



حيونة الدنيا في نهج البلاغة: مقارنة معرفية آفرين زارع^١

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دكتوراه في اللغة العربية وآدابها / استاذ مساعد

الملخص:

يصف علم اللغة المعرفي (ويطلق عليه علم اللغة الإدراكي، والعرفني وكذلك العرفاني) اللغة على أنها تصور للقدرات المعرفية البشرية وينظر إليها كأداة لتنظيم المعلومات، ومعالجتها، ونقلها وكذلك يعدها التمثيل الفكري للكون. نظرًا إلى أن أساس علم اللغة المعرفي هو دلالات الألفاظ، يُنظر إلى الاستعارة على أنها واحدة من أكثر النقاط المحورية للدراسة في هذا النهج، ويمكن عدّها من أبرز التطورات في علم اللغة المعرفي؛ إذ هي ليست مجرد شكل من أشكال الكلام لتزيين الخطاب، بل هي فهم وتجربة لمجال تصوري مجرد على أساس مجال تصوري آخر يكون عادةً ملموسًا بشكل أكبر.

بمقاربة معرفية معتمدة على الفرضيات التسع للاستعارة التصويرية، يتناول البحث الحالي التحليل المفاهيمي لجميع استعارات الدنيا في مجال الحيوان بنهج البلاغة كله.

أهم ما توصلت إليه هذه الدراسة هو أولاً: خلافا لما ذهب إليه كوتشش لاتنحصر ظاهرة "التشخيص" على إعطاء السمات البشرية لمفاهيم مجردة، بل هناك استعارات يتم فيها إعطاء خصائص حيوانية لظواهر غير بشرية؛ فإن "الأرواحية" أعم من التشخيص، وتشمل كلا من "الأنسنة" و"الحيونة". ثانياً: أن لبعض السمات الحيوانية نسقية مع المفهوم المجرد للدنيا، وهي غير مألوفة لغوياً. وما يسبب مثل هذه النسقية غير المألوفة هو توسيع المعنى. يساعد هذا التوسيع العقل على أن ينسب بعض خصائص الحيوان إلى مجال مجرد يفتقر إلى تلك الميزات بناءً على العديد من الترسيمات المعرفية.

تاريخ الاستلام:

٢٠٢١/٩/٤

تاريخ القبول:

٢٠٢١/١١/١٠

تاريخ النشر:

٢٠٢٢/٦/٣٠

الكلمات المفتاحية:

الاستعارة التصويرية،
فرضيات الاستعارة
التصورية، نهج البلاغة،
الدنيا، الحيونة

المجلد (١١) العدد (٤٢)

DOI:

10.55568/amd.v11i42.211-238



The Animalification of the World in Nahj al-Balaghah: A Cognitive Approach

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Received:

4/9/2021

Accepted:

10/11/2021

Published:

30/6/2022

Keywords:

Conceptual Metaphor,
The conceptual
metaphor hypothesis,
Nahj al-Balaghah,
The world,
Animalification.

Al-Ameed Journal

Volume (11)

Issue (42)

DOI:

10.55568/amd.v11i42.211-238



Abstract :

Cognitive linguistics describes language as the perception of human cognitive abilities and views it as a tool for organizing, processing, and conveying information and also the intellectual representation of the universe. Since the basis of cognitive linguistics is semantics, metaphor is viewed as one of the most focal points of study in this approach, and attention to it can be considered as the most prominent development in cognitive linguistics, because cognitive metaphor is not just a figure of speech to decorate discourse, but it is the understanding and experience of an abstract conceptual field in the form of another conceptual domain that is usually more tangible.

Using a cognitive linguistic approach based on nine conceptual metaphor hypotheses, the present research studies the conceptual analysis of all the metaphors of the world in the field of animal in Nahj al-Balaghah.

The most significant findings of this study are:

1. Contrary to the belief of Kövecses excluding the personification only to giving human features to abstract concepts, there are metaphors where animal characteristics are given to non-human phenomena. Therefore, animism includes both personification and animalification.

2. Some of the animalistic features are linked with the abstract concept of the world, and this connection is linguistically unconventional. What improves such an unconventional company is the extension of meaning. This helps the mind to attribute some of the animal's characteristics to an abstract field that lacks those features based on several cognitive mappings.

1.Introduction

Comprehending the world is of unique value to us humans. Regarding the importance of this matter, it suffices that Imam Ali, the Commander of the Faithful (PBUH), says:

"رَحِمَ اللَّهُ امْرَأً أَعَدَّ لِنَفْسِهِ وَاسْتَعَدَّ لِرَمْسِهِ وَعَلِمَ مِنْ أَيْنَ وَفِي أَيْنَ وَإِلَى أَيْنَ"

"May God bless the one who has gathered for himself a provision and is ready for his grave and knows where he came from, where he is, and to where he is going "(Mulla Sadra, 2000, vol. 8, p. 355).

Hence, we need to have a thorough knowledge of the cosmos in which we live to make the most of the short life opportunity, provide the necessary provision for eternal life in the grip of time, live in peace, and move to the next life, which is everlasting and endless, with desired closure.

To this end, the present research explores the metaphors of the world in the intellectual system of Imam Ali (PBUH) with a cognitive approach. It is worth noting that due to the limitations of the paper, only a part of these animalistic metaphors of the world has been studied.

The present study attempts to answer two questions:

1. How are the conceptual metaphors of the world animalized in Nahj al-Balaghah?
2. Do the hypotheses of conceptual metaphor correspond to the animalism of the world in Nahj al-Balaghah or not?

2.Research Background

Among the researches about the topic, the following studies can be mentioned:

a.After introducing cognitive linguistics and conceptual metaphor, Ghaderi, Bibak, Ghazanfari, and Jannatifar (2018) have enumerated some cases of conceptual metaphors in Nahj al-Balagheh on worldly life, hereafter, death, good and bad deeds.

b.Ghazanfari, Ghaderi Bibak, and Jannatifar (2018) have reviewed examples of Imam Ali (PBUH) lecturing about abstract concepts such as the world and the hereafter. They have concluded that some rational concepts, such as

worldly life, death, good and bad deeds, are understood through specific material concepts, including passage, final destination, load, passenger, and obstacles to travel. However, there are some scientific queries in this paper in using conceptual metaphorical terms in Arabic and even in English.

c.Ghaemi (2017) has examined cases of conceptual metaphors of the universe. The most significant result of the research is that the structural metaphors of Nahj al-Balaghah are to define the cosmos and its nature. Here are some structural metaphors of Nahj al-Balaghah with the theme of the world: life is a journey, and the world is the rest of this campaign; Life is the trade, and the world is its place; Life is a test, and the world is the testing terrain; Life is cultivation, and the world is the farm; Life is a race, and the world is its field.

d.Ghaemi (2016). What can be deduced from the subject of the study, is that the researcher has analyzed the most prominent conceptual metaphors used in the definition of piety and whim in Nahj al-Balaghah. The researcher aims to learn the role of these metaphors in the moral system of Imam Ali (PBUH).

