

تحليل لغوي لاستعارة "العالم نبات" في لغة نهج البلاغة: مقارنة باستخدام علم الدلالة المعرفي

دكتورة آفرين زارع

أستاذ مشارك، جامعة شيراز، كلية الآداب والعلوم الإنسانية، قسم اللغة العربية وآدابها

A Linguistic Analysis of the Metaphor "THE WORLD IS PLANT" in the Nahj Al-Balagha Language (The Cognitive Semantics Approach)

Dr. Afarin Zare

**Associate Professor, Department of Arabic Language and Literature,
Faculty of Literature and Humanities, Shiraz University.**

dr.afarin.zare@hotmail.com

Abstract

The Alavi discourse in Nahj Al- Balaghah is full of pure Islamic teachings. It conveys these teachings through an artistic manner and a charming language as the souls are much enthralled by this discourse. A careful scrutiny of this elegant discourse using the cognitive semantics approach reveals that cognitive metaphor has a special place in its conceptualization.

In "Brother of the Quran", the world has been conceptualized as an abstract and high frequency concept using diverse objective concepts, including plants. The present article investigates the metaphorical conceptualization of the world using the conceptual domain of plant to determine the type of the cognitive metaphor of "THE WORLD IS PLANT," how it is conceptualized and how the audience perceives it.

The main achievement of the research is that according to cognitive semanticists, cognitive metaphors, metonymy and irony fall under a conceptualization mechanism; however, in the Nahj Al-Balaghah discourse, there is a new phenomenon called ironic conceptual metaphor not noted in the theories presented by these linguists. This phenomenon which may be an unparalleled and specific characteristic of the Alavi discourse requires extensive comprehensive research into various discourses of different languages to be made possible by the collaboration of cognitive linguists to come to a compelling conclusion.

Keywords: Cognitive metaphor, structural metaphor, orientational metaphor, ontological metaphor, plant, Nahj Al-Balaghah

المخلص

يزخر الخطاب العلوي في نهج البلاغة بالتعاليم الإسلامية البحتة؛ ينقل هذا الخطاب هذه التعاليم إلى متلقيه بأسلوب فني ولغة ساحرة يفتنان النفوس. تكشف قراءة فاحصة في هذا الخطاب الشيق مستخدماً علم اللغة المعرفي أن للاستعارة التصويرية مكانة خاصة في المفهمة فيه.

تمت مفهمة العالم في "أخ القرآن الكريم" بصفته مفهوماً مجرداً عالي التردد باستخدام مفاهيم ملموسة متنوعة، منها النباتات. تبحث هذه المقالة عن مفهمة العالم الاستعارية مستخدمة المجال المفاهيمي للنبات لتحديد نوع الاستعارة المعرفية: "العالم نبات" أولاً، ثم تحدد كيفية مفهمتها، وكيفية إدراك الجمهور إياها.

أهم ما توصل إليه البحث هو أنه وفقاً لعلماء علم الدلالة المعرفي، تعدّ الاستعارات والمجازات المعرفية من آليات المفهمة. مع ذلك هناك ظاهرة جديدة في خطاب نهج البلاغة تسمى الاستعارة التصويرية بالكناية التي لم ترد في نظريات هؤلاء اللغويين، وقد تكون من ميزات الخطاب العلوي المنقطع النظير. يتطلب التوصل إلى نتيجة مقنعة

بهذا الخصوص بحثا شاملا مكثفا في الخطابات المختلفة باللغات المختلفة، ولايتم تحقيق هذا إلا من خلال تعاون اللغويين الإدراكيين وهمتهم غير القساء.

