

الحكمة السائلة: الاستعارات المفهومية والإيكولوجيا المعرفية للخطاب السياسي في صراعات الإسلام في القرن السابع الميلادي

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الملخص

تناولت هذه الدراسة الاستعارات المفهومية التي استخدمها الإمام علي (عليه السلام) خلال معركة صفين (657 م). ومن خلال تحليل بلاغي منهجي لخطب الإمام علي ورسائله، حدّد البحث وصنّف البنى الاستعارية الرئيسة التي شكّلت خطابه السياسي والعسكري. وقد كشفت النتائج عن وجود أنظمة مفاهيمية معقدة، لا مجرد تعبيرات مجازية منعزلة، إذ شكّلت كلّ من المجالات الاستعارية—الماء/العطش، النور/الظلمة، الطريق/السفر، الجسد/الفيزياء، الحيوان، النار/الحرارة، والتجارة/المبادلة—إطارات معرفية شاملة تُستخدم لتبسيط المفاهيم السياسية واللاهوتية المعقدة وإيصالها إلى الجمهور بوضوح.

أظهر هذا التحليل كيف أن استعارات الإمام علي لم تكن فقط ذات بُعد جمالي، بل كانت تعبّر عن تكيف استراتيجي مع الظروف العسكرية المتغيرة، ودمجت بمهارة بين الأبعاد اللاهوتية والسياسية، وغالبًا ما وفّرت مجالًا تصويريًا للمصالحة رغم وقوع الصراع. إن المستوى المذهل من التعقيد الذي اتسمت به هذه الأنظمة الاستعارية في القرن السابع الميلادي يُعدّ تحديًا للرؤى المبسطة حول تطوّر الاستعارة، ويقدم رؤى ثمينة لفهم الخطاب السياسي-الديني في السياقات المعاصرة.

الكلمات المفتاحية : نظرية الاستعارة المفهومية، الإدراك المتجسّد، تحليل الخطاب السياسي، البلاغة الإسلامية.

Liquid Wisdom: Conceptual Metaphors and the Cognitive Ecology of Political Rhetoric in 7th Century Islamic Conflict

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Abstract

This study examined the conceptual metaphors employed by Imam Ali during the Battle of Siffin (657 CE). Through systematic rhetorical analysis of Imam Ali's speeches and letters, the major metaphorical schemas that structured his political-military discourse were identified and categorized by the research. The findings revealed sophisticated conceptual systems rather than isolated figurative expressions, with each metaphorical domain---water/thirst, light/darkness, path/journey, body/physical, animal, fire/heat, and commercial/exchange---serving as comprehensive cognitive frameworks through which complex political and theological concepts were rendered accessible to his audience. This analysis demonstrated how Imam Ali's metaphors exhibited strategic adaptation to changing military circumstances, integrated theological and political dimensions, and frequently created conceptual space for reconciliation despite the conflict context. The remarkable sophistication of these 7th century metaphorical systems challenged simplistic notions of metaphorical development and offered valuable insights for contemporary understanding of political-religious discourse. This study provides the first ecology-aware, CMT account of Siffin that models metaphor as integrated, adaptive systems linking ethical--theological commitments to tactical reasoning.

Keywords: Conceptual Metaphor Theory, Embodied Cognition, Political Discourse Analysis, Cognitive Semantics.

1. Introduction

The Battle of Siffin (657 CE) marked a crucial point in early Islamic history because it brought out the opposing views about political leadership and religious authority through military combat. The military battle between Imam Ali's army and Muawiya ibn Abi Sufyan's forces produced a collection of speeches and letters and proclamations which revealed the communication methods used during the early days of Islamic rule.

The research article identifies a particular research deficiency because Arabic rhetorical studies about Imam 'Ali's Siffin discourse mainly focus on metaphor as decorative elements yet there exists no CMT framework which explains how metaphors function as complete mental systems that direct political decisions and activities during times of emergency. The research applies CMT and political-rhetorical metaphor studies (Lakoff & Johnson, 2003; Charteris-Black, 2018; Musolff, 2016; Semino, 2008) to study the Siffin discourse while Donner (2010) provides historical background information. The seven systems which include water/thirst and light/darkness and path/journey and body and animal and fire/heat and commercial/exchange operate as complete mental frameworks instead of standing alone as separate images. The new perspective views metaphor as fundamental mental structure which surpasses its traditional role as decorative element. The Siffin corpus receives an ecology-based CMT model through this approach.

The Siffin conflict became an ideal setting for metaphor analysis because three essential elements came together: the water-control emergency which led to the decisive battle stage and deep doubts about religious authority and political power and the requirement to preserve supporter dedication during the prolonged conflict. Imam Ali used complex metaphorical techniques to answer these difficulties which needed thorough analysis.

2. Literature Review:

2.1. Conceptual Metaphor Theory

The 1980 and 2003 work of Lakoff and Johnson established Conceptual Metaphor Theory (CMT) which became the foundation for new academic methods to study metaphors. The researchers demonstrated that metaphor functions as an essential cognitive process which surpasses its traditional role as a linguistic ornament. The main discovery of their research showed that people understand abstract concepts by creating organized links between these concepts and their physical sensory experiences. People use metaphors as mental frameworks which direct their thinking processes and their ability to communicate and their behavioral responses. The communication patterns

TIME IS MONEY and ARGUMENT IS WAR demonstrate how these mappings influence our regular dialogue and our capacity to identify actual objects in the world.

Scholars have developed Conceptual Metaphor Theory through multiple stages of research which added new understanding to its fundamental concepts. Grady (1997) established a fundamental model which shows how people create their initial metaphors by experiencing physical sensations but their complex metaphors form when basic patterns interact with specific cultural settings. The framework showed that typical mental operations generate multiple metaphorical systems which resolve the universalism problems that CMT encounters. Kövecses (2020) established Extended Conceptual Metaphor Theory which demonstrates that metaphors follow particular patterns which adapt to language requirements and cultural and historical contexts yet preserve shared elements between different cultures. The new research methods prove most beneficial for historical and cultural studies because they show how human mental processes relate to specific cultural systems of interpretation.

The study of metaphor has evolved through multiple critical responses which emerged against Conceptual Metaphor Theory (CMT). Steen (2007) challenged one of CMT's fundamental concepts which states that metaphors show our true mental operations through their metaphorical organization. Steen created room for detailed research about metaphor functions through his demand for better distinction between words on the surface and their possible hidden conceptual meanings. Cameron and Maslen (2010) investigated how people choose metaphors based on their current environment while their environment remains in a state of continuous transformation. The authors rejected the idea that metaphors function as rigid connections between established domains because they believed meanings develop through social interactions which depend on the context of communication. Researches created new methods which maintained conceptual analysis advantages through their ability to study metaphor functions in actual language usage.

2.2. Political Discourse and Metaphor Analysis

Research using Conceptual Metaphor Theory (CMT) in political discourse shows that metaphors function as essential elements which determine how people understand politics and how they perform political activities. Charteris-Black (2004, 2014, 2018) developed methodical approaches to analyze political metaphors which show how political matters become mentally structured through metaphorical systems which also serve as powerful argumentative instruments. His research on crisis discourse demonstrates that leaders build political trust through their consistent

metaphorical usage which creates unified narratives that connect different time periods.

