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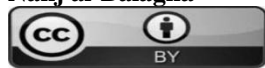
The Metaphorical Dimensions of 'Sha'ra' (inner garment) in Nahj al-Balaghah: A Cognitive Linguistic Approach

A B S T R A C T

The use of metaphors in religious conversation exists to connect human beings with the ideological beliefs being settled. From a cognitive perspective, the metaphor is more than the words spoken with its phonetic realization. It is an insight into a person's conceptual frame and how the different areas are related. In serious cognitive linguistics, conceptual metaphors are understood as the manifestation of metaphorical thinking in the language. From a cognitive perspective, the metaphor is more than the words spoken with its phonetic realization. It is an insight into a person's conceptual frame and how the different areas are related. In serious cognitive linguistics, conceptual metaphors are understood as the manifestation of metaphorical thinking in the language.

This study, using a descriptive-analytical approach, is based on Lakoff and Johnson's 1980 cognitive metaphor theory to analyze the intangible ideas that Imam Ali has elucidated to the people via the use of "'Sha'ra'" metaphors in its different derivatives where the literal meaning is understood as inner-garment. The results of the article show the data have revealed that the words 'Sha'ra' and 'inner garments' in the speeches of Imam Ali serve as conceptual metaphors with numerous source domains. These metaphors help to materialize and simplify the target domains such as obedience to God, piety, love, mercy, Quranic teachings, praiseworthy sorrow, greed, patience, fear, humility, and other noble qualities. These metaphors utilize various tangible and perceivable elements from the source domain mapping onto different target domains and delivering high-flying cognitive and spiritual concepts to the audience, thus facilitating their understanding and application.

الأبعاد الاستعارية لكلمة "شَعَرَ" في نهج البلاغة: مقاربة لغوية معرفية

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جامعة ذي قار /

الملخص

استخدام الاستعارات في المحادثات الدينية موجود لربط البشر بالمعتقدات الأيديولوجية المستقرة. ومن زاوية العقل، تُعتبر الاستعارة أكثر من مجرد كلمات تُنطق مع تحقيقها الصوتي؛ فهي نافذة إلى الإطار المفاهيمي للشخص وكيفية ارتباط المجالات المختلفة بعضها ببعض. في علم اللغة الإدراكي الجاد، تُفهم الاستعارات المفاهيمية على أنها تجلٍّ للتفكير الاستعاري في اللغة.

تستند هذه الدراسة، باستخدام منهج وصفي- تحليلي، على نظرية الاستعارة الإدراكية لكلٍّ من لاكوف وجونسون لتحليل الأفكار غير الملموسة التي أوضحها الإمام علي للناس من خلال استخدام استعارات "شَعَرَ" بمشتقاتها المختلفة، حيث يُفهم المعنى الحرفي على أنه "اللباس الداخلي". تُظهر نتائج البحث أنه في خطابات الإمام علي، تحمل كلمة "شَعَرَ" (اللباس الداخلي) العديد من الاستعارات المفاهيمية كمجالات مصدر. تسهم هذه الاستعارات في تجسيد وتبسيط مجالات مستهدفة مثل طاعة الله، التقوى، الحب، الرحمة، التعاليم القرآنية، الحزن المحمود، الطمع، الصبر، الخوف، التواضع، وغيرها من الصفات النبيلة. ومن خلال استخدام العناصر الملموسة والمُدركة المختلفة لمجال المصدر، تتمكن هذه الاستعارات من الانعكاس على مجالات مستهدفة مختلفة ونقل مفاهيم إدراكية وروحية سامية إلى الجمهور، مما يسهل فهمها وتطبيقها.

الكلمات المفتاحية: الدلالات الإدراكية ، شَعَرَ ، نهج البلاغة ، الامام علي.

1-Introduction

According to the conceptual metaphor theory of George Lakoff and Mark Johnson, which opposes the classical view of metaphor as something non-familiar or even alien, a metaphor can be defined as an internal cognitive process that enables abstract thought to be grounded and structured through some concrete, physical experience. Metaphors are, thus, not mere rhetorical devices limited to linguistic expression, but rather, they are deeply embedded in human thought and perception and shape how people conceptualize the external world and themselves within it. In short, this theory supplies a conceptual mapping; a source domain (a concrete or tangible concept) is set onto a target domain (an abstract or intangible concept). The metaphor "time is money," for instance, utilizes an economic transaction source domain as a means to conceptualize the targeted domain of time, which indicates the value of something that is seen as scarce. These mappings can be found in all languages and cultures and represent a classic embodiment of human cognition. (Lakoff & Johnson, 1980: 142).