الكلمات المفتاحية: استعارة معرفية، استعارة بنيوية، استعارة اتجاهية، استعارة أنطولوجية، النبات، نهج البلاغة

1. Introduction

Since Nahj Al-Balaghah is “Brother of the Quran” and a discourse by a sage and savant human, appointed by the Creator of the Universe, to guide the noblest of entities (i.e., humans), after the words of Allah the Almighty and His apostle, it has a universal and eternal mission. For this, Nahj Al-Balaghah uses unparalleled fluency, eloquence and rhetoric to comprehensively deal with all worldly and eschatological issues and to convey valuable messages to humans. Like Quranic verses, this radiant book contains considerable abstract concepts which use a cognitive mechanism to facilitate it for the audience to perceive them. Conceptual metaphor is one of these cognitive mechanisms which helps form the abstract concept of the world; the employment of this cognitive instrument to convey the intended concept to the audience is so essential that without which the conceptualization and explanation of the world as an immaterial concept, will be impossible or highly difficult.

Choosing the abstract concept of the world among abstract concepts in the Nahj Al-Balaghah also originates from the significance of this subject for the human being; because man opens his eye over the existence in the world , lives in it and learns in it that it is fleeting and not eternal. Thus, they should take from the world their provision for their eternal life with the little opportunity given to them and to make utmost use of this golden opportunity for their development and felicity. Thus, man needs a comprehensive cognition of the world to learn the thew of living right, not go astray, and not divert from the path. Cognitive metaphor has the capacity to give mankind this exhaustive cognition. For this, the present research uses a descriptive-analytical method and adopts a cognitive approach to introduce and analyze the conceptual metaphor of the world, conceptualized by using the plant domain.

This research includes the following questions: What type of metaphor is the cognitive metaphor of “THE WORLD IS PLANT”? How is it conceptualized? And how does the audience perceive it?

1.1 Literature Review

In an article, Hashemi (2010) investigated the conceptual metaphor and its functions using Lakoff and Johnson’s new definition of metaphor. First, she explains the fundamental difference between metaphor in the classic and modern point of view. then, she explains the nature of the conceptual metaphor and its components, and later introduces this metaphor by citing examples of linguistic phrases for each and explaining the characteristics of the conceptual metaphor. She concludes the study by transferring the correction of Lakoff and Johnson’s division of conceptual metaphors in their later edition.

Explaining the theoretical framework of cognitive metaphor, Tavakkol Nia et al.(2018) explain its functional principles, together with their usages in monotheistic ideas of the Nahj al-Balaghah book. Later, they enumerated types of metaphor without determining their classification, cited examples of monotheistic concepts, then elaborated on their functions to understand those concepts. The main achievement of the research was simplifying the understanding the intangible concept of God using the physical mechanism for the audience. However, it seems correct to say that undertandig

the intangible concept of God has been facilitated by using the conceptual metaphor as a cognitive instrument rather than a physical mechanism.

After an introduction about the effectiveness of cognitive instruments, especially metaphors, in understanding religious texts, Malakouti-Nia (2020) introduces metaphorical conceptualization and the nature of conceptual metaphor. Then, he elaborates on the types of metaphor without determining the basis of classification, later describing the capacity of the conceptual metaphor for the conceptualization, comprehension and conveying of the abstract concepts, persuasiveness and effectiveness of this cognitive instrument in various domains of the discourse. The researcher also concludes the research by citing some examples of the metaphorical conceptualization in Nahj al-Balaghah and briefly explaining each.

In a part of her research, Zare (2020) studied the forth sermon of Nahj al-Balaghah based on corpus-based stylistics theory; first, she explained the theory of conceptual metaphor, then illustrated the conceptual metaphors of this sermon according to this theory. It is noteworthy that the researcher has introduced other research have been conducted in Nahj Al-Balaghah with the cognitive approach, in her article published in 2022.

One would say that the prominent feature of the present research, which distinguishes it from previous ones, is its problem-oriented characteristic; this means that this research has firstly selected a specific domain from among various abstract domains in Nahj Al-Balaghah to investigate and analyze the conceptualization of a determined domain and secondly, it has also chosen a specific source domain, used in the conceptualization of the intended immaterial concept (world); thus, accordingly, all Alavi metaphorical focuses, from the “Brother of the Quran are extracted at first and then analyzed based on a conceptual metaphor theory.

