Analysis and Study of Literary and Epistemological Metaphors in the Language of Religion, Based on Martyr Motahhari's Views

تحلیل و بررسی استعاره های ادبی و معرفتی به زبان دین
بر اساس دیدگاه های شهید مطهری

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Abstract

Metaphor is one of the verbal methods to express a particular concept through another one. Lack of proper knowledge of metaphor results in the lack of proper understanding of the text, meaning, and knowledge. The question is whether metaphor can be realized in the language of religion in practical words or not? The answer is that metaphor is not just about meaning. Rather, it exists in religious texts by aligning the calculated order of words and ultimately leads to the realization of practical speech. So, in addition to the beautifying and verbal richness of the text, it also causes an external connection with the outside world and the audience. The most important and remarkable result of the current study is the transition from the stage of meaning to the spirit of the text. Such a process is a dynamic one with the speaker and the listener, also pays attention to the texture of speech.

Keywords: Metaphor, Language of Religion, Motahhari, Pragmatics, Semantics.

چکیده

استعاره، از شیوه‌های زبانی برای بیان مفهومی خاص به‌واسطه مفاهیم دیگر است که عدم شناخت آن سبب لغزش در فهم متن، معنا و معرفت می‌شود. نوشتار حاضر با روش توصیفی – تحلیلی، استعاره ادبی و معرفتی را با تحلیل دو رویکرد معناشناختی و کاربردشناختی از دیدگاه استاد مطهری مورد پردازش قرار می‌دهد. آیا استعاره می‌تواند در زبان دین به گفتار عملی تحقق یابد؟. استعاره، تنها بیانگر معنا نیست، بلکه از رهگذر چیدمان حساب‌شده‌ی واژه‌ها، در متن دینی رخ می‌نماید که به تحقق گفتار عملی می‌انجامد؛ بنابراین، علاوه بر زیبایی‌بخشی و استواری گفتار، ارتباط بیرونی با جهان خارج و مخاطب نیز از استعاره به‌دست می‌آید. نتیجه این پژوهش، سیر از مرحله‌ی معنا به روح متن است، که فرآیندی پویا همراه با گوینده و شنونده و همچنین بافت گفتار را مورد توجه قرار داده است.

کلمات کلیدی: استعاره، زبان دین، مطهری، کاربردشناختی، معناشناختی.

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Introduction

The form of expression and speech by certain words in any language is very limited in the face of unlimited human knowledge and desires, and human beings since the creation of language, by inventing common verbal and spiritual words, trope ,metaphor, irony and ...

have expanded the language. Among the mores, there is also a kind of common language for understanding and comprehension, which includes acceptable and conventional laws, and all nations and peoples, with every word and knowledge, consider themselves obliged to observe it. Therefore ,tribes

and nations consider the use of words as a function of the same meanings given to them, and the speaker expresses his will accordingly. Of course, there is a scope to address different types of tropes when needed. It is clear to use examples, similes, metaphors, coding, allusions, etc. to explain a purpose in the conversations of the wise and the beliefs of nations and tribes .

In the language of religion, literary and epistemological metaphors reveal words in terms of meanings. Therefore, in the discussion of recognizing the place of metaphor in the language of religion, according to the view of Professor Motahhari, we are faced with the question of what the place of literary and epistemological metaphor is in the language of religion. Given the semantic and pragmatic approach to the calculated arrangement of words, how practical speech is realized, and the most important issue to be proved in this article is that metaphor is based on a truth; that is, it has no real meaning, but the intellect finds an example for it. Can it be realized in practical language in the language of religion, or is it enough to use a metaphor for a beautiful

appearance and a new imagination? Thus, the existence of metaphor in the language of religion itself raises questions in the human mind, which is itself a kind of invitation to thinking; because the purpose of quoting the word from its original meaning and using it in another meaning is for the purpose and benefit, and the basic principle of religion is to guide all human beings in all ages, and this purpose is practical when its language has the above characteristics (abstract, etc.).

The present article has concluded that: in the view of Professor Motahhari, concrete perceptions such as metaphor are based on facts and that metaphor is not of the dignity of words but of the type of meanings and according to the two literary and epistemological dignity of metaphor, firstly, taking revelatory metaphors from divine word has a rational argument, and secondly, the epistemological dignity of metaphor is not enough to provide a message not only in understanding the truth of religion, but also to create action in the audience through linguistic analysis with two semantic and pragmatic approaches to realize the desired identity and influence on the human heart and soul and ultimately leads to the realization of a practical speech.

