Cognitive Metaphor in the Formation and Representation of Imam Ali's Ideological System in Nahj al-Balagha: An Analysis of the Conceptual Metaphors

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ABSTRACT:

Cognitive metaphor, known as a set of mappings from the source domain to the target one, is to a large extent the basis of our understanding of the world. Therefore, it always occurs in our daily life and is used in various issues such as society, politics, law, philosophy, psychology, mathematics, etc. Considering the high capacity that this type of metaphor has in generating ideas, hypotheses, and theories, as well as persuading the audience and shaping behavior, it has been used as an efficient tool in Islamic holy texts; because these texts have conceptualized divine teachings and abstract concepts creatively and uniquely with the aim of teaching humans the correct way of life; understanding, analyzing and also transferring these teachings and concepts is possible with the help of conceptual metaphor.

According to what has been said, it is necessary to use the cognitive approach in analyzing the discourse of Islamic holy texts; For this reason, the present study uses cognitive metaphor to analyze the metaphor: "THE WORLD IS AN INFERIOR ODIOUS OBJECT" in order to specify the nature of the mentioned metaphor and explain how we understand it, and the role of this metaphor in creating transformation in human thought and behavior.

The most important achievement of this research is that if the various conceptual metaphors in the world domain, which are the product of the scholarly and artistic conceptualization of Imam Ali (PBUH), enter the conceptual system of humans, it can change their vision and consequently their perceptions and actions, and in fact, lead to a fundamental cultural revolution.

Keywords: capacities and abilities of conceptual metaphor, the nature of cognitive metaphor, conceptualization of the world, Imam Ali, Nahj al-Balagha

Introduction

Metaphors, known as a set of mappings from the source domain to the target one, occur in our daily lives and are not specific to a specific field such as literary sciences. The prevalence of metaphorical uses in everyday life ties the meaning of metaphor to individuals' culture and experiences; accordingly, different cultures perceive different meanings of metaphors (Lakoff & Johnson, 1980 and Lakoff, 1993). For example, in the metaphor "LOVE IS A COLLABORATIVE WORK OF ART ", the way people experience "work" and "art" causes cultural distinction in different cultures. Even the difference in individuals' attitude towards these two concepts will lead to differences within the boundaries of a culture (Lakoff & Johnson, 1980: 142).

What adds to the importance of metaphors much more than what has been noted is their ability to change the realities of life or create new realities. If a new metaphor is introduced to our conceptual system, which is the origin and basis of our works, it can change our conceptual system and, as a result, change our perceptions as well as our actions. Most cultural changes occur by introducing new metaphors and dismissing old ones; The process of westernization of the world's cultures, which is partly a consequence of the introduction of the metaphor "TIME IS MONEY", can be a good example in this regard (ibid., 145); The western materialistic view in this process has resulted in having the "money" as a source domain in most of the metaphors related to time. The conceptual metaphor of "spend time" is an example of this transition.

Believing in such an effect raises the level of metaphor from facilitating meaning comprehension to producing new meanings. The high interdisciplinary capacity of metaphors is the factor that makes them unique in the scope of science production. Such a capacity has led some researchers in the interdisciplinary field to attribute a very important role to metaphor in the process of interdisciplinary cognition. According to these researchers, the importance of metaphor in interdisciplinary studies is that it explains how new insights can emerge from the interaction of different perspectives. Even within the disciplines themselves, metaphors play a central role in creating a great revolution in theories and are essential in everyday research (Bromme, 2000: 129; Darzi, et al., 2016: 35-36).

Since we understand a major part of social realities using metaphor, and in fact our understanding of the world is somewhat metaphorical, metaphor plays a very important role in determining what is real for us (Lakoff & Johnson, 1980: 146).

Kövecse, also assigns a key role to metaphor in thinking, understanding, reasoning and even creating our social, cultural, and psychological reality (2010: xiii-xii). For this reason, metaphor has been used in various phenomena and structures such as social issues, politics, law, philosophy, psychology, mathematics, etc. (Evans, & Green, 2006: 303).

As metaphors have epistemological principles, in addition to the ability to present the individual and society's intellectual system in various fields, they play a major role in generating ideas, hypotheses, and theories, as well as in creating meaning, persuading the audience, and shaping behavior. Therefore, they have attracted the attention of thinkers in different fields.

According to the above facts, the use of metaphor - which is considered as a conceptual metaphor – is necessary in understanding and analyzing different texts, especially Islamic holy texts (the Holy Quran, Hadith of the Prophet Muhammad and his Ahl al-Bayt, including the Nahj al-Balagha and the Sahifa Sajjadiya) and transferring it to others; Because apart from religious, fiqh (Islamic jurisprudence) and similar issues, the nature of the issues that the sacred texts deal with are social, legal and moral, and despite being sacred, these texts are in fact a comprehensive human culture that shows the correct way of living in the world and achieving peace and felicity both in it and after it. Therefore, conceptual metaphor has a special place and plays an important role both in the conceptualization of abstract concepts, and in the understanding of such concepts in Islamic holy texts that carry the great mission of guiding mankind, and in creating transformation in human thought and behavior. Being aware of this place of metaphor, Imam Ali (PBUH) used it in forming the abstract concept of the world in a concrete and comprehensible way, and with creating creative meanings, he artistically tried to change the audience's thinking and make him behave appropriately.