2. Cognitive Metaphor

In the past, the metaphor was a kind of simile used in the literature and was described as one of the most important forms of figurative language (Saeed:370).

In cognitive semantics, however, metaphor has a conceptual basis than a linguistic basis, indicating that our process of thinking about the world is metaphorical. This theory, known as a cognitive or conceptual metaphor, was appeared by Lakoff and Johnson. Consistent with the Conceptual Metaphor Theory, a metaphor is basically aimed at understanding and experiencing something in the form of another thing (1980:10).

Thus, conceptual metaphor means “understanding a conceptual domain in terms of another conceptual domain” (Kövecses, 2010:4), as all humans can make and use such metaphors. Therefore, metaphorical expressions we use in our lives (the way we talk) indicate and reveal our conceptual metaphors (the way we think) (Ibid:7).

According to contemporary theory, conceptual metaphor is a subjective category, which is repersneted in the language after creating a link between the two source and target domains,. Mappings in the source concept, which is within the human’s tangible experiences, into the target domain, which is within the human’s abstract experiences and is far from his conscious experiences, is performed systematically, thus helping understand the immaterial concept (Lakoff, 1992:1-2; Jäkel, 2002:21).

Conceptual metaphor provides the conceptualization and representation of conceptual structures of a certain fragments of reality that conveys to other, through comparison with the already established system of concepts (Aghajanyan, 2017: 83).

However, following the emergence of conceptual metaphors, a question was raised about their function in public worldview; i.e., what are the functions of these kinds of

metaphors? (Kövecses 2010:37). From a cognitive function, conceptual metaphors are classified in three main structural, ontological and orientational groups.

2.1.Orientalional Metaphors

For Lakoff and Johnson, orientational metaphors originate from spatial orientations, i.e., up- down, inside- outside, front- back, etc. and, unlike structural metaphors, which structure one concept in terms of another concept, they organize a complete system of concepts (1980:14). The use of spatial orientations for conceptualization arises from the fact that “we have a body with a special function in a physical environment” (Poor Ebrahim, 2013: 108).

This type of metaphor gives a non-spatial concept a spatial orientation. For example, *Happy is up*. The peoples’ linguistic expressions characterize the ratio of up to happy, or *I am flying from happiness*. This spatialization is so inextricably connected with a special concept that is difficult to conceive without this orientation. The major point, however, is that the use of orientational metaphors is not arbitrary; because they have roots in our physical and cultural experiences, and, for this, they vary from one culture to another.

According to Lakoff and Johnson, orientational metaphors organize two categories of concepts; first, simple spatial concepts like up, down, etc., which we perceive concerning physical functions in daily life; and second, concepts related to subjective judgments, emotions and feelings, etc., which have a systematic correlation with our sensory-motor experiences.

Orientalional metaphors, in fact, enable us to conceptualize our own emotional experiences (based on our spatial and perceptual experience), which are less clear, by using more accurate phrases and other relevant concepts (e.g., health, life, etc.) which are related to the general well-being (Lakoff & Johnson, 1980: 57-58).

Consistent with the perspective of Lakoff and Johnson, the most important characteristics of orientational metaphors are as follow:

1. Orientalional metaphors organize many of our fundamental concepts;
2. There is a generally external systematicity within the various spatialization metaphors that help them become coherent; for instance, *Good is up* that conceptualizes the *up* orientation for our public welfare, being coherent with special cases of *Happy is up*, *Health is up*, and *Living is up*;
3. Each spatialization metaphor has an internal systematicity that makes the system coherent and avoids dispersion;
4. Orientalional metaphors are rooted in our physical and cultural experiences; for this, choosing these metaphors for conceptualization is not arbitrary. Metaphors have many physical and social bases;
5. Although orientational metaphors have roots in physical and cultural experiences, they are not equal in all cultures (they vary from one culture to another) and 6. It is not easy to distinguish the physical basis from a cultural basis of a metaphor because it can be chosen from many possibilities of cultural coherence (Ibid: 17-19).

