



ISSN: 1999-5601 (Print) 2663-5836 (online)

Lark Journal

Available online at: <https://lark.uowasit.edu.iq>



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Key words: Sayyed Hassan Nasrallah, Conceptual Metaphor Theory, Critical Metaphor Analysis, Metaphor Identification Process, political resistance rhetoric, metaphor.

ARTICLE INFO

Article history:

Received 9May 2025

Accepted 29May 2025

Available online 1 Jul 2025



Metaphor in Resistance Discourse: A Cognitive Linguistic Analysis of Sayyed Hassan Nasrallah's Speeches

Abstract

Augmented by the Metaphor Identification Procedure (Pragglejaz Group, 2007), this research investigates the metaphorical framework of Sayyed Hassan Nasrallah's political resistance discourse utilizing Conceptual Metaphor Theory (Lakoff & Johnson, 1980) and Critical Metaphor Analysis (Charteris-Black, 2011). Relying on a collection of seven speeches from 2013 to 2023, it finds prevalent conceptual metaphors and explores their cognitive, emotional, and ideological aspects. The analysis reveals a systematic usage of metaphor largely originating from the areas of Religion/Spirituality and War/Conflict supported by figurative frameworks from Natural Force, Structure/Fragility, and Health/Illness. These metaphors depict resistance as sacred, inevitable, and morally acceptable while developing collective identification and tactically delegitimizing adversarial forces. The article clarifies how metaphor functions as both a cognitive tool and a technique of persuasion by defining metaphors as structural or ontological and distinguishing between conventional and new expressions. The findings emphasize the basic need for metaphor in constructing ideological narratives, matching political opposition with cultural standards, and supporting legitimacy in conflict situations. This work adds to the disciplines of political linguistics, critical discourse analysis, and translation studies by demonstrating how metaphor generates socio-political reality rather than only reflecting it.

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DOI: <https://doi.org/10.31185/lark.4487>

الاستعارة في خطاب المقاومة: تحليل لسانی معرفي لخطب السيد حسن نصر الله

م.م. عمار كاظم هادي / وزارة التربية- الكلية التربوية المفتوحة

الخلاصة :

بدعم من إجراء تحديد الاستعارة ، (Pragglejaz Group, 2007)، يتناول هذا البحث الإطار الاستعاري في خطاب المقاومة السياسية للسيد حسن نصر الله، مستنداً إلى نظرية الاستعارة المفهومية (لاكوف وجونسون، 1980)، والتحليل النقدي للاستعارة (تشارترس-بلاك، 2011). ومن خلال تحليل مجموعة مكونة من سبع خطب أُلقيت بين عامي 2013 و 2023، يتعرّف البحث على الاستعارات المفهومية السائدة ويستكشف أبعادها المعرفية والعاطفية والإيديولوجية. تكشف النتائج عن استخدام منهجي للاستعارة، يغلب عليه الانتماء إلى مجالات الدين/الروحانية والحرب/الصراع، ويستند إلى أطر تصويرية مستمدة من مفاهيم القوة الطبيعية، والبنية/الهشاشة، والصحة/المرض.

تصوّر هذه الاستعارات المقاومة على أنها مقدسة ولا مفر منها ومقبولة أخلاقياً، مع دورها في بناء الهوية الجماعية ونزع الشرعية بشكل استراتيجي عن القوى المعادية. يوضح المقال كيفية عمل الاستعارة بوصفها أداة معرفية وآلية إقناع بلاغي، من خلال تصنيفها إلى استعارية بنيوية أو وجودية، والتميز بين التعبيرات التقليدية والمبتكرة. تؤكد النتائج على الدور الأساسي للاستعارة في بناء السرديات الإيديولوجية، ومواءمة الخطاب المعارض سياسياً مع القيم الثقافية، وتعزيز مشروعية المواقف في سياقات الصراع. تُسهم هذه الدراسة في ميادين اللسانيات السياسية، والتحليل النقدي للخطاب، ودراسات الترجمة، من خلال إظهار كيف تُنتج الاستعارة الواقع الاجتماعي-السياسي بدلاً من الاكتفاء بعكسه.

الكلمات المفتاحية: السيد حسن نصر الله، نظرية الاستعارة المفهومية، التحليل النقدي للاستعارة، إجراء تحديد الاستعارة، خطاب المقاومة السياسية.

. Introduction

Particularly known for his oratorical skill and rhetorical effect, Sayyed Hassan Nasrallah is generally acknowledged as one of the most powerful people in the modern Islamic world. His speech shows clarity, persuasion, and linguistic eloquence by drawing deeply from the Islamic cultural legacy and the intellectual legacy of the Prophet's family (Ahl al-Bayt). Reflecting both theological foundation and religious knowledge, his sermons are rich in Qur'anic allusions. Apart from his religious presence, Nasrallah's speech reflects political, social, and spiritual crossovers. Aiming to influence moral awareness and social responsibility, his communicative style is deliberate and value-laden. The ethical and educational content of his speech is a basic building block; his messages usually provide moral direction meant to foster both personal and social integrity (Marei, 2024).

Language might be seen as a weapon "deployed to maintain power" (Hadi, 2023; Jackson, 2005, p.25). A more careful look shows that language is an extensive armoury of strategic weapons rather than just a single tool of communication. Each one has the power to influence cognition, emotion, and behaviour. Among these rhetorical weapons, metaphor occupies a particularly strong position as a central tool for building, challenging, and internalizing complicated reality.

Recent decades have seen a rise in academic interest in metaphor as scholars realize its importance in shaping perception and ideology throughout social and political discourse. Far from being limited to literary or poetic use, metaphor "is pervasive in everyday life" (Lakoff & Johnson, 1980, p. 3) and can shape our thinking and perception of reality. Lakoff and Johnson's perspective on metaphor inspired them to develop Conceptual Metaphor Theory (CMT) in their book "Metaphors We Live By." Metaphor embeddedness in social interactions, religious narratives, and political rhetoric speaks to its vital function as a vehicle for building meaning and expressing ideological viewpoints (Qaddash & Bin Abbad, 2020). Metaphors are at the heart of conversation; it is not just a cosmetic touch but rather a fundamental tool by which people affirm ideological frameworks, shape political and social arguments more persuasively, and view reality (Hadi, 2023). Metaphors' conceptual domains tend to be rooted in familiar, daily experiences, as noted by Gornostaeva (2018) and Charteris-Black (2011), making them cognitively accessible and rhetorically powerful for a large audience.

Building on this theoretical grounding, Charteris-Black (2005, 2011) introduced Critical Metaphor Analysis (CMA)—a framework that integrates conceptual metaphor theory with critical discourse analysis to explore how metaphors not only reflect but also construct ideological positions. By inquiring why particular metaphors are selected, what social and political roles they play, and how they justify some worldviews while marginalizing others, CMA transcends merely spotting metaphorical patterns. Metaphor in this context is a major tool for exercising symbolic power, consequently influencing narratives of identity, legitimacy, and resistance.

Although metaphor analysis has attracted significant interest in recent decades, most academic focus has been on political figures inside formal state structures—namely presidents, prime ministers, and institutional leaders. Particularly in areas like war rhetoric, crisis communication, and national identity building, many studies have looked at the metaphorical frameworks in the addresses of American presidents, as in Lesz (2011), Woods (2022) and Pilyarchuk and Onysko (2018) , British prime ministers as in Cesiri (2024) and other internationally known figures as in Abbas (2020). Non-state actors and people working inside

ideological and resistance-based movements have received far less focus, though. Considering conceptual metaphor theory, this gap in the literature—what could be broadly referred to as resistance discourse or resistance literature (e.g., political-religious discourse produced by actors involved in anti-colonial or ideological struggles)—remains underexplored, particularly when viewed critically.

From this perspective, the current study examines seven speeches delivered by Sayyed Hassan Nasrallah between 2013 and 2023, analyzing metaphors in the former Hezbollah Secretary-General's discourse. This research seeks to address two central questions:

- (1) What are the most recurrent and salient conceptual metaphors in Nasrallah's speeches?
- (2) What are the communicative, ideological, and emotional aims behind the use of these metaphors?

This paper seeks to provide a new contribution to the expanding area of metaphor research by shifting the emphasis toward a resistance-oriented speaker functioning within a postcolonial and religious-political framework. It broadens the range of study beyond prevailing political paradigms, therefore enhancing the theoretical discussion on metaphor with viewpoints based on cultural resistance, collective identity, and religious legitimacy. Furthermore, by using Critical Metaphor Analysis, the study questions the persuasive and ideological roles of metaphor and provides analysis of how figurative language functions as a discursive tool for forming political belief, emotional involvement, and symbolic power rather than only as a reflection of reality. The study emphasizes the rhetorical power of metaphor in situations where statehood, identity, and survival are constantly negotiated via language in addition to concluding a scholarly gap.