Musolff (2004, 2016) developed metaphor research through his scenario-based method which demonstrated that political metaphors create complex relationships which reach beyond their core conceptual relationships. The system operates complex storytelling mechanisms which establish social protocols for human relations and duty management and conflict resolution methods. His studies of the European Union through "house" and "marriage" metaphors demonstrate how scenario metaphors serve as political reasoning templates which become crucial during times of conflict when discourse needs to adapt to fast-changing circumstances.

Semino (2008) developed his metaphor analysis system to study specific communication methods which include political and conflict-based discourse to demonstrate how metaphors change their structure to meet particular communication needs while preserving their fundamental conceptual meaning. Her study of illness metaphors in political discourse reveals two main discoveries which demonstrate how physical experiences enable people to grasp complex political systems and all metaphors in political discourse carry political values which support specific ideological perspectives.

The research findings demonstrate that political action develops through metaphorical framing which simultaneously alters the methods people use metaphors. Santa Ana (2002) showed how immigration metaphors which used invasion and flood and burden language patterns changed public attitudes while forcing officials to reassess their policies. Lakoff (2008) demonstrated that political persuasion works better through metaphorical reframing than through abstract reasoning which supports the necessity of analyzing metaphors to understand political communication success.

2.3. Metaphor in Religious and Historical Discourse

The analysis of religious texts through metaphor analysis faces particular obstacles which lead to multiple research avenues for thorough investigation. Through metaphors religious texts present divine realities by using familiar language which people experience in their daily lives thus they establish interpretation communities based on shared metaphorical meanings (Soskice, 1985). McFague (1982) showed that theological metaphors function as cognitive models because they produce religious experiences which guide subsequent interpretive processes.

Researches who want to study ancient documents face particular difficulties when they apply modern metaphor theory to these texts. Trim (2007) studied political pamphlets from early modern times to demonstrate

that metaphors obtain their meaning from the historical knowledge which existed during particular time periods. People who do not understand the first cultural setting will either fail to recognize the metaphors or they will interpret them in an incorrect way. His research demonstrated that historians need to study historical events during their actual time period because they should prevent themselves from using modern concepts to understand historical documents from ancient times.

Studies of medieval Islamic texts showed that these texts used intricate metaphorical language which served two purposes in human brain function and creative artistic work. Stetkevych (1993, 2019) analyzed pre-Islamic and early Islamic poetry to show authors used established metaphors which they used to gain political backing and describe societal realities. Her research proved that poetry required progress from its current decorative function because she used her poetry to demonstrate how metaphors created political descriptions which maintained poetic beauty.

Van Gelder (2012) developed this method to study classical Arabic prose through his analysis of how metaphors created specific patterns which repeated across various discourse genres. His findings illustrate how Islamic metaphorical systems drew simultaneously on Qur'anic imagery, pre-Islamic poetic legacies, and Hellenistic philosophical thought, producing hybrid frameworks that animated political, religious, and literary expression alike.

2.4. Early Islamic Political Discourse and Rhetoric:

Research about early Islamic political discourse shows how religious power interacted with political power during the first stages of Islamic development. The authors Crone and Hinds (1986) studied the first caliphal era through complex rhetorical analysis to understand how the state used religious authority as its base for establishing legitimacy. The researchers studied caliphal correspondence and official statements to demonstrate how the authors employed Qur'anic terminology and religious symbolism for political purposes without ever implying they were equal to prophets.

Donner (2010) analyzed how Islamic political discourse emerged through the combination of Arabian tribal customs with the remaining elements from Byzantine and Persian imperial systems. He showed how Muslim leaders from the beginning period adopted political terms from previous systems while creating their own Islamic framework for ruling and community organization and power structures. The research method holds crucial value for metaphor analysis because political metaphors needed established cultural elements which researchers needed to adapt into new Islamic material.

The political statements of Ali ibn Abi Talib differentiate from other political statements because he used sophisticated rhetorical techniques and

complex ideas in his speeches. Madelung (1997) analyzed Ali's official letters and his public speeches which spanned from the start of civil war until he wanted to understand his political strategy which combined religious Islamic principles with effective political reasoning techniques. His research shows that religious authenticity received support through a discourse which simultaneously created operational methods for political work based on religious dedication.

Shah-Kazemi (2008) studied Ali's political statements through philosophical evaluation which demonstrated his political statements contained both moral and religious dimensions. His research revealed metaphorical patterns which converted complex moral principles into political arguments that linked ethical values to actual political situations. Shah-Kazemi introduced various thematic points throughout his work although his method did not follow a structured pattern and he omitted contemporary cognitive linguistic methods which analyze metaphors.

2.5. Arabic Rhetoric and Discourse Analysis

The traditional Arabic field of *balāghah* developed advanced techniques to study figurative language through its detailed classification system of metaphorical expressions (*isti'ārah*) and its associated linguistic elements (Heinrichs, 1991). The classical scholar al-Jurjānī (d. 1078) studied how metaphors influence mental processes because he thought powerful metaphors generate new understanding instead of producing beauty. The researchers used their methods to predict multiple elements which modern metaphor theory would later confirm while operating under Islamic knowledge systems.

Academic researchers who study Arabic discourse now use Western theoretical frameworks but they emphasize the unique characteristics which appear in Arabic political and religious communication. Mazid (2007) performed critical discourse analysis to study modern Islamic political speeches which showed that political Islamic reasoning uses specific metaphorical language patterns. His research concentrated on contemporary situations but he did not develop methods which would work for studying past events while considering both cultural and time-based differences.

Research has identified particular rhetorical elements which determine how Arabic political and religious content presents itself through channels which go beyond metaphorical communication. Johnstone (1991) demonstrated that Arabic discourse becomes more persuasive through its method of adding details which enhance the message as it moves away from straightforward linear presentation. The research requires analysts to identify how Arabic traditions create their distinct rhetorical patterns.

Researches who study Quranic metaphor have created intricate methods to study religious figurative language. Abdel Haleem (1999) showed that the Quran establishes theological understanding through systematic metaphorical patterns which different groups of people can understand. Rahman (1980) studied Quranic imagery to show how metaphor functions as religious communication which transmits divine revelation which creates spiritual experiences beyond human ability to describe God.

2.6. Gaps in Existing Research and Theoretical Innovation

The current research about political metaphor and religious discourse and early Islamic rhetoric lacks vital information which modern metaphor theory needs to analyze historical Islamic political documents. The existing research about 'Ali's spoken words examines his theological statements through thematic analysis but fails to conduct a complete analysis by using cognitive linguistic methods. The classical Arabic rhetoricians investigated how metaphors influence mental processes yet their research needs modern theoretical models to link their findings between different cultural settings.

The research on Conceptual Metaphor Theory (CMT) for political studies investigates modern times because scientists now have experimental techniques to prove that metaphors become active. The methods for historical analysis remain scarce because they generate technical challenges which require researchers to combine sophisticated theoretical frameworks with authentic historical records. Research on historical metaphor studies exists mainly in European settings but scientists have not applied cognitive linguistic methods to analyze Islamic political discourse.

The scientific community has not discovered any method to link particular ecological and cultural elements with universal human mental operations. Research has established that cultural origins of metaphor create its successful impact yet scientists lack effective methods to study how cultural metaphors function inside human mental systems. The existing knowledge gap becomes most critical when studying early Islamic discourse because this period used its own cultural and theological systems to answer common political issues which affect all societies.