Cognitive metaphors play a crucial role in religious and spiritual discourse as abstract notions like faith, morality, and divinity are often manifested through metaphors developed from real-life scenarios. Aside from the fact that these metaphors ground the abstract concept into a 'real' or even tunable form, they act as a bridge between the concrete and the ineffable, making the more difficult concepts easier to understand in the human mind (Gibbs, 1994; Kövecses, 2010).

2- Cognitive Metaphor

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

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

Lakoff emphasizes that the foundation of metaphor is in language, and its essence can be found in how one cognitive domain is mapped onto another through identifying shared features and mappings between domains. Through this process, abstract concepts such as time, status, role, and goals are also metaphorically understood. The result is that metaphor, as a mapping between domains, is a central element in the semantic structure of natural language, and the study of literary metaphor expands upon the study of everyday metaphor (Lakoff, 1980:197).

In their conceptual metaphor "Life as a journey," George Lakoff and Mark Johnson demonstrate that metaphor is not just a tool of literary expression but a cognitive process embedded in everyday life. Thus, metaphors appear prominently in spoken and written language (Afrashi, 1962: 65).

To discern metaphor as a mapping, consider how it is said by metaphor to structure a routine activity such as an argument. Thus, Lakoff has put this metaphor very well into expression through common phrases such as:

- "Argument is war."

- "Your claims are indefensible."

- "He attacked my position."

- "His criticisms hit home."

- "He demolished my arguments."

- "You'll never win an argument with him."

- "Shoot down his points!"

In these examples, the language of war is used to talk about arguments. We can win or lose arguments, see our opponent as an adversary, defend our positions, and attack theirs. Although no physical battle occurs, the structure of the argument—encompassing attack, defence, and strategy—follows the conceptual metaphor "argument is war." This metaphor shapes how we approach and engage in arguments in our culture (Lakoff, 1980: 51).

3- Linguistic Root of "Shi`ar"

The term *"shi'ar"* comes from the root *"sha'ar"* which means an inner garment worn beneath an outer garment. It originates from the notion of a garment that is closer to the body. In this sense, it symbolizes closeness (Faraheedi, Vol 7: 250)

According to Ibn Faris, the word 'شعار' Shi'ar has its roots in the Arabic verb (ش-ع-ر) and was initially referring to anything used in war for identifying one's group or army. The word also gives a possible meaning of closeness and intimacy since 'shi`ar' means that garment which is worn nearest to the body (innermost layer). From this concept of proximity, the meaning of a symbol or sign used in battle is derived. (Ibn Faris, Vol 3,194: 739; Bastani, 1997:81).

In some places, the term *"shi'ar"* refers to an intimate relationship or closeness. This concept can be seen in the phrase*: "انتم الشعار دون الدثار" You are sha`ar (the inner garment), not the outer cloak"* which denotes closeness, love, intimacy, and awareness. (Faraheedi, Vol 1:251). The Prophet Muhammad provides profound and striking metaphors for his relationships and proximity with his followers, literally the *"shi'ar"* refers to the closest and most private ones. So Shi'ar here means to describe a very intimate, trusted relationship, which is closer to one's heart. On the contrary, the word 'dithar' means outer garment or something that covers or shrouds, a more public and distanced from the speaker, thus denoting public persons or less intimate, emotional, and strategic.") (Ibn Athir, 1989, 480 in Vol. 6). arment or something that covers or shrouds, a more public and distanced from the speaker, thus denoting public persons or less intimate, emotional, and strategic.") (Ibn Athir, 1989, 480 in Vol. 6).

4- The conceptual Analysis of The Arabic Word "Sha'ra" (شعر)

- **Obedience to God**

Obedience to the Almighty God is one of the most significant concepts emphasized by Imam Ali, who, as one of God's most sincere and obedient servants, profoundly addressed this theme. He stated:

"وضِياء سَوادِ ظُلمتِكُمْ فَاجْعَلُوا طَاعَه الله شِعارا نونَ دثارك وتخيلا دونَ شِعَارِكُمْ وَلطِيفًا بين اضلاعكم"

"And the light within the darkness of your gloom. Make obedience to God your "sha`ra" (inner garment) instead of just your outer garment, your essence instead of merely your outward appearance, and let it be subtle between your ribs."(Sermon 198)

In three key statements, Imam Ali defines the role of obedience to God within a person. First, he describes it as an inner garment, distinguishing it from an outer garment, which only serves for display and pretension. He then extends this concept inward, to something even closer than an inner garment. Finally, he points to the heart itself as the true seat of obedience. In using the term *"between your ribs"* — precisely the area where the heart is sheltered within the chest and surrounded by ribs — Imam Ali is subtly referring to the heart (Makarem Shirazi, 1970, Vol: 680). Therefore, according to Imam Ali, we must constantly adhere to God's commands as closely as we wear inner clothing, which remains intimately connected to our bodies. We should always obey His commands, never turning away from His guidance (Bahrani, 1970, Vol. 3: 812).