Another point is that although there have been studies using metaphor from a cognitive point of view worldwide, there are very few linguistic studies of Islamic holy texts, especially Nahj al-Balagha with a cognitive approach. This highlights the importance of analyzing this rare and pure discourse even more obvious.

Previous Studies

- Hoseini & Feqhizadeh (2017), after an introduction including cognitive semantics, the concept of metaphor in the traditional approach and its difference with the contemporary perspective, the authors discussed the conceptual metaphor, then analyzed the existential metaphors that originate from our experiences of people and objects in the language of the Qur'an and Nahj al-Balagha. The metaphors used in Brother of the Qur'an are modeled on the

conceptual metaphors of the Qur'an and in many cases explain the concepts of the divine word. This shows that the thought and intellectual foundations of Imam Ali (PBUH) are derived from revelation, for this reason, his words are the guiding light of the Qur'an and reflect its worldview and culture.

- Poorebrahim, (2017). Based on the conceptual theory of Lakoff and Johnson and in the framework of socio-cognitive linguistics, she has investigated the role of the camel metaphor in the creation and understanding of the existing social system in Nahj al-Balagha. The results show that Imam Ali (PBUH) used only the camel's behavior and its relationship with humans to create a social system. The moral propositions and political system in Nahj al-Balagha have been presented coherently and harmoniously by using this metaphor (camel metaphor) and Imam Ali's critical view of the political situation of that time has been presented by highlighting the concepts of the camel domain. The author introduces conceptual metaphor as an efficient tool to explain the relationship between language, society, and ideology.

- Nasiri (2021) introduces Nahj al-Balagha as a "media" that conveys many messages to the audience with the aim of building religious culture. Among the emotional, moral, cognitive, and aesthetic dimensions which are the dimensions of media literacy, she examined the moral dimension in the peace and tolerance of Amir al-Muminin (PBUH) and concluded that the instructive words of Imam Ali (PBUH) in the position of a religious leader, provided a clear path to the audience. She presents that because it has a divine worldview and is in harmony with the rationality, it is liked by the audience. Imam Ali's discourse in Nahj al-Balagha shows that the components of media literacy such as: strategic doubt, questioning, critical thinking, attention to social responsibility and human dignity, and acceptance of criticism are good and fruitful things in the belief of the leader of the society.

- Zare (2022) in addition to her two papers, has introduced several pieces of research that have been conducted with a cognitive approach in Nahj al-Balagha; in order to avoid repeating them, readers are referred to these two papers.

The difference between this research and the majority of the previous ones is that it is problem-oriented; the current research studies all the metaphors of the world that indicate its worthlessness and even hatefulness in Imam Ali's discourse in Nahj al-Balagha with the aim of answering the following questions applying a descriptive-analytical method and a cognitive approach:

On what the metaphor "THE WORLD IS AN INFERIOR, WORTHLESS AND EVEN DETESTABLE OBJECT" is based in terms of its nature? How is the understanding of this metaphor achieved and what is the position and capacity of this metaphor in the matter of building culture?

Cognitive metaphor

In the past, it was thought that metaphor, like other literary arrays, had a purely linguistic nature and its role in language was decorative and secondary (Deignan, 2005:2), but from the perspective of cognitive linguistics, metaphor is the understanding of a conceptual domain through another conceptual domain (Kövecses, 2010: 4) and according to the standard view, conceptual metaphor is a mental matter and imaginative that appears in our daily life, thoughts, and actions. In other words, the conceptual system of man, through which he thinks and acts (a major part of his thought processes) is basically metaphorical in nature, and metaphorical expressions express and reveal these conceptual metaphors (Lakoff & Johnson, 1980: 3, 4) Evans & Green also believe that human thought is metaphorical; in their view, metaphor is a reflection of deep correspondences in

organizing the human conceptual system, not only a matter of language; For this reason, pieces of evidence of metaphor are expected to be found in human conceptual systems, not in his language. This view is the result of studies that have investigated the root and metaphorical basis of a variety of phenomena and structures; For instance: social organization and customs, myths, dreams, morality, politics, and foreign policy, advertising and mathematical theory (2006: 303).