Considering what has been mentioned, no study has been found to have examined all the conceptual metaphors of the universe through a specific source domain in Nahj al-Balaghah. It can be said that this is the first research to study all the conceptualized animalistic metaphors of the world in Nahj al-Balaghah. Albeit, there are other cases in this regard in Nahj al-Balaghah that, God willing, will be investigated in a future study using another field of cognitive linguistics.

3.Cognitive Linguistics

Cognitive linguistics is a new school of linguistics emerging in the early 1970s owing to dissatisfaction with formal approaches to language and with the rise of new cognitive sciences in the 1960s and 1970s. This school is rooted in the study of categorization in the human mind and Gestalt linguistics (Evans & Green, 2006, p. 3).

Cognitive linguistics concentrates on language as a means for organizing, processing, and conveying information. Therefore, linguistic conceptual and experimental analysis is of vital importance. This is because the formal structures of language are not studied independently, but as reflections of the general con-

ceptual organization, principles of categorization, and processing mechanisms, and experimental and environmental effects (Geeraerts, & Cuyckens, 2007, p. 3).

Since cognitive linguistics defines language as embedded in the general human cognitive capacities, its particular topics of interest are:

- Structural features of natural language categorization (such as prototypicality, systematic polysemy, cognitive model, mental image, and metaphor).
- Role-oriented principles of language structure (such as iconicity and naturalness).
- Conceptual interface between syntax and semantics (such as the conceptual interface between Cognitive Grammar and Construction Grammar), and the experiential and pragmatic background of the language used and the interface between language and thought (ibid, p. 4).

Among the topics of interest in cognitive linguistics, metaphor, as the basis of thought, is examined as the "conceptual metaphor " after a brief introduction.

In this metaphor, there are two approaches: one is the traditional view used as a means in literature, and the other is the modern view according to which metaphor has a unique position in the structuring of thought and cognition.

The traditional view dates back to the time of Aristotle. The description of its historical course goes beyond this article. But the new view was presented in 1980 by the publication of the book "Metaphors We Live by " by a linguist and a philosopher named George Lakoff and Mark Johnson.

Kövecses summarizes the characteristics of metaphor as a literary tool as follows: (2010, p. ixi-x).

1) Metaphor is solely a linguistic and word-related phenomenon that 2) inherently compares two different things with mutual features - such as "Achilles was a lion in battle, " in which courage and strength are mutual features.

3) The idea of using metaphor is to actualize artistic and rhetorical purposes, in other words, to adorn speech and extend its effect on the audience; Shakespeare asserts, "The whole world is a theater stage."

4) Metaphor is the intentional and conscious use of words, and its good application needs a unique gift.

5) Metaphor is a figure of speech without which we cannot live. But we use it for unique influences. Metaphor is the necessary part of daily human communication.

Lakoff and Johnson thoroughly defy the traditional view. They declare that

- 1) Metaphor is the attribute of concepts, not words;
- 2) The function of metaphor is to help better understand particular notions - not just for rhetorical goals;
- 3) Metaphor is often not based on similarity;
- 4) Ordinary people easily use metaphor in everyday life - it is not that metaphor is used only by talented people;
- 5) Metaphor, above being a lovely additional adornment of language, is the inevitable manner of human thought and reasoning (ibid, p. x).

4. Conceptual Metaphor

Contrary to the classical view that restricts metaphor to the field of advanced literary language related to poetic imagination and rhetorical decoration, Lakoff & Johnson (1980) hold that metaphor is not limited to language but is also present in our thoughts and deeds. Thus the foundation of the nature of our everyday conceptual system is metaphorical.

According to them, the concepts that govern our thinking include not only intelligence but also our daily work and even its ordinary details. It is our mental belief that our perceptions organize how we interact with the world and how we relate to other people. So our conceptual system plays an essential function in explaining the facts of our day.

According to these two researchers, our conceptual system is not something about which we are normally conscious. That is, in doing multiple small everyday tasks, we more or less subconsciously readily think and act on specific lines (1980, p. 3). And since it is not at all clear what these lines are, they recognize language as a way to understand them. That is, our metaphorical conceptual sys-

tem appears through language, and language is the image of our metaphorical conceptual system (ibid.)¹.

Lakoff & Johnson Then, through "The Contemporary Theory of Metaphor", defined the conceptual metaphor as: "Conceptual metaphor involves understanding and experiencing the target domain based on the source domain through mapping because of the correspondences between the two " (Lakoff, 1993, p. 5).

The field with a more concrete and well-known definition is the source; the other field with more abstract and subjective concepts is the target domain. That is, conceptual metaphor is the perception of abstract or lesser-known matters based on objective and known matters. To clarify this type of metaphor, the concepts of "argument " and "argument is war " are examined for conceptual metaphor. This metaphor is mirrored in our daily language with a broad range of phrases:

"Your claims are not defensible"; "He attacked every weak point in my argument";

"His criticisms were right on target";

"I demolished his argument"; "I never win an argument with him."

In this respect, it is critical to note that when we talk about "argument " we are not just talking about "war". We can win or lose the war; we view the person we are disputing with as an adversary or an enemy; we attack his points; we defend our posts; we succeed or fail in the argument; we plan and execute strategies. Many of the things we do in the argument fall under the concept of war, although there is no physical front and the combat is verbal. The construction of the argument - attack, defense, and counter-attack - reflects this (Lakoff & Johnson, 1980, p. 4).

The following table shows the mappings of the metaphor: "Argument is war":

1 According to Lakoff (1993: 2), this view of metaphor, which is the center of our conceptual system, was first proposed by Reddy (1979). Rejecting the traditional view of metaphor, he called ordinary everyday English largely metaphorical, and introduced the main place of metaphor as thought, not language; According to him, metaphor is an important and necessary part of our normal way of conceptualizing the world, and our daily behavior reflects our metaphorical understanding of experience.