We uncover subtle insights into the concept of divine obedience and can better discern his mental structure in presenting this idea. In the sermon under discussion, Imam Ali likens the position of obedience to God to an inner garment, or even something deeper, residing in the human heart. This metaphor carries shared qualities between an inner garment and obedience to God, which are evident in his words and can be discerned as we delve into his thought structure.

In Imam Ali's view, obedience should be as close to us as an inner garment, intimate and inseparable from our being, reflecting an internalized devotion that shapes our thoughts, intentions, and actions. This perspective allows us to appreciate how obedience, in its truest form, is not simply outward compliance but an inseparable part of the soul, lodged deep within the core of our existence.

An inner garment is the first layer worn, preceding other layers. Similarly, Imam Ali commands that obedience to God should take precedence over all other actions: " امر بطاعة الله وايثار طاعته " *"He commands him to have fear of God and to prioritize obedience to Him"* (Letter 53). This primacy in layering serves as a powerful symbol for placing divine obedience as the foremost commitment, as an inner garment precedes outer layers. (Letter 53). This primacy in layering serves as a powerful symbol for placing divine obedience as the foremost commitment, as an inner garment precedes outer layers.

Table 1: Mapping the Qualities of Inner Clothing to Obedience to God

Source Domain (Inner Clothing)	Mapping	Target Domain (Obedience to God)
Protection for the body	→	Protection from the consequences of disobedience
It takes precedence over other coverings of the body.	→	Obedience to God must come before all other actions
The garment encompasses and covers the body.	→	Obedience should encompass all states of one's life
It is always and permanently on a person's body.	→	One must always be obedient to God.

- **Taqwa (Piety)**

Imam Ali declares and emphasizes the important role of taqwa or piety as a major life principle. In sermon 193, known as the Sermon of Piety, he states:

"فَإِنَّ التَّقْوَى فِي الْيَوْمِ الْحِرْزُ وَالْجُنَّةُ، وَفِي غَدٍ الطَّرِيقُ إِلَى الْجَنَّةِ، مَسْلَكُ ذَلُولٌ، وَسُلَّمٌ مَنِيعٌ، فَاجْعَلُوا التَّقْوَى مِنْ شِعَارِكُمْ وَدِثَارِكُمْ وَطَاقَتِكُمْ وَوُقْتِكُمْ"

"Taqwa (piety) is, today, a protection and a shield, and tomorrow, it will be the path to Paradise. It is a smooth path and an unshakable foundation. Therefore, make taqwa your sha'ra (inner garment) and your dithar (outer garment), your strength, and your provision."

In this sermon, Imam Ali encourages believers to make piety an intrinsic part of their existence, comparable to an inner garment (*sha'ra*) that is closest to the body, and also to express it outwardly as a protective outer garment (*dithar*). They both symbolize the significance of taqwa internally and externally. The sha'ra, or inner garment, is then placed very intimate and close to the body, which signifies that piety is deeply ingrained into the soul and consciousness of the believer. As a basic and internal garment, Taqwa is one of the most important spiritual disciplines:

1- It controls thoughts, intentions and feelings.
2- It impacts how somebody sees the world and communicates with others.
3- It keeps a person's action rooted in sincerity and devotion to God as it pertains to believers.