2. Theoretical Background and Literature Review

2. 1 Theoretical Background

2. 1. 1 Conceptual Metaphor Theory (CMT)

Tracing its formal articulation, Conceptual Metaphor Theory (CMT) originates from George Lakoff and Mark Johnson's ground-breaking book "Metaphors We Live By" (1980). Despite their efforts, the theory's intellectual roots are much older, dating back centuries of philosophical study that viewed metaphor as more than just rhetorical ornamentation but as a fundamental tool for forming,

reshaping, and even creating reality. Friedrich Nietzsche and, more recently, Max Black are two prominent figures in this intellectual tradition who made substantial contributions to our understanding of the cognitive and ontological aspects of metaphor (Kövecses, 2020).

According to this cognitive-linguistic perspective, metaphor is more than just a linguistic embellishment; it is a fundamental mechanism of human cognition. It enables people to think about complex or abstract events by referencing more concrete, experience-based domains. For example, temporal experience could be organized in terms of movement; ideas could be presented as food; conflicts could be thought of as war; and businesses could be seen as living entities. These metaphorical mappings—cognitive projections from source to target domains—profoundly shape human understanding: people often call "time flying," "digesting information," "winning arguments," or "pruning organizations" (Steen, 2014, p. 2).

Steen (2014) underlines how the cognitive-linguistic model started by Lakoff and Johnson directly disputed conventional wisdom, which had long limited metaphor to poetic or rhetorical spheres. Lakoff and Johnson rethought metaphor in language as the surface manifestation of large, methodical conceptual networks. Metaphor was set as a basic component of thought itself rather than an unusual departure inside language.

The pervasive nature of metaphor can be shown by the conceptual metaphor "AN ARGUMENT IS WAR," which structures everyday expressions such as:

"Your claims are indefensible."

"He attacked every weak point in my argument."

"His criticisms were right on target."

"I demolished his argument."

"You disagree? Okay, shoot!"

"He shot down all of my arguments."

(Kövecses, 2010, p. 6; Lakoff & Johnson, 1980, p. 4)

Lakoff and Johnson (1980) further emphasize that metaphors "highlight and make coherent certain aspects of our experience," shaping not only perception but also future action, often functioning as "self-fulfilling prophecies" (p. 156).

Building on this basis, Kövecses (2017) points out CMT as a consistent theoretical tool able to account for a great variety of metaphor-related events. These include the systematic projection of language from one domain to another, the polysemous nature of the lexicon, the diachronic shift from concrete to abstract meanings, the acquisition of metaphors during child language development, the historical emergence of metaphorical meanings, and the cross-cultural and intra-cultural variation in metaphorical structures. Moreover, CMT explains the processes behind the constant generation of new metaphors and takes into consideration the presence of conceptual metaphors across various modes of expression—including verbal, visual, and literary forms.

Modern research has provided more improvements. According to Evans (2007), metaphor is "a form of conceptual projection involving mappings or correspondences holding between distinct conceptual domains" (p. 136). Likewise, Kövecses (2010) defines conceptual metaphor as "understanding one domain of experience (usually abstract) in terms of another (usually concrete)," therefore capturing it as both a cognitive process and product (p. 4). Kövecses (2020) later defines conceptual metaphor as "a systematic set of correspondences between two domains of experience" (p. 2).

2. 1. 2 Types of metaphor

Kövecses (2010), expanding on the work of Lakoff and Johnson (1980), distinguishes between conceptual metaphors—cross-domain mappings within thought—and their linguistic expressions, which realize these mappings in discourse (Lakoff, 1993, p. 203). His categorization points out two main axes: cognitive function and conventionality.

In terms of conventionality, metaphors may be conventional, widely entrenched in everyday language and thought (e.g., LIFE IS A JOURNEY), or

unconventional, offering novel framings often found in poetry, public rhetoric, or creative discourse (e.g., LIFE IS A MIRROR) (Kövecses, 2010).

From a cognitive standpoint, metaphors fit three categories. Often by using personification, ontological metaphors let abstract events be thought of as objects or entities (e.g., THE MIND IS A MACHINE). Grounded in spatial orientation, orientational metaphors include HAPPY IS UP or GOOD IS UP (Chen, 2018). The most complicated are structural metaphors that transfer the internal organization of one domain onto another; one such example is ARGUMENT IS WAR, which shapes reasoning through the use of conflict language (Jabat et al., 2017).

These categories guide the analysis of the current work by framing the cognitive and rhetorical ways in which metaphors function in political resistance discourse.

2. 1. 3 Metaphor in Political and Ideological Discourse

Based on the cognitive-linguistic bases of Conceptual Metaphor Theory (CMT), scholars have increasingly recognized metaphor as an effective rhetorical device in ideological and political discourse. Charteris-Black (2011) stated that metaphors help political speakers make abstract or complicated concepts easier to understand by putting them in terms of things people are familiar with from their own experiences. This strategy not only clarifies political messages but also increases their emotional and moral appeal by aligning them with people's pre-existing values (Charteris-Black, 2011). Metaphors based on family roles, economic reasoning, or physiological processes are frequently employed in political communication to legitimize policies or support controversial decisions. Metaphors are fundamental to the creation of political mythologies where leaders portray themselves as protectors, redeemers, or visionaries; they go beyond simply defining meaning. Charteris-Black (2004, 2005, 2011) maintains that politicians strategically select metaphors to achieve rhetorical goals—especially the legitimation of power, mobilization of public sentiment, and formation of collective identity. This point of view inspired him to create Critical Metaphor

Analysis (CMA), a method combining CMT with critical discourse analysis to investigate not only the cognitive structure of metaphors but also their persuasive and ideological roles.

Charteris-Black (2004) claims that CMA is interested in finding how metaphor reflects underlying worldviews, supports social hierarchies, and projects culturally relevant stories. It stresses three processes: identification of metaphorical expressions, interpretation of their conceptual foundation, and explanation of their persuasive purpose in discourse (Charteris-Black, 2004). CMA therefore goes beyond description to question how particular metaphors affect public perception of political events and what they hide or expose.

Charteris-Black (2005, 2011) contends that by selectively framing problems, legitimizing actions, and casting roles for different social actors, metaphors function as symbolic actions doing more than just convey meaning; they produce ideological coherence (p. 28). Metaphors can be especially important tools in the strategic rhetoric of political leadership, especially in times of crisis, as they can increase anxiety, call for unity, or dichotomize moral conflicts.

Though useful, metaphors have come under fire for their possible manipulation. Van Dijk (2006) and Krisagbedo, Eze, and Mamah (2021) warn that metaphors might oversimplify complicated reality, hide contradictions, and promote binary oppositions that invalidate dissent. Mio (1997) and Hadi (2023) further note that the persuasive subtlety of metaphor makes it a powerful vehicle for ideological naturalization—changing built meanings into perceived truths.

Kittay (1989) adds a philosophical dimension by arguing that metaphors do not simply relay new information but reconfigure prior knowledge. In doing so, they shift interpretive frameworks and reshape the meanings individuals attribute to political actions and events.

Considering these several roles, the current paper uses Critical Metaphor Analysis with Conceptual Metaphor Theory to examine the strategic use of metaphor in Sayyed Hassan Nasrallah's resistance discourse. CMT allows one to

systematically classify source–target mappings, while CMA provides the essential tools required to expose ideological intent, emotional mobilization, and symbolic legitimization. Together, they offer a powerful and advanced instrument for analyzing the ways in which metaphors foster ideological commitment, impact resistance identity, and produce meaning.

The study also uses the Metaphor Identification Procedure (MIP), which was put forth by the Pragglejaz Group (2007), to guarantee methodological accuracy. This ensures that metaphorical expressions are consistently and reliably identified throughout the speeches. The combination of CMT, CMA, and MIP offers a methodical way to investigate how sacred, necessary, and collective resistance are metaphorically constructed in modern political discourse.

2. 2 Related Literature

Numerous studies have examined how metaphor is used to persuade, mobilize, and construct social realities in a variety of genres, including literary texts, religious sermons, political speeches, and media discourse. A few studies that have looked at metaphor in discourse are reviewed in this section.

Lesz (2011) conducted a comprehensive metaphor analysis of twelve speeches delivered by Barack Obama between 2007 and 2010, with a focus on the conceptual framing of war, terrorism, and conflict. The study, which was based on Conceptual Metaphor Theory (CMT), aimed to show how metaphorical frameworks influenced Obama's reputation as a charismatic, upbeat, and morally authoritative leader. Lesz discovered recurrent metaphorical themes using the Metaphor Identification Procedure (MIP), including heroic myths, journey metaphors, and Lakoff's "Fairy Tale of the Just War" schema (p. 23). The study demonstrated that rather than openly disparaging opponents, Obama's rhetoric was intended to evoke emotional resonance through metaphors that emphasized moral progress, national unity, and shared goals. In the end, the research emphasized how metaphor shapes ideological narratives and how it helps to align

feelings between speaker and audience using culturally ingrained and emotionally charged imagery.