Table 1: Metaphor Mappings

The source: War	Mappings
The target: Argument	
The two sides of the argument	Enemies
Defense tools and equipment	Speech
Deciding how to fight	Strategy planning and selection
War	Argument events
The purpose of the argument	Supremacy and victory

4.1. Systematicity, Highlighting, and Hiding

In the light of the example of the conceptual metaphor "Argument is war," the fact that systematicity is one of the characteristics of conceptual metaphor exhibits. That is, using terms related to the source domain to gain a better understanding of the target domain is not accidental; the fact that we conceptualize part of the "argument" with "war" systematically influences both the form in which the argument manifests and the way we speak about what we do in the argument. Since metaphorical concepts are systematic, the language employed to speak about aspects of this concept is also systematic. In other words, because metaphorical idioms in our language are systematically linked to metaphorical concepts, we can use metaphorical linguistic expressions to explore the nature of metaphorical notions and gain metaphorical understanding from our actions (ibid, p. 7).

The point here is that a system that enables us to understand one aspect of one concept about another inevitably hides other aspects of the concept. For instance, when we decide to attack the opponent's positions and defend ours amid a heated argument, we may neglect the cooperative aspect of the discussion and not realize that the other party has tried to give us his time to participate in the discussion to attain a mutual agreement (ibid: 7-10). This is the feature of highlighting and hiding metaphorical concepts termed Focusing in conceptual metaphor theories. It is this focusing that makes the difference between alternative metaphors for the target domain (Jäkel, 2002, p. 22). Other cognitive metaphor-

ical hypotheses are introduced in the following:

1. The ubiquity hypothesis: According to this hypothesis, linguistic metaphor is not an exceptional phenomenon of extra poetic or rhetorical creativity, and conventional metaphors are seen in quite common everyday speech (as well as highly technical discussions).

2. Necessity Hypothesis: Metaphors generally have an illustrative function. Specific issues, such as abstract conceptual fields, theoretical structures, and metaphysical ideas, are challenging to understand without metaphors. Because even the most abstract thoughts are related to physical perception, conceptual metaphors present the basis for bodily, biophysical cognition by integrating our experience.

3. Creativity Hypothesis: The potential meaning of a metaphor does not become a simplistic interpretation and cannot be decreased to a non-metaphorical proposition. This is the reason for the great creativity that metaphor exhibits not only in poetic speech but also in daily life. Metaphors can rebuild the patterns of thought planted in the subject.

4. Domain Hypothesis: Conceptual metaphors make the systematic link of two domains of target and source. The conceptual target domain can be understood with the aid of metaphorical mappings of the conceptual source domain, which is based on experience.

5. Model Hypothesis: Conceptual metaphors are often integrated cognitive models that assist us to understand a complicated network of related notions in the form of a network of simpler and more objective concepts. Idealized cognitive models that can be rebuilt utilizing cognitive analysis of any language are viewed as cultural models that subconsciously define the global perspective of a general language community.

6. Unidirectionality hypothesis: As a rule, the metaphor is between x and y . It associates the abstract and complex domain of the destination (x) to the more objective domain (y) with a simpler construction that is more likely to be sensory experienced. The relationship between the elements x and y is unidirectional and irreversible, and the metaphorical transition has a specific direction. That is, an empirical and concrete phenomenon cannot be understood with the help of an abstract one.

7. Invariance Hypothesis: In conceptual metaphors, specific schematic elements are mapped without changing their original structure from the source domain to the target domain. This preconceptual image schemata structure presents the practical context for even the most abstract conceptual domains.

"When we *send information* to someone, our knowledge of the source domain - where the 'giving' happens - tells us that after sending something, the sender's resources reduce. But about *giving* Information, this is not the case. Our knowledge and experience of the target domain tell us that after the end of the action, that is, the transfer of information, nothing is lost from the sender's information. This feature of the target domain limits the possibility of establishing correspondences " (Noor Mohammadi, Aghagolzadeh, Gulfam, 2012, p.p. 181-182).

8. Diachrony Hypothesis: Semantic studies of metaphor reveal that even in the historical development of language, separate expressions are not the most frequent subject of metaphorical meaning development; rather, evidence of systematic metaphorical representation can be found among all conceptual domains. In other words, even in the historical metaphorical extensions that happen for words over time, what matters is not individual words but the whole human conceptual system in a systematic way. (Jäkel, 2002, p.p. 21-22).

Now it is time to examine and analyze the animalification of the world in Nahj al-Balaghah.

5. Animalification of the World in Nahj al-Balaghah

The level of general, natural, conventional and cognitive function is the standard for classifying different types of metaphors (Kövecses , 2010, p. 33; Poor Ebrahim , 2017, p. 180). Metaphors are broken into three types in terms of the cognitive role: structural, directional, and ontological. **Personification** is also a sort of ontological metaphor where an abstract concept is given human characteristics so that it is considered an organism with the power of effectiveness (Kövecses, 2010, p. 39). However, contrary to the belief of Kövecses excluding the **personification** only to giving human features to abstract concepts, there are metaphors where animal characteristics are given to non-human phenomena. Therefore, **animism** includes both personification and animalification. In this study, animalification is

analyzed based on Lakoff & Johnson cognitive theory. According to this theory, the mechanism of animalification metaphors as a sort of ontological metaphor is not different from other metaphors, but its purpose is to give animal personality to the abstract concept of the universe. In this part, all the animalificated metaphors of the world in Nahj al-Balaghah are studied and analyzed.

5.1. The World is a Horse

حَتَّى إِذَا أَنَسَ نَافِرُهَا وَاطْمَأَنَّ نَاكِرُهَا قَمَصَتْ بِأَرْجُلِهَا... (الخطبة ٨٢) (A)

When one who avoids the materialistic world becomes accustomed to it, and one who dislikes the world becomes attached to it, the world raises two of its hands and knocks its jockey to the ground.

The world knocks its rider to the ground when in the beginning, by nature and by wisdom, he avoided it and did not trust it. But the seductive world has turned to him with its pleasures and has drawn him in such a way that the person has eventually become accustomed to it, attached to it, and trusted it. Then the world abruptly raises its arms and legs and knocks down its rider right when he is unprepared and stole up (Ibn Maitham al-Bahrani, 1983, p.p. 236-7; Mousavi, 1997, p.p. 465- 6).