Timetable2: mapping the characteristics of an "inner garment" (source domain) to "piety" (target domain)

Source Domain (Inner Garment)	Mapping	Target Domain (Piety)
Fits close to the body	→	Closeness to one's being
Protects from cold and heat	→	Protects from dangers
Covers a person's private parts	→	Conceals the flaws and ugliness of sins
It is always on the human body		One must always have piety
An adornment for individuals	→	A form of adornment for individuals
The size of the garment varies	→	The level of piety varies among people

- **The Quran**

«فَجَعَلَهُ اللَّهُ رِيّاً لِعَطَشِ الْعُلَمَاءِ، وَرَبِيعاً لِقُلُوبِ الْفُقَهَاءِ، وَمَحَاجَّ لِطُرُقِ الصُّلَحَاءِ، وَدَوَاءً لَيْسَ بَعْدَهُ دَاءٌ، وَنُوراً لَيْسَ مَعَهُ ظُلْمَةٌ، وَشِعَاراً لِمَنِ اتَّقَى، وَدِثَاراً لِمَنِ اهْتَدَى»

"So Allah made it a quenching for the thirst of scholars, a springtime for the hearts of jurists, a guide for the paths of the righteous, a cure after which there is no ailment, a light that is never accompanied by darkness, an inner garment for those who are mindful (of God), and an outer garment for those who are rightly guided."

It is an articulate excerpt professing the Qur'ān virtues and their transforming nature on human beings. The terms shī'ār and dithār carry immense symbolic significance. The Qur'ān classifies an inner garment for the God-conscious (shī'ār li-man ittaqā)—that is, the Qur'ān represents an intimate aspect of a believer in life. Just as an inner garment is close to the body, the Qur'an becomes a deeply personal guide, nurturing the core of piety ('taqwā') and protecting it from spiritual and moral pitfalls. It is the foundation of an inner moral and spiritual identity for a believer. On the contrary, the Qur'an is also referred to as a Dithār for the guided (dithār li-man ihtadā) which has its implication and expression in the outward visibility. It is like an outer garment that will protect the guided from the outside challenges and distractions and further manifest his faith in public. The duality of metaphors thus emphasizes the fully comprehensive role of the Qur'an as a personalized inner spirituality and a real outer conduct for all believers. It nourishes the intimate relationship between the people and Allah, at the same time guiding them within the interactions of society, thus disclaiming a very overall resource of guidance and protection.life. Just as an inner garment is close to the body, the Qur'an becomes a deeply personal guide, nurturing the core of piety ('taqwā') and providing protection from spiritual and moral pitfalls. It is the foundation of an inner moral and spiritual identity for a believer. On the contrary, the Qur'an is also referred to as a Dithār for the guided (dithār li-man ihtadā) which has its implication and expression in the outward visibility. It is like an outer garment that will protect the guided from the outside challenges and distractions and further manifests his faith in public. The duality of metaphors thus emphasizes the fully comprehensive role of the Qur'an as a personalized inner spirituality and a real outer conduct for all believers. It nourishes the intimate relationship between the people

and Allah, at the same time guiding them within the interactions of society, thus disclaiming a very overall resource of guidance and protection.

Moreover, Imam Ali, in describing the characteristics of the ascetics, employs several metaphorical expressions. One significant metaphor he uses is describing the Quran as *"a hidden garment"* as he states: واجعلوا القرآنَ شعاراً *"...and make the Quran your inner garment..."* (sermon: 133). By this, Imam Ali emphasizes the true position of the Holy Quran, comparing it to an inner garment that the ascetic individuals wear closely to their being, symbolizing the internalization of Quranic teachings. The metaphor indicates that the Quran is not merely the physical pages in a book but embodies the essence and truths of its verses, which should be deeply absorbed like an inner garment. Thus, the metaphor "inner garment" is made accessible to the audience, with the concept of "Quranic teachings" represented tangibly.

In most metaphors, intricate layers of meaning are involved wherefrom the speaker derives intent and exchange occurs between the source and target domains. The metaphor itself consists of deep meanings worth another explanation. With the sort of 'inner garment' metaphor, that is, for the Quran as explained by the commentators of Nahj al-Balagha, it means that the ascetics ever keep learning and contemplating it, as an inner garment which always finds closeness to the body. Bahrani (1970: 931) states that this emphasizes the qualities of "constancy and practicality" in both realms. Thus, Quranic learners should consistently and actively acquire this knowledge and embody it, just as ascetics do.

Another aspect highlighted by Kashani (1958: 632) is the closeness and adherence of ascetics to the Quran, akin to an undergarment close to the skin. Therefore, individuals should keep the Quran close to their personal and communal lives, aligning their life's program with Quranic teachings.