Focusing on how lexical repetition acts as a vehicle for ideological reinforcement, Lahlali's (2012) study looks at the strategic use of lexical repetition in Sayyed Hassan Nasrallah's speeches during and after the 2006 conflict with Israel. Based on Critical Discourse Analysis and using Fairclough's (1992) framework, the paper examines two mid- and post-conflict speeches and concludes that repetition acts as several rhetorical devices: praising allies, condemning foes, advancing divine legitimacy, and unifying a divided audience. The study shows that, far from being only aesthetic, repetition in Arabic discourse is politically charged and frequently used to create emotional resonance, claim power, and shape national and religious identity. Although the research highlights the convincing and emotional power of repetition in Nasrallah's speech, it does not emphasize metaphor as a conceptual or cognitive tool. Therefore, by broadening the study to the metaphorical structure of Nasrallah's discourse, the present work supports Lahlali's results by providing a cognitive-linguistic explanation of how metaphor—as separate from repetition—operates in building ideological narratives.

Focusing on how metaphor shapes both political issues and Trump's public persona, Pilyarchuk and Onysko (2018) investigate the use of conceptual metaphors in three early speeches by Donald Trump: his nomination acceptance, election victory, and inaugural address. Based on Conceptual Metaphor Theory and using the Metaphor Identification Procedure (MIP), the research finds 346 metaphorical expressions, with predominant source domains including OBJECT, JOURNEY, BUILDING, and ANIMAL (pp. 102-103). While framing important policy topics like immigration and national security using emotionally resonant language, these metaphors help to support Trump's self-positioning as a builder, healer, and warrior. Though the study effectively shows metaphor's twofold function in political framing and persona building, it is still limited to Western,

institutional political discourse and does not reach ideological or resistance-based settings. It thus ignores the function of metaphor in non-state or spiritually driven resistance rhetoric, which the current study seeks to highlight.

Woods (2022) conducts a comparative analysis of three dominant conceptual metaphors—POLITICS IS WAR, POLITICS IS A JOURNEY, and POLITICS IS LOVE—in 40 American presidential speeches, to determine whether metaphor usage varies across party lines or speech genres. Based on Conceptual Metaphor Theory and using both qualitative coding and statistical modeling—for example, Rasch analysis—the research shows that JOURNEY metaphors greatly outnumber others and that LOVE metaphors are least used. Curiously, the findings reveal no notable difference in metaphor usage between Democrats and Republicans or between inaugural and nomination addresses, implying that rhetorical genre rather than political ideology may influence political metaphor more. Although the research helps to clarify metaphorical consistency in state-level American discourse, its emphasis on institutional, Western political leaders and traditional metaphor types starkly contrasts with the current study's focus on metaphoric creativity, emotional resonance, and ideological positioning in the rhetoric of a non-state, resistance-based political figure.

Hadi's (2023) thesis uses Conceptual Metaphor Theory, the Metaphor Identification Procedure (MIP), and Charteris-Black's Critical Metaphor Analysis to explore the ideological discourse of two radical non-state figures—Osama bin Laden and Abu Bakr al-Baghdadi—using conceptual metaphor. Drawing also on Van Dijk's triangulated model of manipulation, the study shows that both people use emotionally charged and ideologically saturated metaphors like RELIGION IS WAR and OPPONENT IS DISEASE to build in-group moral superiority, dehumanize enemies, and incite violent action. Although the study pushes metaphor research outside conventional state actors and into radical political discourse, its emphasis on jihadist militancy and violence-oriented rhetoric sets it apart from the current work, which focuses on a non-state actor functioning under

an institutionalized resistance framework with more general political, religious, and national goals.

Gonçalves (2024) looks at how dehumanizing metaphors shape hate speech in immigration discourse in Brazilian and British newspapers. Using Critical Metaphor Analysis (CMA), the paper examines 194 news stories (2016–2018) from Estado de S. Paulo, O Globo, The Times, and The Sun, finding 327 metaphorical expressions organized into 26 conceptual metaphors. While host nations were presented as containers, homes, or bodies, immigrants were often depicted as natural disasters, animals, or commodities. By strengthening the divide between "us" (host society) and "them" (immigrants), these metaphors fulfill ideological purposes, therefore fostering emotional othering and justifying exclusionary political goals. The study finds that even without clear slurs, metaphors in elite media can be subtle but strong tools of hate speech shaping public opinion and fostering xenophobia.

The literature has, as noted in the introduction, given little attention to the metaphorical techniques of non-state actors, especially those involved in ideological or resistance-based discourse. Although some studies have looked at the rhetoric of extremist people, such work usually focuses on violent militancy or radicalization. By contrast, the current work emphasizes a structured, religious-political resistance leader—Sayyed Hassan Nasrallah—whose discourse runs outside official state institutions but is essential in forming collective identity, political legitimacy, and emotional mobilization. This places the present study in a severely underexplored area of metaphor research.

3. Methodology

To investigate how metaphor operates cognitively and ideologically within political resistance discourse, this paper uses a qualitative, corpus-based method combining Conceptual Metaphor Theory (CMT) (Lakoff & Johnson, 1980) with Critical Metaphor Analysis (CMA) (Charteris-Black, 2005). Analytical rigor and semantic accuracy are guaranteed by the Metaphor Identification Procedure

(MIP) created by the Pragglejaz Group (2007), which underpins the metaphor identification process. By means of this integrated approach, metaphor is seen not only as a cognitive tool for organizing thought but also as a rhetorical device for justifying worldviews, building identity, and strengthening ideological commitments.

3.1 Data Selection

Comprising seven full-length speeches given by Sayyed Hassan Nasrallah between 2013 and 2023, the empirical corpus for this work. Three interdependent criteria informed the selection of speeches for this study: the salience of metaphorical language in framing discourses of political resistance; the contextual relevance of each speech to pivotal socio-political junctures in the region; and the rhetorical richness of the texts, especially their reliance on ideologically saturated and emotionally potent expressions amenable to systematic metaphor analysis.

A mix of reliable and publicly available media sources, including:

- شبكة المعارف الإسلامية الثقافية (almaaref.org.lb)
- قناة المنار (almanar.com.lb)
- موقع العهد الإخباري (alahednews.com.lb)
- موقع الواقع (alwaaqe3.com)

3.2 Analytical Framework

To identify metaphorical expressions systematically, the Metaphor Identification Procedure (MIP) was applied across the seven speeches. Following the protocol of the Pragglejaz Group (2007), the analysis involved:

- I.Contextual Immersion:** Full reading of each speech to establish a nuanced understanding of its rhetorical and socio-political context.
- II.Lexical Unit Identification:** Isolation of individual lexical units, including idioms and set expressions.
- III.Basic vs. Contextual Meaning Evaluation:**

Determination of each unit's contextual meaning within the immediate discourse. Reference to dictionary definitions to identify whether a more basic, concrete, or historically earlier meaning exists. Ibn Manẓūr's (*Lisān al-ʿArab* (2014) was used to accomplish this task.

A lexical unit was marked as metaphorical if a contrast between the contextual and basic meanings was evident and could be understood through comparison.

IV. Conceptual Mapping: Identified metaphorical expressions were linked to underlying conceptual metaphors (e.g., RESISTANCE IS FIRE, OCCUPATION IS DISEASE) and categorized within broader domains such as RELIGION/SPIRITUALITY, WAR/CONFLICT, NATURAL FORCE, STRUCTURE/FRAGILITY, and HEALTH/ILLNESS.

Critical Metaphor Analysis (CMA), which broadened the interpretive lens beyond cognitive mapping to examine the ideological motivations and discursive effects of metaphor use, complemented this process. CMA facilitated an in-depth investigation of how metaphors shape political narratives, create identities, and encode power relations.

3.3 Functional Categorization and Typology

After identification and conceptual mapping, metaphorical expressions were further classified according to their discursive function—including legitimation, delegitimation, mobilization, and identity construction. Metaphors were categorized as follows in line with CMT and CMA both:

- Conventional or novel, based on cultural familiarity and creative deviation
- Ontological, orientational, or structural, following CMT's cognitive distinctions
- Strategic or ideological, in line with CMA's critical lens on power and persuasion

This multi-layered analysis allowed the study to explore not just what metaphors are used, but how and why they are deployed, especially in a context of resistance discourse that is inherently charged with ideological meaning.