The world does the same thing with an attached person that a rebellious mount (horse) does with a horse master: the horse runs away from him at first and is not willing to be tamed, but after running away for a while, he finally yields and gives him a ride, but when the rider does not even think about it and does not foresee it, he shocks him and knocks him to the ground by raising his arms and legs.

Therefore, the world seeking to deceive men by different means such as wealth, power, publicity, and the like is firstly apparent, not righteous, secondly precarious, and thirdly disrupting the focus and surprising. The world first tempts to deceive the ones turning their backs on it with its gratifications. When the person is finally tempted by the world and gets attached to it, it raises him, then swiftly knocks him to the ground. Of course, this kind of impact on the ground causes injury that maybe will never be fixed. Consequently, a person who is not strong in his belief regarding the world (the unreliability of the world), no matter how much he avoids and does not trust it, in the end, he will be deceived and

surrender. Ultimately, he bears a hard blow from the world, as a result of which he may lose his life, his faith, his credit, and his fame. How beautifully Rumi was inspired by this word of Imam:

The ladder that this world provides will fall eventually;

The ones who climb higher are more ignorant as their bones will crush harder (Molavi, 1988, p. 441).

B) The world is a defiant and stubborn horse:

أَلَا وَهِيَ الْمُتَصَدِّقَةُ الْعُنُونُ وَالْجَائِحَةُ الْحَرُونَ (الخطبة ٢٣)

Be aware! The world is a rebellious horse that stops moving when running and sprinting.

This is one of the objectionable characteristics of the world. It presents itself to the people and draws them to itself. But when someone accepts his call, not only does he not obey them, but also stubbornly does not allow them to ride on its back. Just as a rebellious and stubborn horse does not get tamed by its owner, does not let him ride it, and its rider cannot subdue it, the world does not want to be tamed and does not want to give a ride. It also stops and does not move while galloping. Consequently, the world does not treat its seeker well, it does not like him, it does not treat him as he wishes, and for a worldly person to succeed, the world makes him suffer. In the words of the poet:

Beware of the skewbald, rebellious, malevolent world horse when you are atop it (Shoushtari, 1997, vol. 12, p.p. 20-21).

C) The world is a rebellious horse

Due to semantic connection between this part and the next one, the explanation comes with the next part (A).

5.2. The World is a Female Camel:

A) The world is a biting female camel with a bad temper:

لَتَعَطِفَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا عَطَفَ الضَّرُوسِ عَلَى وَلَدِهَا (الحكمة ٢٠٠).

The world, like a stubborn horse that does not let ride, will come around after turning its back on us (the Ahl al-Bayt of the Prophet (PBUT). Likewise, the world is like a grumpy camel that bites its milkman, but eventually, it will allow him to milk. The reason why a female camel bites is that she loves her baby and does

not want to be fully milked, because she wants some of her milk left for her child.

The reason why the world is rebellious is God's love for the family of the Prophet (PBUT); because God commands to make them the inheritors and eternal leaders of the earth. If the world turns to the enemies of these pious people for a while and has them thrive by giving them power, wealth, and fame and, on the other hand, quarrels with the family of the Prophet of God and does not show compassion to them, this state will not last, because ultimately, the world will lean toward these divine elect, and this family will be the true successors of the earth and its timeless leaders. This heritage and leadership is the true and eternal blessing of God, not that wealth, power, and fame that will not remain long. We understand this fact from a verse that Imam Ali (PBUH) recited in the continuation of his discourse:

﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾ (القصص / ٥)

"And We wished to be Gracious to those who were being depressed in the land, and make them leaders [in Faith] and make them heirs" (Al-Qasas/ 5) (Yusuf Ali, 1987, p. 190).

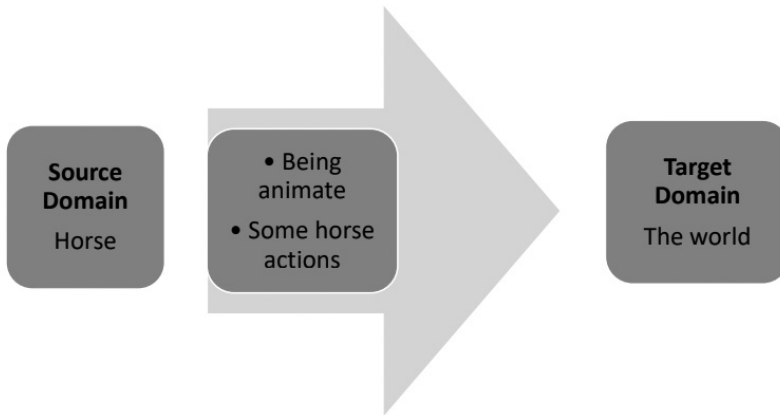


Figure 1: Mapping Horsification Metaphors.

1.Mapping from the source domain into the target domain in horsification

metaphors.

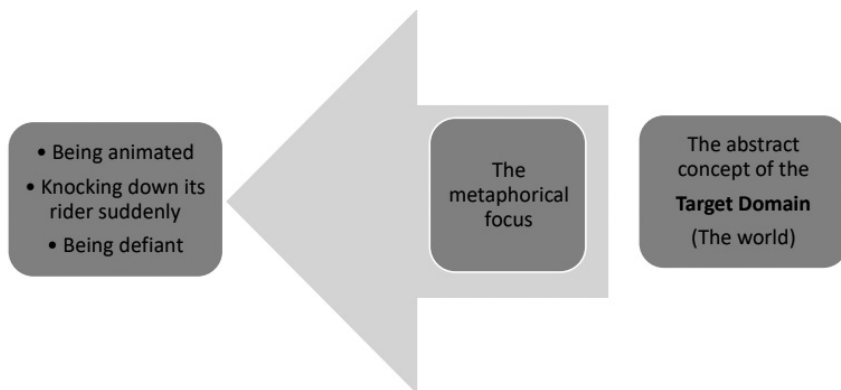


Figure 2: Horsification Ontological Metaphor

2.Horsification ontological metaphor

B) The World is a Milch/ Lactated Camel:

B.1.

حَتَّى يَظُنَّ الظَّانُّ أَنَّ الدُّنْيَا مَعْقُولَةٌ عَلَى بَنِي أُمَيَّةَ تَمْنَحُهُمْ دَرَّهَا... (الخطبة ٨٦).