The present study responds to these challenges by developing an ecology-aware CMT approach to the metaphorical systems of Imam Ali's Siffīn discourse. The research combines modern cognitive linguistic methods with historical cultural studies to create a method which studies how general metaphorical processes transform when they enter specific historical and cultural settings. The research examines this essential period of early Islamic political development to develop both metaphor theory and understanding of Islamic political communication development.

The research method introduces three essential differences from previous studies because it unites cognitive linguistic theory with complete historical and cultural research and focuses on complete metaphorical systems instead of individual expressions and shows how metaphors evolved through the political emergency. The current research enables us to study political-religious metaphorical operations which emerged during early Islamic times while creating fresh methods to study similar linguistic elements which appear across different historical stages and cultural settings.

3. Methodology:

The research used Conceptual Metaphor Theory which Lakoff and Johnson (2003) first created before Musolff (2016) and Charteris-Black (2014) and Semino (2008) made further developments to the theory. The research method required researchers to find and organize conceptual metaphors through their source domains while focusing on specific categories.

1. The basic mental links between concepts (e.g. JUSTICE IS QUENCHING THIRST)

2. The military used metaphors to achieve their military objectives during various time periods of history.

3. The cultural and religious knowledge structures become active through metaphorical frameworks.

4. The conflict evolved through different strategic frameworks which both sides used to direct their military actions.

The research used sermons and letters and unprepared statements which Imam Ali supposedly said during the Siffin conflict based on verified historical records. The analysis of each metaphorical expression occurred through examination of its direct rhetorical setting and its relation to the complete political and theological systems which existed during early Islamic times.

4. Results: Major Metaphorical Schemas

4.1. Water and Thirst Metaphors

The water metaphors which Imam Ali used in his speeches achieved a perfect combination between the physical aspects of war and the deeper meaning he intended to express. The Siffin water-control crisis led to a critical military stage which produced "situational metaphor genesis" (Musolff, 2016) because the natural setting developed new conceptual systems. The crisis started when Muawiya's military forces seized control of the Euphrates River which cut off Imam Ali's soldiers from their water source and established a physical barrier which would develop into religious teachings.

"They have provoked you to battle---so you must either submit to humiliation and delay, or quench your swords with their blood, so that you may quench your thirst with water."

The statement showed how society links VIOLENCE IS LIQUID CONSUMPTION to JUSTICE IS QUENCHING THIRST. The repeated verb "quench" according to Charteris-Black (2014, p. 78) created a conceptual connection between bloodshed and water access through a mental process which combined these two actions into a single concept. The ethical nature of this situation caused followers to view defensive actions as required responses to aggressive conduct which they needed to perform extensive mental assessment to resolve their moral dilemmas. Kövecses (2020, p. 143) showed that metaphors which connected survival requirements to moral conduct established powerful conceptual systems which could surpass typical ethical doubts about violent conduct.

The author created a brief rhetorical structure which explained why people turned to violence because they fought for dominance of water resources. The aesthetic effect emerged from the use of parallel structures and repeated words which created a rhythmic pattern that connected all the different ideas. The complete meaning of this event required knowledge about the cultural background which desert communities used to understand water access as their life-dependent resource (Donner, 2010).

Imam Ali employed water metaphors to create a single narrative which progressed through time during the conflict. He transformed the original deprivation system into a reverse process after he obtained water access again.

"Their front ranks trampled their rear ranks, like the rabid camels, driven away from their watering places, pelted and pushed back from their own troughs."

This activated MILITARY DISORDER IS ANIMAL CHAOS and DEFEAT IS WATER DEPRIVATION. The political function of "own troughs" showed that Syrian defeat triggered divine punishment because they received the same fate which they had forced upon other countries (Ansari, 2013). Hawting (2016, p. 89) observed that "the poetic justice of this metaphorical construction would not have been lost on audiences steeped in Quranic concepts of reciprocity in divine judgment."

The metaphor proved effective because it showed real-life observations of camels fighting for water which anyone who has seen camels at disputed water sources would immediately understand as true to life. The qualifying adjective "rabid" created an image of disease and contamination which turned the description of chaos into an dangerous and infectious situation. The metaphor uses energetic language which produces powerful mental pictures

that show both the disorder of the situation and the satisfaction people get when their enemies must face their own tactics.

Imam Ali used his analysis of the bay'ah pledge of allegiance to present his most intricate water-based psychological metaphor.

"They surged upon me like the thirsty camels on the day of their watering, when the herder releases them and they break loose their halters."

The government established ANIMAL THIRST as political pressure which both proved public backing through natural processes and presented this backing as a possible threat. The broken halters symbolized the collapse of existing political boundaries while the rising movement demonstrated both the critical nature and hazardous aspects of unregulated public opinion. The research by Crone & Hinds (1986) showed that citizens view basic governance support functions as vital but the current system architecture creates security weaknesses.

The context of this metaphor--- Imam Ali's reflection on his initial acclamation as caliph---revealed his ambivalence about leadership thrust upon him through popular demand. The complex narrative structure presented a small narrative which showed chronological development from containment to release and then to complete chaos that matched the political events which occurred after Uthman died. The metaphor achieved strategic ambivalence according to Lakoff (2008, p. 201) because it let Imam Ali show his doubts about his position without losing his leadership power or discarding public backing.

The water metaphors functioned within an Islamic system which treated water as a sacred element that held deep religious meaning. The Quran establishes water as a source of life and mercy and divine revelation through two separate verses (21:30 and 24:45) which produced effects that political speech without religious meaning could not achieve (El-Sharif, 2012). Izutsu (2002, p. 178) observed that Quranic water imagery established a link between divine mercy and human salvation which used water as a symbol of divine guidance that people could experience. The listeners of Imam Ali would identify theological elements which transformed basic water disputes into sacred conflicts that held deep religious significance.

The pre-Islamic Arabic poets used water imagery to link their works with tribal leadership and generosity which Imam Ali adapted to create new political meanings. Stetkevych (2019, p. 67) observed that pre-Islamic poetry created water distribution as an essential metaphor which connected leadership authority to tribal leaders who received admiration because they brought rain and provided water to their people. The cultural background of Imam Ali added multiple dimensions to his water metaphors which linked

his short-term military needs to his established beliefs about rightful leadership.

The water metaphors showed strong conceptual blending according to cognitive linguistics theory. Imam Ali used CONTAINER schemas (water bodies) to develop unified conceptual networks through his combination with FORCE dynamics (surging and quenching) and BALANCE concepts (deprivation/satisfaction). Fauconnier and Turner (2008, p. 58) showed that uniting multiple conceptual domains resulted in fresh meaning structures which went beyond what standard source-target translation systems could achieve.

4.2 Light and Darkness Metaphors

The light/darkness schema which Imam Ali used in his teachings combined complex religious and political ideas. Theological traditions used light metaphors as their most effective tool but Imam Ali used them to achieve military success during times of war.

I have always delayed war for one day because I hoped additional forces would follow me and I could lead them toward my understanding despite their limited vision.

This activated MORAL GUIDANCE IS ILLUMINATION and LEADERSHIP IS LIGHT SOURCE. The historical background proved vital because Imam Ali delivered this message during his defense against charges that he showed hesitation on the battlefield. The metaphor transformed what appeared to be a military disadvantage of delayed response into a strong moral attribute which people name patience when they need direction. Amir-Moezzi (2011, p. 241) used his research to show how the metaphor employed sophisticated rhetorical techniques which turned what seemed like a military weakness into a religious strength.