2.2.Ontological Metaphors

Even though orientational metaphors serve as extraordinarily rich basis for understanding concepts, they are mostly concerned with orientations, thus offering little help to understand what is beyond orientations. Our experience of physical objects and substances lays the ground for understanding concepts beyond orientations (Ibid, 25).

Ontological metaphors give a new ontological status to general categories of target concepts to create new abstract entities, thus helping us to understand our experiences in

the form of objects, substances and containers. This represents a major cognitive contribution because vague and abstract experiences, or experiences not categorized in a clear way, urgently require such a place. For example, we are unaware of the nature of the “mind,” as we conceive of it as an object. Thus, we can understand this abstract and vague concept (Kövecses, 2010: 38-39).

Our perception of experiences in the form of objects and substances helps us select parts of those experiences and regard them as distinct beings or materials of one single type. When we recognize our experiences in the form of objects and entities, we can refer to them, quantify them, measure them and reason about them. For example, when we say:

Inflation is beginning to hurt our living standards; we need to fight it; inflation saddens me; inflation is forcing us into harsh conditions....

This denotes that we consider inflation an entity, which allows us to consider this abstract affair as a situation, refer to and measure and understand it (Lakoff & Johnson, 1980: 25-26).

2.3. Structural Metaphors

Structural metaphors are comparatively more functional than spatial and ontological metaphors. This type of metaphor enables us to perceive a domain (target domain) based on another domain structure (source domain); this perception results from conceptual mappings between elements of the source and target domains (Ibid, 61& Kövecses, 37); in another work, Lakoff and Johnson have used “activity” or “experience” instead of “domain”: Structural metaphors “involve the structuring of one kind of experience or activity in terms of another kind of experience or activity (Lakoff & Johnson, 1980: 197). These metaphors, like the orientational and ontological metaphors, are created of systematic correlations in our experiences (Lakoff, 1992: 34).

3. Critique of Cognitive Metaphor Classifications

As said of the classification, there is no clear boundary between the metaphors. In their later book edition (2003), Lakoff and Johnson explain and correct the artificiality of this classification under the subtitle “Some corrections and clarifications,” suggesting that: *Organizing* is what characterizes all conceptual metaphors, rather than a special type. Also, all conceptual metaphors are considered structural in that they map source domain structures over target domain structures. They are also considered ontological in that they bring about target domain elements. Many of these metaphors fall under orientational metaphors due to the mapping of orientational image- schemas, as well (Moloudi, 2015:55).

4. Cognitive Metaphor Analysis of the “World is Plant” in Nahj Al-Balaghah

A&B. هِيَ خُلُوةٌ خَضِرَاءُ؛ إِنَّهَا خُلُوةٌ خَضِرَةٌ (الخطبتان ٤٥ و ١١٠)

In parts of his discourse, Imam Ali (PBUH) has likened the world to a plant, which is mainly characterized by its greenness; just as the greenness of a plant in a garden is a sign of life of that plant, the world is living and dynamic, also; just as the plant is verdurous and lively, the world is prosperous, also; just as the green plant is eye-catching and is enjoyed by the observer, the world is also pleasing, and just as the green plant in a garden or a farm draws the observer towards itself to be touched, smelled or even picked up, and enjoyed when eaten, the world is also tempting and draws human with its various attractions.

This formation is, however, made by a conceptual metaphor with an ironic allusions . Prosperity, exuberance and charming beauty of the world, perceived by the sense of sight, are allusions to glamour and splendor, especially control and dominance of the world, which is attractive for the ignorant observer, who is tempted towards it and

struggles to achieve it by doing anything, without recalling many governors and kings who reigned in this world. However, none lived forever or took any crowns, thrones, or kingdoms.