Some other commentators, like Faydh al-Islam (1959: 6/1134), interpret the adornment aspect of clothing as a metaphor, presenting the Quran as an adornment of the heart, beautifying the spirit of its followers. Those who have made the teachings of the Quran their inner garment, as per Imam Ali's viewpoint, are safeguarded from danger. According to Sermon 199, the Holy Quran is like a house whose pillars never collapse. This emphasizes that by internalizing Quranic teachings, individuals secure themselves with a stable foundation, protected from the uncertainties and dangers of life. "...whose pillars never collapse and whose followers are never defeated." followers. Those who have made the teachings of the Quran their inner garment, as per Imam Ali's viewpoint, are safeguarded from danger. According to Sermon 199, the Holy Quran is like a house whose pillars never collapse. This emphasizes that by internalizing Quranic teachings, individuals secure themselves with a stable foundation, protected from the uncertainties and dangers of life. "...whose pillars never collapse and whose followers are never defeated". Therefore, the protective quality is also transferred from the tangible domain of clothing to the conceptual realm of Quranic teachings. The result of the ascetics internalizing Quranic knowledge is their protection from harm.

Table3: Source Domain, Target Domain, and Mapping

Source Domain (Inner Garment)	Mapping	Target Domain (Quranic Teachings)
Always worn on the body	→	Should always be studied and applied in life
Provides adornment and comfort for the body	→	Beautifies and comforts the heart
Clings to the human body	→	"It must be placed in the depths of the human soul."
Protects the person	→	Offers spiritual protection

- **Huzn (Sorrow)**

"عباد الله، إن من أحب عباد الله إليه عبدًا أعانه الله على نفسه فاستشعر الحزن"

"O servants of God, the most beloved servant to God is the one whom God aids against himself, so he embraces sadness "

The deep understanding connotation of the term "Istash'ar" in the Phrase "Fastash'ar al-Huzn" *"so he embraces sadness"* is derived from the root "Sha'ara ،(شَعَرَ) "which means to be internally aware or feel deeply about something. Therefore, Linguistically it means "to deeply sense something" or "to make it an internal part of one's awareness and inner perception.(almaany dictionary). Metaphorically, Imam Ali (peace be upon him) uses this word "Istash'ar" to show that this melancholy is not a temporary feeling or an outside experience; literally, it is the case that melancholy can encapsulate the very self. On this basis, sadness may be compared to a garment that wraps the person or possibly to a mode of being that habitually resides in the heart. Through such metaphorical effects, one experiences a degree of deep sadness, which, instead of being a momentary affair, transforms into a constant state and becomes something like a psychological condition. The term "Istash'ar" can thus be interpreted as a sort of implicit comparison between sadness and can be equated to something one can put on and wear-like a possibly protective cloak or armor. Here, sadness becomes a kind of protective shield for the individual against heedlessness or indulgence in worldly pleasures, and here becomes a companion that safeguards the soul from distractions, enhancing spiritual awareness.The melancholy mentioned here is not an emotion which is damaging or difficult to cope with, but rather a feeling which promotes self appraisal, modesty, and a disposition to appreciate the fact that life is but a fleeting moment. Instead, in this instance, sadness is utilized as a means of helping an individual relate to God by withdrawing from earthly pleasures so as to comply with his commands. It cultivates the feeling of devotion to God and the recognition of the impermanence of existence, thus leading the soul towards goodness and away from materialistic pleasures.

In another situation, although Imam Ali doesn't use the word (sha`ra) in this sermon ,he also compares the sadness as metaphor and imagery to articulate his emotions and the human condition in general as an inner garment. In Sermon 28, where Imam Ali emphasizes and expresses the intensity of his grief:

"لبست الحزن كما لو كان ثوبي الداخلي، وابتلاءات العالم كما لو كانت ثوبي الخارجي"

"I wore grief as if it were my <u>inner garment</u>, and the afflictions of the world as my outer garment." (Nahj al-Balagha, Sermon 28)

This statement is the reflection of his innermost feelings during the worst time and at the most severe stage betrayal, after the death of the Prophet (PBUH) and during the earlier days of the caliphate. Imam Ali further holds sorrow as one who very familiarly is close like inner clothes clinging to a body. The metaphors "sorrow and grief as undergarments" thus indicate that these feelings are very internal and necessary for spiritual development, quite distant, and need going internal to move one towards action for spirituality-they are not external emotion displays.

