| **RESEARCH ARTICLE**

Conceptual Metaphor in Kumail Supplication

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| **ABSTRACT**

This paper endeavors to explore how conceptual metaphor can influence the meaning of theology and moral ideology in Imam Ali's Kumail supplication. Adopting the model of Conceptual Metaphor Theory (CMT) by Lakoff and Johnson (1980), the study analyses the systematic structure of abstract religious notions of divinity, sin, suffering, authority, and faith embodied, spatially, politically and materially by metaphors. Outcomes of the analysis reveal that Kumail supplication recurrently utilize the conceptualization of the divine attributes via the scheme of containment, force, light and sovereignty, making such abstract attributes cognitively available and experience based. Not only are these metaphorical arrangements accommodative to cognition, but they also carry an ideological role of naturalizing obedience, internalizing responsibility and redefining themselves as spiritual strength. As such, conceptual metaphor is a key organizing principle in the religious discourse of supplication incorporating thought, feeling, and ideology and providing a whole worldview where human life is placed within a comprehensive divine order.

| **KEYWORDS**

Supplication, religious discourse, cognitive linguistic, conceptual metaphor, domain

1. Introduction

Religious discourse often deals with abstract and transcendental matters that cannot be experienced with the senses directly, like divinity, faith, sin, suffering and moral authority. To make these ideas intelligible and emotionally appealing, the religious texts are often systematically based on metaphorical language. In this context, metaphor is not a stylistic decoration, but a more intrinsic cognitive process by which human beings process and structure experience into conceptual forms. Metaphor structures, as suggested by Lakoff and Johnson (1980) therefore think, perceive and act, by projecting abstract target domains onto more concrete and experience based source domains. In a religious context, the mapping is important in influencing belief systems, ethical approaches and ideological orientations. According to CMT, abstract concepts are interpreted based on regular patterns of bodily experience, i.e. spatial orientation, bodily force, containment, movement and social interaction (Lakoff and Johnson, 1980; Kövecses, 2010).

These embodied schemes are ingrained in human minds and enable speakers and listeners to understand the non-physical realities using common physical and personal experiences. Later studies have since shown that metaphor is especially common in moral, political, and religious discourse in which it operates to legitimize authority, naturalize values and control behavior (Charteris-Black, 2004; Lakoff, 2002).

When used in religious writings, metaphor is ideological and cognitive. Cognitively, it allows the believers to visualize the divine qualities, including mercy, power, and knowledge, using tangible spheres, including space, light, and force. An ideological contribution that it makes is the creation of a moral universe where obedience, responsibility and spiritual discipline are natural

and required. Such metaphorical patterns are not described as neutral and therefore encode particular views of the world and power relations, influencing the ways in which the believers perceive suffering, agency and the moral causality (Fairclough, 1995; van Dijk, 2008).

This paper aims to analyze Imam Ali's Kumail supplication using the Conceptual Metaphor Theory in an attempt to understand how metaphor constructions define theological and abstract ideas. It emphasizes the metaphorical embodiment of Divine qualities, sin, human weakness, authority, embodiment and recollection. To achieve this aim, the study explicates how abstract religious meanings are based on embodied experience and organized to create a sound moral and ideological system through the analysis of clusters of recurring metaphors, including divinity as sovereign ruler, sin as destructive force, suffering as imprisonment, and remembrance as healing and wealth. This study hopes to add to the accumulating literature on the topic of metaphor in religious discourse by incorporating cognitive linguistic analysis.

2. Theoretical Underpinnings

2.1 Supplication

The process of desperately seeking pardon of guilt and freedom from the bondage of sin with the Divine is called supplication (Palmer, 1894: 10-8). Linguistically, as put by Vanderveken (1990: 192), to supplicate is to plead with the highest humility, which is usually addressed to a person in a superior position or an authority figure. In semantics, Cassianus (1985: 108) defines the term supplication as a plea or request, which is offered with regret in an attempt to receive forgiveness upon the remembrance of the sins of the past and the present.

