Orientational Metaphors Based on Encompassing- in Mulla Sadra's Philosophy Encompassed Direction

Vahid khademzadeh [1]

Abstract: Geographical orientations as one of the important cognitive tools of human beings refer ,in their literal meaning, to relations between physical objects in the natural world. Encompassing-encompassed orientation refers to a relation between two objects, in which the external boundary of the encompassed object corresponds to the internal boundary of the encompassing object. This orientation is used in everyday language as well as in the philosophical systems to conceptualize philosophical principles and rules. Accepting the literal meaning of this orientation in physics, Mulla Sadra uses widely this for the description and explanation of philosophical concepts in metaphysics. Using encompassing-encompassed orientation to describe abstract concepts is made possible by conceptual metaphors. Conceptual metaphors related to this orientation in Mulla Sadra's philosophy are: "having perfect knowledge as encompassing", "having active knowledge as encompassing", "the state of perfect cause as encompassing", "being basic as encompassing", "Maximum attribution to an adjective as being encompassed", and " exercising power and will as encompassing". Although at first glance, the container-content orientation is equal to the encompassing-encompassed orientation, they have turned out to be of a completely different metaphorical functions. "Knowledge as a container" and "time as a container" metaphors can be seen in Mulla Sadra's philosophy

Introduction: According to Aristotle, metaphor is one of the rhetorical devices that is used only in virtual language for aesthetic reasons or r provoking emotions. Sciences use only real language that lacks any rhetorical devices, and words are used in their literal sense. Cognitive linguists, such as Mark Johnson and George Lakoff, criticizing the Aristotelian view, believe that there is no fundamental difference between real and virtual language (Lakoff, 1993, pp. 203-205). Conceptual metaphors are abundant both in everyday language and in the scientific and specialized language (Jakel, 2002, p. 21). Conceptual metaphors are one of the most important tools of the human cognitive system to conceptualize abstract things such as causality, freedom, time, love, and mind (Lakoff & Johnson, 1999, p. 73). Conceptual metaphors make it possible to understand an abstract concept - destination domain - through objective concepts - origin domain (Lakoff, 1993, p. 203). Therefore, conceptual metaphors have an epistemological and cognitive role rather than an aesthetic role, and without them, the cognition process is incomplete.

In everyday human experience, geographical directions such as up-down, left-right, and in-out play an important role in the process of recognizing our environment and our successful performance in this environment. However, the presence and role of these geographical directions in the process of human cognition goes far beyond sensory encounters with natural phenomena. Many abstract phenomena are described and conceptualized by geographical directions. The use of geographical directions to describe abstract phenomena has been made possible by orientational metaphors.

In everyday human experience, physical objects have boundaries. If the external boundary of a physical object coincides with the internal boundary of another object, then the first object is encompassed by the second object. The "ḥ-w-ṭ" (ح و ط) root and its derivatives such as *muḥīṭ* (encompassing) and *muḥāṭ* (encompassed) involve such a meaning. These words have been used many times in the physics discussions of the works of Muslim philosophers in their literal sense.

One of the directions that Mulla Sadra has used to conceptualize metaphysical matters is the *muḥīṭ* (encompassing) *-muḥāṭ* (encompassed). This direction in its literal meaning refers to the relationship between two objects in the natural world, while Mulla Sadra has used this direction in philosophical issues such as causality and knowledge. Assuming acceptance of the theory of conceptual metaphors, this research tries to answer the following questions:

1- Which conceptual metaphors based on the muḥīṭ (encompassing) -muḥāṭ (encompassed) directions have been used in Mulla Sadra's works?

2- Is the metaphorical function of the ḥāwī (container)- maḥwī (content) direction similar to or different from muḥīṭ (encompassing) - muḥāṭ (encompassed) direction? Why?

3- What evidence supports the metaphorical interpretation of muḥīṭ (encompassing) - muḥāṭ (encompassed) in contrast to competing interpretations?

Methodology: Discovering and extracting conceptual metaphors in a text is possible either by searching for keywords related to the origin domain of the metaphor or by searching for keywords related to the destination domain. In this article, conceptual

metaphors are discovered and introduced by using the words related to the origin domain. In this way, various cases of using the derivatives of "ḥ-w-ṭ" (ح و ط) root in Mulla Sadra's text have been searched and extracted. Then the results are analyzed and various metaphors are extracted. Similarly, the uses of the "ḥ-w-y" (ح و ى) root have been explored and analyzed.

Findings: Conceptual metaphors based on the encompassing-encompassed direction in Mulla Sadra's works that have been identified in this research are: " having perfect knowledge as encompassing", "having active knowledge as encompassing", "being perfect cause as encompassing", "being basic as encompassing", "Maximum attribution to an adjective as encompassed", and " exercising power and will as encompassing".

Discussion and Conclusion:

Mulla Sadra sometimes refers to the encompassment of physical objects as the "sensory positional encompassment" and the encompassment in metaphysical matters as "spiritual encompassment". His statements show that although these two encompassments are not the same, the understanding of spiritual encompassments is dependent upon the understanding of the sensory encompassment. This epistemological priority shows that these two types of encompassments are not semantically homonymous.