From a cognitive point of view, each metaphor is a product of mapping the structure of a source domain onto a target domain (Ungerer & Schmid, 2006: 118). The source domain is in the domain of tangible human experiences, and the target domain is abstract and far from his conscious experience. For a better understanding of this type of metaphor, we consider the metaphor A is B as a rule; the target domain A, which is abstract and complex, is understood using the source domain B, which has a simpler structure and is easier in terms of sensory experience. The experience domain or conceptual domain refers to a category of things or more specifically the structured and coherent organization of human experience. The concept of domain is close to what is called "semantic frame" or "lexical field" in linguistics, "mental space" in cognitive science, and "ontology" in information science. A conceptual metaphor maps entities (objects, properties, relationships, and processes) from the source domain to the target domain (Mácha, 2019: 2267).

According to the metaphor theory, metaphor is a characteristic of concepts, not words; Metaphor is used for a better understanding of certain concepts that cannot be perceived without using it, not for decorating and beautifying words. The basis of metaphor is not often similarity; Ordinary people use it in their daily lives without any effort and it is not special for people with special talents. "Metaphor, far from being a pleasant linguistic ornament, is an inevitable process of human thinking and reasoning" (Kövecses, 2010: x).

Since the concept of metaphor is systematic, the language we use to express this aspect of the concept is also systematic. In the metaphor: "TIME IS MONEY" or

"TIME IS GOLD", terms related to the money domain, limited resources, and valuable goods such as: spending, saving, investing, wasting, losing, using beneficially or not, etc., create a systematic way of conceptualizing time from our daily experience and talking about it. It is no coincidence that when we talk about time, we use these expressions to convey our meaning:

I have no time to devote to you.
This device will save your time.
I have invested a lot of time in this work.
Don't waste my time
He missed a lot of time due to illness.
You don't use the time you have optimally Lakoff, & Johnson, 1980: 7-8).

In fact, we not only use the metaphor "TIME IS MONEY", but also conceptualize the target concept through the source concept by connecting the target concept (time) with the source concept (money), which are not intrinsically related and we think about it (Ungerer & Schmid, 2006: 118). In simpler terms, because we consider "time" valuable in our mind, when expressing this mentality, sentences appear in the language that uses a metaphorical pattern to show the relationship between "time" and "money" (Rasekh mahand, 2013: 60-61).

Because our metaphorical expressions have a systematic connection with our metaphorical concepts, we can use linguistic metaphorical expressions to study the nature of metaphorical concepts and to understand the metaphorical nature of our daily activities. For example, the metaphor "TIME IS MONEY" shows the ability of metaphorical entailments to describe a coherent system of metaphorical concepts and metaphorical expressions for those concepts (Lakoff, & Johnson, 1980: 7-9).

The nature of conceptual metaphor

In terms of nature, conceptual metaphors are either based on our cognition of concepts or image schemas form them. Metaphors based on cognition are the product of our general knowledge structure of cognitive conceptual elements that are mapped from the source domain to the target domain (Kövecses, 2015: 3). Due to the richness of the structure of knowledge and cognition, the amount of mappings from the source domain to the target domain in these metaphors is relatively high, such as the metaphor "TIME IS MONEY" that we talked about earlier. But in the second type, the conceptual elements of the image schemas create the source domain of the metaphor. Image schemas are a dynamic pattern of our perceptual interactions and motor programs that are repeated and give coherence and structure to our experience (Johnson, 1987:2; Moloudi, 2015: 56). These schemas are the product of human's embodied experiences of his interactions with the outside world. The schemas of space, containment, locomotion, balance, force, unity/multiplicity and existence are among the well-known conceptual schemas (Evans & Green, 2006: 190).

Contrary to this type of metaphor, there are metaphors whose physical similarity is the basis of their formation, not image schemas; In other words, in this type of metaphor, one image is mapped onto another image, not one conceptual domain onto another conceptual domain (Kövecses, 2010: 42-44, and Lakoff, 1993: 27-28).

For instance, in the linguistic expression: "My horse with a mane of short rainbows", the image of the set of curved lines of a rainbow is mapped unto an arc of curved hair on the horse's mane, enabling us to map our evaluation from the target domain (the horse's mane) through the source domain (the rainbow): just as the rainbow is beautiful, special, inspiring, and even mysterious and its observation makes us happy, the horse's mane also has the same characteristics (Lakoff, 1993: 28). Such metaphors are called one-shot image metaphors (ibid. 27).

The analysis of the metaphors: THE WORLD IS A WORTHLESS AND DESPICABLE OBJECT in Nahj al-Balaghah

a) (الخطبة) أَلَأَلَفَيتُم دُنياكُم هذه أَزهَدَ عِندي مِن عَفطَةِ عَنزٍ3)

You could find this world of yours to me more insignificant than the nasal discharges of a female goat.

Imam Ali (PBUH) in the third sermon, conceptualized the world of his contemporary people (Kufians), which is full of greed, selfishness, competition in the pursuit of power and wealth, loss of rights, oppression, disloyalty , following carnal desires ,and the like, as inferior and less than the nasal discharges of the female goat. To

understand this concept, it is necessary to move from the source domain (goat in general and the female goat in particular) to the target domain (the world).