People experienced moral confusion through their physical contact with visual light and tactile exploration during the multimodal sensory mapping process. The combination of sensory elements produced "cross-domain mapping reinforcement" according to Gibbs (2017, p. 323) because different sensory inputs activated related mental concepts which made the entire metaphorical structure stronger.

The metaphor contains ambiguous references to light sources which Muslims used to see Imam Ali as a guide who followed instructions instead of creating them according to Boaz (2020, p. 237) who studied early Islamic political systems. The "dim sight" concession recognized how hard it was to identify others but it proved that light existed which led to a solution by renaming opponents as followers who needed improved perception abilities. The author demonstrates Imam Ali's self-control through "modulated

obligation" conditional structures which Halliday and Matthiessen (2014, p. 176) describe.

Imam Ali used cosmic light imagery which united with Quranic text and pre-Islamic Arabic poetic elements.

"Praise be to Allah---whenever night darkens and deepens, and praise be to Allah---whenever a star rises and flickers."

This established COSMIC CYCLES ARE DIVINE GOVERNANCE while implicitly activating POLITICAL UNCERTAINTY IS DARKNESS. The speech took place before a crucial military operation which used religious terminology to create strategic military terms which linked the upcoming battle to divine time management (Donner, 2010). Madelung (1997, p. 156) noticed that religious words which he found unremarkable proved essential for achieving their most important military victories.

The divine presence continued eternally because cosmic events merged with intricate parallel patterns which people used to worship God. The rhetorical method created "cosmic authorization" according to Hodgson (1977, p. 215) because natural cycles served as symbolic evidence which legitimized human activities through their appearance of divine guidance for military operations. The balanced design structure showed a visually appealing arrangement which demonstrated how troops would move through light to dark environments before their upcoming military operation.

El-Sharif (2012, p. 239) developed "intertextual metaphorical adaptation" to create a metaphorical framework which required deliberate modifications to religious and literary materials to address emerging political-military security threats. The metaphor achieved its effectiveness through its combination of familiar and innovative elements which used known mental patterns to solve modern-day problems.

Imam Ali used complete sensory metaphors to describe his opponents in his text.

"They possess hearts which remain blind while their ears remain deaf to all sounds and their eyes remain hidden from view as they attempt to find truth by telling lies."

This activated MORAL DEFICIENCY IS SENSORY IMPAIRMENT alongside UNDERSTANDING IS SEEING. The warning letter which Makkah Governor received about Syrian pilgrims created an urgent need for this metaphor because it endangered the possibility of political dissidents entering the country through religious travel. The study by Cameron and Maslen (2010, p. 47) showed that testing different perception routes led to a complete metaphorical link which blocked all other routes to understanding thus showing the complete extent of mental processing failure.

The author used this metaphor to show his ongoing refusal and potential forgiveness through this illustration. Medical staff according to Izutsu (2002, p. 183) treated disabilities as medical conditions which required immediate medical intervention. The author began with internal organs before moving to external sensory organs (hearts → ears → eyes) to create a rhetorical climax which showed that spiritual blindness resulted in total loss of perception.

The sensory cluster based their explanation on Quranic evidence from 2:7 and 7:179 to show that spiritual rejection resulted in the loss of sensory abilities for people. Shah-Kazemi (2008, p. 97) showed how Imam Ali used Quranic metaphors which people were familiar with to create strong mental connections which triggered their existing moral values against his political opponents.

The statement "seeking truth through falsehood" established a contradictory system which Madelung (1997, p. 162) named "conceptual contradiction" because it backed essential goals by eliminating all unacceptable methods. The system established a vertical structure which showed Imam Ali as having perfect perception while his opponents lost their ability to see and hear and feel. Yet the framing avoided complete dehumanization by acknowledging their pursuit of truth, albeit through misguided means.

The conflict's light/darkness metaphors developed through time according to Charteris-Black (2014, p. 201) who explained this process as "escalating metaphorical certainty" which began with identifying perception problems before reaching total binary oppositions during the war. The situation established moral limits which became vital during the time of maximum operational confusion. Semino (2008, p. 118) showed through his study that people create order through metaphorical language when they experience emergency situations according to his analysis of emergency situations.

4.3 Path and Journey Metaphors

The path/journey schema showed advanced spatial understanding of how political decisions and ethical choices relate to each other. Imam Ali employed religious and political traditions which included path metaphors to design particular architectural features which enabled people to grasp intricate ethical concepts through physical spatial understanding.

"If I prepare for war against the people of al-Shām while Jarīr is still with them, it would be tantamount to shutting the door of reconciliation upon them and turning their people away from a possible path of righteousness..."

This activated POLITICAL CHOICES ARE PATHS and MORAL OPPORTUNITY IS AN OPEN DOOR. The historical context proved

essential because Imam Ali delivered this message to explain his military readiness delay which caused his companions to become impatient for battle. Shah-Kazemi (2008, p. 103) argued this metaphor demonstrated "remarkable ethical sensitivity in military context, transforming what critics perceived as hesitation into moral foresight."

The architectural design which included functional doors and blocking paths enabled audiences to create mental images of how military actions at the wrong time would block their paths according to Evans (2010, p. 652). The visual-spatial approach turned ethical concepts which existed as abstract ideas into actual physical effects which people could see. The text contains conditional language which creates a cause-effect relationship between Imam Ali's potential actions and their corresponding moral outcomes to show his duty to choose ethically.

The theological dimension was significant given the Quranic emphasis on the "straight path" (*sirāt mustaqīm*) as religious ideal. Imam Ali showed the way to reconciliation through his statement about opponents who needed to follow righteousness before he started his military readiness. Izutsu (2002, p. 187) noted that the detailed presentation showed how spatial thinking allowed for reconciliation possibilities during the time when people were getting ready for war.

Imam Ali used path metaphors to create an ethical presence which honored his deceased comrades through their absent presence.

"Where are my brothers---those who took up the path and marched upon the truth?"

This activated MORAL COMMITMENT IS TRAVEL and TRUTH IS PHYSICAL TERRAIN. The exact spot where Imam Ali saw the martyred companions at Siffin created an emotional impact for this metaphor. The militarized aspect of the event ("marched upon") turned people who followed orders into soldiers who actively protected themselves and the deceased people became travelers who selected their path instead of being helpless victims (Lakoff & Johnson, 2003).

Stetkevych (2019, p. 72) showed that this metaphorical construction served multiple commemorative purposes because it preserved agency which enabled the deceased to continue influencing others through their deliberate path choices that connected their past martyrdom to the present struggle. The interrogative form in the text reached its emotional peak because Halliday and Matthiessen (2014, p. 187) identified it as "rhetorical questioning" which employed questions to express emotions rather than to obtain information.

Imam Ali established his position through multiple layers of path metaphors which included theological elements:

"Yet, I am upon a clear certainty from my Lord and upon the path of my Prophet. I follow the direct path to obtain its authentic knowledge because I am someone who selects ready-to-eat produce.

This activated CERTAINTY IS SOLID GROUND, RELIGIOUS TRADITION IS A PATH, and TRUTH IS HARVESTABLE FRUIT. The metaphors became more effective when Imam Ali declared his complete faith during a time when others opposed him. The progression created what Semino (2008, p. 112) termed "metaphorical narrative"---a sequence of related conceptual mappings that created coherent progression. The fruit-gathering extension turned abstract truth into physical food which people could pick and eat.