1. The meaning and concept of metaphor

Thinkers believe that the function of a word in language is the meaning of that word" .Understanding a word may mean

knowing how to use it or being able to use it", says Wittgenstein (Kenny, 1994: 63) .

–In the Abjad Dictionary ,*Istiʿārah*

(i.e. the metaphor) is derived from [ʿŪr] meaning to use another meaning for a word, as a simile.

–The metaphor(*Istiʿārah: ʿŪr*) something from something or the metaphor of something

–Asked someone to lend him something (Bostani, 1996: 60) .

–*Istiʿārah* :In the word metaphor is to borrow and according to scholars, expression is a trope that is used outside of its place and the interest of using it is simile .(Sajjadi, 1994: 172).

In the eyes of the Professor Motahhari, metaphor is one of the specific idioms used by literary scholars in the field of rhetoric that if only one side of the two similes is mentioned, it is as if he is satisfied with just mentioning the second side and in the case where we want to prove a sentence for the simile ,se use the second side of simile Instead of the firs side and interpreting it with the word" borrowed "from the first side, it is called a metaphor (Motahhari, 1979: 6/386-387), as an interpretation of the insane to the moon in this verse:

ببند یک نفس ای آسمان دریچه صبح

بر آفتاب که امشب خوش با قمرم

According to the Professor Motahhari, the act of metaphor is the result of an equation and transformation that replaces the second side of simile with the first side and the result is inferred.

Therefore ,according to the above definitions, the use of metaphor is in two ways:

1. Metaphor of word dignity: Using a word instead of another word where there is a similar interest between the two words, in this case it is a metaphor of word dignity (Ibid: 391-392).

2. Metaphor of meanings dignity: Metaphor is a sensual and mental act; in the sense that the word never moves and is not used outside of its original meaning; that is, man assumes and validates in his mind that" *Mushabbah* " (i.e. the first side of simile) is one of the examples of" *Mushabbahah bih* "(i.e. the second side of simile) and is not outside of them, and matches the extent and nature of *Mushabbahah bih* in his imagination with *Mushabbah* (ibid).

Professor Motahhari considers the second use of metaphor to be correct and believes that the structure of human dialogue in the position of interpreting and inducing the subject to the audience is that the speaker claims in his speech that" *Mushabbah* "is basically an example of *Mushabbahah bih* which is a matter of meanings dignity; that is, man assumes in his mind that *Mushabbah* is one of the cases of *Mushabbahah bih*.

2. Definition of metaphor from the point of view of Martyr Motahhari

The action of the mind and the way of thinking of the soul, in which the speaker claims in his speech that "*Mushabbah* "is essentially an example of" *Mushabbahah bih* ;"that is, it is a kind of expansion of the mind in which the mind occupies perceptual elements. For example, the use of" the lion comes " conveys two meanings to the mind, one is that a person comes and the second is the person who is like a lion and the limit and interpretation of the lion corresponds to him that the contents of the second implicit sentence constitute the nature of metaphor (Motahhari, 1979: 391).

3. Literary and Epistemological Metaphor

Now that the use of metaphor in both domains of word and meaning has become clear, it is necessary to explain literary and epistemological metaphor as well. Metaphor is generally a technique used to create art and is specific to the language of literature; in other words, looking at metaphor is more important than its literary and artistic aspect; namely the literary metaphor. But the second view can also be taken to metaphor, and that is to give an epistemological status to metaphor, in which case, metaphor is considered as a tool for understanding phenomena, including the religious text, in order to make possible the purpose and benefits of the text to us.

This meaning can be considered as the epistemological dignity of metaphor. Thus" ,literary metaphor "considers the beauty of words and sentences in literature, especially the science of expression, which aims to influence in terms of literary beauty, but "epistemological metaphor "in addition to the beauty that has the appearance of words and influence on the soul of the reader, helps the epistemological understanding of religion in influencing the teachings of religion in the soul and heart of human beings; in other words, literary metaphor conveys the aesthetic aspect of the phrase, but epistemological metaphor, in addition to the aesthetic aspect, refines the understanding of religion.