On the same note, Sykes (2004: 143) considers supplication to be a kind of prayer, which has an element of pleading earnestly, and which is presented by someone who has nothing and wants to get one. The nature of supplication is contained in the verse of the Bible: "*Ask and you will receive, seek and you will find, knock and the door will be opened to you*" (Matthew 7:7).

Supplication is known in Arabic as Du'a and literally means 'calling out to a person'. Therefore, supplication is simply the appeal to Almighty Allah, the Creator, the Lord, the All-Knowing, and the All-Powerful. Morgan (2010: 67) describes Du'a as an informal and personal communication with Allah as opposed to Salat that is a formal, set prayer.

Similarly, Du'a according to Asifi (2008: 17) means when a servant asks his needs from Almighty Allah. This has been confirmed in the Glorious Quran where it is said:

"أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ" (الرعد: 28)

"Now surely by Allah's remembrance are the hearts set at rest." (Shakir, 1999: 113)

Supplication certainly serves to remind the human heart of the memory of the Almighty Allah and hence is highly important.

2.2 Conceptual Metaphor

Language is an essential tool with the help of which people realize their experiences and define meaning every day. As a result, the conceptual metaphor entrenched in human thinking is widely present in our verbal and written communications as well as in literary works. Metaphorical thinking is so natural in human thinking that it is utilized unconsciously too. According to cognitive linguistics, metaphor is defined as "understanding one conceptual domain in terms of another conceptual domain" (Kövecses, 2010: 4).

The conceptual metaphors are generally expressed in the form of the structural equation A is B, with A referring to the target domain and B to the source domain. In this type of relation, the source domain makes the chosen properties in the target domain, thus making the target domain more concrete and understandable. Metaphorical concepts are systematic as Lakoff and Johnson propose, and the language employed to represent such concepts displays the systematic structure (Lakoff and Johnson, 1980: 8).

The experience that human beings give to the reality around them is done in the form of the five senses and this leads to the arrangement of the experiences into cognitive schemas. Cognitive linguistics takes a new perspective on the relationship between the use of language and thought by focusing on common biological perceptual frameworks in humankind. All humans have the same basic sensory, circulatory, and nervous functions regardless of their racial or ethnic background. However, cultural, social, and historical influences result in differences in the perception and conceptualization of the world in society (Pham, 2023: 48).

2.2.1 Mapping Mechanism of Conceptual Metaphor

Two major processes are involved in the formation of conceptual metaphors; similarity and prominence. The similarity principle occurs due to the tendency of human beings to divide entities on the basis of similarity with the help of which the abstract ideas can be considered with the help of more concrete experiences. Based on this, a conceptual metaphor obeys the A is B form whereby the target domain is metaphorically framed based on the source domain by an act of perceived similarities. These similarities are the cognitive bases on which categorization and metaphorical reasoning are based (Pham and Tran, 2025: 571).

Lakoff and Johnson (1980: 5) explain this process by the conceptualization of time that in the western culture, time is considered as a precious and scarce resource used to accomplish goals. Due to the cultural identity of work, time measurement, and productivity, time has been commercialized, which is evident in the hourly, weekly, or annual payment.

Similarly, they also show how arguments are metaphorically organized by envisioning a culture in which an argument would be realized as a dance and not a battle. Arguments would be perceived, done, and spoken and fundamentally different in such a cultural construct with a focus on harmony and aesthetic balance as opposed to opposition (Pham and Tran, 2025: 571).

Another example citation is the idea metaphor HUMAN IS A PLANT, which is designed by using regular correspondences between the source and target domains. The different developmental phases of plants, including germination, growth, flowering, fruiting, and decay, are superimposed on developmental stages of human life, including birth, childhood, adolescence, adulthood and death. The human qualities are also understood using botanical features. As an illustration, young people are characterized as green, which means youth, freshness and development, whereas the color of a flower blossom is mentioned to illustrate the youthful skin tone. On the other hand, old age is connected with leaves which turn yellow, and the green leaves dropping the yellow ones remind one of the premature death of the young (Ibid.: 572).