Amir-Moezzi (2011, p. 247) argued this metaphorical complex demonstrated "remarkable conceptual density---the concentration of multiple compatible metaphorical mappings within a single rhetorical unit, creating multilayered meaning that enhanced both comprehension and persuasive impact."The theological meaning used three Quranic frameworks which included the straight path (*sirāt mustaqīm*) and divine guidance and paradise with its plentiful fruits. Imam Ali developed an extensive metaphorical system through recognized conceptual areas which established multiple religious connections.

The political-military needs of his time led Imam Ali to create metaphors which differed from standard religious expressions. El-Sharif (2012, p. 240) demonstrated how Imam Ali transformed religious metaphors by making purposeful changes which solved particular leadership problems through his implementation of door-blocking and military-style movement and he expanded the system to include harvesting.

The path metaphors used cognitive linguistic principles to establish mental connections between human body experiences of movement and direction which enabled people to learn new concepts. The text contains two opposing elements which activate knowledge structures about religious tradition and divine guidance that would have been most relevant to early Islamic religious discussions. Gibbs (2017, p. 327) explained that their unique ability to persuade people stemmed from their dual nature as both natural leaders and divine authorities in their historical setting.

The path metaphors used a path structure which Musolff (2016, p. 87) called "metaphorical constriction" because the number of available choices reduced as conflict intensity rose. The first set of metaphors presented different paths which people could take while the following metaphors showed only one correct way to proceed. The political process followed the same pattern as political conflicts because multiple first choices split into two opposing factions. Charteris-Black (2014, p. 203) showed that the

metaphorical reduction of conflict helped people meet their psychological requirements because it created simple moral guidelines during the most dangerous periods of war.

4.4 Body and Physical Metaphors

The body/physical schema demonstrated that abstract concepts derive their basis from universal physical experiences which all humans encounter. The physical metaphors which Imam Ali used provided immediate physical understanding because they used common physical experiences which people from various cultural backgrounds could relate to.

The young man needs to stay away from me because his arrival brings a threat which will result in my complete destruction.

This activated EMOTIONAL VULNERABILITY IS PHYSICAL FRAGILITY. The historical background made this statement extremely important because Imam Ali spoke these words when he saw his son al-Hasan running to fight at Siffin. The method which connected emotional worry to physical body parts helped parents develop a clear understanding of their fear. The physical fragility metaphors which Kövecses (2020, p. 147) studied triggered brain connections that related to real body damage which produced stronger emotional responses than using non-concrete language would have.

The metaphor gained greater strength because Imam Ali displayed his typical strong physical and spiritual presence but he seemed frail during this occasion. This momentary revelation of vulnerability created what Charteris-Black (2014, p. 153) termed "metaphorical authenticity"---"conceptual mappings that temporarily broke established rhetorical patterns to create moments of perceived emotional truth."The seven Arabic words in the brief statement used conceptual metaphor to generate intense emotional reactions because of their fundamental linguistic structure.

The universal physical experience of feeling pressure until something breaks served as the basis for this metaphor which made it easily understandable between different cultures. The show presented two types of appeal which showed both typical family relationships and Islamic teachings about family connections and leadership responsibilities. The operation at multiple levels created its intense emotional response because of its position in history. The metaphor according to Crone & Hinds (1986, p. 118) created a dual effect which made Imam Ali more relatable to people through his parental weakness while keeping the cultural elements intact.

Imam Ali used particular physical metaphors during his commemorative speech to help people understand spiritual dedication through concrete examples which included:

Their eyes seemed to have developed the rough texture of goat knees because they spent so much time kneeling.

This activated SPIRITUAL DEVOTION IS PHYSICAL TRANSFORMATION. The context--- Imam Ali describing the companions of Muhammad---gave this metaphor particular commemorative power. The specific physical component established "embodied specificity" according to Semino (2008, p. 115) through its precise instead of general associations which produced the most powerful mental response. The particular and distinctive comparison enabled viewers to experience the image through their senses instead of requiring them to make abstract interpretations.

The prayer-induced forehead calluses visualization used externalization according to Gibbs (2017, p. 331) to create physical markings which people could see from spiritual commitment. Shah-Kazemi (2008, p. 107) showed that this method allowed people to identify spiritual attributes which they could not prove through physical signs which supported their spiritual declarations.

Cognitive linguists studied this metaphorical expression because it incorporated cultural elements which every human culture could understand through their physical experiences. The desert pastoral communities needed to understand human knee structures in relation to goat knee structures because these animals appeared frequently during their daily activities (Kövecses 2020, p. 156). Kövecses (2020, p. 156) explained that people who worked continuously developed calluses because they shared a similar experience with humans. The combination reached its peak mental accessibility while maintaining all the authentic cultural aspects.

Imam Ali used his warning speech to combine physical and spiritual and social elements through his use of bodily metaphors.

"Are you present in body, but absent in spirit? Are you slaves behaving like masters?"

This deployed COMMITMENT IS PHYSICAL PRESENCE and POLITICAL HIERARCHY IS BODILY POSITION. The context--- Imam Ali addressing reluctant followers during the Siffin campaign---gave these metaphors particular admonitory force. The body/spirit dichotomy according to Lakoff and Johnson (2003, p. 162) resulted in the identification of metaphorical dualism which they described as mental processes that divide physical experiences from non-physical experiences. The rhetorical questions activated three different conceptual domains which included physical presence and spiritual commitment and social hierarchy.

Madelung (1997, p. 168) showed that the rhetorical structure gained substantial conceptual density through its parallel questioning technique which created equal relationships between different inversion patterns that connected spiritual absence to physical presence and social status to inappropriate elevation. The interrogative structure in the text established an

"indirect accusation" according to Halliday and Matthiessen (2014, p. 188) because it presented criticisms through questions which allowed the speakers to avoid direct offense.

The body metaphors employed cognitive linguistic principles to link fundamental physical experiences which people understand because of their natural ability to comprehend bodily sensations. The images activated early Islamic cultural knowledge about religious practices and family relationships and social structures which El-Sharif (2012) established as characteristic of that time. Gibbs (2017, p. 334) explained that their unique ability to persuade people stemmed from their operation at multiple levels which made them seem both universal and culturally authentic in their historical setting.

Musolff (2016, p. 91) explained that people start using bodily metaphors through "metaphorical embodiment progression" which begins with descriptions of body parts outside the body before they progress to describe internal physical feelings during increasing conflict. The series of events between the rhetorical subject and his audience grew stronger because they gained a deeper emotional understanding of the conflict's core elements. Charteris-Black (2014, p. 206) identified the progressive body language reached its most emotional peak when military operations required soldiers to give their complete dedication.

4.5 Animal Metaphors

The animal schema used ecological understanding to develop its model of political connections. Through his political animal metaphors Imam Ali established complex conceptual systems which showed different aspects of political connections.

"You are like camels without a herdsman."

This activated POLITICAL DISORDER IS ANIMAL ABANDONMENT. The historical context gave this metaphor particular force--- Imam Ali delivered this amid frustration with his followers' inconsistent support during the Siffin campaign. The research produced its most detailed cultural findings through environmental matching which recreated the natural environment where the audience naturally resided (Musolff, 2016). People who understand pastoral nomadic practices would identify three distinct economic loss and physical danger and social breakdown scenarios which the image would activate (Ansari 2013, p. 85).

