38		3	6	4	2	2		1		1			1	1		
39	GOING	5.02	19.98		15	425	400	25	9	12	21	2	356				3	8	14
40	ALLOW	4.98	3.62		6	14	12	2	3			9			1	1			
41	WANTED	4.96	4.74		10	24	22	2		1	1	2	18					1	1
42	WANT	4.96	15.64		15	261	231	30	7	7	18	37	162		1		8	13	8
43	CLOSER	4.93	2.90		3	9	7	2					7			1	1		

Figure 4. 36 The List of Collocates for *to* and their Distribution in the NAK Corpus

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
44	TALK	4.92	8.37		13	75	44	31	2	1		1	40		27		1		3
45	SAVE	4.89	2.56		1	7	0	7							7				
46	BEAR	4.86	2.36		2	6	0	6							4			1	1
47	SERVE	4.86	2.36		1	6	0	6							6				
48	SLAUGHTER	4.86	2.36		2	6	1	5			1				3			1	1
49	EXPLAIN	4.84	3.20		6	11	6	5		1			5		5				
50	COMMANDED	4.82	2.16		3	5	5	0	1	1	2	1							
51	COMPARISON	4.82	2.16		3	5	4	1			2		2						1
52	MEANT	4.82	3.05		3	10	9	1		1	1		7				1		
53	SWEAR	4.82	2.16		4	5	5	0					5						
54	DRINK	4.79	2.89		4	9	1	8				1			6	1			1
55	FIGHT	4.79	2.89		8	9	1	8			1				5	1	2		
56	PLEASE	4.79	2.89		5	9	3	6			2	1			5				1
57	READY	4.79	2.89		4	9	9	0		1			8						
58	ABILITY	4.78	3.47		7	13	12	1		2	1		9						1
59	ACCESS	4.76	2.72		3	8	8	0					8						
60	LEARN	4.76	4.31		8	20	6	14		1	1		4		12	1			1
61	SLEEP	4.76	2.72		3	8	3	5	2				1		3		1		1
62	STAY	4.76	3.34		7	12	0	12							10				2
63	CONTINUE	4.73	3.19		5	11	4	7					4		3		1	1	2
64	OPENLY	4.72	2.55		3	7	3	4	2			1			2	1	1		
65	LISTEN	4.70	4.30		8	20	15	5				1	14		3			1	1
66	AUDIENCE	4.70	3.04		4	10	4	6	2	1	1					1	2		3
67	DEATH	4.66	2.35		4	6	3	3			1		2		2	1			
68	DECIDED	4.66	2.35		5	6	6	0	1		1		4						
69	MENTION	4.66	2.35		4	6	1	5		1					3		1	1	
70	SEEK	4.66	2.35		3	6	3	3			2		1		1			2	
71	SEEM	4.66	2.35		3	6	5	1	2			2	1						1
72	HAJJ	4.64	3.59		4	14	2	12			2				7	2	1	2	
73	WANTS	4.64	6.99		11	53	49	4	2		1	31	15				1	1	2
74	COLLECT	4.59	2.14		1	5	2	3		1		1			1		1		1
75	RELAX	4.59	2.14		3	5	1	4					1		3				1
76	PROTECT	4.58	3.95		6	17	1	16		1					14			2	
77	DECIDE	4.56	2.53		3	7	3	4			1		2		2		1	1	
78	TURN	4.54	4.28		6	20	10	10	1	1		3	5		9			1	
79	USED	4.53	7.59		14	63	57	6		3	3		51			2		3	1
80	JANNAH	4.49	3.02		3	10	3	7		1	2				5		1		1
81	MAKKAH	4.49	2.34		1	6	1	5		1					4		1		
82	MESS	4.49	2.34		2	6	0	6							6				
83	NEEDED	4.49	2.34		2	6	6	0	2			1	3						
84	WEREN'T	4.49	2.34		2	6	3	3				3				1	2		
85	MOVE	4.46	3.70		8	15	8	7	1	3			4		5				2
86	BRING	4.46	3.44		7	13	6	7			2	4			7				

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
87	STRONG	4.43	2.52		3	7	5	2	1			4				1			1
88	SPOKE	4.43	2.52		4	7	5	2					5					2	
89	SPEAK	4.41	5.39		4	32	16	16	1	1	4		10		12	1	2		1
90	ALCOHOL	4.40	2.13		2	5	0	5							2		2	1	
91	ENGAGE	4.40	3.01		4	10	2	8	1	1					6		2		
92	GENUINELY	4.40	2.13		2	5	2	3		1		1			2			1	
93	HUMILIATE	4.40	2.13		1	5	0	5							3		1		1
94	IMPOSSIBLE	4.40	2.13		4	5	5	0			3		2						
95	PRAYING	4.40	2.13		3	5	4	1					4					1	
96	SAT	4.40	2.13		3	5	3	2		1	1	1				1		1	
97	SIKAYAH	4.40	2.13		1	5	2	3		1		1					3		
98	HEALTH	4.38	2.69		3	8	4	4	1	1	2					1	1		2
99	SEEMS	4.38	2.69		5	8	7	1	1	2			4					1	
100	NEED	4.36	7.18		15	57	51	6	3	1	4	2	41				2	2	2
101	TAKE	4.36	9.51		15	100	34	66	7	3	11	10	3		58	2	1	4	1
102	RESPON...ILITY	4.34	2.33		3	6	1	5			1					4	1		
103	GUYS	4.34	2.33		3	6	3	3		2			1			1		2	
104	HER	4.34	7.42		9	61	20	41	6	3	2	3	6		22	7	2	5	5
105	FINALLY	4.31	3.00		6	10	7	3	2		3	1	1				1	1	1
106	DIRECTLY	4.30	2.51		4	7	2	5		1			1			4		1	
107	HAPPEN	4.27	6.07		9	41	15	26		1	2		12		25			1	
108	OPEN	4.26	4.34		7	21	6	15	1	1	1	3			7	3	2	3	
109	PRAY	4.26	3.42		8	13	3	10	2				1		8			1	1
110	COMMITTED	4.25	2.84		3	9	8	1					8			1			
111	HARM	4.25	2.84		4	9	1	8					1		1	2	1	2	2
112	ADD	4.23	2.12		3	5	4	1			2		2				1		
113	CLOSE	4.23	2.12		4	5	3	2					3			1			1
114	HELL	4.23	2.12		4	5	0	5							2		2	1	
115	LOSE	4.23	2.12		5	5	1	4			1				4				
116	SPOUSE	4.23	2.12		3	5	2	3			2					1		1	1
117	WEAKNESS	4.23	2.12		2	5	3	2		2			1				1		1
118	WIN	4.23	2.12		3	5	0	5							4		1		
119	STAND	4.22	3.14		7	11	1	10		1					6			2	2
120	BROTHER	4.22	4.44		3	22	7	15	1	1	2	2	1			2	10		3
121	APOLOGISE	4.20	2.32		2	6	4	2					4		1		1		
122	COMPLAINT	4.20	2.32		1	6	6	0		2	1		3						
123	DIGNITY	4.20	2.32		2	6	2	4	1				1		1		1	1	1
124	GOAL	4.20	3.28		3	12	4	8		2	1	1				6	2		
125	HUMANITY	4.20	2.32		3	6	2	4		1			1		1	2		1	
126	CALL	4.20	5.75		7	37	18	19	3	3		8	4		16		1	2	
127	FUTURE	4.19	3.41		3	13	4	9	1	2	1					1	1	5	2
128	MEET	4.19	3.41		6	13	2	11	2						8	1	2		
129	SPREAD	4.19	2.50		2	7	3	4		1	2				4				

