

Analysis of proverbs and allusions in Hariri's works based on cognitive linguistics

Dr.Moahmmad Sheikh: Associate Professor, Department of Arabic Language and Literature, Faculty of Literature and Humanities, University of Sistan and Baluchestan, Zahedan, Iran.

Dr.Reza Rezaei: Associate Professor, Department of Arabic Language and Literature, Faculty of Literature and Humanities, University of Sistan and Baluchestan, Zahedan, Iran.

Obeydollah Koch Totazahi (Corresponding Author): PhD student in Arabic Language and Literature, Faculty of Literature and Humanities, University of Sistan and Baluchestan, Zahedan, Iran. totazahi054@gmail.com

Introduction

The theory of conceptual metaphor, which is one of the topics studied in the field of cognitive linguistics, examines the way of perception and cognition in the human mind. According to this theory, metaphors; They not only have a linguistic function in the service of literature and text, but are also a fundamental tool for understanding abstract and intangible matters in the human mind, and their scope and impact are not at the level of words but in the depth of meaning and concepts. The areas defined in the theory of conceptual metaphor and its examples are similar in many ways to the conceptual and practical areas of proverbs and irony. In such a way that proverbs and irony can also be considered examples of conceptual metaphors that use different fields of origin to convey meanings and concepts appropriate to them. Since proverbs and irony are considered the most general and widely used part of literature, in this research, in addition to examining conceptual metaphors, various schemas are also examined during the discussions presented in order to provide as many reasons and understanding of intellectual foundations as possible.

In 1980, prominent linguists and philosophers George Lakoff and Mark Johnson introduced a groundbreaking theory in cognitive linguistics through their book *Metaphors We Live By*. They argued that the conceptual frameworks shaping human thought extend beyond abstract ideas—they govern everyday actions, perceptions, social interactions, and even mundane details of life. From a cognitive linguistics perspective, a metaphor is the understanding of one conceptual domain in terms of another. Examples like "life as a journey," "argument as war," or "theory as a building" permeate language and cognition. This view can be summarized as: Conceptual Domain A is Conceptual Domain B.

The source domain (used to explain abstract concepts) must:

Be concrete (easily perceived via senses: sight, touch, etc).

Involve physical motion or interaction.

Be clearer (as opposed to ambiguous).

Predate the target domain historically.

Metaphorical expressions often operate subconsciously. Comprehension thus requires two domains: the target domain (the abstract concept) and the source domain (the concrete basis for understanding). Lakoff and Johnson challenged traditional views of metaphor, asserting that: Linguistic metaphors are surface manifestations of deeper conceptual metaphors. These metaphors arise from embodied human experience. They are essential for grasping abstract or intangible ideas.

Image schemas emerge from humans' physical interactions with the world, later encoded into language. They are embodied, meaning bodily experiences directly shape conceptual structures (Asvadi, 2022:262). For instance, motion schemas spatialize abstract concepts by mapping them onto physical movement (e.g., progress as "moving forward"). Here, change is conceptualized as movement toward a destination.

Methodology

The present research method is descriptive-analytical in that it analyzes the proverbs and allegories of Hariri authorities based on conceptual metaphors and their analysis based on different domains of origin. And it seeks to answer the question of what is the importance of examining proverbs and allegories in Hariri authorities based on the theory of conceptual metaphor?

Discussion and Results

From the perspective of cognitive linguistics, metaphor is the understanding of one conceptual domain in the form of another conceptual domain. Life as a journey, debate and argument as war, love as a journey, theory as a building, etc. are all examples that are current in our thought and language. A simple and short way to describe such a view of metaphor can be as follows: Conceptual domain A is the same as conceptual domain B, which is called conceptual metaphor (Kouchesh: 26, 2014). The basis of Lakoff and Johnson's theories on conceptual metaphor is based on the following: - Linguistic metaphors are an objective and superficial manifestation of conceptual metaphors - These metaphors are derived from human daily experiences. - Metaphors are the only way to understand and perceive abstract and intangible ideas (Behnam: 2,138). Since conceptual metaphors are understood by transferring from an objective conceptual domain to an abstract conceptual domain, and humans acquire this objective concept through their empirical relationships, metaphors, which have these objective characteristics more than any other linguistic form, are of great importance in cognitive linguistics (Hajikhani et al.: 150, 2018). In conceptual metaphor,

we deal with two domains: the source domain to which the proverb refers and our perception of it automatically activates knowledge of the target domain, and in this domain, the proverb is also used in context (Arman et al.: 213, 138).