The second mechanism, the principle of prominence, is based on the fact that only the most salient aspects of the source domain are transferred to the target domain. Non-essential features are eliminated in the process of mapping because human cognition will put emphasis on the most salient or culturally significant features. To give an example, despite having several attributes, including petals, fragrance, stamen, and color, in most cases the conceptualization of roses is through the color, which is a salient feature of perception (Ibid.).

The same concept can be found in the metaphor TIME IS MONEY where an abstract target domain of time is interpreted by the concrete source domain of money. Although money has a number of attributes among them being the material form and the kind of currency, only contextually relevant aspects are activated, among them being expenditure and management. Although the conceptualization of time in relation to monetary use is a conceptualization of time used in places like "It is a waste of time" or I will spend the weekend with you, other attributes of money are still cognitively dormant. This manner of metaphorical mapping is selective in the manner that it singles out salient aspects that are optimal in communicative as well as cognitive interests (Ibid.).

3. Data and Analysis

3.1 Data Description

The data of this study is Imam Ali's (عليه السلام) Kumail supplication - the Arabic text is cited from (القمي, 2006: 111-16) and the English translation is cited from (Shahin, 2010: 215-34). It is one of the most famous supplications of Imam Ali (عليه السلام). Allamah Majlisi says that it is the best of all supplications, which Imam Ali taught to Kumail, who was one of his select disciples (انصاريان,2004: 29).

Kumail supplication is conducted in a logical spiritual sequence of progression, beginning with praise and then by entreaty and finally trust in divine mercy. It begins with the thanksgiving and praise of Allah, addressing his names and attributes, mercy, might, majesty and absolute authority, which creates the atmosphere of reverence, humility and total submission. Then the supplication eloquently depicts consciousness of morality and spiritual responsibility, which describes sin as something with a physical result. In combination with this testament of guilt, the supplication recognizes the divine grace by giving thanks to Allah to protect sordid acts, dissolve suffering, suppress vice, hinder the vice, and block undeserved eulogy. The prayer ultimately finds a solution to this tension, by restating unwavering faith in the mercy, generosity and compassion of Almighty Allah. The supplication ends with sending blessings on Prophet Muhammad and his family and a modest plea to be treated based on the kindness of Allah and not human merit, thus restating the complete dependence on the divine mercy.

3.2 Method of Analysis

This follows the model of conceptual metaphor theory developed by Lakoff and Johnson (1980) (detailed in the above sections). In this theory, Lakoff and Johnson consider metaphor as a cognitive process and not necessarily a pure rhetorical strategy. The

supplication metaphorical expressions are initially recognized and then resolved after mapping the abstract target domains on their concrete source domains to trace the conceptual metaphors. After that, the cognitive meanings of these mappings are viewed in terms of religious meaning building.

3.3 Data analysis

Extract (1)

This text implements a rich web of conceptual metaphors that express the divine qualities using physical and spatial imagery which in turn makes the abstract theological ideas cognitively available.

"رَحْمَتِكَ الّتي وَسِعَتْ كُلَّ شَيْءٍ", "قُوَّتِكَ الّتي قَهَرْتَ بِهَا كُلَّ شَيْءٍ", "نُورِ وَجْهِكَ الّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ"

These metaphors systematically project the immaterial qualities, such as mercy, power and knowledge, onto areas based on embodied human experience. Such metaphors refer to those basic perceptual schemas of containment, force and illumination that are highly entrenched in the bodily engagement with the physical world.

The phrase "وَسِعَتْ كُلَّ شَيْءٍ" is a signifier of the conceptual metaphor MERCY IS A CONTAINER, where spatial inclusion and expansiveness are metaphorically equated with the limitlessness of divine pity. The idea of being everything inside creates the image of endless enclosure, placing all existence under the protective and sustaining territory of divine mercy. This metaphor not only highlights the aspect of universality, but also suggests a sense of security and reliance, since all things are implicitly placed in this realm of divine space.

On the same note, the metaphor POWER IS PHYSICAL FORCE, with its reference to bodily experience of domination, struggle, and influence, is present in the expression "قَهَرْتَ بِهَا كُلَّ شَيْءٍ" as well. The implemented verb elicits a force-dynamic schema where all resistance to the divine power is conquered by it thus creating a construction of power as unbeatable and absolute. This metaphor prefigures the lack of symmetry between the divine and the created world to support hierarchical ontology where human agency has to be subordinate to the will of the divine.