The world shows its luck to the Umayyads so well that people consider it a female camel with tied legs in their hands, which gives its milk only to this family: The world sacrifices all its benefits and goodness, only to the Umayyads. As the viewer thinks, the world is dedicated to the Umayyads and their enjoyment of wealth, power, comfort, and companions will be lasting. The Umayyads gained so much power and wealth by coercion, oppression, and oppression of the people that the world thought it was a camel captured by the Umayyads, who, in their view, could not go anywhere (is available to them only). As a result, this camel gives its milk only to this house.

Cognitively, the fact that Imam Ali (PBUH) metaphorized the female camel for the world can have many reasons, including:

1. Camels are linked with Arab life and are their solid experience; 2. The size of the body and the abundance of its milk can be very evocative of the authority and wealth of the Umayyads, as the average milk production of a female camel is between 3 and 10 kg per day, which in rare cases reaches 35 kg - while other

animals (cows, sheep, and goats) do not have such features; 3. Just as increasing the frequency of milking camels enhances the amount of milk, so does the tyranny of the Umayyads increase their wealth and power; 4. Compared to other animal milk, camel milk includes a wide spectrum of vitamins and minerals, including sodium chloride, phosphate, calcium, nitrate, magnesium, potassium, iron, vitamins C and D. This can symbolize the great wealth of the Umayyads and the great benefits of the world for them compared to others.

B.2.

يحتلبون درّها بالدين... (الكتاب ٣٣)

.In the name of religion, they milk the world camel

The owner of Nahj al-Balaghah (PBUH) defines the supporters of Mu'awiyah as people who pretend to be religious, because they would go among the pilgrims during the Hajj season and invited them to obey Mu'awiyah and leave the help of Imam Ali to attain worldly benefits. The disciples of Mu'awiyah held religiosity as a means to fulfill their material purposes, and in the name of performing the ceremonies of Hajj, they sought to propagate for Mu'awiyah and earn his reward: in the name of religion, they milked the world camel (Hashemi Khoei, 1985, vol. 2, p. 50).

B.3.

الَّذِينَ احْتَلَبُوا دَرَّتَهَا وَأَصَابُوا غَرَّتَهَا... (الخطبة ٢٢١)

Those who milked all the milk of the world's breast and took advantage of its carelessness and neglect....

In this sermon, the Commander of the Faithful, Imam Ali (PBUH), warns people against the deception of the world and its adornment, and to give advice, he cites the past nations: Like thieves who wait to steal their property as a result of a person's negligence, they seized the opportunity of the world's apparent neglect and milked the world's camel milk (benefited from the world). Your forebears at some point in time thought that the world was ignorant of them and their actions; that no matter how much evil they do and go in the wrong direction, the world will not cause them all kinds of hardships and problems, and it will always be the same with them and treat them well. With such thinking, they took as

much of the world as they could and achieved as much as they could. But in fact, it was they who overlooked and forgot that, firstly, power, wealth, and worldly fame are temporary; secondly, if the world treats a person well for a while, it will eventually change the mood and will cause him all kinds of pains, sufferings, sorrows, and grief; and thirdly, man will eventually lose all his wealth, fame, and power in this world and will be transferred to the next (Ibn Maitham, 1983, vol.4, p. 106; Hashemi Khoei, 1985, vol. 14, p.p. 419- 420; Hassani Shirazi, n.d. vol. 3, p. 401; Shoushtari, 1997, vol. 11, p. 280). So the world camel is not unaware of the people. It benefits them from its milk for a while and will treat them well. But as will be mentioned below, it abruptly tramples them.

C) The World is a Female Camel that Tramples its Enthusiast (Servant)

وَوَطَّئَتْهُمْ بِالنَّاسِمِ... (الخطبة ١١٠)

In this sermon, Imam Ali (PBUH) asks people while condemning the world and showing its nature, "Do you not live in the houses of those who lived before you while they were more numerous than you, their life was longer, and their aspirations Bigger? How well they served the world and how well they took it for themselves! But the world trampled them in response to this subjection and choice! "

"Mansem " (مَنْسِم) refers to the nails and soles of the camel's feet. In the words of Imam Ali (PBUH), the world has a very dishonest, transformative, and deadly nature and is a wicked killer. The cosmos destroys its enthusiast. The more a person is attached to the world, the more severe damage the world inflicts on him. The camel of the world's relationship with its fans is the reverse: it responds to the love of its fans by trampling them.

When a camel with that big and heavy body kicks and hits a person, that person will suffer a lot of damage and even lose his life. The damage that the world inflicts on those who chose and worshiped it is so severe that these people are crushed under these damages. This conceptual metaphor shows the unfaithfulness and violence of the world.

D) The World is a Female Milch/ Lactated Camel that has been Forsaken

وَلَا تَمَكَّنْتُمْ مِنْ رِضَاعِ أَخْلَافِهَا إِلَّا بَعْدَ مَا صَادَفْتُمُوهَا جَائِلًا خَطَأُهَا، قَلْبًا وَضِيئَهَا... (الخطبة ١٠٤)

You could only milk the world camel when you found its bridle loose and its

saddle loose and anxious.

According to Ibn Maytham, Imam Ali (PBUH) addresses the Umayyads here. To understand his purpose, it is essential to see what it means cognitively for the camel bridle to be loose and for its saddle to be loose and anxious, too.

A camel keeper requires to do two things to dominate and control the camel well:

1. The saddle should be fastened with a belt under the camel's abdomen so that it does not face any problems during the movement of the camel and the resulting shakes, and it does not become difficult to master and guide the mount.

2. Harness the camel and hold it firmly to guide the mount in the desired way and prevent it from deviating from the straight path, resulting in its demise.

While the Prophet (PBUH) ruled the Muslim community with the necessary knowledge, abilities, and skills, he had complete control over the universe camel and was able to control and guide it so properly. During his government, righteousness and justice ruled over the Muslim community and there was no slippage or deviation. Thus, people like the Umayyad dynasty had no place in that power, and there was no oppression. But after his passing, people took over the rule, leading it to slips and deviations, and consequently, the Umayyads came to power and oppressed people.