Unlike the sheep, which is a calm animal, the goat is playful and full of jumping. It is a staminal animal that grows both in mountainous areas with little grass, in areas with dry and semi-arid climates, and in low plains. Goats feed on almost all types of plants, even desert thistles and bitter plants, which is why stockbreeders use them to clean their pastures of thorns. There are more than three hundred breeds of domestic goats with different characteristics in the world, some of which are economically important for humans. Some breeds are bred for fur and hair, some for milk production, and others for meat production.

A female goat of high-milk breeds produces an average of more than eight liters of milk per day (Daneshchi.ir/ تحقیق زندگی بزها Goat life research 11/10/1401/).

Goat milk has a high nutritional value; it removes waste materials resulting from chemical activities in the body; it stimulates the production of antioxidants in the body. It is very effective in the treatment of neurological diseases such as schizophrenia. In terms of nutrition, it is close to mother's milk; Due to the high percentage of calcium, it reduces the pains of rheumatism and arthritis and strengthens the body's nervous system. The amount of lactose in goat milk is small and the rate of allergies and digestive diseases in its consumers is low. Due to the low fat of goat milk, this product is suitable for people on a diet. This product contains omega-6, which, as a result of not accumulating in the blood, leads to the reduction of blood cholesterol and thus has an important effect on the treatment of cardiovascular diseases. Selenium and zinc present in this dairy product prevent the occurrence of Alzheimer's disease and are very useful in its treatment (Alive sheep.com/Article Detail/119).

Before Islam, Arabs believed that the presence of female goats among small tribes prevented them from moving (Al-Jahiz, 2003a, vol. 5: 259). Nevertheless, the female goat is destructive; because it removes the grass from the surface of the soil. What the female goat eats does not grow anymore (Al-Jahiz, 2003b, vol. 2: 296) and thus causes the loss of pastures and forests, the destruction of vegetation, the increase of soil erosion, and as a result, the destruction of the environment. Since the female goat climbs up from behind the tents and cuts them with her hoof, it is said in Arab proverbs: the female goat destroys and does not build (Al-Jahiz, 2003a, vol. 5: 244). Female goats suffer from more diseases than male goats and their lifespan is shorter (Al-Jahiz, 2003b, vol. 2: 297). Goat meat is a harmful substance; because it causes anxiety and motivates soda; it

causes forgetfulness; it spoils the blood and makes the children (kids) crazy (Al-Jahiz, 2003a, vol. 5: 244).

Regarding the weakness of the female goat, Al-Damiri, in his book Hayāt al-hayawān al-kubrā, quoted a hadith from the Prophet Muhammad, may God's peace and blessings be upon him, who said about a problem: Two female goats do not grapple in it (vol. 2: 220), that is, two weak people do not fight with each other in that matter.

The Arab also calls a human or a quadruped that has many defects: "a female goat that has all the diseases" (ibid.).

With these attributes of the female goat, it is clear that her nasal discharges are worthless and even disgusting. The world is a combination of good and bad like a female goat: God's friends have worshiped and served Him in this world; Angels have prayed in this world; In this world, the divine revelation descended on the Holy Prophet and the Messengers before Him; so, this world has been the place of worship for God's friends, the place of prayer for God's angels and the receiver of God's Word (الحکمة/61) and from this world, many people reached God and became blissful. But the world of the Kufis and others like them is deceptive and full of ego, ignorance, avarice, envy, greed, selfishness, negative competition in seeking power and wealth, loss of rights, oppression, disloyalty, following carnal desires and the like. In the eyes of the highest creation of God, after his messenger, such a world is inferior, worthless and more hateful than the nasal discharges of a female goat, and in this way he conveys to the audience the conceptual metaphor: THE WORLD IS AN INFERIOR, WORTHLESS, AND DISGUSTING THING.

In general, the nasal discharges of any creature in humans' view are not only insignificant but also disgusting. The nasal discharges of the female goat, which is famous for its weakness, destruction, and defects, profoundly and accurately portray the insignificance and ugliness of the world of the people in Imam Ali's view (PBUH). He (PBUH) delivered this sermon in praise of the people who put themselves ahead of him in the caliphate by oppression. For many people, caliphate and government are only to achieve the goals and illusory social perfections in the world, the reason for which is the love of the world and attachment to its ornaments. But for someone like Amir al-Mo'minin (PBUH) who is not only not infatuated with the world and its attractions, but has quitted it in such a way that there is no return for it to him, how is it possible that he longs for positions and ranks in the world?!

B) (الخطبة الجَلَم قُراضَةِ وَ القَرَظِ حُثالَةِ مِن أصغَرَ أعيُنِكُم في الدُّنيا فَلتَكُنِ**32)**

For you, the world should be smaller than the waste (scum) of leaves used for tanning and it should be smaller than the crumb of sheep wool that falls from shearing shears.