The sweetness of the world also alludes to wealth, property, fame, power, etc., as possession of all this is so desirable of man for which he struggles both lawfully and unlawfully to achieve, however, forgetting about Qaroon, Pharaoh and other powerful, famous and rich people of history who all died and became fed of the worms and insects of the earth (Moosavi, 1997: vol. 1, 331-332).

This sweetness and verdure are just two examples of the mundane characteristics perceived by two senses of the five senses. World attractions are not, however, limited to the two senses of sight and taste; rather, they are so diverse that all human senses can perceive them. In fact, it should be said that the two aspects mentioned in the Imam Ali's discourse are an irony of all the world characteristics, which create attractions that are perceived by various senses (not just the two senses).

The reason why Imam Ali (PBUH) has just talked about the sweetness and verdure of the world, perceived by the senses of sight and taste, is that the human's soul takes pleasure in these two senses more than other senses (Ghazvini Haeri, 1961, vol. 2, p. 120).

كانت الأكَاسِرَةُ وَالْقِيَابِرَةُ أَرَبَابًا لَهُمْ يَحْتَارُونَهُمْ عَن رِيْفِ الْأَفَاقِ وَبَحْرِ الْعِرَاقِ وَخُضْرَةِ الدُّنْيَا إِلَى مَنَابِتِ الشَّيْبِجِ ... (الخطبة ٢٣٤).

There is disagreement over the concept of verdure of the world. Some exegeses maintain that it refers to the Levant where the Israelites lived (Shoushtari, 1997; vol. 2, 285 & Ibn Abi Al-Hadid, 1963, vol. 13, 172 - 173). Some, however, believe that it refers to green and prosperous lands (Hasani Shirazi, n.d. vol. 3: 214 & Seyyed Radi, 1999: vol. 2: 254), while Mousavi considered it to be the fertile lands, gardens and farmlands (1999: vol. 3: 332 , 334).

The denominator of all these comments of vibrancy and vandacy that alludes to pleasures and happiness. Since the Israelites committed corruption by disobeying God, and failed to benefit the divine forgiveness and couldn't use a second chance conferred upon them by God, the Persian and Roman empires dominated them and deprived them of prosperous lands and worldly pleasures and pure things, thereby causing them harsh conditions of life. However, the conceptualization of the immaterial concept of the world using two source domains of sweetness and verdure is a remonstrance of it because Imam Ali (PBUH) characterizes the world in a way it deters a man from it.

... وَالدُّنْيَا كَأَسْفَهُ النَّوْرِ ظَاهِرَةٌ الْعُرُورِ عَلَى اصْفِرَارٍ مِنْ رَوَقِهَا وَإِبَاسٍ مِنْ ثَمَرِهَا ... ثَمَرُهَا الْفِتْنَةُ (الخطبة ٨٨).

In this part of his discourse, Imam Ali (PBUH) conceptualized the abstract domain of the world by using the objective domain of a tree. The leaves of this tree turned yellow in the pre-Islamic era, and hopes of its fruition were shattered. When describing other world characteristics, the Imam regards its fruition as a fitna (sedition). Now, it should be seen which similarities exist between the source domain (tree) and the target domain (the world):

Just as a tree is decorated with its leaves, and it is the leaves that catch the eye of the observer, and as the perfection and also ultimate end of a tree comes from its fruition, and for that people always look to pick the fruits of fruitful trees to benefit it, the solidarity and health of society also depend on the obedience of religious teachings and moral virtues; in other words, religious teachings and moral virtues which bear fruits of justice, chivalry and affection will create vivacity and exhilaration in the community, ensure its security, greatly contribute to the growth and efflorescence of the people and help them enjoy life. However, just as the yellowing of the tree leaves removes its