Logically, it can be said that the relationship between literary and epistemological metaphor is absolute generality and peculiarity; that is, literary metaphor is general, but epistemological metaphor is specific. Both are similar in the beauty of the word and the delivery of meaning to the audience, but with the help of epistemological metaphor, in addition to the beauty and meaning of the phrase, it is possible for us to enjoy the benefits and purposes of the intentions, without which understanding would not be possible. In such a way that in understanding the religious teachings, one also pays attention to the meaning and purpose of God, because the most convincing and pure metaphors can be found in the word of God and the words of the infallibles (AS); for the presence and understanding of the truth is not possible except for God, and He is the One who opens the secret of His word to the possessors of infallibility and sincerity. Hence, taking revelatory metaphors from the divine word and the infallibles has a rational argument. Thus, this is where the epistemological dignity of metaphor occurs .

Regarding the literary metaphor, the Professor states that in the sentence, not only the word" lion "is used, but the word" lion "is given with the same image as the meaning of the word, and the person is the example of the meaning of the word and not the word has been separated from its meaning and has only brought the word. In fact, Professor Motahhari considers beauty, tenderness, eloquence and rhetoric in literary metaphor in that a person is an example of a meaning (Motahhar, 1979: 6/395).

The Professor's point of view on epistemological metaphor is processed by quoting an example from the holy verses of the Qur'an:

In the verse" :Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp" (Nūr: 35)[1]

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۱. نور: اللهُ نُورُ السَّمواتِ وَ الأرضِ مَثَلُ نُورِهِ كَمِشكوةٍ ...(۳۵)

God is the light of the heavens and the earth. His light is like a lamp ... Although there are different expressions for" parable:"

– Parable "is for the whole world.

– Parable "is about man.

– Parable "is about the guidance of intellect.

– Parable 'is about the guidance of revelation.

– Parable "is about the guidance of senses.

The view of the Professor is that according to the verses before and after, the verse" Parable "is in the position of expressing the light of" divine guidance " which is considered for every human being and also human society in terms of revelation guidance (Motahhari, 1997: 26/471 -472). Hence, the word" Parable " not only does not mean the word but also has an epistemological view, that is, divine light and guidance is inferred.

Also in the verse: "He it is Who gathered you at night and knows that which ye commit by day." (An'ām: 60)[1]

The word" wound "does not mean to inflict injury, but the epistemological view means cruel acts such as slander, lying, and so on .

4. Analysis and Study of Literary and Epistemological Metaphors

To understand literary and epistemological metaphor, two points must be considered:

–What does the text mean?

–What does the speaker mean by the text?

The first question has a semantic nature and the second one has a pragmatic nature. In the first question, the relationship between (text) and

(meaning) is desired ,but in the second question, the third element (speaker) is significant as one of the textural elements. Therefore, considering that metaphor is of non-concretes[2] and has

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2. To better understand concrete perceptions, it is necessary to know the sum of mental perceptions and concepts. Professor Motahhari divides the sum of mental perceptions and concepts into three categories :

1. Facts "means concepts that have a real meaning outside.

2. Concretes "means concepts that do not have a real meaning outside, but the intellect applies to them, that is, it assumes something that is not a real meaning of these concepts .

3. Illusions "are perceptions that have no external examples and are purely false, such as giants (Motahhari, 1979: 6/59). An example is given to distinguish real perceptions from concrete perceptions. Imagine a thousand soldiers forming a group together. Perceptions toward people are real perceptions; because it has a real external instance, but the perception toward the" sum "is concrete ,because the

"sum "has no real instance, and what is real is each individual, not the "sum". Concrete perceptions, then ,are derived from facts (ibid.).

Professor Motahhari believes that the mind has a kind of activity and possession on perceptual elements that this possession is influenced by inner desires and needs of life (voluntarily or involuntarily) and changes by changing them, and this indicates that the concrete concepts are taken from real concepts. So, firstly, we do not have absolute error, every error is found from a correct, and secondly, we do not have absolute validity and assumption. Hence, each of the illusory concepts is based on a truth (Motahhari, 1979: 6/395).

From the above, based on the view of Professor Motahhari, it is inferred as follows:

1. It is necessary to know the perceptions and mental concepts.

2. Metaphor is a concrete perception.

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١. انعام: «هُوَ الَّذى يَتَوَفَّكُم بِالَّيلِ وَ يَعلَمُ ما جَرَحتُّم فِى النَّهارِ...» (۶۰) .

no real meaning, unless the intellect finds a real meaning for it, in Professor Motahhari's view, can literary and epistemological metaphor in the text of religion reveal the teachings of religion with a semantic approach (relationship between text and meaning) or with a pragmatic approach? In other words, in order to avoid slipping into understanding the meaning, in the teachings in which the metaphor is used, does the metaphor unveil the word and the meaning or does it also pay attention to the serious intention of the speaker (God Almighty). Therefore, to clarify the discussion, we consider two semantic and pragmatic approaches .