These conceptualizations are very precise, deliberate and interesting; the leaves that were used for tanning leather to increase its strength and life were thrown away and were fetid and disgusting; the sheep wool scraps that fall on the ground during shearing are of no use. For this reason, no one pays attention to these two and does not value them, even in the case of the first, people feel hatred and disgust.

In this sermon, Amir al-Mo'minin (PBUH) complains about his contemporaries; those who were unjust and ungrateful for blessings; the virtuous in those days were deemed the vicious, and cruel people increased their arrogance. People weren't following their knowledge and were not trying to know what they did not know, and because they were not thinking about the result of their acts, they were getting in trouble; Some people with various goals such as to express their greatness and pride, or to acquire wealth, or to rule over the people, were gathering an army, corrupting and plotting and some did not engage in corruption and sedition due to humiliation and weakness. Others were pretending to worship and serve God, but in reality, they were not like that. Among them, there were only a few people who were remembering the Day of Judgment and its fear had kept their eyes bent to pleasures and had made their tears flow. Most of these people had been isolated and had chosen silence after observing the inappropriate actions of others. Some of them, who were inviting people to the truth with sincerity, were wounded, sad and suffering from the cruel ones. Their admonition had no effect on the people and due to the domination of evils, the virtuous were humiliated and killed so much that their number was reduced.

Imam Ali (PBUH) after describing the people of his time, conceptualizes the abstract world in which the worthy servants of God suffer because of the worldliness of the people as: it must be viler, worthless and disgusting in your opinion than the fetid and nauseating waste of leaves that were used for tanning. And it should be more inferior and worthless than the sheep wool scraps that fall on the ground during shearing. If this conceptualization is included in the people's belief and takes root in their hearts, there will no longer be an extravagant desire for the world's wealth and power and also authorities that create the rebellious rulers and rampageous pharaohs.

C) (الخطبة) وَإِنَّ دُنياكُم عِندِي لَأَهوَنُ مِن وَرَقَةٍ في فَمِ جَرادَةٍ تَقضَمُها **(224**

In this sermon, Imam Ali (PBUH) has conceptualized the worthlessness of the abstract domain of the world in his opinion through the objective domain of a dry leaf of a tree that a grasshopper chews. But why did the speaker choose a piece of dry leaf among the plants and grasshopper among the herbivorous animals? It is clear that a piece of dry leaf has no price and value; but among herbivores, firstly, a grasshopper is an insect; secondly, it is known to people; and thirdly, this insect has unique characteristics that are both interesting and strange. Imam Ali (PBUH) said in this regard: God created two red eyes and two bright eye sockets for the grasshopper and gave him a hidden ear, a proper mouth, a strong sense, and two teeth and two sickles. It chews (stems and branches of plants and leaves) with its two teeth and grabs (stems, branches and leaves) with its two sickle-like organs. Although this insect is as narrow as a finger, it is a source of fear for farmers. Because even with each other's help, they are not able to repel it.

Although grasshoppers stimulate plant growth and participate in the nutrient cycle and food chain, and in moderate density, they are an essential part of a healthy grassland ecosystem, their prevalence in the world can be chronic. The population of this insect can quickly reach catastrophic levels. Some species can form very dense populations that migrate hundreds of kilometers per day and attack areas of hundreds of square kilometers, thus causing a lot of damage in a very short period of time (Zhang et al, 2019: 16- 18). Because they destroy any vegetables and vegetation on their way completely. In verse 33 of Surah Al-A'raf, God introduces the grasshopper as the source of punishment for the sinful and arrogant people of Pharaoh, and since the mass of grasshoppers, unlike birds, which have a certain order in their collective movement, have sunk into each other without order and move in any direction, in the seventh verse of Surah Qamar, the unbelievers' exit from the graves on the Day of Judgment is compared to a group of grasshoppers that move scattered and aimlessly in every direction.

In their research, scientists have come to the conclusion that the grasshopper is a combination of the following: its face like a horse, its eyes like an elephant, its neck like the neck of a cow, its horns like the horns of a deer, its chest like the chest of a lion, its abdomen like the abdomen of a scorpion, its wings like the wings of an eagle, its thighs like a camel's thigh and its tail like a snake's tail. Research about locust and its تحقیق درباره ملخ و انواع آن/ types/ 1401/10/21). (Daneshchi.ir/

The mappings from the source domain to the target show that the grasshopper is a small insect, and the world is also small; its life is short, the world is also short and fleeting compared to the hereafter. Certain types of grasshoppers cause famine and destruction during migration, and many human traits, including worldliness, are the cause of his fatality. A grasshopper is a combination of several animals, the situation in the world is not uniform and undergoes transformation. If there is any pleasure for the grasshopper in eating the dry leaves of the tree, this pleasure is both small and ends quickly; the pleasures of the world are also unstable and unreal.