The phrase "أَضَاءَ لَهُ كُلُّ شَيْءٍ" fulfills the pervasive conceptual metaphor KNOWLEDGE IS LIGHT, a mapping, which connects illumination to clarity, guidance and revelations. Light is in this case a totalizing epistemic power: there is nothing hidden or obscure in the light of Allah.

On the cognitive level, these metaphors work as grounding processes by which the believers get to understand the transcendental qualities by using common sensory and physical senses. They make a conceptual distance between the human and the divine. Ideologically, though, there exists a legitimizing role as well in these metaphors. That is, they depict the divine power as all-present, all-powerful, and invulnerable. By placing every creature in the framework of the act of mercy, dominion of power, and within the range of the illuminating knowledge, the supplication has placed human existence as completely ingrained in a total divine order, in which there is no place in the universe beyond the sovereignty of the divine.

Extract (2)

In this extract, sins are conceptually organized as forces of action and destruction, in terms of a cluster of metaphors and attributes of agency, materiality and causal power with phrases like:

"الذُّنُوبَ الّتي تَهْتِكُ العِصَمَ" "الذُّنُوبَ الّتي تُنْزِلُ النِّقَمَ" , "الذُّنُوبَ الّتي تَحْبِسُ الدُّعَاءَ"

Such metaphors portray sin not as a form of abstract morality but as an active form that enters the relationship between man and his Lord. These formulations bring the ethical deviation into the experience and make it causally effective.

The idea SIN IS PHYSICAL VIOLENCE is activated by the verb تَهْتِكُ, which suggests the images of tearing, violation, and exposure. In this case, العِصَم (protections or safeguards) is envisioned as delicate layers which can be torn to pieces, implying that sin is a vicious force which destroys the moral and spiritual shelters protecting people against hurts. This simile prefigures pain and suffering, as sin causes irreparable harm and not symbolic purity.

Likewise, the phrase تَحْبِسُ الدُّعَاء fulfills the metaphor SIN IS A BARRIER, using the sensuous experience of being trapped and locked up. Supplication is visualized as a divine force or motion toward something heavenly, and sin as an impeding structure that does not allow this movement to reach its destination. This spatial construal describes sin as a block to communication and spiritual mobility, which supports the notion that moral failure is a hindrance to relational access to the divine blessings.

This representation continues with the phrase تُنْزِلُ النِّقَم which realistically fulfills the metaphor SIN IS A CAUSAL AGENT whereby sin is an active cause of bringing punishment to the sinner. The decreasing movement written in تُنْزِلُ suggests a vertical force-

dynamic schema in which punishment falls down the hierarchy, some of the moralized cosmology is organized on the vertical divisions of authority and judgment. It is punishment, therefore, that is not understood as the arbitrary action of the divine but rather as a consequence that is predetermined by human action.

Cognitively, these metaphors provide believers with an ability to apprehend the sin as something tangible, efficacious, but the effects of the sin are present and manifested instead of abstract or delayed. The discourse makes the sin itself seem more dangerous and urgent by placing agency in it. Morally this metaphorical framing makes moral responsibility internal to create a direct cause and effect relationship between suffering and human behavior. That which is adversary is thus construed as being intelligible and driven by morality within a moral order as opposed to being random or unfair, thus strengthening the accountability and self-regulation of norms in the believing community.

Extract (3)

Divine power in this extract is depicted by the logical series of political and spatial metaphors referring to Almighty Attributes in terms of ruling power and absolute dominion such as:

"عَظُمَ سُلْطانُكَ" ، "وَعَلَا مَكَانُكَ" ، "لَا يُمْكِنُ الفِرَارُ مِنْ حُكُومَتِكَ"

These expressions build upon the conceptual field of political power, which involves projecting systems of earthly rule onto the expression of divine rule. The abstract concept of divine sovereignty is made known through this mapping by being analogized with well-known systems of governance, hierarchy and control.