N	Word	MI	TU	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
130	ASKED	4.19	2.50		4	7	6	1		1		1	4			1			
131	OTHERS	4.18	3.66		9	15	2	13					2		8	3			2
132	PLAY	4.17	2.67		4	8	0	8							5	1		2	
133	HOPE	4.15	2.98		3	10	3	7		1	1		1		2	1	1	1	2
134	SHOW	4.15	2.98		5	10	2	8				2			7		1		
135	TRUTH	4.15	3.13		5	11	1	10	1							4	2	2	2
136	GET	4.14	11.04		15	137	55	82	2	3	6	9	35		67	1	4	2	8
137	WHAT'S	4.09	6.72		10	51	37	14	1	7	9	20				3	4	2	5
138	ANYONE	4.08	2.98		6	10	3	7	1	1	1				3	3	1		
139	ARMOUR	4.08	2.49		2	7	4	3	2	1			1				1	1	1
140	DAUGHTER	4.08	2.10		3	5	3	2				2	1			1		1	
141	DOUBT	4.08	2.30		1	6	4	2		2			2						2
142	KILL	4.08	3.12		6	11	0	11							9				2
143	OBSESSED	4.08	2.30		2	6	0	6								3		1	2
144	RESPECT	4.08	2.49		3	7	1	6					1		1		3	1	1
145	REVELATION	4.08	2.10		3	5	2	3			1		1			1	1		1
146	SCHOOL	4.08	2.66		3	8	4	4	1	2	1				1		3		
147	WE'LL	4.08	2.82		5	9	8	1			4	4						1	
148	BACK	4.07	7.70		12	67	48	19	5	4	3	1	35		1	11	2	3	2
149	GIVE	4.07	7.34		14	61	21	40	1	9	3	8			34	1	1	1	3
150	TALKING	4.04	5.56		10	35	30	5		2			28		1	1		2	1
151	KHUTBAH	4.03	3.76		7	16	13	3	2	4	4	2	1			1	1		1
152	KING	4.02	3.38		3	13	5	8	2	1	1	1				4	2	1	1
153	HEAR	4.02	3.25		6	12	1	11		1					10			1	
154	GOD	4.02	3.11		6	11	3	8	2		1				5	1	1		1
155	PATH	4.01	6.08		7	42	17	25	3	3	6	1	4			14	4	3	4
156	COMES	3.99	5.30		10	32	28	4	2	2		1	23			1		1	2
157	MASJID	3.99	2.65		4	8	1	7	1							4		2	1
158	BREAK	3.98	2.48		4	7	1	6		1					6				
159	PROVE	3.98	2.48		4	7	2	5				2			5				
160	EASY	3.97	3.38		6	13	11	2		1	4	2	4			1		1	
161	CALM	3.96	2.29		3	6	1	5			1				3		2		
162	DEAL	3.96	3.24		4	12	2	10	1				1		5		2		3
163	DIFFICULT	3.96	2.29		4	6	3	3			1	1	1			1	1	1	
164	RID	3.96	2.29		4	6	1	5	1							5			
165	TODAY	3.95	4.29		9	21	13	8	4	1	7	1				2	4	1	1
166	ANIMAL	3.94	2.09		3	5	3	2		1			2				2		
167	CAR	3.94	2.09		4	5	3	2	1	1		1				1			1
168	ESPECIALLY	3.94	2.09		4	5	2	3		2							1	2	
169	LIVE	3.94	4.18		9	20	1	19				1			18		1		
170	LYING	3.94	2.09		3	5	3	2			1		2				1	1	
171	STEP	3.93	2.80		5	9	0	9							1		3	2	3
172	HAPPY	3.91	2.64		6	8	2	6		1	1					3	2		1