4-1. Semantic approach

In the semantic approach, the relations between linguistic forms and phenomena of existence are examined, expressing the existing relations between descriptions. The language and state of affairs in the outside world is without regard to the speaker; in other words, semantics is the literal meaning of sentences without considering their context and without considering the role of the speaker and the listener .For example, in the literal meaning of" *Indhār* i.e. warning ,"it is

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3 .Concrete perceptions are concepts that do not have a real application outside, but the intellect applies to them.

4 .Concrete perceptions are based on the principle of striving for life and the principle of adapting to needs.

5. Illusory concepts are based on real concepts. 6. Because Metaphor is a concrete perception and alone cannot prove the truth, therefore, reason applies to it, which itself eliminates the slip in understanding text and meaning.

said" :*Indhār* means announcement, It occurs only for warning "(Ibn Manẓūr, 1414: 5/201-202).

Rāghib also states its meaning in *Mufradāt* as a frightening news. (Rāghib Isfahānī, 1412: 797). According to the Professor Motahhari, all validities are adaptations of facts, and in the use of literary metaphor, the word is removed with its meaning (Motahhari, 1979: 6/386). For example, he states in this verse:

دلم از وحشت زندان سکندر بگرفت

رخت بربندم و تا ملک سلیمان بروم

(Hafez: sonnet 395).

The poet does not only use the word Alexander's prison here, but also brings the word Alexander's prison with the same image of the meaning of the word, and uses the interpretation of the world of body and physical interests as the meaning of the word, which is the interpretation to Alexander's prison and he has interpreted the spiritual world to the Kingdom of Solomon.

Therefore ,according to the use of literary metaphor with semantic approach, attention to the beauty of the phrase and only the word and meaning is acknowledged, while what is necessary in understanding the text for human happiness and perfection is not just paying attention to the semantic approach of the text .

In epistemological metaphor, with a semantic approach, if we want to consider only the relationship between word and meaning in the field of religion and religious knowledge, the purpose will not be achieved. To clarify the discussion, Professor Motahhari has mentioned an example: Professor Motahhari does not have an independent discussion on this issue; therefore, his

view in this regard can be followed by considering the discussion of implications (status, rationality and nature) ... [Since metaphor is one of the obligatory implications[1] among the implications], an example of obligatory implication is mentioned from the point of view of Professor Motahhari.

"How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!" "Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind".[2]

In the above verses, the study of the condition of nations and peoples with the obligatory implication confirms the causal order and the acceptance of the causal relationship means accepting the authenticity of reason (Motahhari, 1997: 26/61).

In fact, the Professor explains that if we want to consider this verse only literally, it means to learn a lesson, but if we also consider the material outside of it, it is a causal relationship and a sign of the authenticity of reason. According to this view, epistemological metaphor in the field of religion with a semantic approach cannot clarify the real and serious meaning of religion and religious knowledge is not obtained. In other words ,the appearance of metaphor implies semantics, but with a pragmatic approach [which is examined below], it reaches from the stage of meaning to the spirit of the text. That is, with the semantic approach of metaphor, the interior and soul of the text cannot be turned on. Professor Motahhari also cites" hypocrisy "as an example (Motahhari, 1979: 25/210).

Just as in the hypocrisy the interior of person is hidden and the person's behavior is only the word and meaning and the interior remains hidden, it can

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1. Professor Motahhari's view regarding the implications is the same as logic says (Motahhari, 1997: 15/777). Among these implications, what is considered is the obligatory implication in which the metaphor is. The status implication is divided into the corresponding implication [the implication of the word in all its meaning], the implied implication [the meaning of the word on a component], the obligatory implication [the implication of the word on something outside the meaning which is one of the effects and accessories of meaning]. (Motahhari, 1997: 26/59).

It is noteworthy that both status and intellect are involved in the implied and obligatory implication, for example, Professor Motahhari explains the obligatory implication in the following verses of the Qur'an as follows" .Lo! We, even We ,reveal the Reminder, and lo! We verily are its Guardian." (Hijr: 9).