verdure and freshness from it, reduces its perfection, causes people not to enjoy observing the tree with yellow leave, and not to have hope in its fruition, the diminishing role and vanishing face of religion and morality in the community will also hurt the people of that society; this is because, it causes opportunities for dynamism, progress, and growth to be lost, thus, making life pleasures meaningless (Hasani Shirazi, vol. 2, pp. 28 , 29; Dakhil (1986), vol. 7-8; Khouei, Ebrahim (n.d), p. 137; Hashemi-Khouei, vol. 6, p. 263; Mousavi, vol. 2, p. 45 & Ibn Maitham (1985), vol. 2, p. 311).

In this sermon, Imam Ali (PBUH) uses multiple conceptual metaphors to nicely and accurately depicts the situation of the communities, especially the Arabs of the Arabian Peninsula, from the era of Prophet Jesus Christ (PBUH) to the era of the prophetic mission of Mohammed (PBUH).

The lights of guidance of previous apostles had turned off, making communities go astray. Communities were immersed in deep sleep; sedition had engulfed the people, who were committing wrongs and offenses, with the society being characterized with chaos, dispersion and bewilderment.

Under these circumstances where wars had spread, and people were killing each other for vain excuses; it was clear that in such a society, comfort, peace, ease, friendship and abundant living were being replaced by violence, hardships, conflicts, and lack of livelihood. Thus, a society of this kind could generate nothing but differences and sedition.

In sum, the world is like a green, energetic and alive tree with religion; the end and fruition of such a tree are security, justice, and comfort which will benefit society and make people enjoy life. However, the world of that day (following Jesus Christ and before the prophethood of Mohammad (PBUH)), which was overwhelmed by sensual desires, as perceived by the senses, had been void of signs of knowledge, guidance, security, welfare, and generally whatever rendered in the welfare of the world and the Hereafter. This era was not only not beneficial to the human beings but had also caused so many adversities for the Arabs who could not meet their life essentials, let alone secure, comfort, peace, development and prosperity.

The following table shows the mappings of “THE WORLD IS PLANT.”

Source: Tree	Mapping	Target: (the World)
Leaves	→	Religion and moral virtues
Fruit (fruition)	→	Justice, affection and chivalry
Yellowing of the leaves	→	Diminishing role and vanishment of religious teachings and moral virtues
Disappointment with the fruition	→	Disappointment with the government and the system that establishes justice
Fruit which is sedition	→	Chaos, conflict and violence

The interesting and innovative point in the metaphorical focuses used by Imam Ali (PBUH) (yellowing of the tree leaves, disappointment with the fruition and creation of sedition) reveals his mastery in using ironic allusions while using metaphors; the yellowing of the leaves is an ironic allusion to changing of people's situation from prosperity and affluence into hardships and violence; disappointment with tree fruition is an ironic allusion to shattering of Arabs' hopes in a government and the system that would bring about for them pure things in life based on religion and moral virtues, especially justice, thus making them benefit from life. Lastly, the fruition of the sedition tree is an ironic allusion to the outcomes of this chaotic situation, as well (Ibn Meitham, vol. 2, p. 311). In other words, sedition or fitna is the natural outcome of this situation which is born out of a chaotic situation. As noted, these metaphorical centres, which represent the conceptual metaphor "THE WORLD IS TREE," are not just bounded by metaphors, rather ironic expressions are also used to form the world.

5. Conclusions and Results

The research found that the metaphor "THE WORLD IS PLANT" is a structural metaphor formed based on systematic communications arising from the experience of the speaker and the audience; what enables the speaker to give such a structure to the immaterial concept of the world as a target domain is the highly structured and certain

concept of the plant as a source domain. This structural metaphor has brought about similarities between the world and the plant, they both are verdurous and fresh; both have appealing beauty that absorbs the observer; however, the exuberance of both is unstable, as the outcome of both is aimed at perfection; however, the world and the plant are not as if they always produce a desirable outcome.