The expression عَظُمَ سُلْطانُكَ realizes the metaphor ALLAH IS A RULER where سلطان sums up legal power, repressive power, and institutional legitimacy. The size (عَظُمَ) multiplies this power and implies not power but a total dominance. In the same line, وَعَلَا مَكَانُكَ creates a vertical space schema which identifies the ownership of height with dominance, superiority and transcendence, thus, perpetuating the asymmetrical connection between the ruler and the ruled. Verticality in this case operates on either a political or cosmological level, with divine power being regarded as superior to any other power.

This political framing is further pushed by the phrase "لَا يُمْكِنُ الفِرَارُ مِنْ حُكُومَتِكَ" which triggers the metaphor AUTHORITY IS SPATIAL CONTROL. The concept of governance is understood as a total territorial space in which we cannot escape. The active form الفِرَار assumes the idea of pursuit and surveillance, which means that not only is the rule of Allah the highest, but it is also impossible to get rid of it. Power is therefore made spatially totalizing and it puts in its grasp all the subjects under its control and then it barricades neutrality or withdrawal.

On a cognitive level, these metaphors are based on highly rooted experiential knowledge of political hierarchies, borders, and power relations in explaining the divine authority. The discourse makes the theological abstraction grounded on sociopolitical experience, which guarantees the immediate intelligibility and emotional impact. In terms of ideology, though, such a metaphorical construction does make obedience come out as natural by making submission appear both inevitable and justified. When Heavenly rule is infinite and escaping is impossible, its submission is not placed in coercion but as the only justifiable and morally acceptable standpoint that human subjects could take. Through this, political metaphors are used to stabilize the theological power and support normative arrangements of obedience in the religious worldview.

Extract (4)

Human suffering in this extract has been expressed in form of a well knotted cluster of metaphors that have been taken on the experiential axis of burden, confinement and deception. Such phrases as

"قَعَدَتْ بِي أَغْلَالِي" ، "حَبَسَتَنِي عَنْ نَفْعِي بُعْدُ أَمَلِي" ، "خَدَعَتْنِي الدُّنْيا بِغُرُورِها"

all tend to view suffering not as an abstract state of consciousness but as a state of being, a state of being physically restrained, immobilized, misled. These embodied images project the inner moral conflict outside, into the material world, and in this way, they objectify the subjective distress which is subjected to a conceptualization of concrete and socially intelligible terms.

The phrase قَعَدَتْ بِي أَغْلَالِي triggers the metaphor SIN IS A CHAIN according to which the moral failures are turned into weighted shackles hindering the mobility and agency. Suffering here is something self-made but externality-bound, confusing the line of distinction between internal blame and external compulsion.

Equally, the metaphor DESPAIR IS IMPRISONMENT or psychological states are enclosing spaces is achieved in the form of the sentence حَبَسَتَنِي عَنْ نَفْعِي بُعْدُ أَمَلِي. The distance between hope (بُعْدُ أَمَلِي) is the personification of jailer which deprives the subject of the good and self-promotion. This metaphor concepts the emotional conditions as spatial conditions limiting access to wellness, which supports the sense of suffering as locutionary immobility, as opposed to sadness.

The phrase خَدَعَتْنِي الدُّنْيَا بِغُرُورِهَا is an introduction to the metaphor THE WORLD IS A DECEIVER, which gives purposeful and manipulative attribution to life in the world. الدُّنْيَا is portrayed as a living moral enemy with the help of personification, and its charm covers the spiritual threat. Here deception assumes the asymmetry of knowledge and power and the human subject is the vulnerable and easily misguided one placed in a morally treachery environment.

These metaphors are cognitively externalizing internal moral and psychological struggle as they project it on the physical restraints and hostile actors, thus making the suffering intelligible through bodily experience. Theory They build worldly existence ideologically both as a priori misleading and ultimately spiritually dangerous, justifying withdrawal, vigilance and moral discipline. The discourse further supports an abstemious form of orientation in which liberation does not take place in material prosperity but in the spiritual detachment and moral self-cleaning.