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
173	NEVER	3.91	5.28		11	32	27	5	3	6	1	17					2	2	1
174	UNDERSTAND	3.91	6.47		12	48	13	35	5	4	3	1			24		8	3	
175	I'M	3.90	10.26		14	121	99	22	9	10	25	55			1	4	5	5	7
176	SPEAKING	3.89	3.09		4	11	9	2	1			1	7			1		1	
177	READ	3.89	3.09		5	11	3	8			1		2		8				
178	CLEAR	3.88	2.95		3	10	5	5				1	4			3		1	1
179	CLASS	3.86	2.28		3	6	0	6							1		3	1	1
180	CONNECTED	3.86	2.28		3	6	5	1					5						1
181	DUAA	3.86	3.23		6	12	8	4	1		2	1	4			2	2		
182	FATHER	3.86	2.79		3	9	6	3	1	2	2		1			2	1		
183	MAKE	3.85	8.27		15	79	21	58	2	1	6	11	1		44	3	4	2	5
184	YOURSELF	3.85	5.66		10	37	14	23			3	1	10		3	8	2	6	4
185	COME	3.84	7.26		15	61	39	22	1	4	1	14	19		15	1		2	4
186	BELIEVER	3.84	3.08		4	11	6	5	1	3	1		1				3		2
187	BALANCE	3.83	2.63		2	8	3	5			2		1		1	1		1	2
188	HELD	3.83	2.63		4	8	6	2				6				1		1	
189	THEMSELVES	3.83	3.72		7	16	6	10	1			1	4		1	7	1		1
190	HAVE	3.82	17.46	2	15	353	235	118	12	16	32	11	164		69	3	9	20	17
191	PAST	3.82	2.08		5	5	2	3		1	1				1	1			1
192	LAST	3.82	3.60		9	15	9	6	3	5		1				1	4		1
193	CHANGE	3.81	3.22		5	12	2	10		2					9			1	
194	HEAVEN	3.80	2.46		3	7	2	5		1		1			5				
195	POSITION	3.80	3.47		8	14	9	5		1	1	1	6			1		3	1
196	STANDARD	3.80	2.46		3	7	3	4	2		1					1	2	1	
197	HARD	3.79	2.78		5	9	7	2	1		2	1	3			1	1		
198	ALONG	3.79	2.78		6	9	4	5		2	1		1			1		4	
199	ASK	3.79	4.15		10	20	7	13	1	1	1	4			8	1	4		
200	WHETHER	3.78	3.34		6	13	4	9	1		3					2	4	3	
201	FACE	3.76	3.21		8	12	2	10					2		3	3	2		2
202	HIGH	3.76	2.27		3	6	4	2	2	1	1					1			1
203	OPPORTUNITY	3.76	3.46		5	14	12	2		1	2		9				1		1
204	THROW	3.76	2.27		2	6	1	5		1					5				
205	MASTER	3.74	3.58		5	15	2	13				2			1	1		2	9
206	ENOUGH	3.74	3.33		6	13	12	1		2		1	9					1	
207	CAME	3.73	5.15		9	31	30	1	3		2	5	20				1		
208	WHATEVER	3.73	4.80		8	27	10	17		3	7				2	8	1	4	2
209	STRENGTH	3.73	2.77		3	9	9	0		2	1		6						
210	BABY	3.72	2.44		2	7	0	7								1	6		
211	CONSTANTLY	3.72	2.44		2	7	3	4	2	1					3	1			
212	EAT	3.72	2.44		4	7	1	6		1					6				
213	EATING	3.70	2.06		2	5	2	3	2						1	1	1		
214	ACCEPT	3.69	2.61		5	8	1	7	1						6				1
215	JOB	3.69	2.61		4	8	2	6		2						1	3	2	

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	WILLS	6.56	2.21		2	5	0	5							3		1		1
2	UNLESS	6.46	2.62		1	7	5	2	1	1			3		1		1		
3	ALLAH'S	6.43	7.53		14	58	4	4	2	1	1			50		1	1		2
4	ACCEPTS	6.41	2.96		2	9	0	9							7		1	1	
5	ALLAH	6.40	37.08		15	1,408	79	80	13	25	11	22	8	1,249	8	22	11	26	13
6	AZZAWAJALLA	6.29	9.52		13	93	3	90	1	1		1			90				
7	FORGIVES	6.24	2.21		3	5	1	4				1			4				
8	CREATION	6.05	2.61		3	7	3	4			1	2			1	1	1		1
9	GIFT	5.98	2.20		3	5	5	0		1		3	1						
10	PLEASED	5.98	2.20		4	5	1	4				1				4			
11	PUNISH	5.98	2.20		1	5	1	4					1				1		3
12	TALKS	5.88	2.60		7	7	1	6				1			4	1		1	
13	MESSENGER	5.78	3.93		6	16	12	4				11	1		1		2		1
14	ISTIGHFAR	5.76	2.19		4	5	5	0	1	1		3							
15	MINDFUL	5.76	2.19		2	5	4	1				4						1	
16	OBEY	5.73	2.60		1	7	5	2	1	1			3				1		1
17	FAVOUR	5.66	3.10		2	10	8	2				8			1			1	
18	PROVE	5.66	3.10		2	10	0	10								8		2	
19	REPENTANCE	5.66	2.40		1	6	1	5		1							3		2
20	COMPLAINTS	5.56	2.19		1	5	4	1		2		2							1
21	DESCRIBES	5.56	3.79		11	15	1	14	1						3	9		2	
22	PERFECT	5.50	2.40		3	6	2	4					2			1	1	1	1
23	KNOWS	5.50	7.82		11	64	12	52	2	1	3	3	3		43	2	1	1	5
24	GIVES	5.46	4.48		9	21	1	20	1						11	8	1		
25	GAVE	5.46	5.53		10	32	5	27		2	1	1	1		20	3	1	1	2
26	ASKING	5.39	3.09		6	10	4	6					4			1	1	2	2
27	REMOVE	5.37	2.39		1	6	0	6								4	1	1	
28	SPECIAL	5.31	3.08		3	10	8	2			8						1	1	
29	AFRAID	5.31	3.23		2	11	7	4	1			6				1	1	2	
30	LESS	5.24	3.08		6	10	4	6	2		1		1		1	1	3		1
31	DIRECTLY	5.24	2.38		3	6	4	2		1	1	2			2				
32	BOOK	5.19	3.64		5	14	5	9		2	1	1	1		8				1
33	HIMSELF	5.17	4.24		9	19	0	19							11	6	1	1	
34	CONNECTION	5.15	2.75		3	8	8	0	1	1		6							
35	CALLING	5.14	2.57		3	7	5	2		2		3				2			
36	EXCEPT	5.14	2.57		4	7	6	1		1	1	3	1		1				
37	SAYS	5.14	9.57		15	97	10	87	2	2		2	4		72	13		2	
38	REVEALED	5.10	3.07		7	10	0	10							4	4	1	1	
39	CREATED	5.05	2.57		4	7	1	6	1						5	1			
40	ACCEPT	5.02	2.91		6	9	5	4	1		1	2	1		1	2	1		
41	INNOCENT	5.02	3.36		4	12	4	8	1	1		1	1			1	2	1	4
42	AWARE	4.98	2.17		2	5	5	0	1			4							
43	MERCY	4.98	2.17		3	5	4	1				3	1			1			