3.4 Rationale for Methodological Design

Triangulating CMT, MIP, and CMA builds a strong methodological framework linking ideological criticism with linguistic theory. CMT offers the conceptual basis for comprehending metaphor as a cognitive schema. By providing a repeatable process for spotting metaphorical language, MIP guarantees empirical clarity. By reading how metaphors support the building and legitimization of political and religious ideas, CMA adds a vital dimension.

Nasrallah's speeches, which are texts enmeshed in a postcolonial, spiritual, and geopolitical struggle, require such a cohesive approach. It enables the study to move beyond metaphor as a surface-level expression and explore metaphor as a tool for resistance, identity construction, and symbolic power.

4. Results and discussion

This section displays the findings of a metaphorical analysis of a corpus of seven speeches delivered by Sayyed Hassan Nasrallah between 2013 and 2023. The Metaphor Identification Procedure (MIP) (Pragglejaz Group, 2007) and Conceptual Metaphor Theory (Lakoff & Johnson, 1980) are used in the analysis to identify metaphorical expressions. Furthermore, Critical Metaphor Analysis (Charteris-Black, 2004, 2005, 2011) is employed to comprehend how metaphors are purposefully selected and employed to achieve ideological, persuasive, and legitimizing goals in the discourse of political resistance.

4.1 Metaphor Categorization and Conceptual Domains

Table 1 illustrates the results, (also see a detailed table in the appendix), which show a highly structured use of metaphor centred around dominant conceptual domains. It is clear from CMA that these metaphorical decisions are intentional and reflect the speaker's rhetorical goals, which include establishing collective identity, justifying resistance, and interpreting political realities through moral and affective prisms.

Table 1. Categorized Conceptual Metaphors and Their Functions.

No .	Arabic Metaphor	Transliteration	English Translation	Conceptual Mapping	Broad Domain	Discursive Function
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1	"الدعاء سلاح"	al-du‘ā’ silāḥ	“Supplication is a weapon”	PRAYER IS TOOL	RELIGION / WAR	“Reframing spiritual acts as active resistance”
2	"المقاومة نار تحرق المحتل"	al- muqāwama nār tuḥriq al-muḥtall	“Resistance is fire burning the occupier”	RESISTANCE IS DESTRUCTIV E FORCE	NATURAL FORCE / WAR	“Highlighting resistance as unstoppable and purifying”
3	"نحن الطلقة الأولى"	naḥnu al- ṭalqa al-‘ūlā	“We are the first bullet”	INITIATIVE IS THE FIRST SHOT	WAR	“Asserting leadership in the struggle”
4	"صوتنا صفعة على وجه المحتل"	ṣawtunā ṣaf‘a ‘alā wajh al- muḥtall	“Our voice is a slap on the occupier's face”	PUBLIC EXPRESSION IS VIOLENCE	SOUND / WAR	“Equating speech with physical resistance”
5	"دم الشهداء بيعة"	dam al- shuhadā’ bay‘a	“The blood of martyrs is a pledge”	MARTYRDO M IS COMMITME NT	RELIGION / FAMILY	“Portraying sacrifice as a binding covenant”
6	"الشهداء فازوا فوزاً عظيماً"	al-shuhadā’ fāzū fawzan ‘azīman	“Martyrs achieved a great victory”	MARTYRDO M IS TRIUMPH	RELIGION / WAR	“Framing martyrdom as a victorious achievement”
7	"الدم مفتاح العودة"	al-dam miftāḥ al- ‘awda	“Blood is the key to return”	SACRIFICE ENABLES RETURN	JOURNEY / LIFE/DEAT H	“Linking sacrifice to regaining homeland”
8	"الشهادة حياة"	al-shahāda ḥayāt	“Martyrdom is life”	MARTYRDO M IS LIFE	RELIGION / LIFE/DEAT H	“Transforming death into eternal life”
9	"الدعاء يدفع البلاء"	al-du‘ā’ yadfa‘ al- balā’	“Supplication repels affliction”	PRAYER IS SHIELD	RELIGION / HEALTH	“Highlighting prayer as a protective force”
10	"الدعاء كالمح في الطعام"	al-du‘ā’ ka- l-milḥ fī al- ṭa‘ām	“Supplication is like salt in food”	PRAYER ENHANCES LIFE	RELIGION	“Emphasizing prayer's essential supportive role”
11	"الوعد الصادق منارة التحرير"	al-wa‘d al- ṣādiq manārat al- taḥrīr	“The true promise is the beacon of liberation”	PROMISE IS LIGHT	RELIGION / LIGHT	“Presenting divine guidance as a source of direction”

12	"دم الشهداء نبراس"	dam al-shuhadā' nibrās	"The blood of martyrs is a beacon"	MARTYRDOM IS LIGHT	RELIGION / LIGHT	"Framing martyrdom as inspirational guidance"
13	"إسرائيل أوهن من بيت العنكبوت"	Isrā'īl awhan min bayt al-'ankabūt	"Israel is weaker than a spider's web"	THE ENEMY IS A FRAGILE STRUCTURE	STRUCTURE / WAR	"Depicting the enemy as structurally weak and vulnerable"
14	"العدو يتهاوى"	al-'aduww yatahāwā	"The enemy is collapsing"	THE ENEMY IS A COLLAPSING STRUCTURE	STRUCTURE / WAR	"Illustrating the collapse of enemy strength"
15	"العدو يترنح"	al-'aduww yatarannah	"The enemy is staggering"	THE ENEMY IS LOSING BALANCE	WAR	"Representing enemy instability and weakness"
16	"الكيان يعيش هزة وجودية"	al-kiyān ya 'īsh hazza wujūdiyya	"The entity is experiencing an existential tremor"	THE ENEMY IS AN EARTHQUAKE-STRUCK	STRUCTURE / NATURAL FORCE	"Emphasizing deep existential crisis of the enemy"
17	"الاحتلال سرطان"	al-iḥtilāl saraṭān	"Occupation is a cancer"	OCCUPATION IS DISEASE	HEALTH	"Portraying occupation as a deadly, corruptive force requiring eradication"
18	"المقاومة درع الأمة"	al-muqāwama dir' al-umma	"Resistance is the nation's shield"	RESISTANCE IS DEFENCE	DEFENCE	"Framing resistance as protection of communal integrity"
19	"دمنا خط الدفاع الأول"	damunā khatt al-difā' al-awwal	"Our blood is the first line of defence"	SACRIFICE IS DEFENCE	DEFENCE	"Emphasizing martyrdom as vital to national survival"
20	"كرامتنا لا تُداس"	karāmatunā lā tudās	"Our dignity is not to be trampled"	DIGNITY IS TERRITORY	FAMILY / DEFENCE	"Protecting human dignity as sacred territory"

21	"شعبنا بركان غضب"	sha' bunā burkān ghaḍab	"Our people are a volcano of rage"	PEOPLE ARE VOLCANO	NATURAL FORCE	"Portraying collective anger as explosive and unstoppable"
22	"المعركة تسونامي وعي"	al-ma' raka tsūnāmī wa' y	"The battle is a tsunami of awareness"	BATTLE IS TSUNAMI	NATURAL FORCE / JOURNEY	"Framing conflict as massive awakening movement"
23	"صمودنا جبل لا يهتز"	ṣumūd nā jabal lā yahtazz	"Our steadfastness is a mountain that does not shake"	STEADFASTNE SS IS MOUNTAIN	NATURAL FORCE	"Highlighting unshakable resilience"
24	"صوتنا يزلزل الأرض"	ṣawtunā yuzalzilu al- arḍ	"Our voice shakes the earth"	PUBLIC OUTCRY IS EARTHQUAKE	SOUND / NATURAL FORCE	"Asserting the disruptive power of collective voice"
25	"صوت الشهداء أعلى من رصاص العدو"	ṣawt al- shuhadā' a' lā min raṣāṣ al- 'aduww	"The voice of the martyrs is louder than the enemy's bullets"	MARTYRS' VOICE OVERPOWERIN G	SOUND / WAR	"Elevating symbolic power over military aggression"
26	"قلوب رقيقة"	qulūb raqīqa	"Tender hearts"	SOFT HEARTS ARE OPEN	RELIGION	"Describing emotional openness to faith and spirituality"
27	"المعركة مفصلية"	al-ma' raka mafṣaliyya	"The battle is pivotal"	BATTLE IS TURNING POINT	JOURNEY	"Signifying historical importance of struggle"
28	"تحرير الأرض غرس الأمل"	taḥrīr al-arḍ ghars al-amal	"Liberating the land plants hope"	LIBERATION IS PLANTING	JOURNEY / FAMILY	"Framing liberation as cultivating future possibilities"
29	"الكيان في دوامة رعب"	al-kiyān fī dawāmat ru' b	"The entity is in a whirlpool of terror"	ENEMY IS TRAPPED IN FEAR	STRUCTURE / WAR	"Portraying the enemy engulfed in chaos and fear"
30	"إرادتنا صلبة كالصخر"	irādatunā ṣalba ka-al-ṣakhr	"Our will is solid as rock"	PEOPLE'S WILL IS A ROCK	NATURAL FORCE	"Representing resilience and determination"
31	"نحن جذوة المقاومة"	naḥnu jadhwat al-muqāwama	"We are the flame of resistance"	RESISTANCE IS FIRE	NATURAL FORCE	"Portraying resistance as a burning,

						perpetual force”
32	"الاحتلال سرطان يجب استئصاله"	al-iḥtilāl saraṭān yajibu isti'sāluhu	"Occupation is a cancer that must be removed"	OCCUPATION IS ILLNESS TO BE CURED	HEALTH	"Emphasizing the necessity of eradicating occupation"