Extract (5)

In this extract, the body organs are foregrounded as independent agents in the worship acts, which generates an effective embodied spirituality as in:

"وُجُوهٍ خَرَّتْ سَاجِدَةً" , "أَلْسُن نَطَقَتْ بِتَوْجِيدِكَ" , "قُلُوبٍ اعْتَرَفَتْ"

Such attributions of intentional action, speech and recognition of specific body parts exemplify the conceptual metaphor BODY PARTS ARE MORAL AGENTS. Spiritual devotion is placed in the body and not in the abstract, disembodied soul through this mapping.

The expression "وُجُوهٍ خَرَّتْ سَاجِدَةً" resorts to the schema of embodied downwards movement where the physical prostration represents submission and humility. The conceptual metaphor here portraits FACE IS AN ACTING AGENT and therefore focuses on the visibility and exposure which implies that worship is publicly performed.

In the same way, أَلْسُن نَطَقَتْ بِتَوْجِيدِكَ triggers the metaphor SPEECH IS ACTION in which verbal articulation is a performance action that performs faith instead of just describing it. The tongue in this case acts as a moral instrument whose speech is efficacious spiritually.

A phrase such as قُلُوبٍ اعْتَرَفَتْ brings in the organ of inner recognition the heart, which is a combination of physiological and emotional space. This sentence fulfills the metaphor THE HEART IS A MORAL CENTER where inner conviction will be theorized as the conscious act of confession. Combined, these metaphors of body parts form a whole body model of faith that incorporates physical stance, verbal statement as well as internal affirmation.

This metaphorical disposition, which is grounded cognitively into belief in sensorimotor experience, is what allows abstract theological commitments to be grasped in the familiar actions of the body. Ideologically, it affirms a normative ideation of religiosity where sincerity is shown by masterful body disciplines. In this context faith cannot be reduced to internal belief but should be performed, expressed, and lived, and thus the authenticity of the spirituality with visible and controlled expressions of worship.

Extract (6)

This extract constitutes an array of metaphors of healing, economy, and struggle, which gives rise to a multidimensional image of spiritual practice as restorative and empowering. These expressions include:

"اسْمُهُ دَوَاءٌ" , "ذِكْرُهُ شِفَاءٌ" , "رَأْسُ مَالِهِ الرَّجَاءُ" , "سِلَاحُهُ البُكَاءُ"

Such metaphors transfer the realms of physical health, economic worth and warfare to the domain of forgetting, praying and emotional exposure. With the help of such mappings abstract spiritual states are made intelligible into concrete experiential frames.

The conceptual metaphors are REMEMBRANCE IS MEDICINE and DIVINE NAME IS A HEALING AGENT that is instantiated in the phrases, "اسْمُهُ دَوَاءٌ" and "ذِكْرُهُ شِفَاءٌ" where the invocation of spirituality is granted a healing power. Disease, in this case, serves not only physically, but as metaphor of moral or emotional disease. Through the application of the concept of remembering as a therapy and healing process, the discourse frames the invocation of the divine as a therapeutic practice and not a ritual.

The phrase "رَأْسُ مَالِهِ الرَّجَاءُ" fulfills the metaphor HOPE IS CAPITAL by relying on the economic patterns of investment, value, and sustainability, which indicates that hope is the closest resource that helps to conduct any productive activity. This metaphor turns spiritual achievement into non-materialistic, placing more emphasis on affective and ethical material as opposed to a material one.

Equally, the metaphor TEARS ARE WEAPONS is stimulated by "سِلَاحُهُ الْبُكَاءُ, a powerful reversal of the conventional power relations. Combat which is traditionally connected with physical power and violence, is recalculated as a personal battle where the manifestation of emotions turns into a form of resistance and defense. Weeping, which in most cultures is culturally coded as a sign of weakness, is thus re-signified as a powerful tool in the spiritual world.