Figure 4. 37 The List of Collocates for *Allah* and their Distribution in the NAK Corpus

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
44	FORGIVENESS	4.92	2.37		5	6	1	5				1			3	2			
45	MEETING	4.92	2.37		2	6	4	2				3	1		1			1	
46	RELATIONSHIP	4.90	3.48		5	13	11	2	1	1	1	8				1			1
47	TAQWA	4.89	2.90		1	9	7	2				7				2			
48	TEACHING	4.86	2.16		3	5	1	4					1			3			1
49	FORGIVE	4.86	3.05		7	10	1	9			1				5	3	1		
50	TELLING	4.83	4.63		13	23	6	17	2		3		1			13	2	2	
51	RAHMAH	4.81	3.48		1	13	10	3				10					1	1	1
52	HOPE	4.80	2.55		4	7	6	1		1		4	1					1	
53	MAY	4.79	5.86		12	37	34	3	1				33					3	
54	SPEAKS	4.76	2.15		4	5	1	4		1					3			1	
55	HEAVEN	4.74	2.36		2	6	4	2	1	1	1		1				1		1
56	FAITH	4.72	2.72		3	8	8	0	1	1		5	1						
57	COMPLAIN	4.66	2.15		2	5	5	0				5							
58	PROTECT	4.66	2.72		4	8	3	5		3						5			
59	SAFE	4.66	2.15		1	5	2	3			1	1						2	1
60	GIVEN	4.63	3.84		8	16	5	11	1		3	1			2	7	1		1
61	ASK	4.63	3.84		9	16	12	4				1	11		1	1	1	1	
62	REWARD	4.56	2.14		2	5	0	5							2	2			1
63	ABILITY	4.56	2.14		3	5	0	5									1	2	2
64	MADE	4.54	5.15		13	29	4	25	2	1		1			16	6		1	2
65	PRAY	4.52	2.53		5	7	5	2		1		3	1			2			
66	TRULY	4.50	2.87		6	9	6	3	2		4				1			1	1
67	TOLD	4.50	3.70		8	15	4	11	1		1	1	1		7	3	1		
68	GIVING	4.49	3.17		4	11	1	10			1				3	3	2		2
69	GUIDANCE	4.47	3.02		5	10	3	7				3			3		3	1	
70	INVITE	4.47	2.14		1	5	4	1	1		2	1					1		
71	USES	4.47	2.14		3	5	0	5							4			1	
72	BETWEEN	4.43	2.70		4	8	8	0			7		1						
73	DUAA	4.43	2.70		6	8	6	2			1	5							2
74	SAYING	4.42	4.57		11	23	6	17	1		3	2			2	12	3		
75	LOVE	4.39	3.01		4	10	3	7				2	1		3		3	1	
76	TURN	4.38	2.69		4	8	8	0	2		4	2							
77	MAKES	4.38	3.16		8	11	2	9	1	1					4	2	2		1
78	MAKING	4.38	3.16		5	11	6	5			1	1	4			2			3
79	BASICALLY	4.37	2.33		5	6	2	4			2				3	1			
80	CONVERSATION	4.35	3.01		3	10	10	0	2	1		7							
81	MASTER	4.31	3.00		2	10	9	1				9				1			
82	SHOW	4.31	2.12		3	5	3	2					3			1			1
83	WASTE	4.31	2.12		2	5	0	5								1	3	1	
84	HOLD	4.29	2.51		3	7	2	5	1		1				1	1	1	2	
85	WILL	4.27	8.48		15	80	7	73		2	2	3			50	5	7	4	7
86	GREAT	4.24	2.51		4	7	3	4			3					1	1		2