By fusing spirituality and resistance, metaphors such as الدعاء سلاح (al-du‘ā’ silāḥ – “Supplication is a weapon”) and دم الشهداء نبراس (dam al-shuhadā’ nibrās – “The blood of martyrs is a beacon”) serve ideological goals. As CMA emphasizes, these metaphors are not only cognitive mappings but also rhetorical strategies for constructing a sacred political identity. Nasrallah's argument, which equates prayer with war and martyrdom with direction, instills a sense of moral urgency and grounds resistance in theological principles.

Metaphors originating from the Natural Force and Fragile Structure domains (such as "Our people are a volcano of rage" and "Israel is weaker than a spider's web" in Isrā’īl awhan min bayt al-‘ankabūt) are also ideologically charged. CMA claims that these metaphors delegitimize the adversary while emotionally directing the audience toward a tale of divine justice and unavoidable triumph.

4.2 Conventional and Novel Metaphors

The analysis distinguishes between the conventional and novel metaphors in the corpus in addition to mapping dominant conceptual domains. Table 2 below lists the conceptual metaphors, associated language expressions, and their distributional frequencies, highlighting the balance between creative figurative constructions and deeply embedded cultural frames.

Table 2. Conventional and Novel Metaphors: Conceptual and Linguistic Examples with Frequency.

Metaphor Type	Conceptual Metaphors	Linguistic Metaphors	Total Frequency	Percentage (%)
Conventional	STRUGGLE / RESISTANCE IS WAR; MARTYRDOM IS VICTORY / SACRIFICE IS POWER;	الدعاء سلاح; المقاومة نار تحرق المحتل; نحن الطلقة الأولى; صوتنا صفعة على وجه المحتل; دم الشهداء بيعة; الشهداء فازوا فوزاً عظيماً; الدم مفتاح	20	76.92%

	PRAYER IS A TOOL / SUPPORT; DIVINE PROMISE IS LIGHT; ENEMY IS A STRUCTURE; OCCUPATION IS A DISEASE; RESISTANCE IS DEFENSE; DIGNITY IS TERRITORY / BOUNDARY	العودة؛ الشهادة حياة؛ الدعاء يدفع البلاء؛ الدعاء كالملاح في الطعام؛ الوعد الصادق منارة التحرير؛ دم الشهداء نبراس؛ إسرائيل أو هن من بيت العنكبوت؛ العدو يتهاوى؛ العدو يترنح؛ الكيان يعيش هزة وجودية؛ الاحتلال سرطان؛ المقاومة درع الأمة؛ دمنا خط الدفاع الأول؛ كرامتنا لا تُداس		
Novel	PEOPLE ARE NATURAL FORCES; PUBLIC EXPRESSION IS FORCE; SPIRITUAL STATE IS SOFTNESS / PURITY	شعبنا بركان غضب؛ المعركة تسونامي وعى؛ صمودنا جبل لا يهتز؛ صوتنا يزلزل الأرض؛ صوت الشهداء أعلى من رصاص العدو؛ قلوب رقيقة	6	23.08%

The frequent use of conventional metaphors highlights the extent to which deeply embedded cultural schemas are reactivated in order to maintain ideological coherence. Traditional metaphors are commonly used to ground political messages in linguistically acceptable language and reinforce preconceived notions, according to CMA. An attempt to revitalize the discourse, increase emotional engagement, and extend metaphorical reasoning into new symbolic domains is evident in the emergence of new metaphors, particularly those that evoke images of earthquakes, mountains, or tsunamis.

4.3 Typological Classification of Conceptual Metaphors

Apart from their conventionality, the corpus's metaphors were categorized based on their typology, or whether they served as ontological or structural metaphors. Structural metaphors frame complicated social and political experiences through the lens of conflict, struggle, and defence by methodically mapping one domain onto another. In contrast, ontological metaphors enable the conceptualization of abstract phenomena as concrete entities by reifying them. Table 3 displays the typological breakdown.

Table 3. Detailed Classification of Conceptual Metaphors by Type, Linguistic Examples, and Frequency.

Conceptual Metaphor	Metaphor Type	Linguistic Metaphors (from Speeches)	Frequency
STRUGGLE / RESISTANCE IS WAR	Structural	الدعاء سلاح؛ المقاومة نار تحرق المحتل؛ نحن الطلقة الأولى؛ صوتنا صفعه على وجه المحتل	4
MARTYRDOM IS VICTORY / SACRIFICE IS POWER	Ontological	دم الشهداء بيعة؛ الشهداء فازوا فوزاً عظيماً؛ الدم مفتاح العودة؛ الشهادة حياة	4
PRAYER IS A TOOL / SUPPORT	Ontological	الدعاء يدفع البلاء؛ الدعاء كالملح في الطعام	2
DIVINE PROMISE IS LIGHT	Ontological	الوعد الصادق منارة التحرير؛ دم الشهداء نبراس	2
ENEMY IS A STRUCTURE	Structural	إسرائيل أو هن من بيت العنكبوت؛ العدو يتهاوى؛ العدو يترنح؛ الكيان يعيش هزة وجودية	4
OCCUPATION IS A DISEASE	Ontological	الاحتلال سرطان	1
PEOPLE ARE NATURAL FORCES	Ontological	شعبنا بركان غضب؛ المعركة تسونامي وعي؛ صمودنا جبل لا يهتز	3
RESISTANCE IS DEFENSE	Structural	المقاومة درع الأمة؛ دمنا خط الدفاع الأول	2
PUBLIC EXPRESSION IS FORCE	Ontological	صوتنا يزلزل الأرض؛ صوت الشهداء أعلى من رصاص العدو	2
SPIRITUAL STATE IS SOFTNESS / PURITY	Ontological	قلوب رقيقة	1
DIGNITY IS TERRITORY / BOUNDARY	Ontological	كرامتنا لا تُداس	1

According to Charteris-Black (2005), metaphors have two purposes: conceptual and rhetorical. المقاومة نار تحرق العدو (Al-muqāwama nār tuḥriq al-muḥtall,) which means "Resistance is fire burning the occupier," is one example of a structural metaphor that organizes political reasoning around struggle and confrontation. Ontological metaphors that concretize abstract threats and legitimize moral action include الاحتلال سرطان (al-iḥtilāl saraṭān, or "Occupation is a cancer"). These typologies demonstrate, via CMA, how metaphor not only mirrors thought but

also promotes strategic framing to elicit support, rationalize opposition, and create divisive moral dichotomies.

4.4 Visual Representation of Conceptual Domain Distribution

The patterns found in the data are further clarified by visualizations. The corpus is dominated by metaphors from the religion/spirituality and war/conflict domains, as shown in Figures 1 and 2. Natural Force, Structure/Fragility, and Health/Illness domains provide secondary but rhetorically significant contributions.