The camel comparison would have provided instant understanding through its triple representation of value and vulnerability and dangerous potential when animals run wild. Stetkevych (2019, p. 78) observed that camels left without supervision became symbols of disorder and wastefulness which made them vulnerable to dangerous wild animals that people used to create different symbolic meanings which resulted in positive or negative

judgments. The metaphor contained two opposing meanings which showed camels as useful assets but dangerous when people lost track of them. The two aspects of this concept which Charteris-Black (2014, p. 163) identified created "metaphorical tension" because they connected two opposing yet accurate methods of understanding the concept.

The short metaphor delivered a full judgment through its few words which used rhetorical techniques. The text contains similes which use "like" to create an "explicit comparative evaluation" as Halliday and Matthiessen (2014, p. 195) explain that direct comparisons enable readers to understand information right away without needing additional explanation.

Imam Ali described conflict through predatory animal metaphors which spread suffering evenly throughout all parties involved.

The creature attacked us and them by biting our bodies and their bodies while its claws pierced through our skin and their skin.

This activated WAR IS PREDATORY ANIMAL alongside MILITARY SUFFERING IS PHYSICAL WOUNDING. The context---Imam Ali describing the intensification of battle at Siffin---gave this metaphor particular visceral power. The depiction of war as a wild animal led Semino (2008, p. 118) to identify this as "agency displacement" because people started blaming an uncontrolled power instead of their fellow humans for the violence. Madelung (1997, p. 172) recorded that people who moved their homes used this practice to show their pain while they created space between themselves and the violent attackers.

The balanced distribution of predation ("our flesh and theirs") established "metaphorical impartiality" according to Cameron and Maslen (2010, p. 53) which showed that humans experience common vulnerabilities which extend past their political differences. Hodgson (1977, p. 221) argued this "created potential space for reconciliation by acknowledging mutual vulnerability rather than demonizing opponents."

The text contains metaphorical language which creates purposeful confusion about which predator the author actually describes. Kövecses (2020, p. 162) explained that Imam Ali described war as a beast which turned all fighters into possible targets instead of their usual role as attackers. The author used repetitive structure in "bit into...sank its claws" to create a rhythmic pattern which mirrored the growing violence in the story.

Imam Ali delivered his prophetic warnings to people through animal metaphors which he used to describe men and women.

"By God, it is as if I see you---when the clash intensifies and the blades burn hot---scattering from Ibn Abī Ṭālib like a woman retreating at childbirth."

This activated BATTLEFIELD RETREAT IS FEMININE WITHDRAWAL alongside MILITARY PRESSURE IS PHYSICAL PAIN. The context--- Imam Ali prophetically warning his troops against future cowardice---gave this metaphor particular admonitory force. The comparison involved three different cognitive processes which operated at the same time to create physical distance and challenge gender norms and help people avoid experiencing pain. The authors Crone & Hinds (1986, p. 123) showed that this method produced "metaphorical density which combined various conceptual systems to create a complete critical system that evaluated physical actions and personal traits and individual identity."

The third person self-reference in the text according to Charteris-Black (2014, p. 173) produced "metaphorical objectification" which established authority through rhetorical distance that converted personal predictions into absolute facts. The prophetic statement which used "as if I see you" established a time shift which made the warning more pressing because it showed what would fail in the future as if it already existed.

The study showed that cultural beliefs about pain treatment established particular rules which determined how people should handle their pain. Ansari (2013, p. 91) noted that the metaphor treated pain avoidance as a natural process which became inappropriate for military use thus creating what he called "metaphorical expectation violation" because it showed natural responses as being out of place in the military context.

The cognitive linguistic method for studying animal metaphors requires people to use their physical experiences with herds and predators and pain to create immediate mental links. The text contains two opposing elements which activate knowledge systems about pastoral economics and social hierarchy and gender roles that would have been most relevant to the early Islamic Arabian community. Gibbs (2017, p. 337) argued that "this multilevel operation explained their extraordinary persuasive power within their historical context---they felt simultaneously natural and culturally authentic."

The animal metaphors in the text followed Charteris-Black (2014, p. 209) who described this process as "metaphorical intensification" which started with domestic and pastoral animals before progressing to wild and predatory animals during the intensification of conflict. The situation developed into an emotional crisis which stayed true to its ecological perspective. Semino (2008, p. 121) observed that "such progression created escalating emotional engagement precisely when tactical circumstances demanded maximum commitment."

4.6 Fire and Heat Metaphors

The fire/heat schema demonstrated how religious and political systems operated through basic elements of nature. The Arabian desert environment made fire metaphors especially powerful because fire served as both a vital survival resource and a dangerous force which could lead to disaster thus people could easily grasp the distinction between controlled and uncontrolled power.

The performers kept their body position which looked like they were standing on burning embers while their bodies trembled because they recalled the existence of an afterlife.

This activated SPIRITUAL INTENSITY IS PHYSICAL HEAT. The historical context proved essential because Imam Ali used this text to create an ideal model which his followers could use to assess their personal actions. Amir-Moezzi (2011, p. 254) noted that the remaining hot coals created an instant understanding of a specific discomfort which required ongoing care to manage its hot temperature.

The specific image of standing on embers created what cognitive scientists termed "embodied simulation"---activation of specific sensorimotor experience rather than general categories. Kövecses (2020, p. 168) established that the trembling response completed the simulation because it demonstrated physical reactions which enabled people to learn about spiritual conditions through physical experiences. The simile structure in "as if upon" created a hypothetical comparison which Halliday and Matthiessen (2014, p. 198) explained functions to demonstrate metaphorical relationships by using particular mental pictures.

The metaphor performed the "evidentiality function" which El-Sharif (2012, p. 242) explained as showing inner spiritual experiences through body language which produces outer indications of concealed devotion. Shah-Kazemi (2008, p. 115) developed an authentication system which checked the spiritual declarations of deep religious devotion through body trembling as proof of authenticity.

Imam Ali explained conflict escalation through detailed combustion metaphors which showed the complete process.

"So they refused... until the war inclined upon us, its heat settled, its fires were kindled, and its flames burned fiercely."

This activated WAR IS FIRE alongside CONFLICT ESCALATION IS COMBUSTION PROCESS. The particular historical situation when Ali sent letters to governors about the Siffin conflict made his metaphor more significant. The fire progression used natural process metaphors to create what Semino (2008, p. 124) called "metaphorical naturalization" which showed how human conflicts followed the natural course of development.

Madelung (1997, p. 178) showed that this system created a framework which demonstrated conflict escalation as an unpreventable process which made people believe their fate was set while hiding their actual role in events.

The particular sequence of combustion events (inclining followed by heat settling and then kindling and finally fierce burning) produced a time-based sequence which followed the natural progression of military combat. The sequential mapping process showed how Musolff (2016, p. 95) explained "process metaphorical alignment" which shows how source domain operations create the progression of target domain concepts. The text follows Halliday and Matthiessen (2014, p. 201) who named this structure "climactic intensification" because it demonstrates progressive severity which corresponds to the escalating violence in the story.

The metaphorical construction in the text used personification through "war inclined upon us" and the natural progression of fire development to create a powerful effect. Charteris-Black (2014, p. 183) termed this "hybrid agency metaphors"---conceptual frameworks that simultaneously attributed both intentionality and natural causality to the same phenomenon. Hodgson (1977, p. 228) developed an extensive system which linked human conduct to institutional conflict progression mechanisms which produced a detailed framework that linked personal choices to existing environmental conditions.