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
87	ONLY	4.24	5.68		12	36	27	9	4	3	5	4	11		2		4	2	1
88	RELIEF	4.24	2.51		2	7	2	5	1				1			1	3	1	
89	STAND	4.24	2.12		3	5	2	3		1			1					2	1
90	LOST	4.19	2.50		2	7	5	2	1			1	3					2	
91	SINS	4.19	2.50		4	7	3	4		2		1					2		2
92	DOES	4.17	5.34		11	32	12	20	1	1			10		16	2		2	
93	MONTH	4.17	2.11		2	5	3	2			1	2					2		
94	SCHEME	4.17	2.11		1	5	0	5							1		2	1	1
95	ANGRY	4.15	3.27		3	12	1	11				1				3	5	2	1
96	BELIEVER	4.13	2.31		4	6	6	0		1	1	1	3						
97	TAUBAH	4.13	2.83		3	9	3	6		1		1	1			1	5		
98	TOOK	4.13	2.31		4	6	0	6							2	1		2	1
99	HAS	4.07	7.16		14	58	6	52	1	2	2		1		42	5		1	4
100	TELLS	4.07	2.30		4	6	1	5			1				4			1	
101	STRENGTH	4.04	2.10		3	5	0	5										1	4
102	FROM	4.01	8.28		13	78	60	18	2	5	5	6	42				3	9	6
103	MAKE	3.99	5.85		12	39	12	27	1	2	7	2			11	7	4	3	2
104	PLAN	3.99	2.65		2	8	2	6				2			1		1	1	3
105	BETTER	3.98	4.77		6	26	6	20	1	3	2					16	1	1	2
106	GIVE	3.94	4.67		10	25	4	21	3		1				3	12	4	1	1
107	SAID	3.93	5.61		15	36	11	25	2	2	3	2	2		11	4	3	4	3
108	HELP	3.92	2.64		5	8	0	8								4	1	1	2
109	FEAR	3.84	2.46		2	7	6	1		1		5							1
110	WITH	3.83	9.06		14	95	70	25	6	5	1	3	55		1	4	8	6	6
111	LAW	3.81	2.08		3	5	3	2			1	2			1				1
112	BEFORE	3.77	4.04		7	19	13	6		1	1		11			1	2	2	1
113	FACT	3.77	2.78		6	9	8	1		1	2	5							1
114	ALSO	3.76	4.04		11	19	11	8	2	1	4	1	3		1	3	2		2
115	TALK	3.76	3.59		6	15	10	5	1	2		7			2	2			1
116	ALWAYS	3.74	2.27		2	6	1	5			1					5			
117	PUT	3.69	4.23		8	21	3	18		2	1				6	9	2		1
118	KEEP	3.68	2.77		5	9	4	5		1	2	1				3	1	1	
119	WORD	3.67	3.69		10	16	7	9			1	5	1		2	2	2	2	1
120	WHO'S	3.66	2.06		2	5	3	2	1		1	1					2		
121	TALKING	3.66	3.19		6	12	7	5				7			2	2	1		
122	OPEN	3.62	2.25		3	6	4	2	1		1		2					1	1
123	TOWARDS	3.61	2.05		5	5	5	0					5						
124	KNOWLEDGE	3.61	2.05		2	5	2	3				2			1	1			1
125	VERSE	3.60	7.17		13	61	18	43	4	3	5	1	5			5	21	10	7
126	BEST	3.59	2.43		4	7	2	5			1	1				1	2	2	
127	SPEAK	3.57	2.59		4	8	3	5				3				1		2	2
128	QURANIC	3.56	7.03		13	59	12	47	3	4	1	4			5	21	10	6	5
129	FIND	3.54	2.89		7	10	7	3	1		4	2				1			2

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
130	HOW	3.52	5.98		13	43	20	23	5	3		7	5		4	1	7	8	3
131	STORY	3.51	2.58		4	8	2	6			1	1					2	3	1
132	WHO	3.46	6.16		15	46	19	27	7	3	4	4	1		3	2	4	9	9
133	THEN	3.44	6.16		13	46	28	18	6	3	4	3	12		7	3	3	2	3
134	OPPORTUNITY	3.43	2.03		2	5	1	4				1					1	2	1
135	THAN	3.43	3.85		10	18	8	10	1			2	5		6	2	1		1
136	YET	3.43	2.03		3	5	4	1					4						1
137	LET	3.42	3.51		8	15	5	10	3		2				1	2	2	3	2
138	HIM	3.41	5.66		8	39	3	36	1	1	1					17	8	8	3
139	FOR	3.40	8.20		14	82	29	53	5	7	2	2	13		5	6	16	16	10
140	HAD	3.39	3.62		6	16	7	9	2	2	1	1	1		3		1	1	4
141	WORDS	3.39	3.73		9	17	12	5	1	1	1	6	3		3	1			1
142	PLACE	3.38	2.56		7	8	5	3	2		1	2							3
143	FIRST	3.38	3.94		10	19	9	10	2	1	1	3	2		1	2	2	1	4
144	HER	3.38	3.38		6	14	2	12	1	1						2	5	3	2
145	PATH	3.37	3.13		5	12	9	3		2	1	5	1			1			2
146	BELIEVE	3.35	2.02		4	5	5	0				4	1						
147	THAT	3.35	15.83		15	308	169	139	27	29	23	15	75		21	34	30	30	24
148	TAKE	3.33	4.23		8	22	12	10	3	6	1	1	1		1	2	2	2	3
149	AAYAH	3.33	4.32		9	23	12	11		2	1	6	3			2	2	1	6
150	WHICH	3.33	3.25		9	13	5	8	1		2	1	1		4	2			2
151	THOSE	3.32	5.17		14	33	10	23	3	1	3	3				7	4	5	7
152	POWER	3.31	2.01		2	5	1	4					1			1	2		1
153	JUDGMENT	3.31	2.01		4	5	0	5							1	2			2
154	ACTUALLY	3.31	4.76		13	28	9	19	1	2	4	1	1		7	6	5	1	
155	FRONT	3.30	2.70		6	9	8	1	1			7					1		
156	DIDN'T	3.30	4.02		10	20	7	13	2		2	1	2		9	1	2	1	
157	SOMETHING	3.28	5.45		10	37	16	21	2		3	8	3		6	6	1	2	6
158	OUR	3.25	5.22		8	34	20	14	2		17	1			1	3	4	3	3
159	PROPHETS	3.24	2.00		3	5	4	1	2			2							1
160	WANTS	3.24	2.68		5	9	2	7	1	1					7				
161	WHEN	3.23	7.26		14	66	45	21	9	6	5		25		3	5	2	7	4
162	MEANING	3.21	2.36		5	7	5	2	2		1		2				1		1
163	PROPHET	3.21	3.22		7	13	8	5	1	2	1	3	1			2	1		2
164	SOMEONE	3.20	3.99		6	20	9	11	2	2	3	2			1	2	3	4	1
165	SAW	3.19	3.67		9	17	4	13		1	1	1	1		8		2	1	2
166	WHAT	3.17	8.44		14	90	57	33	7	2	4	13	31		4	6	13	6	4
167	ABOUT	3.13	6.51		14	54	25	29	2	5	5	1	12		2	11	4	4	8
168	QURAN	3.11	4.05		10	21	12	9		3	1	3	5				2	4	3
169	YUSUF	3.09	3.64		3	17	6	11	2	1	2		1				2	5	4
170	VERY	3.06	3.52		9	16	2	14		1	1					4	2	4	4
171	BECAUSE	3.06	5.84		12	44	31	13	4	4		5	18		2	4	2	3	2
172	KIND	3.03	3.04		6	12	6	6	4		2							3	3