In other words, because the bridle of the world camel after the Prophet (PBUH) fell to those who did not deserve to rule, it became an abandoned camel without a driver, and deviated from the right path. Following this deviation, tyranny took the place of truth and justice, and the situation became turbulent. As a result, the Umayyads took great advantage of this agitation and anxiety, and by milking the camel, they enjoyed all kinds of comforts and possessions. As far as it is said, the axes went blunt by breaking the gold ingots left by Ibn 'Awf; Imports of Zubair grains in Iraq reached 1,000 dirhams a day; Marwan also obtained a lot of property (Dakhil, 1987, vol. 9-10, p. 49; Ibn Maitham, 1983, vol. 3, p.p. 25-26; Hassani Shirazi, n.d. vol. 2, p. 147; Mousavi, 1997, vol. 2, p.189).

E) The World is a Bad-Tempered Camel that Bites

لَتَعْطِفَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا عَطَفَ الضَّرُوسِ عَلَى وَلَدِهَا (الحكمة ٢٠٠).

The explanation of this part, as necessary, was mentioned earlier (p.11)

F) The World is a Female Camel that has been Abandoned

إِلَيْكَ عَنِّي يَا دُنْيَا! فَحَبْلُكَ عَلَى غَارِبِكَ ... (الكتاب ٤٥)

O world! Get away from me! Your bridle is left free between your neck and your humps.

When a female camel bridle is left free between her neck and her hump, it means that no one has anything to do with that camel. So she can feed wherever she wants and can go wherever she desires. This is one of the allusions to divorce among Arabs. The lady whose husband has divorced her is free and can go anywhere. That is, she is no longer responsible for her ex-husband.

Imam Ali (PBUH) addresses the world as such and asks it to go to another person to trick, because it is not important to the Imam and his comportment is not affected by the world and its temptations. In other words, he, has left the world alone, and also is free from its shackles and restraints, and has no greed for its glitter and splendors, is not greedy of its gold and glory (Shoushtari, 1997, vol. 5. p. 388).

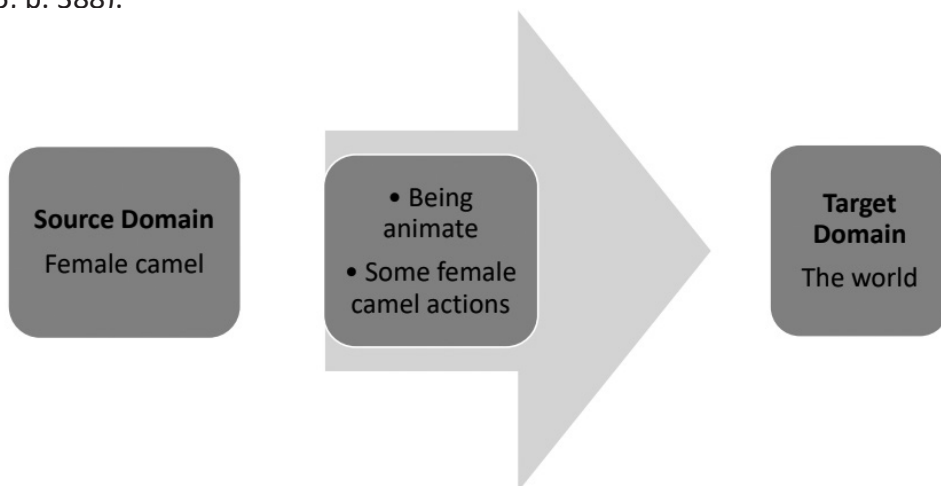


Figure 3: Mapping Female Camelification Metaphors

3. Mapping from the source domain into the target domain in female

camelification metaphors.

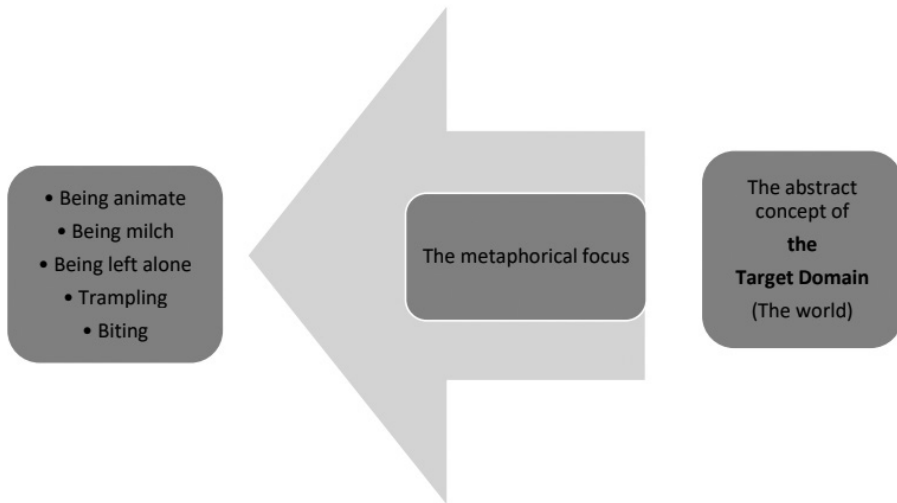


Figure 4: Female Camelification Ontological Metaphor

4. Female camelification ontological metaphor

5.2. The World and the Hereafter are Tame Animals whose Leashes are in the Hands of God

وَأَنقَادَتْ لَهُ الدُّنْيَا وَالْآخِرَةُ بِأَرْمَتَيْهَا وَقَدَفَتْ إِلَيْهِ السَّمَاوَاتُ وَالْأَرْضُونَ مَقَالِيدَهَا... (الخطبة ١٣٣).

The world and the hereafter are yielding to God by consigning their reins to God, and the heavens and the earth entrust their keys to Him.

The world and what is in it, along with the Hereafter, are under the control and command of God and do not depart His will. The world and the hereafter are devoted to God and are under His rule.

The docile animal is the one that does not do as it wishes, but obeys its owner, moves according to His will, goes the way and wherever He wants, and stops moving whenever He desires. Whenever his owner gives it water and food, he eats and rests at the will of its owner. The world and the Hereafter are also docile animals whose leashes are in the hands of their Creator: He changes them however He wills; His command and will are influential in these two, and these two are obedient to Him and also need Him:

﴿... لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ (آل عمران / ٨٣)

“... while all creatures in the heavens and on earth have, willing or unwilling, bowed to His will [Accepted Islam], and to Him shall they all be brought back” (Al-E-Imran/ 83),

(Yusuf Ali, 1987, p. 26; .Hashemi Khoei, 1985, vol. 8, p. 305; Mousavi, 1997, vol. 2, p. 391).