These similarities will not independently exist without a metaphor; the concept of exuberance of a plant, or its yellowness, verduous effects and its fruiting, is independent of the metaphor, though a metaphor forms these concepts for the world.

One of the metaphorical outcomes is the emergence of new metaphorical similarities between the world and the plant, as both of them can be very dangerous and draw man into the mouth of death; just as the poisonous plants have attractive effects and could kill the man when being touched or eaten, the world can also attract ignorant humans by its charming beauty, thereby preoccupying them in a way they would sacrifice anything, including religion, moral virtues, and whatever renders in welfare and salvation, for having more. In the meantime, the outcome of this world will be sedition, disappointment, etc.

The question is raised now: how does the audience of Nahj Al-Balaghah perceive the similarities between the source and target domains? In response, since Nahj Al-Balaghah is a discourse of the leader that directs society towards goodness and welfare, the religious and monotheistic culture specifically undulates in its language; therefore, there are thus subjective, intangible concepts in this precious discourse to be conveyed to the audience; one of these concepts is *the world*.

Imam Ali has used the relationship between the subjective and cognitive concepts of the world and the audience's experience of the outside world, as the embodied cognition is also part of this relationship, to outline an accurate and comprehensive image of the world to the audience; thus, facilitating the understanding of the abstract concepts. This issue, i.e., the relationship between the concept and experience, is a subject of cognitive semantics and conceptual metaphor.

Evans and Green maintain that cognitive semanticists seek to discover the nature of the subjective and cognitive interaction of man with the outside world to offer a theory of conceptual structure that corresponds to the huma's ways of experiencing the world. For these two, experience organizes the conceptual organization; thus, part of what gives meaning to the conceptual structure is the sensory experience, as the concept is also associated with this same sensory experience (2006:157; Poor Ebrahim et al., 2011:20).

As noted, Imam Ali (PBUH) had used the conceptual structure of an objective domain to conceptualize an abstract concept centuries before the emergence of cognitive linguistics and cognitive semantics. Based on the conceptualization, he considered the relationship between subjective concept and the audience's experience of the outside world, seeking to simplify and facilitate their understanding.

However, the main achievement of the research is that consistent with cognitive semanticists, cognitive metaphor and metonymy are mechanisms of conceptualization; in Nahj Al-Balagha, however, we are witnessing an ironic conceptual metaphor (**conceptual metarony**) not observed in the theories provided by these linguists; a phenomenon which may be a specifically unmatched characteristic of the Alavi discourse. Thus, it is required of cognitive linguists to work and collaborate on extensive and comprehensive research within various discourses of different languages to achieve a well-established conclusive outcome.