Amir al-Mo'minin (PBUH) who was chosen by God to guide people, whether during his rule or before, never had a desire for the splendor and luster of the world, he even ignored its halal. Spending the night on the thorn of Saadan (a plant with sharp thorns) with his hands, feet and neck caught in chains, in his opinion, was more pleasant than meeting God and Prophet Muhammad on the Day of Resurrection, while oppressing one of God's creatures, or has usurped a bit of the world's wealth.

He got angry in response to Ash'ath bin Qays, who was a hypocrite and an enemy of the Imam and had brought him a gift and sweets as a bribe at night, and said: Let your mother mourn your death. Are you trying to deceive me with these things? You are either confused or crazy. Don't you know if I were given the seven regions, including what is under their spheres, in order to usurp a shell of a grain of barley from an ant as an act of disobedience to God, I will never do that. Then he continued: Your world to me is more insignificant and worthless than a dry leaf of a plant in the mouth of a grasshopper that chews it with the sides of its teeth:

Ali is disgusted with the world/ He will not be caught in its trap.

If there is a dry leaf in the mouth of a grasshopper/ The world is less than it in my eyes (Ansari qomi, vol. 6: 24, 27).

D) (الحكمة) وَاللهِ لَدُنياكُم هذه أَهوَنُ في عَيَنَّي مِن عُراقِ خِنزيرٍ في يَدِ مَجُذُومٍ (228)

A bone without meat is called "Oraq" (Ibn Manzur, 2005).

Who is willing to eat a bone empty of meat of a pig, a ritually unclean (najis) animal whose meat is taboo, from the ulcerated hand of a person suffering from leprosy whose disease has destroyed its flesh and skin and created a nauseating sight??? (Ibn Maitham, 1983, vol. 5: 360; Ibn Abi'l-Hadid, 2007, vol. 19: 67 and Al-Beihaghi, 1978, vol. 2: 666). Is there a picture worse than this?

Conceptual mappings from the source domain unto the target domain create the perception that just as a piece of bone without meat is not useful for humans, the transitory world does not remain for humans and is not loyal to them; If this piece of bone belongs to a pig, which is impure and its meat is forbidden in Islam, then it should be

avoided, many of glitters of the world and its belongings, in addition, its apparent pleasures also lead a person astray and mislead, so they should be avoided. Just as no one desires a piece of pork bone without meat, in the ulcerated hand of a leper whose parts have been destroyed due to the disease, and this has created an unpleasant sight, but rather runs away from it, the interior of many tempting appearances of the world, in the end, would be nothing except for the loss of body and mental health, reputation and falling into the valley of destruction, so one should run away from them and even take a scunner to them.

Yes! The truth of the world in the words, deeds, emotions and wisdom of the Imam and the ruler of society (PBUH) is like this; even if it is decorated with gold and brocades and also perfumed with musk and amber (Maghniyah, vol. 4: 358).

In fact, this amazing conceptualization shows the complete disgust and abhorrence of the world's halal and haram and it is a miracle in terms of eloquence and style (Hashemi Khoei, 1985, vol. 21: 306).

E) (الحكمة) أَلَا حُرٍّ يَدَعُ هذِهِ اللُّمَاظَةَ لِأَهلِهَا **(448)**

Lomaza is the food residue left in the mouth (Ibn Manzur, 2005)

Imam Ali (PBUH) addresses the people of his time and says:

Many peoples have lived in this world before you, benefited from its glamor and eaten its delicious foods, as if the remnants of it have been left for you; is there a freedman who leaves this residue for the enthusiasts of the world?

This world was not created for itself and is not a goal itself, but it is created for the hereafter and is a means to reach it. Imam Ali (PBUH) has praised the world in some of his speeches and has condemned it in many cases. From his point of view, the world is of two types: the world of the righteous and the world of the wicked.

The virtuous people do not prefer the mortal world to the hereafter and always request God: (Our Lord, give us good in this world and good in the hereafter, and save us from the punishment of the Fire (Baqarah: 201), but the vicious sacrifice the eternal hereafter for the temporary world; Allah said in describing them: (they are pleased with the life of this world and satisfied with it, and those who are oblivious and heedless of our signs) (Yunus: 7), and: (As for he who transgressed and preferred the life of this world, Hell is the abode) (Nazi't: 38). (Maghniyah, Vol. 1: 216-218).

The cognitive analysis of this Imam's word (PBUH) shows that just as the remaining crumb of food in the mouth is little and insignificant, which is thrown away even by brushing or flossing, the life of this world, its pleasures and opportunities are very little and insignificant compared to the eternal hereafter. And even the further

we go from this insignificant amount, the fewer remains; because the predecessors have benefited from them more than us and the remainder has been left for us. From this point of view, the world is not worth war and bloodshed, conflict competition, and committing divine prohibitions to acquire wealth, power and fame. One should pay attention to the world to the extent that the hereafter is settled. Above that, it becomes encumbrance.