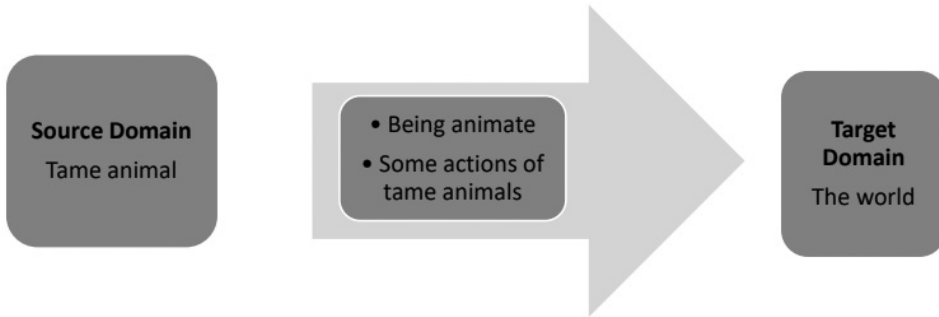


Figure 5: Mapping Tame Animalification Metaphors

5.Mapping from the source domain into the target domain in tame animalification metaphors.

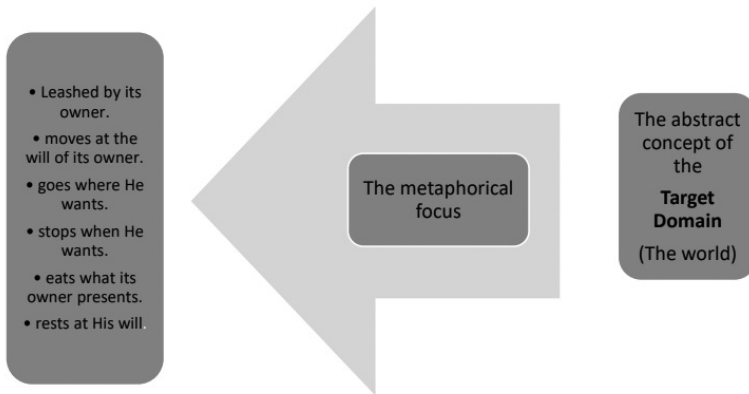


Figure 6: Tame Animalification Logical Metaphor

6. Tame Animalification into Logical Metaphor

5.3. The World is a Predatory Beast

قَدْ انْسَلَلْتُ مِنْ مَخَالِيكَ ... (الكتاب ٤٥)

... I saved myself from your grips

The Imam conceptualizes the world as a predatory beast that first deceives its prey in different ways, and when the prey is caught in its trap, it preys on it and plunges its talons into its body. Because in this case, the prey has no escape, it perishes. But this pious Imam has freed himself from the grasps of this wild creature, has not been deceived, has not been caught in its trap, and is not its victim/prey. He has infatuated by the world and is not greedy for its pleasures. So he is not hurt because of the changes in the world, its disasters, sorrows, calamities, and grief.

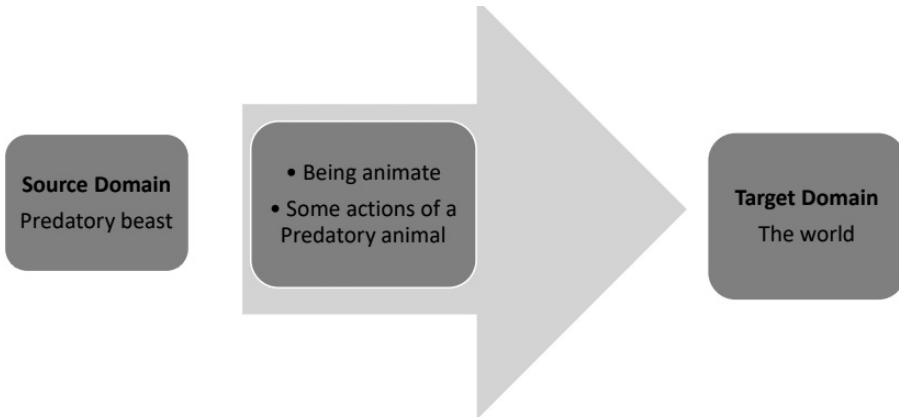


Figure 7: Mapping Predatory Beastification Metaphors

7. Mapping from the Source Domain into the Target Domain in Predatory Beastification Metaphors.

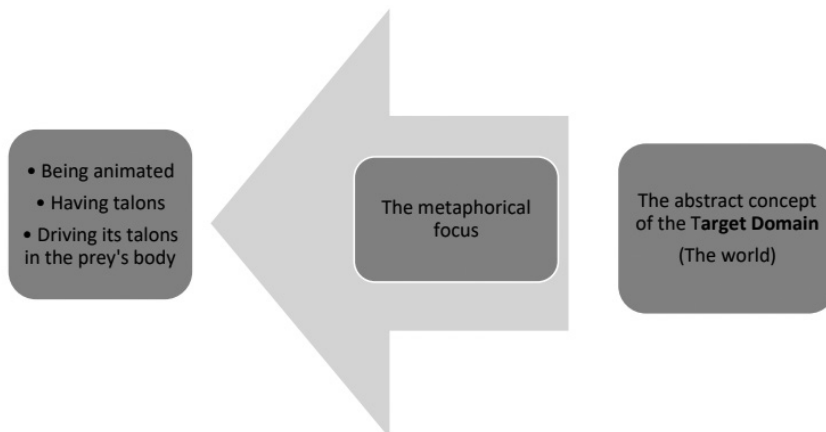


Figure 8: Predatory Beastification Ontological Metaphor

8. Predatory Beastification Ontological Metaphor

6. Results and Conclusions

According to the metaphorical focuses, we can understand that these characteristics are not used in non-metaphorical language and their original application concerning the abstract concept of the world. For instance, being milch, biting, and being stubborn are the actions of the animal, not the world. The reason for this an uncommon/ unconventional linguistic accompaniment is the extension of meaning by which the mind can, based on several cognitive mappings, assign some of the animal's features to a domain that does not have them.