These metaphors enable believers cognitively to visualize remembrance as a powerful practice that has restorative, sustaining and empowering effects and can be indulged in familiar spheres of experience. Ideologically, these metaphors fundamentally re-evaluate power in which helplessness, dependence and emotional openness are brought up as sources of spiritual strength. Preferring the inner assets of remembrance, hope and tears to material possessions or physical strength, the supplication promotes the moral economy where the real source of power is the closeness to the divine instead of the dominance in the earthly world.

3.4 Results and Discussion

On the cognitive level, it can be seen that the results indicate a steady dependency on embodied source domains. The two conceptualizations of divine qualities are physical and spatial schemes: mercy in the form of a container, power in the form of a physical force and knowledge in the form of a light so that transcendental qualities can be grasped by a mere human sense. In the same vein, divine rule is represented in political metaphors tracing the familiar patterns of sovereignty, governance, and territorial domination onto Allah that formulate Allah as an absolute sovereign whose rule is absolute and uncontrollable.

Sin is created as a very dynamic metaphor. It is again and again described as an active agent, as a power which violates, obstructs, prisons, and initiates punishment. Violence metaphors, fences, chains and jails make moral transgression a material rather than philosophical destruction, underlining its concrete and negative effects. Suffering in man is also externalized by the use of metaphors of burden, confinement and deception whereby inward moral and emotional conflicts are transferred onto material bonds and aggressive force like the deceptive world (الدنيا).

In its turn, faith and devotion are envisioned with embodied and repairing metaphors. The divine remembrance is symbolized as healing, wealth and weaponry, whereby spiritual practices are seen as healing, provision and empowerment. Interestingly, the emotional vulnerability, including tears, is redefined as power, breaking traditional terms of connection between power and physical dominance.

These results endorse the main argument of Conceptual Metaphor Theory that abstract domains are organized in concrete experience schemes. Such an overdependence on embodiment, force relations, spatial orientation, and social hierarchy, is indicative of a cognitive strategy which grants the complexity of theological abstraction a point of grounding in everyday experience. Yet, the metaphors serve not only to help interpret but to actively define moral interpretation and the ideological standpoint.

The metaphor system creates a complete moral universe of divine sovereignty ideologically. Political and spatial metaphors naturalize the obedience by showing subordination as a reasonable and even inevitable, and the metaphors of sin and punishment internalize the responsibility by representing suffering as the one that would be morally justified but not arbitrary.

In general, conceptual metaphors utilized in Kumail supplication demonstrate the existence of a closely knit cognitive system where belief, ethics and emotion are inseparable. The metaphors are not only accounts of the religious experience; they actually create a new world where human life is placed in the context of a comprehensive divine order, moral action is incarnated and subject to responsibility, and the real power of the human being is in spiritual resources.

4. Conclusions

This study has come up with the conclusion that Imam Ali's Kumail supplication is based on a very eloquent system of conceptual metaphors to formulate meaning in theological and moral realms. These metaphors are essential cognitive processes by which abstract ideas like divinity, sin, suffering, authority and faith are brought into intelligible and evaluative expressions. The supplication allows the believers to cognize the unseen by the familiar by making transcendental thoughts grounded on embodied, spatial, political, and material experiences.

Moreover, the analysis shows that the divine qualities are always presented in terms of the metaphors of containment, force, light, and sovereignty, which create Almighty Allah as Omnipresent, All-Powerful and epistemically Absolute. At the same time, sin is presented as a corruptive, active force and the one that breaks, makes a block, puts in chains, and generates punishment causally, therefore, making the accountability of morality more pronounced and putting the moral burden on oneself. Human suffering is projected in the form of chains, walls and perversity which makes internal mental and moral battles concrete experience limitations. Similarly, body parts become moral actors and reminiscence acts are personified as healing, wealth and weaponry. Vulnerability, hope, and expression of emotions are re-determined as the strengths of spiritual power, through these

metaphors, and challenging the traditional attribution of power to physical strength or material power. This metaphoric reversal creates another moral economy where internal resources are more significant than worldly capital.

As such, the results point to the indivisibility of cognition and ideology in the religious discourse of supplication. The metaphorical system not only organizes knowledge, but it also authorizes a thoroughly moral system where divine authority is absolute, obedience is naturalized, and ethical self-discipline is given a priority.

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