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	GOING	7.78	21.16		15	452	7	6	4	3				439				3	3
2	STRUGGLE	7.07	2.22		1	5	2	3			1	1				1		2	
3	WHAT'S	6.64	6.79		13	47	44	3		1	5	4	34				1	1	1
4	HAPPEN	6.39	5.23		8	28	3	25	2			1				25			
5	THROUGH	6.03	5.12		6	27	2	25	1		1				22		1	1	1
6	I'M	5.95	8.74		14	79	73	6	6	2	3	16	46				1	1	4
7	HAJJ	5.82	2.20		3	5	1	4				1				1	1	1	1
8	TROUBLE	5.75	2.19		4	5	0	5										1	4
9	PROBLEMS	5.75	2.40		3	6	3	3		1		2						2	1
10	THEY'RE	5.09	5.40		7	31	27	4	1	1		3	22				1	2	1
11	WE'RE	5.07	4.12		6	18	18	0			1	6	11						
12	NEVER	5.04	3.22		7	11	10	1			1		9				1		
13	YOU'RE	4.99	6.92		10	51	47	4	3	2	5	10	27				1	2	1
14	HURT	4.94	2.37		2	6	3	3	1	2						3			
15	EVER	4.86	2.16		2	5	3	2				1	2					1	1
16	END	4.75	2.55		6	7	2	5			1	1				5			
17	TALK	4.68	3.04		6	10	0	10								9		1	
18	WHATEVER	4.45	2.52		4	7	6	1	2	1	2	1				1			
19	HE'S	4.31	3.68		4	15	14	1	2	1		3	8			1			
20	ARE	4.30	8.49		14	80	79	1	3	5	3	20	48					1	
21	GET	4.29	4.65		8	24	2	22	2						1	20			1
22	BACK	4.26	3.28		6	12	2	10		2					5		3	1	1
23	EVERYTHING	4.19	2.11		4	5	4	1	1	1	2						1		
24	WHERE	4.19	2.99		7	10	9	1	1	3	2	3					1		
25	NEXT	4.18	2.31		5	6	2	4	1	1							3		1
26	DAY	4.15	2.67		3	8	6	2	1	3	1	1							2
27	NOT	4.09	7.47		14	63	60	3		2	2	6	50				2	1	
28	THEIR	4.05	4.31		9	21	9	12	3	1	4	1				1	5	1	5
29	HOW	3.85	4.06		12	19	16	3		4	9	3						2	1
30	DOING	3.84	2.28		5	6	4	2	1	1	1	1					1	1	
31	START	3.84	2.08		4	5	2	3		1			1			3			
32	TAKE	3.84	3.09		7	11	0	11								11			
33	WERE	3.82	3.08		5	11	11	0	1	1		2	7						
34	PERSON	3.80	2.08		3	5	4	1				4						1	
35	ABOUT	3.79	5.08		11	30	18	12	4	4	4	6					7	3	2
36	INSIDE	3.75	2.45		5	7	2	5	1		1					4		1	
37	ACTUALLY	3.71	3.33		8	13	10	3				2	8						3
38	BECOME	3.70	2.06		4	5	1	4			1					3			1
39	OVER	3.67	2.61		5	8	2	6	1		1				1	1	4		
40	INTO	3.66	2.44		6	7	1	6	1						3		3		
41	ANY	3.63	2.06		4	5	2	3		1		1				1	1	1	
42	LOOK	3.62	2.25		5	6	1	5		1						4		1	
43	SOMEBODY	3.61	2.76		7	9	3	6		1		2				1	3	1	1

Figure 4. 38 The List of Collocates for *Going* and their Distribution in the NAK Corpus

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
44	LIKE	3.43	3.85		10	18	7	11	3	2	1	1				1	6	1	3
45	HER	3.40	2.02		2	5	2	3		1	1						3		
46	COME	3.39	2.39		4	7	1	6		1						5			1
47	WHAT	3.36	5.42		12	36	28	8	2	7	7	12				1	4	2	1
48	OUT	3.32	2.85		6	10	3	7	1		2						5		2
49	WITH	3.29	4.31		8	23	7	16	3	3	1					2	7	1	6
50	SAME	3.29	2.01		3	5	2	3		1	1							3	
51	THAT'S	3.29	3.70		9	17	17	0			7	2	8						
52	THERE	3.28	3.59		9	16	14	2	4	2	3	5						1	1
53	THINK	3.25	2.37		4	7	5	2	1	1	3					1	1		
54	THAT	3.13	8.54		15	93	57	36	8	14	12	22	1			4	10	12	10
55	GIVE	3.13	1.98		4	5	0	5								5			
56	AAYAH	3.12	2.34		4	7	5	2		2	1	2						1	1
57	BECAUSE	3.11	3.54		9	16	9	7		2	4	3						4	3
58	WAY	3.07	2.92		9	11	4	7	1	1		2					1	1	5
59	THINGS	3.07	2.64		8	9	5	4		1	2	1	1				3	1	
60	MAKE	3.02	2.32		7	7	2	5	2							5			
61	MORE	3.02	2.32		5	7	4	3	2		2						1	1	1
62	ALL	3.01	3.39		9	15	6	9	2	1		2	1			1	3	3	2
63	OUR	2.99	2.77		6	10	5	5	2		3						2		3