In literary metaphor, such metaphors are justified based on "objective similarity" between the animal and the world. But the basis of cognitive metaphor theory about the relationship between the two domains of source and target (animal and world) is two things:

1. Experiential co-occurrence
2. Experiential similarity

When the world is cited as milch (opposed to the theory of simile metaphor), there is no objective similarity between the two concepts of the world and animal. The similarity that transpires in the two experiences is what happens in this animalification: 1- The experience of humans living with camels and horses

(source domain), and 2- The experience of being and living in the world (target domain) that happens with the aid of the first experience. Therefore, the connection between man and animal in life is generalized to the one between man and the world (. Poor Ebrahim, 2017, p. 184).

In Nahj al-Balaghah, the abstract domain of the world (target domain) is conceptualized with the tangible realm of the animal (the source domain), and during metaphorical mapping, characteristics such as animism and some activities unique to horses and camels are mapped to this target domain.

Now, before the cognitive analysis of the conceptual metaphors, let us first see how the animalification of the world in Nahj al-Balaghah is depicted for different people.

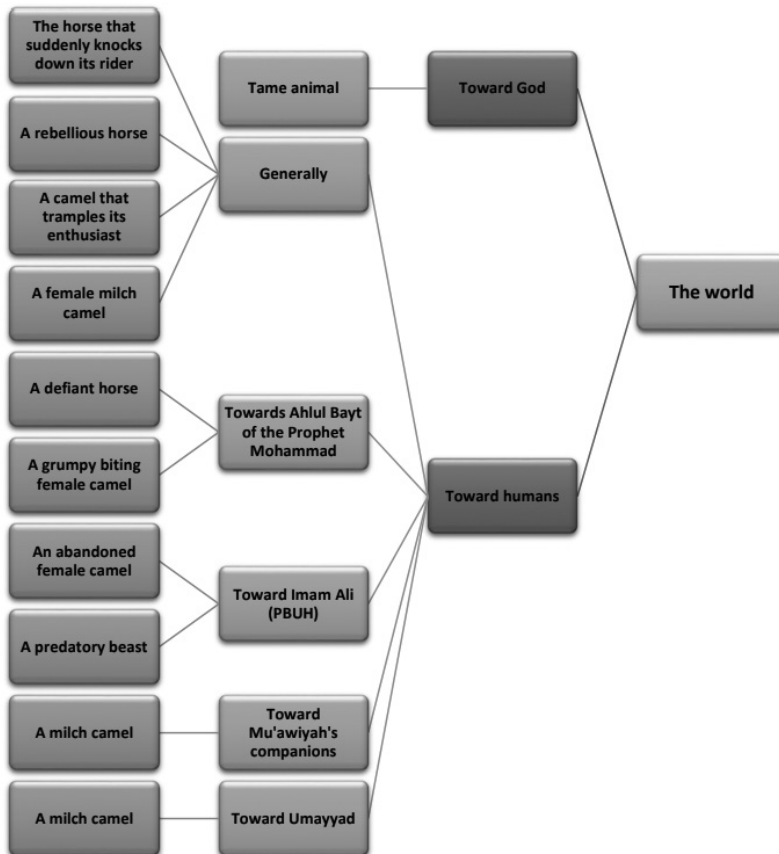


Figure 9: Conceptual Metaphors

In the cognitive study of these conceptual metaphors, we want to discuss whether the cognitive metaphorical hypotheses are in line with the metaphors examined or not.

Considering the shortage of animalification in the world in Nahj al-Balaghah (a total of 11 cases), it can be said that this kind of metaphor in the discourse of Imam Ali (PBUH), contrary to the first hypothesis, is not abundantly included.

According to the hypothesis of necessity, the existence of metaphor is essential to explain and learn abstract conceptual domains, theoretical structures, and metaphysical ideas. This hypothesis is apparent in the conceptual metaphors of the world in Nahj al-Balaghah, because without them, this understanding and perception of the world (animalification) would not have been achieved. Through bio-physical experience, man can discover the world as an abstract concept and thus perceive it.

The hypothesis of creativity reveals that conceptual metaphors are innovative. So they are not replaced by similar but non-metaphorical expressions. The animalification of the world is also so creative and artistic in the intellectual system of Imam Ali (PBUH) that this perception of the world is not achieved outside this source domain (animal).

Based on the ideal cognitive model/models hypothesis, the conceptual metaphors of the cosmos in Nahj al-Balaghah are learned more simply and objectively, and the animalification of the world in Arabic, like other languages, is a cultural model.

Although, in pre-Islamic poetry, conceptual metaphors are used to illustrate the demonstrations of nature using horses and camels. However, according to the researcher, neither in pre-Islamic literature nor in the literature of the Holy Quran, conceptual metaphors using horses and camels have not been used to describe the world unlike in Nahj al-Balaghah. Consequently, it can be said that the animalification of the world, with these features that are observed, is one of the characteristics of Imam's intellectual system.

The uni-directionality hypothesis shows that the abstract domain is perceived from an objective source, and the opposite does not usually occur. In Nahj al-

Balaghah, the world is understood through the connection with the animal domain, and the opposite does not hold.

According to the invariance hypothesis, when metaphorical mapping, the image schema of the source domain (here the animal) is transferred to the target domain (here the world) and does not go beyond it.

According to the centralization hypothesis, metaphors highlight only certain features by concentrating on part of the description of the target domain and have nothing to do with other aspects. For instance, the concept of the world in this study is confirmed by the metaphor of animalification, as the actor who commits the act of "taming " and "disobeying".

About the basis of the above animalification, it should be assumed that resorting to the actions that human beings experience every day is one of the means to explain concepts with a low degree of objectivity. From these metaphors we can express this achievement:

Most of the empirical bases are related to the empirical similarities between the domains of source and target. Man's relationship and his actions with animals such as camels and horses that happen in his life can be generalized to his relationship to a "concept " that has no relation to this ability. Through this expansion of the concept of communication, a conceptual metaphor can be reached. This expansion occurred from the relation of "man with animal " to the relation of "man to the world " and is represented by the metaphorical focus of "trampling". These semantic links are rooted in human thought. Hence, one can easily use them to make sense of less experienced areas.

The analysis of the abstract concepts that make up the target domain in animalification metaphors of Nahj al-Balagheh, together with their metaphorical focuses, notes that animalification is not just a figure of speech, and even metaphorical focuses are metaphorical concepts that are mirrored in the form of language. So, what is the principle is the concept and meaning to achieve which there is no way except resorting to linguistic manifestations.

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