Imam Ali employed fire control metaphors to present his peace proposals to other people.

The public should focus on what cannot be understood at present by putting out all hatred and creating peace throughout the community.

This activated HOSTILITY IS FIRE alongside SOCIAL UNREST IS TURBULENCE. The context--- Imam Ali quoting his own earlier peace proposal in a letter recounting Siffin events---gave this metaphor particular poignancy given the proposal's rejection. The fire control mapping process allowed researchers to create "metaphorical agency restoration" which Cameron and Maslen (2010, p. 58) defined as a technique to transform uncontrollable systems into functional solutions. The authors Crone & Hinds (1986, p. 129) showed that the metaphor allowed people to resolve their intense disagreements through selecting particular elements which could be treated by recognized therapeutic approaches. The metaphor helped people break down their overwhelming conflicts into smaller parts which included hatred as a flame that needed treatment and they established reachable treatment targets by following medical treatment guidelines.

Kövecses (2020, p. 173) discovered "complementary metaphorical targeting" because fire and hatred share a common link which enables him to apply matching mappings to different components of complex events and turbulence and public unrest. Rhetorically, the imperative form ("Come, let

us") created what Halliday and Matthiessen (2014, p. 204) called "inclusive directive"---instruction that included speaker and audience in shared action, creating collaborative rather than hierarchical framing.

The metaphorical construction achieved its best effect through its subtle opposition to the current fire management practices which exist in desert territories. The desert communities needed to establish fire control measures immediately because uncontrolled desert fires would result in major destruction (Ansari 2013, p. 94). The acquired ecological knowledge resulted in what Musolff (2016, p. 98) called "metaphorical urgency transfer" because people moved their feeling of urgent need from the first domain to the second domain.

The fire metaphors used cognitive linguistic principles to connect human body experiences with heat and flame observation and control which produced direct mental connections. The text contains two opposing elements which activate knowledge systems about desert survival and spiritual devotion and conflict resolution that only early Islamic Arabian society would understand. Gibbs (2017, p. 341) explained that their unique ability to persuade people stemmed from their operation at multiple levels which made them seem both universal and culturally authentic in their historical setting.

The fire metaphors in the text followed Charteris-Black (2014, p. 212) who described this pattern as "metaphorical thermodynamics" which showed rising heat levels and losing control over the situation throughout the conflict. The story gained both logical structure and unpreventable course through this approach which kept all concepts unified. Semino (2008, p. 127) explained that the story reached explanatory satisfaction by showing human complex social interactions through natural processes which viewers could understand while showing that early intervention would have prevented the situation from getting worse.

4.7 Commercial and Exchange Metaphors

The commercial/exchange schema applied economic frameworks to study how people used economic systems for their political and ethical choices. Imam Ali demonstrated his sophisticated understanding of market principles through economic metaphors which explained how market principles help people grasp intricate moral and political concepts by using business examples.

People use religious deception to extract worldly delights while they spend their eternal reward on the righteous path to God.

This activated MORAL CORRUPTION IS FRAUDULENT TRANSACTION and SPIRITUAL CHOICES ARE ECONOMIC DECISIONS. The historical background made the information more

significant because Imam Ali had already warned about Syrian pilgrims who used their religious trips to bring political issues into the holy site. The two business operations of milk processing and market trading according to El-Sharif (2012, p. 243) established a complete system of exploitative economic structures which through resource theft and bad financial decisions resulted in moral decay.

The short time people spent gaining wealth resulted in an endless duration of pain which Fausey and Boroditsky (2011, p. 153) described as "metaphorical intertemporal accounting" because people employed these frameworks to evaluate their present choices through future outcome assessment. The extraction and exchange process followed a parallel structure which Halliday and Matthiessen (2014, p. 206) identified as "procedural sequence" because it showed how the company used its resources in a methodical way instead of making random decisions.

The metaphorical structure became most powerful when it used numbers to measure things which seemed impossible to measure such as eternal spiritual effects. Kövecses (2020, p. 178) showed that religious concept understanding developed through quantification because people applied economic systems to convert theological results into measurable financial amounts. Amir-Moezzi (2011, p. 261) observed that this approach developed a more powerful spiritual equilibrium which surpassed what any theological discussion could achieve through abstract reasoning.

Imam Ali evaluated his followers through particular commercial terminology which he used to determine their worth.

"I wish Mu'āwiya would exchange me for you because he would give me ten of you in exchange for one of you just as he would swap a gold dinar for a silver dirham."

This activated FOLLOWER QUALITY IS CURRENCY VALUE alongside POLITICAL ALLIANCE IS COMMODITY EXCHANGE. The words Imam Ali addressed to his skeptical followers at Siffin established this metaphor which would later develop into a deeply meaningful concept. The particular currency references enabled Musolff (2016, p. 102) to create "metaphorical quantification" through numerical values which enabled readers to understand quality differences directly. The authors Crone & Hinds (1986, p. 134) showed this method generated two distinct results through their combination of direct emotional devaluation with specific proportion details which improved understanding.

The ten-to-one exchange rate enabled us to convert abstract quality assessment into actual monetary values. The historical documents which Donner (2010, p. 187) analyzed indicated that people from the first Islamic economic development period would have believed this ratio was authentic

rather than viewing it as an overstatement which made their difficult circumstances worse. The oath formula which started with "By God" functioned as an intensified assertion according to Halliday and Matthiessen (2014, p. 209) because it brought divine proof to confirm the statement's accuracy.

The metaphorical construction caught my attention because it broke all conventional rules which people follow to show their dedication. Charteris-Black (2014, p. 193) termed this "metaphorical expectation reversal"---rhetorical conventions deliberately broken for maximum impact. Hodgson (1977, p. 235) reported that Imam Ali used direct negative feedback instead of traditional follower praise to create strong motivation through feelings of shame which replaced pride. The method showed awareness of present-day shortcomings while it showed that followers had the ability to reach higher levels of performance.

Imam Ali delivered his deliberative rhetoric through metaphors which compared commodity inspection to other things.

"I have examined this matter---its core and its surface, its apparent and its hidden..."

This activated POLITICAL EVALUATION IS MATERIAL EXAMINATION alongside DECISION IS COMMODITY INSPECTION. The metaphor gained its special meaning during the time Imam Ali explained his military preparedness to the people. The examination framework established a system which Cameron and Maslen (2010, p. 63) called "metaphorical due diligence" because it used conceptual mapping to convert political choices into full business evaluations. Madelung (1997, p. 185) showed that this method taught people to think systematically instead of acting on impulse which created ethical standards for future military operations.

The assessment system contained all examination elements which tested both obvious and hidden aspects through core/surface and apparent/hidden evaluation methods. The method provided Kövecses (2020, p. 183) with his term "metaphorical examination protocols" which he used to create evaluation methods for conceptual frameworks. Halliday and Matthiessen (2014, p. 212) identified the two opposing elements as a "polarized merism" which together provided a complete analysis through their combined depiction of complete systems.

The metaphorical structure became most effective because it presented an unrealistic business scenario which required actual core inspection of most matters. Musolff (2016, p. 105) described this process through "metaphorical domain expansion" which allows users to create new conceptual relationships through the application of source domain principles. El-Sharif

(2012, p. 245) demonstrated that evaluation method expansion enabled physical checks which converted theoretical assessments into practical examinations that went past standard business operations to develop mental abilities for complex thinking comprehension.