Table 4: Source Domain, Target Domain, and Mapping - "Grief and Sorrow as Inner Garments"

Source Domain (Inner Garment)	Mapping	Target Domain (Praiseworthy Grief and Sorrow)
Always on the body	→	A permanent attribute of sincere servants of God
Ornament and comfort for the body	→	A source of comfort and tranquillity for the pious and mystics
Closely attached to the body	→	Should be deeply embedded in the hearts of the faithful, leading to spiritual correction
Protects the human body	→	Corrects bad actions and preserves the pure nature of individuals

- **Ṭam`a (Greed)**

Imam Ali (PBUH), in condemning greed and avarice, has said:

"أَزْرى بِنَفْسِهِ مَنِ اسْتَشْعَرَ الطَّمَعَ، ورضِيَ بالذُّلّ "

"One who cloaks their soul with greed debases themselves and is content with humiliation."
(sermon:2)

In this statement, greed and avarice are metaphorically likened to an inner garment, symbolizing something that clings closely and is inseparable from the individual. Just as an undergarment remains in direct contact with the body, greed envelops and influences the soul and self of a person. (Gholami, 1968: 76)

The phrase استشعر الطمع *(istashʿara al-ṭamaʿ), meaning "to clothe oneself with an inner garment,"* signifies how greed becomes intrinsic and inseparable from a person's being. This clearly shows greed as clinging onto a person as closely as a garment. These kinds of people will go on to even compromise their dignity and become humiliated in pursuit of their wants, Itching for the touch of others to extend hands into baseness for a squalid purpose. (Makarem Shirazi, 1970: 12/31). It is for such terms that the idea of istashʿar has been metaphorically tied to the strong and immediate association that exists between greed and the human heart, compared to the way an undergarment remains constant with a body (Bahraani, 1956: 5/405).

Table 5 illustrates the source, target, and mappings of "greed as an inner garment."

Source Domain (Underwear)	Mappings	Target Domain (Greed)
Always on the human body.	⟶	A constant trait in some individuals
Dirty and ugly	⟶	Dirty and ugly behaviour
Covering and hiding.	⟶	Greed conceals the rationality of a person
Changing and replacing underwear	⟶	Frequent change and replacement of desires by a greedy person.

- **Patience**

    Forbearance and patience are cognitive concepts that Imam Ali (peace be upon him) conceptualizes through the word **" استشعر "** (sha'ara) in the imperative form *istash`ru* **"استشعروا"**

" استشعروا الصبر فانه ادعى الى النصر "

"Embrace patience, for it is the path to victory"(Sermon: 26)

In this sermon, while instructing readiness for jihad, the Imam emphasizes the necessity of making patience and perseverance the motto of battle. He uses this phrase metaphorically, suggesting that just as an undergarment constantly covers and clings to the body, patience in war must be inseparably tied to the fighter. The metaphor used in the statement of Imam (peace be upon him) refers to a sign or a marker. It means that your most prominent characteristic in battle should be patience and perseverance. A third interpretation of the term *astish`ar* "استشعار" suggests that it may derive from *shu`ur "شعور"* meaning understanding or perceiving. In this sense, it implies that your understanding and awareness in battle should revolve around patience and endurance. However, scholars of etymology do not consider "شعار" (motto) to be derived from "شعور", Imam then regarded patience as the greatest factor for victory. This statement is directed at those who adopt patience as their defining trait. If "شعار"(shi`ar) is understood as an inner garment, the Imam's meaning becomes clear: patience should be an essential and inseparable part of your being. Patience and perseverance are among the strongest means of achieving victory. If "استشعار" *istash`ru* is taken to mean a motto or a sign, the Imam intends that patience should be your distinguishing mark in battle. This trait, if known to the enemy, can weaken their morale and shake their resolve. Conversely, this sign can lead to triumph and dominance for those who make patience their emblem, even if it serves as a form of psychological suggestion. (Bahrani, 1956: 2/63))

Therefore, it becomes clear that patience and steadfastness must take root within the soul, shielding it in the face of severe hardships and providing inner strength. (Makarem Shirazi, 1970: 2/126).

Based on the above explanation, the Imam (peace be upon him) employed the cognitive concept of patience as the target domain and uses the source domain of an inner garment to make it tangible for the audience. The garment provides comfort and tranquillity

for the person. The Imam elegantly establishes a metaphor between the abstract concept of patience and the tangible qualities of an inner garment.