Conclusion

Based on the research findings, the following results have been obtained:

- Proverbs and allegories are based on the demands of the inner life of society and are tied to the culture of each nation. Understanding their concepts requires more physical and experimental areas. Given the artificiality of Hariri's expressions, analyzing them in the light of the theory of conceptual metaphor allows the audience to understand the material more deeply and through it to easily understand abstract concepts.

- Conceptual metaphor and its areas of origin in Hariri's references go beyond what is mentioned in this speech, but the most important tangible areas as areas of origin that are addressed in this research are: human body parts, animals, clothes, war tools, colors and metaphorical names of individuals. These source areas have played a prominent role in conceptualizing the aforementioned metaphors and proverbs.

Proverbs and idioms arise from the lived experiences of a society and are deeply intertwined with its culture. Understanding their meanings requires source domains—concrete, experiential frameworks—as outlined in Conceptual Metaphor Theory (CMT). The conceptual domains defined in CMT share significant similarities with the underlying structures of proverbs and idioms. Given the crafted nature of Hariri's Maqamat, analyzing them through the lens of CMT allows for a deeper comprehension of their abstract concepts, making them more accessible to the audience.

References

- Aarafat, A. (2013). *Contemporary Arabic-Persian dictionary* (15th ed.). Nashr-e Ney. {In Persian}
- Ahmadi, M. (2004). *Translation and commentary of Jawahir al-Balagha* (Vol. 2, E. Hassan, Trans.). Qom. {In Persian}
- Al-Askari, A. (1988). *Jamharat al-Amthal* (Vol. 2). Dar al-Jeel. {In Arabic}
- Al-Hashimi, A. (2004). *Translation and commentary of Jawahir al-Balagha* (Vol. 2, E. Hassan, Trans.). Qom. {In Persian}
- Arman, A., Alavi Moghadam, M., Tasnimi, A., & Elyasi, M. (2019). "The mapping of animal metaphors in proverbs derived from Persian literary texts." *Bimonthly Journal of Folk Culture and Literature*, 7(26), 207–240. {In Persian}
- Asvadi, A., & Abrun, M. (2024). "Investigating image schemas in Mosuli colloquial proverbs." *Arabic Literature*, 16(2), 75–95. {In Persian}

- Bandar Rigi, M. (1995). *Translation of Munjid al-Tullab* (11th ed.). Islamic Publishing. {In Persian}
- Behnam, M. (2010). "The conceptual metaphor of light in the Divan-e Shams." *Literary Criticism Journal*, 10, 91–114. {In Persian}
- De Saussure, F. (1992). *Course in general linguistics* (M. Fazel, Trans.). Negah. (Original work published 1916) {In Persian}
- Fazeli, M. (1986). *A study and critique of important rhetorical issues*. Ferdowsi University Press. {In Persian}
- Haji Khan, A., Takbar Firoozjaei, H., & Saberi, Z. (2018). "A comparative study of conceptual metaphors in Persian and Egyptian proverbs." *Comparative Literature Research Quarterly*, 6(2), 144–167. {In Persian}
- Hariri, A. (n.d.). *Maqamat*. Dar Ihya al-Turath al-Arabi. {In Arabic}
- Johnston, M. (2014). *A practical introduction to metaphor* (S. Pour Ebrahim, Trans.). SAMT. (Original work published 2002) {In Persian}
- Maydani, A. (172). *Majma' al-Amthal* (Vols. 1–2). Dar al-Fikr. {In Arabic}
- Najjarian, M. (2013). *Explaining the difficulties of Hariri's Maqamat*. Yazd University Press. {In Persian}
- Pahlavan Nejad, M., & Mohseni, B. (2024). "Analyzing image schemas in Emirati dialect proverbs (Case study: *Al-Ramsa al-Emiratiya*)." *Arabic Literature*, 16(4), 139–163. {In Persian}
- Rezaei, M., & Moghimi, N. (2013). "A study of conceptual metaphors in Persian proverbs." *Linguistic-Rhetorical Studies Journal*, 8, 91–116. {In Persian}
- Shakibaei Far, S., & Pishvaei Alavi, M. (2022). "A cognitive analysis of image schemas in Samih al-Qasim's poetry with emphasis on Mark Johnson's theory." *Literary Criticism Research Journal*, 25, 290–319. {In Persian}
- Hooshangi, H., & Seifi Pargoo, M. (2009). "Conceptual metaphors in the Quran from a cognitive linguistics perspective." *Quranic Sciences and Teachings Research Journal*, 3, 9–35. {In Persian}