The implication in the above verse is an obligatory implication ;in the sense that He wants to say: This Qur'an will always be needed by human beings, so we will always keep it safe. The point is that Islam in its essence and nature has the power to meet the needs of the human world, so it remains (Motahhari, 1997: 21/456). Based on the above, from the point of view of Professor Motahhari, it can be deduced as follows: 1. there are meanings and relations between words and meanings. 2. It is either inherent (rational and natural) or credible (status). 3. In the status implication, the word is involved either on its whole meaning or on a part or outside the part. 4. The status and intellect are involved in the obligatory implication. 5. Among the types of implication, metaphor is placed in obligatory implication.

٢ . الحج: فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْناها وَ هِيَ ظالِمَةٌ فَهِيَ خاوِيَةٌ عَلى .
عُرُوشِها وَ بِئْرٍ مُعَطَّلَةٍ وَ قَصْرٍ مَشيدٍ*أَ فَلَمْ يَسيرُوا فِى الْأَرْضِ فَتَكُونَ
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِها أَوْ آذانٌ يَسْمَعُونَ بِها فَإِنَّها لا تَعْمَى الْأَبْصارُ وَ
لكِنْ تَعْمَى الْقُلُوبُ الَّتى فِى الصُّدُورِ (۴۵-۴۶)

be inferred that in the semantic approach the spirit of the text and the interior of the text is not revealed and only the word and meaning are visible .

What can be deduced in the semantic approach are:

1. In the semantic approach, the origin of meaning and the course of their development and transformation are discussed and the semantic relationship between different concepts is examined.

2. In literary metaphor with a semantic approach, attention to the beauty of the phrase and only the word and meaning is acknowledged and considered.

3. In epistemological metaphor with semantic approach, we cannot achieve the purpose only paying attention to the relationship between words and meaning in the field of religion and religious knowledge .

4. With the semantic approach of metaphor, the interior and spirit of the text cannot be clarified .

5. A semantic approach is not enough for epistemological metaphor, but a pragmatic approach is also necessary.

4-2. Pragmatic approach

A pragmatic approach consists of a diverse set of audiences in which the speaker seeks to accomplish something with a specific goal in order to establish a specific type of verbal communication between himself and the audience. Efforts to reach the true meaning and serious will of the speaker and the text cause important issues such as general and specific, absolute and limited, truth and trope … to be considered. For example, Suyūtī in Al-Itqān deals with topics such

as general and specific, similes and metaphors, etc. to understand the verses of the Qur'an and the serious meaning of God (Suyūtī, 2008).

In the pragmatic approach, if issues such as metaphor are raised, paying attention to this type of argument brings more effort to reach the real meaning and serious will of the speaker and the text and in a communication system between the speaker and the audience, which in pragmatic though we are seeking the serious will, but not by using in-text topics, but by considering out-of-text topics, which are the characteristics of the speaker and the audience.

In other words, the pragmatic of the audience is studied in a system of communication between the speaker and the audience (God, the Prophet and the people). This approach focuses on the characteristics of the speaker and the audience, rather than on the words, meanings, and type of syntactic connections between them. In the view of the professor Motahhari, regarding literary and epistemological metaphor with the pragmatic approach, it is inferred that in expressing metaphorical words and sentences from the religious text, he not only seeks to express meanings to the audience, but in addition to expressing the meanings of teachings and phrases, he is concerned about the practical performance of the meanings of the religion text out of it; that is, doing something that is the result of speech and helps to accomplish an action by saying a sentence.

In other words, it goes beyond saying words and phrases. To clarify the discussion by referring to the works of Professor Motahhari, we examine an example of obligatory implication with a pragmatic approach: regarding this verse: "Lo !We, even We, reveal the

Reminder, and lo! We verily are its Guardian" (Hijr: 9).

Professor Motahhari, with regard to the obligatory implication, expresses the meaning of the verse as follows: Citing the principle of need and necessity, the Professor says that creation was basically created on the basis of need, and only something that was needed could survive; therefore, the above verse does not only pay attention to the obligatory meaning of the verse, but also discusses its use, and the use of the verse is that only what is needed survives. Therefore, Islam is responsible for all human needs, so it remains and the appearance of the verse refers to the fact that the Qur'an was revealed by God and He is its guardian, but if we interpret the verse beyond words and phrases, we will accept the principle of the need and survival of the Qur'an (Motahhari, 1997: 21/456-457).