Table6: Source, Target, and Mapping – *Patience as an Inner Garment*

Source Domain (Inner Garment)	Mapping	Target Domain (Patience)
Always with the person	→	Should be a constant attribute of a person
Provides comfort for the body	→	A beautifying trait of the person
Ornamental and enhances appearance	→	A beautifying trait of the person
Ornamental and enhances appearance	→	Conceals moral deficiencies of the person
Available in various sizes and fits	→	Varies in degree among individuals
Offers protection and warmth	→	Protects from emotional and spiritual hardship

- **Fear**

Imam Ali (PBUH), in his remarks on learning the arts of divine struggle, which are highly effective on the battlefield, referred to the weapon of cultivating the fear of Allah, saying: "الخوف لباس المؤمن" *"Fear is the clothing of the believer"*(sermon: 193). This phrase represents a metaphor that he uses clothing as an external symbol to represent an internal state, in this case, he indicates that fear of Allah should be a constant companion to the believer at every moment of their life. Just as clothing clings to the body and cannot be easily dispensed with, fear of Allah becomes an inseparable part of the individual.

Imam employs the concept of khawf (fear) as an inner garment to describe the condition of wrongdoers and the corrupt rule of the Umayyads, their turmoil, and their immense oppression of the people. Imam Ali made several predictions about the fate of this oppressive regime, one of which was the dominance of inner fear and outer sword upon them: "ولباس شعار الخوف ودثار السيف" *"And clothing is the inner garment (shia`r) of fear and the garment of the sword." (Sermon 158)*. The term inner garment is a metaphor for fear, signifying its dominance and closeness, akin to an undergarment that adheres tightly to the body (Al-Bahrani,1970, Vol. 3: 500). It means that Allah's wrath will exact vengeance in such a way that fear will grip their hearts, leaving no peace, while swords externally encompass them like an outer garment (Modarres:10/213). This highlights that just as the Umayyad regime inflicted harm upon people, Allah would retaliate against them. For every pleasure they derived from their power, Allah would make them taste the bitterness of humiliation (Makarem Shirazi,1970: 6\ 197).

Imam Ali (peace be upon him) employed similar expressions about the Umayyad regime in another sermon, describing the state of people during the era of ignorance. This was a time when the light of guidance had disappeared, the banners of misguidance were raised, and fear, terror, and anxiety dominated every aspect of life: وشعارها الخوف ودثارها السيف *"Its inner garment is fear, and its outer cloak is the sword." (Sermon: 89)*. This reflects time

ruled by terror and anxiety externally and internally. Not only were people indeed fearful of one another, but one tribe suspected that another might suddenly attack at night to plunder their things. Swords were therefore always at the ready. In reality, all the miseries of that era can be summarized in these two phrases. From the conditions of that time, regarding the dominance of fear and the sword from within and without, people were even afraid of one another. Each tribe suspected that another tribe might attack them suddenly, looting their wealth and possessions. As a result of this fear and dread, swords were always ready to strike. In essence, all the miseries of that era can be summarized in these two sentences (Makarem Shirazi, 1970: Vol. 3: 623).

Through reflection on Imam Ali's words, it becomes clear that he uses the characteristic of *closeness and accompaniment*, typically associated with physical garments, to metaphorically describe fear. This is evident, for example, in his description of fear as being sewn into hearts, as in والزمت قلوبهم مخافته   *"He has clothed their hearts in fear"* *(Sermon: 114)*. Thus, the metaphor of fear and dread as an "undergarment" reflects this interconnectedness between the tangible concept of clothing and the intangible emotional states. Imam Ali skillfully aligns these concepts, bridging the literal with the metaphorical.

Table 7: Source, Target Domain, and Mappings of "Fear" as Inner Garments"

Source Domain: Inner Garment	Mapping	Target Domain: Khawf and Khashyah
Adheres closely to the body	→	Closely accompanies the hearts of believers
Envelops and encompasses the body	→	Fear and reverence are all-encompassing
Always and consistently worn by a person	→	Can be a constant characteristic of individuals
Enhances the beauty of the wearer	→	Fear of God beautifies the believer's soul
Varies in size and fit	→	Levels of fear differ among individuals Fear of God is the most beautiful form of fear

- **Intimacy and Loyalty**

    In the relationships between individuals, they can be either deep or superficial. In the speech of Arab speakers, the concept of clothing has been used to describe these relationships. Imam Ali (PBUH), as one of the greatest orators, uses this metaphor to speak about Ibn Abbas, one of his closest companions, saying:

" أما بعد، فإني كنت أشركتك في أمانتي، وجعلتك شعاري وبطانتي"

"As for what follows, I have shared with you my trust and made you my inner garment And my confidant"(letter:41). In these words, the Imam uses the metaphor of of شعار "Shi'ar" (*inner garment*) and *batana*" بطانة" literally means lining, like the inner layer of clothing. Metaphorically, it refers to confidants—those who are privy to private matters and provide counsel. He expresses the very deep trust and intimacy that he has with Ibn Abbas. The metaphor of the inner garment further implies nearness and a constant presence beside the

person, thereby stressing that Ibn Abbas is not just a companion but so closely embedded in the confidential inner structure of Imam Ali. This reflects the notion of a bond that is both Intimacy and Loyalty.