In the following, Imam Ali conceptualizes the world as a stinking corpse that dogs (seditious oppressors who inherit crookednesses) outdo each other in obtaining it and grapple with each other fighting over this rotten corpse:

F (الخطبة) يَّتَنَافَسُونَ فِي دُنْيَا دَنِيَّةٍ وَيَتَكَالَبُونَ عَلَى جِيفَةٍ مُرِيحَةٍ **(151)**

Source domain: Malodorous corpse	Target domain: The world
Being fetid	Being unfortunate
Stinking speed	The impermanence of the world's glamor
Being disgusting	Reluctance and avoidance

According to the conceptual mappings of the source domain unto the target domain, this perception would be achieved that: just as the carcass is smelly and Malodorous, the end of this glamorous world is also misfortune and bad luck; Just as the carcass rots quickly, the wealth, power and fame of the world are fleeting and do not last; Just as a fetid corpse causes hatred and disgust, and no common sense shows favor to it but avoids it, the appearances of the low world and the oppressors infatuated with it, who have been deceived by it also nauseate people, and no wise person not only shows a desire towards them, but also avoids these unstable and deceptive appearances that make the end ruined and corrupted.

Yes! Imam Ali has spoken and preached a lot about the humiliation of this insignificant world and has tried to make people familiar with the reality and inner of the world and distance them from it with various conceptualizations. Hikmat 337 terminates this section of the article:

One of the things that make this world humiliating to God is that it is the only place that He is disobeyed and obtaining what is with Him (eternal felicity) is possible only by leaving it (the world).

Results and findings

- The nature of the conceptual metaphors: THE WORLD IS AN INFERIOR, DETESTABLE THING, which are shown in various spaces of Alavi's discourse, is based on Imam Ali's cognition of concepts. More precisely, these metaphors are the products of the speaker's knowledge structure of the cognitive conceptual elements that have been mapped from the tangible areas of the source domain (nasal discharges of a female goat, plant waste used in tanning, etc.) onto the abstract target domain (the world).

In this cognition, in addition to knowledge, the attitude arising from the profundity of faith, piety, insight, certainty, and high character of the Imam (PBUH) is also involved, which, as it appears from this research, has caused a creative and unique conceptualization of him in the abstract domain of the world. A person who ruled the people in a wide geographical area and had the key to the treasury full of gold and wire in his hands, but did not even take his right from it and was content with a loaf of barley bread and two old clothes. The one who, with that dignity and grandeur, was planting palm trees and digging wells with his own hands and was endowing God with all of them. According to him, the caliphate and the government of this world, unlike autocrats, were not aimed at attracting people's attention, ambition, and wealth, enjoying colorful foods and drinks, living in palaces, using expensive pieces of equipment and generally gratifying various lusts, but rather he knew it as a means to fulfill the divine goals: reviving the faded signs of God's religion, revealing comprehensive reforms, protecting the oppressed against the oppression of the oppressors, and establishing forgotten laws of God. For this reason, he does not care about the perishable blessings of the world, whose pleasures disappear quickly, and he has even introduced the love of the world as the source of all sins. This shows Imam's piety (Ibn Maitham, 1983, vol.1: 268, vol.4: 87; Al-Beihaghi, 1978, vol. 2: 245; Naghavi Ghaeni, n.d., vol. 3: 470-472).

- Understanding the target meaning (understanding the metaphorical expression) is always accompanied by the simultaneous activation of the source domain, not independently of it; Kövecses has divided metaphor understanding into two types: "Online understanding" and "offline understanding". When we perceive a domain in a short-term process, instantaneously, or while talking about it or while interpreting it, "Online understanding" has taken place; But if this metaphoric understanding happens over a long period of time or as a result of a long-term historical-cultural process, "offline understanding" has occurred; As when the metaphorical meaning of the target domain refers to a certain source. This fact applies even to very conventional metaphorical expressions; That is, contrary to the researchers who

argue that since our mind processes very conventional metaphorical expressions without relying on metaphorical mappings or motivating them, then simultaneous activation of the source domain is not a condition for understanding the metaphorical expression, studies show that humans use conceptual metaphors when they comprehend metaphorical expressions whether continuously online or offline, and this understanding does not arise without the activation of the source domain, even if the metaphorical expressions are very conventional. This is why we say: in conceptual metaphor, a concept is understood by using another concept (Kövecses, 2010: 40-42). Knowing this principle, Imam Ali (PBUH) has used various concepts so that people can understand the abstract concept of the world.

- Since Amir al-Mo'minin (PBUH) based on the pure divine culture, considers the world as an inferior and insignificant thing in his mind and thinking, he reveals this mentality by using a systematic language in the frame of sentences that indicate a metaphorical pattern to show the relationship of the world to the nasal discharges of a female goat, the world and the dung of the plant used in tanning, the world and the crumb of sheep wool fall on the ground during shearing, the world and the scraps of food left in the teeth, and the world and the piece of pig bone empty of meat in the hand of a leper: being low and inferior, worthless and even being disgusting and detestable.