Therefore, according to this view, i.e. the pragmatic approach, in addition to the meaning that is taken from the sentence ,the role of the speaker and the audience in the realization of the meaning must also be considered. The great thinker Shahid Motahhari also studied this issue in an infrastructural and careful way that not knowing the connection between concrete perceptions and real perceptions causes slips in understanding meaning and knowledge. In fact, the Professor's view can be inferred that he wants to mention this point: to understand the meaning of a text in which concrete perceptions, including metaphors, exist, since validities have no real meaning ,if we want to understand their true meaning, reason must apply to it. In this case, the meaning of the metaphor cannot be deduced only from the appearance of the word, but a pragmatic approach must be considered for it. Hence, it is necessary

to state that in linguistic analysis, first, the beauty of metaphor is in speech, which has an appearance and structural beauty (which itself requires further research), second, in linguistic analysis and religious knowledge, the purpose of metaphor is not just a message, but an action in the audience; in fact, the existence of metaphor in speech provides the necessary grounds in the audience for the realization of the desired identity and impact on the human heart and soul, and finally for the realization of a practical speech .

Thus, in the pragmatic approach, the epistemological view to metaphor is considered; that is, the epistemological dignity of a metaphor is concerned, not its literary dignity. So the point that can be made here is that metaphor creates meaning in the speech, and from a pragmatic point of view it can be said that there is a solid cover in it that relies on the text. So in the text and the analysis of the religious text, the appearance of the metaphor implies semantics, but with the pragmatic approach, the spirit of the text must be understood from the stage of meaning. In fact, the beauty of the word or the metaphor in rhetoric is considered as "body ,"but from a beautiful appearance, we penetrate into a much more beautiful text, which is the pragmatic view to metaphor .Therefore, the mission of metaphor is not only to present the message or the beauty of the word, but also to seek to change the audience and make their message and mission operational(Rahbar, 1991: 80).

To better understand this research, it is important to state that metaphor is sometimes used in the literary text, but when it is intended in the religious text , because the desired education is the goal

and if either side of the audience is not in the desired position, the transmission of the message by the speaker to the addressee is accompanied by defects and shortcomings. One of the strategies of metaphor in religious texts is to provide backgrounds and factors for the flourishing of human talents in order to grow and develop voluntarily towards the desired goals. What can be deduced from the above is:

1. In fact, the appearance of metaphor implies semantics, which, of course, the purpose of understanding the religious text and religious knowledge will not be achieved with such an approach .

2. What is important for an accurate understanding of metaphor with a pragmatic approach is the space around the sentence and the situation and conditions of the speaker and the audience, which is not related to the language and structure of the sentence, but is very important in understanding the text; that is, the spirit of the text must be understood from the stage of meaning. The meaning of a sentence in pragmatics is not the only thing that exists only in words and sentences, rather, in addition to the propositional and literal meaning of the sentence, there is a potential meaning that interacts as a dynamic process with the speaker and the listener, as well as the context of speech (physical ,social, and cultural).

3. In the view of Professor Motahhari, according to his definition of metaphor, it becomes clear that attention to metaphor and, in general, obligatory implication, in addition to meaning, also pays attention to the intentions, ideas and actions of both parties during the conversation.

4. In order to understand the meanings of the text of religion in spite of the theological beauties such as metaphor, two things must be considered: one, the expression of the meanings of the text of religion and the other, the discovery of intentions.

Conclusion

According to Professor Motahhari, metaphor is one of the non-concrete concepts that can be applied to it with the help of intellect. Since it is adapted from real sensory or abstract concepts, therefore, for productive communication, it relies on real relations of mind contents that are the basis of intellectual activity,

which provides a logical value and according to the implication of the word on the meaning and the three implications (adaptive, implicit, obligatory), the metaphor is placed in the obligatory implication, in which case the intellect also plays a role in understanding the text.

In the analysis of metaphor in understanding religious texts, according to the two semantic and pragmatic approaches, it can be inferred that in semantics only word and meaning are considered, but in the pragmatic approach, meaning doesn't exist only in words and sentences, but in addition to the propositional and literal meaning of the sentence, there is also a potential meaning that interacts as a dynamic process with the speaker and the listener as well as the texture of speech (physical, social and cultural).

In literary metaphor, word and meaning are considered; that is, the semantic approach is considered, but from the epistemological point of view of metaphor, it is not only the presentation of a message but also the creation of action in the audience. In fact, the presence of metaphor in the context of religion provides the necessary grounds in the audience for the realization of the desired identity and impact on the human heart and soul,

and finally for the realization of a practical speech.

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