In his letter to Malik al-Ashtar, Imam Ali (PBUH) warns against having people with bad intentions as trusted confidants: '' ان شر وزرائك من كان للأشرار قبلك وزيرا ومن شركهم في الآثام فلا يكونن لك بطانة'' *"The worst of your ministers are those who were ministers to the wicked before you and shared in their sins. Do not allow such people to be your inner garment." (Letter:53.)*

In another part of his sermon, Imam Ali (PBUH) compares his family to an inner garment, signifying their closeness and trust: '' نحن الشعار. ونطق الضالون المكذبون، المؤمنون، والأصحاب، والخزنة'' *"The believers spoke, and the misguided deniers also spoke. We are the inner garments (shi`ar), the companions, and the protectors."* (Sermon:154). So, it is clear to understand that this shi`ar is metaphorically intended for his whole family on account of their very entwinement with the Prophet. As an inner garment clings to the body family is knitted to the Prophet, serving as a special emblem of their proximity and distinctiveness in the preservation and conveyance of his teachings. Bahraani (1970: 2/252) further elaborates that the similarity lies in their closeness and attachment to the Prophet. And attachment to the Prophet.

Based on the above points, it can be added that Imam Ali (PBUH) uses the concept of *underwear* as a tangible domain to conceptualize the closeness of individuals and their role as confidants to one another. The inner garment is aptly associated with the attributes of closeness, attachment, enveloping and oversight which have then been transferred into abstract associations with closeness, loyalty and intimacy within a select circle of people, usually those with whom secrets are shared. Thus, the metaphorical concept of "the qualities of the inner garment" is maintained in the mind.Thus, the metaphorical concept of "the qualities of the inner garment" is maintained in the mind.

Table 8: Source Domain, Target Domain, and Mapping — "Intimacy of the Inner Garment"

Source Domain (Underwear)	Mapping	The target domain (Intimacy)
"Attached and clinging to the body."	→	"Closeness and companionship of individuals."
"It surrounds the body."	→	"Overseeing personal matters and secrets."

Figure. Metaphorical Dimensions of The Word Sha`ra.

5-Conclusion

The results show that the conceptual metaphors of "sha`ra" in Nahj al-Balagha present two aspects of the elevated personality of Imam Ali (PBUH). While one facet brings out the fact that he is regarded as the greatest eloquent person, in striking analogy and beauty, he considers the source domain concerning its varied elements in conventional language. On the other hand, the sublime concepts of the target domain reflect his unparalleled spiritual character and the high rank of his imamate.

Clothing, as one of the most basic and tangible concepts familiar to humanity, serves as a source domain in multiple conceptual metaphors to concretize and facilitate the understanding of target domains such as obedience to God, piety, love and mercy, Qur'anic teachings, praiseworthy sorrow and grief, ambition, patience, fear and awe, humility, and other virtues. Through its various tangible components, the source domain effectively maps onto multiple target domains for the audience. Such as:

- The target domain of *obedience to God* is conceptualized through the source domain of *clothing*, emphasizing its protective role against the consequences of disobedience and illustrating the idea of continuous and unwavering submission at all times.

- Taqwa is likened to *inner garments*, it is thought to be associated with the spirit very closely. It will also function in concealing faults like undergarments, be permanent concerning it, ornaments it, and gradations between them.

- The Qur'anic teachings are mapped to clothing components such as their interconnectedness, fostering learning and practice, bringing tranquillity to the heart, protecting humanity, internalizing reformation, and preserving innate nature.

- *Greed* is mapped to clothing, with a focus on the fixed and undesirable trait of being an enemy of reason, as well as the constant replacement and change driven by greed.

- *Patience* is associated with attributes like being a steadfast virtue, a source of happiness, an adornment that covers moral deficiencies, and a quality that varies in degree.

- *Fear and awe (of God)* are conceptualized with components such as being constant companions of believers' hearts, their universality, continuity, beauty, and differences in degree.

- *Intimacy and Loyalty* are linked to describe the relationship of Imam Ali (PBUH) with his helpers.
  Through these metaphors, Imam Ali effectively communicates profound abstract and spiritual ideals, making them accessible and relatable for practical application in daily life.

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