Distribution of Metaphors across Broad Conceptual Domains (Pie Chart)

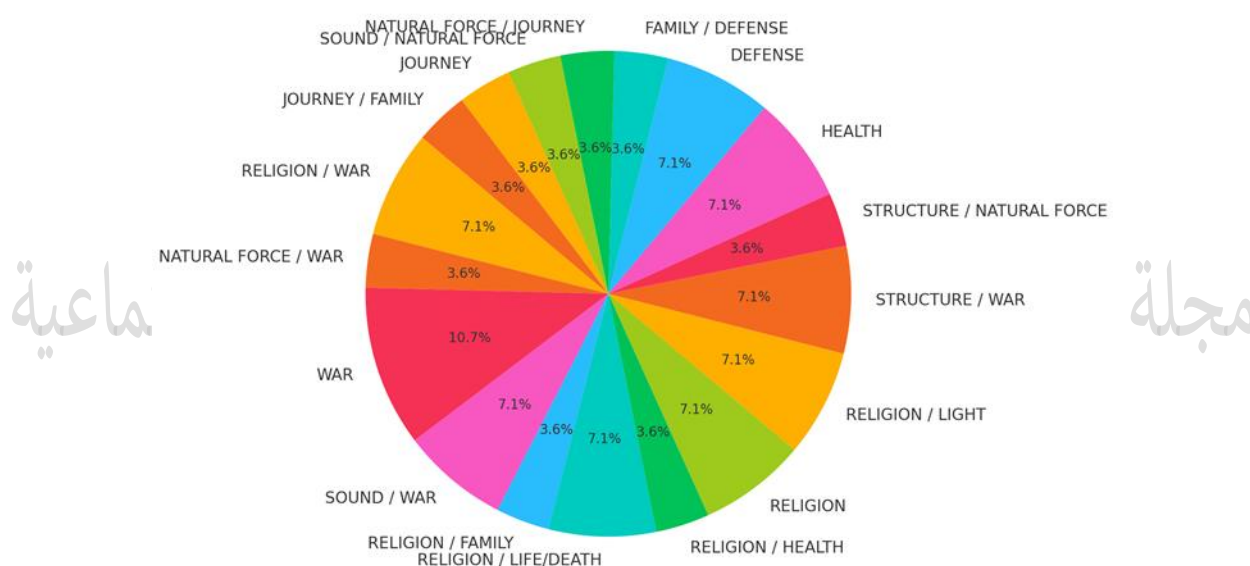


Figure 1. Distribution of metaphors across broad conceptual domains.

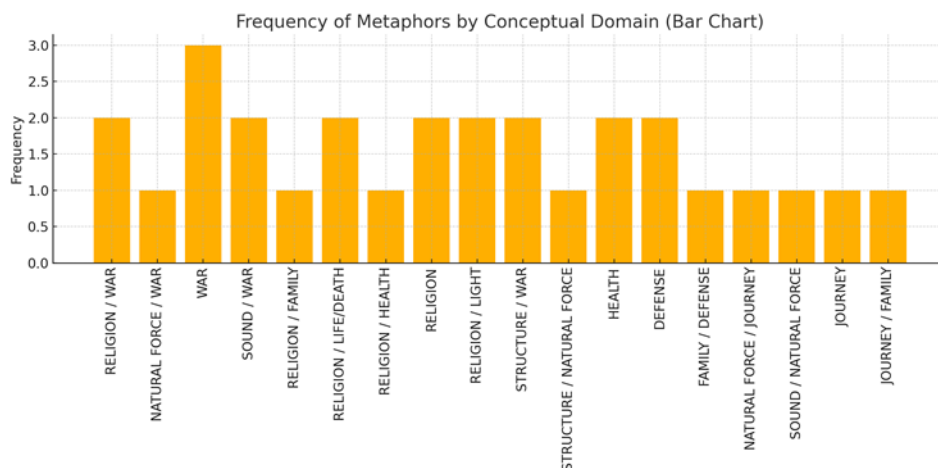


Figure 2. Frequency of metaphors categorized by conceptual domain.

The visual dominance of Religion/Spirituality and War/Conflict supports Charteris-Black's assertion that metaphors are chosen to fulfill persuasive goals (2011). These domains are purposefully highlighted in order to combine divine mandate and existential struggle, two major tenets of Nasrallah's discursive framework. By enshrining political action in images of sacrifice and heroism, CMA highlights how this visual and metaphorical prominence affects audience interpretation.

4.5 Interpretation: Metaphors as Instruments of Identity and Ideology

When combined, the metaphors used in these speeches create a whole ideological universe. Resistance is portrayed as a sacred, existential duty rather than just a political position. Using these metaphors:

- Faith becomes a weapon.
- Sacrifice becomes eternal life.
- The enemy is depicted as collapsing, diseased, and illegitimate.
- The collective is elevated to unstoppable natural force status.

In the religious domain, metaphors such as الدعاء سلاح (Supplication is a weapon) and دم الشهداء نبراس (The blood of martyrs is a beacon) sacralise the struggle, transforming acts of faith into acts of defiance. These metaphors effectively collapse the boundary between spirituality and militancy, framing political engagement as an extension of religious duty.

Similarly, war metaphors such as نحن الطلقة الأولى (We are the first bullet) and المقاومة نار تحرق المحتل (Resistance is fire burning the occupier) valorise initiative, sacrifice, and collective agency. Natural force metaphors (شعبنا بركان غضب – "Our people are a volcano of rage") further depict the movement as unstoppable and elemental, underscoring the inevitability of political upheaval.

In depicting the enemy through metaphors of fragility (إسرائيل أوهن من بيت العنكبوت – "Israel is weaker than a spider's web") and pathology (الاحتلال سرطان – "Occupation is a cancer"), the discourse systematically delegitimizes the adversary, framing resistance not merely as justified, but as necessary for collective survival and moral purification.

The speeches thus create a cognitive and emotional universe in which resistance is revered, the enemy is illegitimate, and struggle is both a historical necessity and a religious requirement through the meticulous arranging of both traditional and new metaphorical frames.

Lastly, the study's results confirm that metaphor is essentially structural rather than ornamental in Nasrallah's political discourse. Metaphors serve as the very grammar that energizes emotional imperatives, reinforces ideological commitments, and activates cognitive schemas. The discourse creates a strong connection between political action, existential purpose, and collective identity by skilfully fusing traditional metaphorical frameworks with creative figurative constructions.

The metaphorical landscape of the speeches under analysis demonstrates a deliberate and highly structured use of figurative language, with a discernible emphasis on a limited number of dominant conceptual domains. As seen in Figure 1 (Pie Chart) and Figure 2 (Bar Chart), metaphors under the Religion/Spirituality and War/Conflict domains are clearly more common, while significant but secondary patterns can be found under the Natural Force, Structure/Fragility, and Health/Illness domains. This distribution reflects two interrelated thematic

pillars: the sacralisation of resistance and the existential framing of struggle as inevitable and morally righteous.

Metaphors like الدعاء سلاح (al-du'ā' silāḥ, "Supplication is a weapon") instantiate the conceptual metaphor PRAYER IS A TOOL/WEAPON in the Religion/Spirituality domain, redefining acts of devotion as tools of active resistance. In a similar vein, دم الشهداء نبراس (dam al-shuhadā' nibrās – "The blood of martyrs is a beacon") references MARTYRDOM IS LIGHT, presenting martyrdom as both a source of direction and illumination for the group. By emotionally fusing political activism with faith, these metaphors present spiritual practice as an active contribution to the greater good rather than as a retreat.

Equally important is the War/Conflict domain. INITIATIVE IS FIRST SHOT is embodied by phrases like نحن الطلقة الأولى (naḥnu al-ṭalqa al-'ūlā, "We are the first bullet"), which elevate proactive agency and leadership in the resistance narrative. RESISTANCE IS DESTRUCTIVE FORCE is tapped into by the metaphor المقاومة نار تحرق المحتل (al-muqāwama nār tuḥriq al-muḥtall – "Resistance is fire burning the occupier"), which highlights the purgative, unavoidable destruction of oppression. These metaphors evoke strong feelings of urgency, selflessness, and valiant conflict.

Emotional momentum is further enhanced by metaphors rooted in the Natural Force domain. Both المعركة تسونامي وعي (al-ma'raka tsūnāmī wa'y – "The battle is a tsunami of awareness") and شعبنا بركان غضب (sha'bunā burkān ghaḍab – "Our people are a volcano of rage") correspond to PEOPLE ARE NATURAL FORCES and BATTLE IS A TSUNAMI, respectively. By portraying the group struggle as an unstoppable, elemental force, these metaphors promote a sense of inevitable empowerment.

By undermining the perceived strength of the adversary, metaphors related to structure and fragility serve strategic discursive purposes. Phrases such as إسرائيل أوهن من بيت العنكبوت (Isrā'īl awḥan min bayt al-'ankabūt – "Israel is weaker than a spider's web") and العدو يتهاوى (al-'aduww yatahāwā – "The enemy is collapsing")

instantiate ENEMY IS COLLAPSING, delegitimizing the enemy through imagery of inevitable structural failure. These metaphors create a strong in-group narrative of inevitable victory, boost confidence, and reaffirm hope.

Although less dominant numerically, metaphors in the Health/Illness domain—such as الاحتلال سرطان (al-iḥtilāl saraṭān – "Occupation is a cancer") under OCCUPATION IS DISEASE—carry profound ideological weight. They recast political conflict as a moral imperative for purification and survival, depicting resistance not simply as choice but as existential necessity.

Apart from mapping prevailing areas, the metaphors actively generate identity, ideology, and legitimation. In Sayyed Hassan Nasrallah's speeches, metaphor is a discursive weapon used to clarify who "we" are, what "we" believe, and why "we" must act.