It can be said that the goal of Imam Ali (PBUH) with this initiative and innovation in the conceptualization of the world, which conveys its worthlessness to the audience, is to transform the realities of people's lives through cultivation; Because if the metaphor: THE WORLD IS AN INFERIOR, WORTHLESS, AND ODIOUS OBJECT, enters the conceptual system of people, which is the source and basis of all actions, it can change their vision and subsequently, their perceptions and actions. In fact, Imam Ali (PBUH) knowing the fact that humans understand most of the realities of the world - in which they live - through conceptual metaphors, with the aim of accurately drawing the realities for them, has proceeded to the conceptualization of the world using this type of metaphor and thus has played a very important role in informing people and as a result presenting the correct way of living that brings them happiness, peace and success. And in case of success in achieving this goal (changing people's perception of the world reality), a cultural change and, to be more precise, a fundamental cultural revolution will occur; If people, under the influence of these original and pure conceptualizations, correct their vision and find a new approach to the world and life in it, they will eradicate the extreme love, which is the source of all sins, of their hearts and they will no longer be infatuated, attached and dependent on the world, and as a result, crimes common in human

societies will be replaced by such as love, forgiveness, self-sacrifice, competition in doing good deeds and solving problems, and create a society full of security, sympathy, cooperation and companionship in all matters. And since each member sees the other as himself, there will be no more ego and no infatuation will attract one's attention.

- Linguistic analysis of Alavi discourse in Nahj al-Balaghah shows that metaphorical conceptualization in understanding and transferring divine teachings and correcting human opinions and thoughts, as well as directing their thoughts in order to produce a new concept and achieving a dignified goal, which is making evolution in their lives, was noticed by Imam Ali (PBUH). Discovering the process of perceiving these teachings, analyzing these conceptualizations and transferring them to others is also largely done using cognitive metaphor; as the audience understands the abstract concepts of the target domain with the help of the source domain, which includes tangible and experienced concepts, and transfers them to others with this mechanism. Therefore, the efficiency of cognitive metaphor in the sacred texts is multifaceted.

- The concept of the world in the transcendental and monotheistic context of Nahj al-Balaghah, following the Holy Qur'an, is based on two aspects: moral good and immoral evil and the basis of these two divisions is the straight path (the path of Allah) and the crooked path (the paths to Satan).

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دور الاستعارة الإدراكية في تكوين المنظومة الإيديولوجية العلويّة وعرضها في نهجالبلاغة: تحليل الاستعارات التصورية «الدنيا شيء زهيد مثير للاشمئزاز و التقزز» نموذجًا

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الملخص

الاستعارات الإدراكية: هي التي تعرف بمجموعة من الترسيمات من مجال الانطلاق إلى مجال الوصول- تكون إلى حد كبير أساس فهمنا للعالم؛ لذلك تحدث دائمًا في حياتنا اليومية وتستعمل في الكثير من القضايا مثل المجتمع، والسياسة، والقانون، والفلسفة، وعلم النفس، والرياضيات وما إلى ذلك. ونظرًا إلى القدرة العالية التي يتمتع بها هذا النوع من الاستعارة في توليد الأفكار، والفرضيات، والنظريات، وكذلك إقناع الجمهور وتشكيل السلوك، فقد استعملت بوصفها أداة فعالة في النصوص الإسلامية المقدسة؛ لكونها تصور التعاليم الإلهية والمفاهيم المجردة بطريقة إبداعية وفريدة هادفة إلى تعليم البشر طريقة الحياة الصحيحة؛ فهم هذه التعاليم والمفاهيم وتحليلها ونقلها إلى الآخرين يتسنى بمساعدة الاستعارة التصورية. وبحسب ما قيل، فمن الضروري استعمال اللسانيات المعرفية في تحليل خطاب النصوص الإسلامية المقدسة؛ لذا تستعمل الدراسة الحالية الاستعارة المعرفية لتحليل الاستعارات المفاهيمية: "الدنيا شيء زهيد مثير للاشمئزاز والتقزز" في نهج البلاغة من أجل تحديد أساس الاستعارة المذكورة وشرح كيفية فهمنا لها، ودورها في إحداث تحول في الفكر البشري وسلوكه.

أهم ما توصل إليه البحث : أنه إذا دخلت الاستعارات الإدراكية المختلفة في مجال الدنيا –التي تكون نتاج المفهمة العلمية والفنية للإمام علي (عليه السلام)– في النسق التصوري للإنسان، فيمكنها تغيير رؤيته ثم تصوراته وأفعاله، وفي الواقع أنها تؤدي إلى ثورة ثقافية أساسية وجوهرية.

الكلمات المفتاحية: استيعاب الاستعارة الإدراكية وقدراتها، أساس الاستعارة الإدراكية، مفهمة الدنيا، الإمام علي، نهج البلاغة.