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	FROM	8.14	19.88		15	398	16	16	2	1	5	5	3	366	3	5	5	1	2
2	SAVE	7.34	2.22		2	5	5	0		1	3	1							
3	ATTACKS	7.19	2.98		1	9	8	1			1		7						1
4	ACROSS	7.02	2.63		3	7	7	0			1		6						
5	WITHIN	6.74	2.62		3	7	1	6				1			5			1	
6	AWAY	6.64	5.42		13	30	30	0					30						
7	SPEAKS	6.54	2.21		1	5	4	1	1		1	1	1					1	
8	PROTECT	6.44	2.80		6	8	7	1	1			6							1
9	VIEW	6.26	3.12		5	10	0	10										6	4
10	COMES	5.84	3.81		8	15	13	2			3	1	9			1			1
11	ABOVE	5.82	2.20		2	5	1	4					1		2		1		1
12	FRONT	5.72	3.67		1	14	3	11		1		1	1			9	2		
13	LOOKING	5.66	2.59		3	7	5	2			3	1	1				1		1
14	BEHIND	5.65	2.40		3	6	2	4		1			1		4				
15	COMING	5.65	3.25		4	11	8	3					8						3
16	GHIL	5.59	2.19		1	5	5	0			1		4						
17	POINT	5.55	3.25		4	11	1	10	1							6	3	1	
18	LAND	5.51	2.59		2	7	4	3	1			1	2			1	2		
19	HIMSELF	5.51	2.59		5	7	3	4	2	1						3	1		
20	ISRAF	5.50	2.77		1	8	2	6		1	1				5			1	
21	RAHMAH	5.48	2.39		1	6	5	1					5					1	
22	YEARS	5.48	2.39		4	6	3	3					3				1		2
23	FAR	5.21	2.18		4	5	5	0			1	1	3						
24	COME	5.17	4.35		8	20	17	3		2	2	1	12						3
25	STORY	5.10	2.57		4	7	1	6			1					3		1	2
26	ANOTHER	5.06	2.17		4	5	2	3	2							1	1		1
27	MAKING	5.02	2.17		2	5	1	4			1				4				
28	DOWN	4.99	2.37		5	6	4	2	1		1	1	1			1		1	
29	OFF	4.99	2.37		4	6	5	1			1		4						1
30	EACH	4.88	2.16		2	5	1	4		1					4				
31	HIS	4.82	5.10		8	28	8	20	1	2	2	3			14	1	2	3	
32	YOURSELF	4.75	2.89		6	9	6	3		1		1	4		1		1	1	
33	MANY	4.48	2.14		3	5	3	2	1			2				1	1		
34	WORD	4.45	2.70		5	8	4	4		2	2					1	1		2
35	SOMEONE	4.25	3.28		6	12	6	6	1	1	1	1	2		2	1	1	2	
36	COULD	4.24	2.68		2	8	4	4	1		3					1	3		
37	MAYBE	4.21	2.12		4	5	4	1		1	3								1
38	HER	4.16	2.50		4	7	1	6				1			5				1
39	HEART	4.13	2.31		4	6	1	5	1							5			
40	MEANS	4.11	2.31		3	6	2	4	1	1							1	1	2
41	PROPHET	4.10	2.49		2	7	2	5			1	1				1			4
42	CAME	4.04	2.10		3	5	5	0		1	1		3						
43	ALLAH	3.99	8.22		13	77	18	59	6	9	3				41	6	5	5	2

Figure 4. 39 The List of Collocates for *from* and their Distribution in the NAK Corpus

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
44	WHICH	3.99	2.30		3	6	1	5	1						1	1	1	2	
45	MAY	3.95	2.29		4	6	4	2	2			2				1			1
46	HAS	3.90	3.61		7	15	12	3	3	3	6				1			1	1
47	SHE	3.89	2.47		2	7	5	2	2	1	2							1	1
48	DIFFERENT	3.82	2.08		4	5	2	3					2		1	1	1		
49	BEING	3.77	2.27		5	6	1	5				1			3			2	
50	OTHER	3.75	3.07		4	11	4	7	1	2	1				1	4		2	
51	CAN	3.68	4.22		10	21	17	4	1	4	3	9					3	1	
52	PEOPLE	3.67	4.32		11	22	13	9	1	4	4	2	2		5	1		1	2
53	NOW	3.67	3.57		5	15	6	9	4	2					7		1	1	
54	BEEN	3.61	2.25		4	6	5	1	1			4				1			
55	AAYAH	3.59	2.59		4	8	2	6				1	1		1	3	2		
56	KIND	3.55	2.04		5	5	5	0	1	2	2								
57	DON'T	3.52	4.08		8	20	9	11	1	5	2	1					2	7	2
58	WE'RE	3.50	2.04		3	5	3	2	1	1	1							2	
59	THAT	3.47	8.96		14	97	52	45	12	18	13	6	3		11	14	11	2	7
60	WHERE	3.46	2.03		5	5	4	1	2	1	1						1		
61	THESE	3.46	2.73		5	9	6	3	2	2	1	1			2		1		
62	VERSE	3.45	3.63		11	16	7	9	3	2	1		1				3	4	2
63	GET	3.44	3.01		9	11	8	3				6	2				2		1
64	THE	3.41	11.02		13	148	43	105	8	10	7	16	2		70	8	5	15	7
65	WORDS	3.40	2.02		5	5	2	3	1			1				3			
66	YOU'RE	3.29	3.24		5	13	8	5	1	2	1	4				2	2	1	
67	QURANIC	3.27	3.35		9	14	4	10	2	1		1				3	4	2	1
68	THEIR	3.25	2.83		7	10	2	8	1			1			8				
69	THOSE	3.23	2.68		8	9	3	6	1	1	1				5				1
70	SAW	3.20	1.99		1	5	3	2	1		1		1				2		
71	ONLY	3.17	1.99		3	5	5	0		1	1	3							
72	PHRASE	3.17	1.99		4	5	3	2	1				2				1	1	
73	VERY	3.16	1.99		3	5	3	2				3			1		1		
74	THEN	3.16	2.95		6	11	4	7	3	1						1	4	2	
75	ARE	3.16	4.86		13	30	24	6	5	6	5	6	2				2	3	1
76	KNOW	3.14	4.60		10	27	16	11	2	2	2	2	8			2	2		7
77	OUR	3.11	2.65		5	9	3	6	2			1			4			1	1
78	WHO	3.03	2.78		8	10	7	3	2	2	2	1			1	1			1
79	SOMETHING	3.02	2.63		4	9	5	4	1				4			3			1
80	HE'S	2.99	1.96		2	5	4	1			2	2							1