Phrases like المقاومة درع الأمة (al-muqāwama dir'r al-umma - "Resistance is the shield of the nation") show that the idea metaphor RESISTANCE IS DEFENSE portrays resistance as a moral obligation linked to group defense. Creating a defensive national identity helps to morally defend armed resistance as a survival strategy.

Especially, شعبنا بركان غضب (sha'a'nā burkān ghaṭab - "Our people are a volcano of rage"), which depicts the people as active, uncontrollable forces instead of powerless victims, modifies collective identity even more. By raising the group to a divine and natural level, this rhetorical device embeds opposition inside historical and cosmic need.

Deeply rooted in the philosophy of sacrifice, metaphors such as الدم مفتاح العودة (al-dam miftāḥ al-ʾawda - "Blood is the key to return"), which depict martyrdom as transcendence and liberation rather than death, reflect this perspective. In this framework, martyrdom is seen as an existential victory embedded in religious and national identity rather than a loss.

Likewise, metaphors that use disease to depict the foe—for instance, الاحتلال سرطان (al-iḥtilāl saraḥān, "Occupation is cancer")—rob the enemy of legitimacy

and frame resistance as a moral and sanitary need. Conflict becomes justified as well as morally necessary. Metaphors such as SUPPLICATION IS A WEAPON (الدعاء سلاح - al-du'ā' silāḥ) help to incorporate religious practices themselves into this ideological framework by means of which faith is reinterpreted as active resistance. This combines political militancy with spiritual devotion, so producing a smooth unity between piety and struggle.

These findings show that in Nasrallah's speech, metaphor is more than only decorative. It channels emotional commitment, enhances identity, and activates shared beliefs; therefore, it is a constitutive structure of meaning. By combining creative constructions with deeply embedded metaphorical patterns, the speeches do more than just persuade; they also inspire resistance in the moral, historical, and spiritual consciousness of the audience.

5. Conclusion

This study finds that in Sayyed Hassan Nasrallah's political discourse, metaphor is not only decorative but rather fundamental to the evolution and preservation of ideological meaning, emotional resonance, and group mobilization. Metaphor has been shown to not only be cognitive but also a persuasive and legitimating tool carefully matched with rhetorical goals by means of the Metaphor Identification Procedure (MIP) and Critical Metaphor Analysis (CMA).

The analysis found a recurring network of conceptual metaphors mostly based in the areas of Religion/Spirituality and War/Conflict, supplemented by Natural Force, Structure/Fragility, and Health/Illness, addressing the first research question. By reinterpreting faith-based activities as weapons of battle, metaphors like الدعاء سلاح (al-du'ā' silāḥ) and دم الشهداء نبراس (dam al-shuhadāḥ nibrās) sacralize political resistance. While metaphors from natural events (e.g., شعبنا - "Our people are a volcano of rage") raise collective struggle to elemental inevitability, expressions like نحن الطلقة الأولى (naḥnu al-ṭalqa al-'ūlā - "We are the first bullet") claim the speaker's agency in historical battle. Imagery like إسرائيل أوهن من بيت العنكبوت ('Israel is weaker than a spider's web') strips

opponents of moral and structural legitimacy even as it compares them to fragile, crumbling structures.

The findings answer the second research question by revealing that metaphorical expressions have overlapping and strategic communicative, ideological, and emotional functions. Based on resistance, piety, and martyrdom, they build an in-group identity; they frame resistance as a morally righteous need; and they provoke emotional responses that deepen the audience's dedication to the speaker's message. The layered use of both conventional and creative metaphors encourages a conversation that is both familiar and fresh, rooted in deeply ingrained cultural schemas and sensitive to present political needs.

Finally, this study shows that metaphor is the cognitive and rhetorical basis of resistance discourse instead of a random component. Sayyed Hassan Nasrallah's speeches paint a morally urgent, emotionally powerful, and divinely sanctioned picture of resistance using metaphor. Metaphor not only clarifies political reality but also makes it required and fair; it also strengthens group identities and legitimizes ideological stances. Future studies could follow this line of investigation by looking at metaphor and other linguistic elements in the speeches of non-institutional figures, such as activists, small groups' leaders or, independent public intellectuals, whose discourse frequently has specific ideological and rhetorical significance. To further investigate the emotional impact of metaphor on audiences, researchers might think about using a quantitative approach. This would provide empirical insights into how figurative language influences affective responses and cognitive engagement in various contexts.

6. Applications and Implications

The results of the study provide useful direction for use in several areas, including political communication, critical discourse analysis, translation studies, and

education. The study offers a methodological model that can be applied to examine political language in a variety of historical and cultural settings by methodically categorizing the metaphorical frameworks present in political resistance discourse.

A better understanding of the strategic use of metaphors—such as depicting resistance as a consuming fire (المقاومة نار تحرق المحتل) (al-muqāwama nār tuḥriq al-muḥtall) or supplication as a weapon (الدعاء سلاح) (al-du'ā silāh)—in the field of political communication can help to guide the creation of more convincing rhetorical techniques. Political strategists and speechwriters can use these ideas to craft stories that resonate with the emotions and intellectual abilities of their target audience, therefore strengthening the impact of political messages by means of metaphorical frames with cultural origins.

The outcomes of translation research show the challenges in communicating metaphorical meaning across language and cultural boundaries. For translators wishing to preserve both the semantic core and the emotional and persuasive power of the source discourse, metaphors with deep roots in particular ideological and emotional settings, such as الاحتلال سرطان (al-iḥtilāl saraṭān, or "Occupation is a cancer"), present particular challenges. This work emphasizes the need of translation methods sensitive to the rhetorical and cultural dimensions of political metaphor.

From a teaching point of view, the methodical method of metaphor analysis offered here provides a useful tool for instructing students in linguistics, political science, and communication. It enhances students' critical awareness of public discourse since it shows how metaphorical language may be a strong tool for building and repeating ideological narratives.

This paper theoretically pushes debates in critical discourse analysis and cognitive linguistics by showing that metaphors are dynamic rhetorical devices that change with particular socio-political contexts rather than fixed conceptual mappings. The study increases present knowledge of metaphorical creativity in

institutional discourse by recording both traditional and new metaphorical constructions, especially in contexts of resistance and political struggle.

At last, this paper shows how important metaphor is in forming political identity, reinforcing ideological views, and inspiring group action. Its insights can help both the theoretical development of metaphor studies in the larger domain of language and politics and the practical use of metaphor in strategic communication.

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مجلة لارك للفلسفة واللسانيات والعلوم الاجتماعية

Appendix

Complete MIP-Based Conceptual Metaphor Analysis – All Seven Speeches

Speech Title	Metaphor (Arabic)	Transliteration of the Arabic expressions	Metaphor (English Translation)	Source Domain	Target Domain	Category	Frequency	Context /Usage	Effect/Aim
ليلة القدر الكبرى	الدعاء سلاح	ald'a'slah	Supplication is a weapon	Weapon	Supplication	Spiritual	1	الدعاء من جملة الأسلحة التي زود الله بها الإنسان من أجل الدنيا والآخرة	To highlight the power and efficacy of prayer as a divine tool
ليلة القدر الكبرى	الشياطين مغلولة	alshyatin mghlwl'a	The devils are chained	Chains/Binding	Satanic Influence	Spiritual	1	لأن أبواب الجنان مفتحة وأبواب النيران مغلقة والشياطين مغلولة	To symbolize a temporary suspension of evil influences during holy nights
ليلة القدر الكبرى	الله يفتح الأبواب	allh yfth alabwab	God opens doors	Opening Doors	Divine Accessibility	Spiritual	1	كل الأزمنة متاحة ومفتوحة للدعاء، والأبواب مفتحة	To convey God's constant availability to listen to supplications
ليلة القدر	الدعاء كالملح	ald'a' kalmhlh	Supplication is	Salt/Food	Role of Prayer in Life	Spiritual	1	يجب أن نعمل كي نرفعه	To explain that