References

1. Aghajanyan, N. (2017). Conceptual metaphors in theory and practice. *Armenian Folia Anglistika journal*, 13, pp. 83- 91.
2. Dakhil, A. M. (1987). *Sharh Nahj al-Balagha*. Vol. 7,8, Beirut: Dar al-Balaghah.
3. Evans, V. & Green, M. (2006). *Cognitive Linguistics: An Introduction*. Britain: Edinburg University Press.
4. Ghazvini Haeri, S. M. K. (1961). *Sharh Nahj al-Balagha*. Vol. 2, Beirut: Al-manimanah Publication.
5. Hasani Shirazi, S. M., (n.d.). *Todhih Nahj al-Balagha*. Vol. 2,3, Tehran: Dar Torath al-Shia.
6. Hashemi Khoei, M. H., Hassanzadeh Amoli, H., Kamarei, M. B. (1985). *Minhaj al-Baraa'a fi Sharh Nahj al-Balagha*. Vol. 6, Mianji, I. (Ed.). Tehran: Islamic Library.
7. Hashemi, Z. (2010). Conceptual metaphor theory as proposed by Lakoff and Johnson. *Literature Study (Adab Pazhuhi) Journal*. 12, pp. 119-140.
8. Ibn Abi'l-Hadid, A. H. (2007). *Sharh Nahj al-Balagha*. Ibrahim, M. (Ed.). Vol. 13, Baghdad, Dar Al-Kitab Al-Arabi.
9. Ibn Maitham al-Bahrani, K. (1983). *Sharh Nahj al-Balagha*. Vol. 2, Nashr al-Ketab Office.
10. Jäkel, O. (2002). Hypotheses revisited: The cognitive theory of metaphor applied to religious texts. *metaphorik.de*. Retrieved from *metaphoric.de* website.
11. Khoei, I. (n.d.). *Al-Durrat al-Najafiya*. Amini, M. (Ed.).
12. Kövecses, Z. (2010). *Metaphor: A practical introduction*. Oxford: Oxford University Press.
13. Lakoff, G. & Johnson, M. (1980). *Metaphors we live by*. Chicago: The University of Chicago Press.
14. Lakoff, G. & Johnson, M. (1980). The metaphorical structure of the human conceptual system. *Cognitive Science*. 4, pp. 195-208.
15. Lakoff, G. (1993). The contemporary theory of metaphor. In Andrew Ortony (ed.) *Metaphor and Thought* (2nd ed.) (202- 251). Cambridge: Cambridge University Press.
16. Lakoff, G. & Johnson, M. (٢٠٠٣). *Metaphors we live by*. London: The University of Chicago Press.
17. Malakouti Nia, A. (2020). An in-depth analysis of the capacities of metaphorical conceptualization in understanding and transmitting religious teachings with emphasis on Nahj al-Balagha. *Márifat Journal*. 29, (270), pp. 19-31.
18. Moloodi, A. S. (2015). Metaphorical conceptualization of emotions in Persian: A cognitive linguistics approach. Ph.D. thesis. University of Tehran.
19. Moloodi, A. S. & Zare, A. (2020). Corpus- based stylistics: A new method to study the style of Nahj al-Balagha. *Adab al-Kufah Journal*, 1, (43), pp.155-186.
20. Mousavi, S. A. A. (1997). *Sharh Nahj al-Balagha*, vol. 2,3, Beirut: Dar al-RRasool al-Akram - Dar al-Muhaja al-Bayda.
21. Poor Ebrahim, SH., Golfam, A., Aghagolzadeh, F. & Kordzaáferanloo, A. (2013). A semantic analysis of spatialization of abstract concepts in the language of Quran. *Adab Va Zaban (Literature & Language) Journal*. 16, (34), pp. 107-124.
22. Poor Ebrahim, SH. (2011). A study of the Knowledge concept in Quran language: Cognitive semantic framework. *Pazhuhesh Ha-ye Zaban Shenasi (Linguistic Research) Journal*. 3, (2), pp. 19-34.
23. Saeed, J.I. (2016). *Semantics* (4th ed.). Oxford: UK. Wiley Blackwell.

24. Seyyed Radi (1999). *Tanbih al-ghafilin and tazkirat al-árifin*. Vol. 2, Kashani, F.A. (Trans). Zehni Tehrani, S. M. J. (Ed.). vol. 2, Payam Haq Publication.
25. Shoushtari, M. N. (1997). *Bahj al-Sabagha fi Sharh Nahj al-Balagha*, Vol. 2, Tehran: Amir Kabir Publications.
26. Tavakkol Nia, M., Mir Hosseini, Y., Hasoomi, V. & Moosavi Bafrooyi, S. M. (2018). The function of conceptual metaphors in explaining the concept of "God" in Nahj al-Balagha. *Pazhuhesh Ha-ye Nahj al-Balaghah (Nahj al-Balaghah Research) Journal*, 17, (58), pp. 171-189.
27. Zare, A. (2022). The animalification of the world in Nahj al-Balaghah: The cognitive approach. *Alameed Journal*. 11, (42), pp. 212-237.