N	Word	MI	T	Set	Texts	Total	Total Left	Total Right	L5	L4	L3	L2	L1	Centre	R1	R2	R3	R4	R5
1	WAY	8.50	17.30		15	301	10	10	5	3	2			281			2	3	5
2	CERTAIN	6.46	3.42		6	12	11	1				1	10					1	
3	SPEAK	6.31	3.42		3	12	4	8		3	1				1	6	1		
4	OURSELVES	5.94	2.41		2	6	2	4				2					2		2
5	HIMSELF	5.89	2.60		1	7	3	4	1		2					1	1	2	
6	LOOKING	5.82	2.41		3	6	2	4	1			1			1	3			
7	WORK	5.49	2.40		5	6	5	1		2		3						1	
8	BACK	4.91	3.35		6	12	4	8	1		2		1		4		3	1	
9	SAME	4.79	2.89		4	9	8	1				1	7						1
10	ONLY	4.40	2.86		6	9	7	2		1			6			1	1		
11	TWO	4.38	2.13		3	5	3	2	2				1				1		1
12	THEIR	4.31	3.80		7	16	12	4			1	2	9				1	1	2
13	THE	4.30	13.79		15	211	162	49	8	6	5	21	122		10	10	8	7	14
14	THINGS	4.25	3.42		6	13	7	6		1	1	5					3	2	1
15	THROUGH	4.25	2.12		5	5	3	2	1	2					1				1
16	COME	4.23	2.68		4	8	4	4		1	1	2				2		2	
17	STILL	4.18	2.11		3	5	0	5								1	3	1	
18	DOESN'T	4.07	2.30		5	6	4	2		1	3					1	1		
19	LOOK	4.01	2.10		3	5	3	2		3						1	1		
20	OUT	3.98	2.96		6	10	6	4	2		4				1		1	1	1
21	THINK	3.91	2.47		4	7	3	4		1		2				3	1		
22	OTHER	3.84	2.79		5	9	6	3	1	1	1		3				3		
23	THIS	3.81	6.16		13	44	28	16	1	5	4	1	17		3	1	6	3	3
24	WOULD	3.79	2.07		4	5	1	4	1							3		1	
25	YUSUF	3.75	2.27		3	6	1	5		1					1	2		1	1
26	SAID	3.73	2.45		5	7	5	2	1	2	2					1	1		
27	ONE	3.72	3.33		7	13	11	2	1				10			1	1		
28	SOMEBODY	3.68	2.26		4	6	4	2	3	1							1		1
29	DOES	3.66	2.06		4	5	1	4			1				1		3		
30	YOUR	3.64	3.90		8	18	7	11	2		1		4		4	3	2	2	
31	WERE	3.59	2.25		4	6	1	5			1					1	2	1	1
32	ALL	3.56	3.42		6	14	11	3			1	10			1			2	
33	THEY	3.52	5.24		10	33	12	21	5	2	5				10	3	2	2	4
34	PEOPLE	3.50	3.53		10	15	7	8	2	2	1	2				1	3	2	2
35	THAT	3.46	7.82		13	74	37	37	3	3	6	3	22		20	1	6	4	6
36	ABOUT	3.45	3.52		10	15	6	9	1	3	2				2		5		2
37	THERE'S	3.44	2.03		4	5	5	0			1	3	1						
38	HAS	3.37	2.56		6	8	3	5			3						2	1	2
39	THOSE	3.25	2.37		6	7	6	1	2	3	1								1
40	WAS	3.21	2.82		3	10	6	4			4	2					1	1	2
41	MORE	3.18	1.99		4	5	1	4		1					3	1			
42	THAT'S	3.17	2.81		6	10	8	2		2		6			2				
43	GET	3.17	2.35		4	7	3	4	1		1	1				1	1	1	1

Figure 4. 40 The List of Collocates for *Way* and their Distribution in the NAK Corpus

44	SOME	3.16	2.18	4	6	5	1	2				3				1		
45	OUR	3.13	2.34	4	7	3	4					3			1		3	
46	WITH	3.12	3.19	8	13	8	5	1	4	2	1		1		2	1	1	
47	THEY'RE	3.11	1.98	4	5	3	2	1	1	1			1		1			
48	WILL	3.11	2.50	7	8	5	3	3	1		1			1	1	1		
49	THERE	3.10	2.65	5	9	2	7		1	1			2	2	1	1	1	
50	GOING	3.07	2.92	9	11	7	4	5	1	1				2		1	1	
51	THEM	3.05	3.05	8	12	9	3	1	1	6	1				1	1	1	
52	THESE	2.99	1.95	3	5	1	4		1				1		1	1	1	

AUTHOR'S PROFILE



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LIST OF PUBLICATION:

Abdul Malik, N., Mohamad, F., & Ya Shak, M.S. (2025). Understanding metaphor collocation and its patterns. *International Journal of Research and Innovation in Social Science (IJRISS).* DOI: 10.47772/IJRISS

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