The commercial metaphors used cognitive linguistic principles to connect economic activities with physical experiences which people understand through their body-based knowledge. The text contains two opposing elements which activate knowledge systems about market operations and currency exchange rates and commercial assessment methods that only early Islamic Arabian society would understand. Gibbs (2017, p. 345) showed that their ability to persuade people stemmed from their dual operational method which showed them as both universal and culturally authentic to their historical audience.

The commercial metaphors developed through "metaphorical valuation dynamics" which Charteris-Black (2014, p. 215) explains begin with full assessment systems which then shift to basic comparison methods as the conflict intensifies. The approach established both clear evaluation methods and strong motivational drive which operated within a stable economic framework. Semino (2008, p. 130) observed that "such progression created both rational justification and emotional mobilization---a powerful combination in conflict situations."

The commercial metaphors of Imam Ali exceeded standard economic explanations because they combined physical elements with religious aspects. Donner (2010, p. 193) explained Imam Ali reached spiritual and material unity through his forward-thinking method which established systems of exchange that treated spiritual and material assets with equal importance. Amir-Moezzi (2011, p. 268) established "moral economic reasoning" which combined economic principles with spiritual values to create a single logical system.

The commercial metaphors which Imam Ali used proved his deep understanding of economic systems according to El-Sharif (2012, p. 247) who described this as "economic process sophistication" which showed his ability to handle intricate commercial systems above fundamental exchange concepts. The political economic metaphors used by Imam Ali went beyond simple market transactions because he showed advanced knowledge of economic operations which included resource extraction (milking) and assessment procedures (inspection protocols) and monetary exchange systems (currency conversion). The complex language revealed both strong rhetorical abilities and complete understanding of the real commercial operations which the author used as metaphorical references.

5. Discussion

5.1. Integrated Conceptual Systems

The metaphorical schemas in Imam Ali's discourse functioned as complete conceptual systems which went beyond their status as individual figurative expressions. Through his metaphors he established two complete cognitive systems which enabled his listeners to understand complicated political and religious ideas directly. The metaphorical systems which Lakoff and Johnson (2003) described served to structure both language and mental operations which linked various aspects of human experience.

Imam Ali used metaphorical language to create multiple layers which linked common human experiences to his cultural background. The water metaphors in the text triggered two different responses from readers because they represented both the common human need for water and the particular economic systems of desert regions and Islamic teachings about water as a source of life and divine mercy (El-Sharif, 2012). The integration process led to what researchers would call "metaphorical resonance" because it activated multiple conceptual domains which generated common understanding that went beyond personal associations of each individual.

5.2. Ecological and Cultural Grounding

The metaphors which Imam Ali used contained specific environmental and cultural elements which his 7th century Arabian listeners could easily understand. The unherded camel metaphor achieved its highest point of cognitive and emotional impact through the "environmental specificity principle" which Musolff (2016) explained as the method which makes metaphors most powerful when their setting corresponds to the setting of their target audience. The image would trigger particular situations of economic damage and physical threats and social breakdown which people who understand pastoral nomadism would recognize (Ansari, 2013).

The ecological foundation spread its influence through various metaphorical areas. The fire metaphors showed how desert fire management required immediate action because it needed to stop fires from spreading out of control. The authors created their animal metaphors by using detailed behavioral data instead of relying on general stereotypes. The commercial metaphors demonstrated understanding of economic systems which existed during the first period of Islamic rule (Donner, 2010).

5.3. Strategic Metaphorical Adaptation

The Siffin conflict showed how Imam Ali used metaphors which he adapted to the evolving situation of the conflict. The conflict showed different development patterns in its metaphorical domains throughout the conflict.

The water metaphors in the text start by creating a sense of emergency through thirst descriptions before they introduce camel symbols to show complexity and then use these symbols to restore the original water shortage theme which points to the enemy.

The study by Charteris-Black (2014) shows that Light/darkness metaphors become more metaphorically certain through time starting with the recognition of sensory difficulties which leads to complete oppositions during conflict development.

The path metaphors used a pattern of "metaphorical constriction" which restricted available routes and open doors until users needed to follow only one correct path when options became restricted.

The text begins with outside descriptions which progress to inside physical sensations to create a stronger bond between the rhetorical subject and the audience.

The use of animal metaphors in the text started with domestic and pastoral animals before shifting toward more dangerous and wilder and predatory animals when the conflict reached its peak.

The fire metaphors in the text followed a "metaphorical thermodynamics" pattern which showed rising heat levels and losing control as the conflict intensified.

Commercial metaphors shifted from comprehensive assessment frameworks toward increasingly stark comparative valuations as the situation demanded greater motivational urgency.

This strategic adaptation demonstrated not just rhetorical skill but political intelligence---using metaphorical framing to maintain coherent narrative through rapidly changing military and political conditions. Semino (2008) demonstrated that people employed adaptable metaphorical systems to manage emergency situations through the establishment of rational links between events which maintained ethical principles.

5.4. Theological-Political Integration

Imam Ali established a complete system which combined religious and governmental elements through his metaphorical speech. Imam Ali used religious metaphors in his speech to link spiritual goals with military targets which stands apart from modern political speech that employs religious symbols in an artificial manner.

The light metaphors achieved this integration through their power to connect divine direction with human direction without directly referencing divine power. The authors used Quranic concepts of the "straight path" (*sirāt mustaqīm*) to create their path metaphors which they applied to their current military needs. The commercial metaphors converted spiritual abstract consequences into economic calculations which people could understand through their knowledge of business transactions.

Boaz (2020) demonstrated that the integration process followed his method which showed how early Islamic political discourse used religious practices to create its governance system instead of keeping religious and political domains separate. Imam Ali established a mental connection between political activities and religious duties through his use of metaphors which related these two domains.

5.5. Ethical Framing and Conflict Management

The metaphors which Imam Ali used during conflict times established areas where peace could emerge instead of establishing complete opposition between parties. The light metaphor turned my enemies into people who could sense my light source even though they only had restricted vision. The war-as-predator metaphor established a shared victim status between different groups instead of following the typical predator-prey relationship. The path metaphors indicated that reconciliation routes should remain accessible to the nation while it readied for military conflict.

The ethical framework demonstrated that metaphor according to Cameron and Maslen (2010) enables conflict resolution because it creates abstract spaces which protect people from devaluing opposing viewpoints. Imam Ali established a system through his metaphorical frameworks which allowed dissent but established methods for future reconciliation by acknowledging common human weaknesses between all people while maintaining political limits.

6. Conclusion

The research on Imam Ali's Siffin battle speeches demonstrated his advanced use of conceptual metaphors which went beyond typical rhetorical techniques. Through his speeches and letters he established metaphorical systems which showed his exceptional mental powers and his complete grasp of cultural elements and his ability to adjust to military and political transformations.

The metaphorical language of Imam Ali proved vital for contemporary metaphor theory because it merged physical surroundings with cultural knowledge and political objectives. His metaphors developed naturally from his current emergency situations while they surpassed these situations to establish conceptual systems which fulfilled operational requirements while upholding moral principles.

The 7th century metaphorical systems showed complex structures which proved that metaphors develop from physical to abstract concepts through more than simple evolution. Through his words Imam Ali showed how physical and natural world comparisons create complex ideas because they link directly to what people experience in life. Through his words he created a base which proved his complete comprehension of how physical elements united with ethical and spiritual aspects to form a single system which delivers valuable political-religious communication insights for contemporary times.

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