الكبرى	في الطعام	fy alt'am	like salt in food					بالدعاء؛ ندعمه بالدعاء	prayer enhances but does not replace action
ليلة القدر الكبرى	قلوب رقيقة	qlwb rgyqa	Tender hearts	Tenderne ss	Spiritual Receptivity	Spiritu al	1	نتوجه إليه بقلوب رقيقة؛ بحضور وخشوع وتضرع	To describe emotional openness in worship and prayer
ليلة القدر الكبرى	الدعاء يدفع البلاء	ald'a' ydf' albla'	Supplication repels affliction	Defense	Spiritual Protection	Spiritu al	1	الدعاء يدفع البلاء . الدعاء يرد القضاء ولو كان مبرماً	To emphasize the power of prayer in changing fate
تكريم الشهداء	دم الشهداء بيعة	dm alshhda' by'a	The blood of martyrs is a pledge	Oath/Pledge	Martyrdom	Motiva tional	1	في حفل تجديد البيعة لدمائهم ولأهدافهم	To express a solemn commitment to the values upheld by the martyrs
تكريم الشهداء	الشهداء فازوا فوزاً عظيماً	alshhda' fazwa fwza 'zya	The martyrs achieved a great victory	Victory	Martyrdom	Spiritu al	1	الشهداء هؤلاء فازوا فوزاً عظيماً	To frame martyrdom as a spiritual triumph
تكريم الشهداء	لا خوف عليهم ولا هم	la khwf 'lyhm wla hm yhzwn	No fear upon them, nor shall	Peace/Security	Martyrs in the afterlife	Spiritu al	1	أحياء عند ربهم يُرزقون... لا خوف عليهم ولا	To convey the peace and

	يحنون ن		they grieve					هم يحنون	reward of the martyrs in the afterlife
تكر يم الشه داء	إسرائي ل أوهن من بيت العنكب وت	isra'yl awhnm bytal nkbwt	Israel is weaker than a spider's web	Spider Web	Israeli Power	Political	1	أن اسرائيل أوهن من بيت العنكبوت	To delegiti mize and diminis h the enemy's perceiv ed power
تكر يم الشه داء	الشعب الأسط وري	alsh'b alastwry	The legenda ry people	Legendar y Heroism	The People of Gaza	Motiva tional	1	للشعب الأسطور ي، للشعب الذي لا نظير له في هذا العالم	To glorify the resilien ce and heroism of the people
الرد ع والم قاوم ة	المقاوم ة درع الأمة	almqaw ma dr' alama	Resistan ce is the nation's shield	Shield	Resistanc e	Political	1	المقاومة هي درع الأمة في وجه العدوان	Portray s resistan ce as protecti ve and essentia l for national survival
الرد ع والم قاوم ة	العدو يترنح	al'dw ytrnh	The enemy is staggeri ng	Staggerin g	Enemy Power	Political	1	العدو يترنح أمام ضربات المقاومة	Depicts the enemy as weaken ed and destabil ized
الرد ع والم قاوم ة	المعر كة مفصل ية	alm'rka mfslya	The battle is pivotal	Turning Point	Current Conflict	Political	1	هذه المعركة هي مفصلية في تاريخ الأمة	Emphas izes historic al importa nce of

									the current struggle
نحن في عين العاصفة... تتسارع من حولنا	نحن في عين العاصفة	nhn fy 'yn al'asfa	We are in the eye of the storm	Storm	Regional Conflict	Political	1		Conveys intensity and centrality of current events
الكيان يعيش هزة وجودية بعد طوفان الأقصى	الكيان يعيش هزة وجودية	alkyan y'ysh hza wjwdya	The entity is experiencing an existential tremor	Earthquake	Israeli State	Political	1		Stresses deep impact of resistance on the enemy's identity
الشهداء أحياء عند ربهم يُرزقون	الشهادة حياة	alshhada hyaa	Martyrdom is life	Life	Martyrdom	Spiritual	1		Inverts death into eternal spiritual life
دماء الشهداء تنير لنا الطريق	دم الشهداء نبراس	dm alshhada' nbras	The blood of martyrs is a beacon	Light/Beacon	Martyrdom	Motivational	1		Presents martyrdom as a guiding principle
إرادتنا صلبة في مواجهة التحديات	إرادتنا صلبة كالصخر	iradtna slba kalskhr	Our will is solid as rock	Rock	Willpower	Motivational	1		Highlights resilience and unyielding determination
كلمات الشهداء تُدوي أكثر من الرصاص	صوت الشهداء أعلى من	swt alshhada' a'la mn rsas al'dw	The voice of the martyrs is louder	Sound vs Weapon	Martyrdom vs Oppression	Motivational	1		Emphasizes moral power over

	رص اص العدو		than the enemy's bullets						military might
يوم الشه يد	نحن جنوة المقاوم ة	nhn jdhwa almqaw ma	We are the flame of resistan ce	Flame	Resistanc e Spirit	Motiva tional	1	نحن جنوة لا تتطفئ في وجه الطغيان	Shows resistan ce as a perpetu al burning force
التح رير والو عد	تحرير الأرض غرس الأمل	thyr alard ghrs alaml	Liberati ng the land plants hope	Planting	Liberation	Motiva tional	1	التحرير يغرس الأمل في قلوب الشعوب	Shows how liberati on fosters collecti ve hope
التح رير والو عد	العدو يتهاوى	al'dw ythawa	The enemy is collapsi ng	Collapse	Enemy Strength	Politic al	1	العدو يتهاوى تحت ضربات المجاهدين	Portray s the enemy as structur ally failing
التح رير والو عد	الوعد الصادق منارة التحرير	alw'd alsadq mnara althryr	The true promise is the beacon of liberatio n	Light	Divine Promise	Spiritu al	1	الوعد الإلهي يرشدنا في طريق النصر	Highlig hts divine guidanc e in resistan ce
التح رير والو عد	الدم مفتاح العودة	alwm mftah al'wda	Blood is the key to return	Key	Martyrdo m/Return to Homeland	Motiva tional	1	دماء الشهداء هي مفتاح العودة إلى الأرض	Frames sacrific e as essentia l to reclaimi ng rights
التح رير والو عد	نحن الطلقة الأولى	nhn altlqa alawla	We are the first bullet	Bullet	Initiative in Struggle	Politic al	1	نحن الذين أطلقنا الطلقة الأولى ضد الاحتلال	Affirms agency and leaders hip in initiatin g

									resistance
حماية الأرض والكرامة	كرامتنا لا تُداس	kramtna la tda	Our dignity is not to be trampled	Stepping/Trampling	Human Dignity	Motivational	1	كرامتنا خط أحمر لا يمكن أن تُداس	Affirms non-negotiable stance on dignity
حماية الأرض والكرامة	المقاومة نار تحرق المحتل	almqawma nar thrq almhtl	Resistance is fire that burns the occupier	Fire	Resistance	Political	1	المقاومة نار مشتعلة على رؤوس المحتلين	Illustrates the destructive impact of resistance on the enemy
حماية الأرض والكرامة	الاحتلال سرطان	alahtlalsrtan	Occupation is a cancer	Disease	Occupation	Political	1	الاحتلال سرطان يجب استئصاله	Frames occupation as a deadly disease needing removal
حماية الأرض والكرامة	صوتنا يزلزل الأرض	swtna yzlzlalard	Our voice shakes the earth	Earthquake	Public Outcry	Motivational	1	صوتنا في الشارع يزلزل الأرض تحت أقدام الطغاة	Shows collective voice as a powerful disruptive force
حماية الأرض والكرامة	دمنا خط الدفاع الأول	dmna khtaldfa' alawl	Our blood is the first line of defense	Defense Line	Sacrifice	Motivational	1	دماء الشهداء تقف في وجه العدوان	Presents sacrifice as a protective front
خطاب التحدي وال	صمودنا جبل لا يهتز	smwdna jbl la yhtz	Our steadfastness is a mountain that	Mountain	Steadfastness	Motivational	1	صمودنا راسخ كالجبل في وجه العواصف	Illustrates unwavering resolve and

صم ود			does not shake						resistan ce
خطا ب التحد ي وال صم ود	المعر كة تسونام ي وعي	alm'rka tswnam y w'y	The battle is a tsunami of awarene ss	Tsunami	Mass Awakenin g	Politic al	1	المعركة أبقت الأمة، كانت تسونامي وعي	Convey s the sweepin g transfor mative effect of conflict on collecti ve conscio usness
خطا ب التحد ي وال صم ود	شعبنا بركان غضب	sh'bna brkan ghdb	Our people are a volcano of rage	Volcano	Public Anger	Motiva tional	1	شعبنا يغلي كالبركان من الغضب والكرامة	Express es explosi ve potentia l and emotion al moment um
خطا ب التحد ي وال صم ود	الكيان في دوامة رعب	alkyan fy dwama r'b	The entity is in a whirlpoo l of terror	Whirlpoo l	Enemy Fear	Politic al	1	العدو يعيش دوامة من الرعب والارتباك	Highlig hts chaotic and consum ing fear in the opposin g side
خطا ب التحد ي وال صم ود	صوتنا صفعة على وجه المحتل	swtna sf'a 'la wjh almhtl	Our voice is a slap in the face of the occupie r	Slap	Public Defiance	Motiva tional	1	كل هتاف هو صفعة في وجه العدو	Frames protest and expressi on as direct confron tation