To encompass in the above metaphors does not have a single and common meaning, nor does it refer to completely different meanings. Rather, although the encompassing in these metaphors have semantic differences with each other, they have all maintained their connection with the literal meaning of this word. Therefore, it can be said that different cases of using this direction in Mulla Sadra's

works are the result of metaphorical expansions of the literal meaning of this word.

In the metaphors above, to encompass refers to the completeness of science, causality, power, and attribution. This common feature of the metaphors above goes back to the literal meaning of encompassing-encompassed direction. In ordinary everyday experience, the encompassing thing encompasses all the dimensions and aspects of the encompassed thing. This feature has been used by the above-mentioned conceptual metaphors to emphasize the completeness and perfection of metaphysical matters. Thus, elements from the origin domain of the mentioned metaphors are mapped to the destination domain.

Although at first glance the ḥāwī (container)- maḥwī (content) direction is equivalent to the muḥīṭ (encompassing) -muḥāṭ (encompassed) direction, but it has completely different metaphorical functions; "science as ḥāwī (container)" and "time as ḥāwī (container)" metaphor are found in Mulla Sadra's works. This shows that the literal meaning of the ḥāwī (container)- maḥwī (content) is also distinct from the muḥīṭ (encompassing) -muḥāṭ (encompassed); the encompassed thing is outside the encompassing thing but the content is inside the container.

References:

- Fakhr Rāzī, Muhammad (n.d.) *Al-Mabāḥiṣ Al-Mashriqīat*, Qum: Bīdār [In Arabic].

- Fārābī, Muḥammad (1413SH) *Al-Aʿmāl Al-Falsafīat*, Beirut: Dar Al-manāhil [In Arabic].

- Ibn sīnā (1381SH) *Al-Ishārāt va Al-Tanbīhāt*, Muchtabā Zāriʿī (ed.), Qum: Bustān Kitāb Qum [In Arabic].

- Ibn sīnā (1376SH) *Theology of Al-Shifā*, Hasanzadih Amolī (ed.), Qum: Daftar Tablīqāt Islāmī [In Arabic].

- Ibn sīnā (1379SH) *Al-Nijāh*, Mummad Taghi

Dānishpashuh (ed.), Tehran: Tehran University Press [In Arabic].

- Jakel, Olaf. (2002). "Hypothesis Revisited: The Cognitive Theory of Metaphor Applied to Religious Texts". *metaphorik.de.*

- Johnson, Mark. (1987). *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason.* Chicago and London: University of Chicago Press.

- Juhāmī, Jīrār (2006*) al-Mūsū'at Al-Jāmi'at Le-Muṣṭalaḥāt Al-Fikr Al-'arabī wa Al-Islāmī*, Samīḥ Daghīm (ed.), Beirut: Maktabat Lebanon Nāshirūn [In Arabic]

- Jurjānī, Ali ibn Muḥammad (1370SH) *Al-Ta'rīfāt*, Muḥammad ibn Ali ibn 'arabī (ed.) , Tehran: Nāṣer Khusrū [In Arabic].

- Khademzadeh, Vahid (1398SH) "Metaphorical analysis of Sadra's ontology: conceptual metaphors of in-out orientation" , *Hikmat Muaser*, 10 (1), 68-45 [In Persian].

- Khademzadeh, Vahid. (2020). "A Study on Up-Down Orientational Metaphors in Mullā Ṣadrā's Philosophy". *The International Journal of Humanities*, *27*(3), 86-100. [In Persian].

- Lakoff, George. (1993). The Contemporary Theory of Metaphor. In *Metaphor and Thought* (Andrew Ortony). Cambridge: Cambridge University Press.

- Lakoff, George; & Johnson, Mark. (1980). *Metaphors We Live by.* Chicago and London: University of Chicago Press.

- ――――――――――――― (1999) Philosophy in the Flesh, New York: Basic Books.

- Momeny, Sayedali & Mansour Imanpour & Reza Akbari (1399SH) "Conceptual Metaphor and The Excess of Existence Over Quiddity in Islamic Philosophy", *Avicennian Philosophy*, 24(63), 53-69 [In Persian].

- Panāhī, Nematollah (1396SH) "A Study of the Relation between Mystical Experience and Metaphorical Language in Suhravardi's Aghl-e- Sorkh",

Kavoshnameh, 18(35), 9-29 [In Persian].

- Suhrivardī yaḥyā & Ṣadr al-dīn shirāzī (1392SH) *Hikmat Al-Ishrāgh* , Tehran: Boniad Hikmat Islāmī Ṣadrā [In Arabic].

- Ṣādighī, Masʿūd (1399SH) "Conceptual metaphor and its role in ethics", Philosophical Meditations, 10(24), 235-255 [In Persian].

- Ṣadr al-dīn shirāzī, Muhammad (1368SH) *Al-Ḥikmat Al-Mutaʿāliyah fī Al-Asfār Al-ʿaqlīah al-Arbaʿih*, Qum: Al-Muṣṭafawī Maktabat [In Arabic].

- _____ (1360SH) *Al-Shawahid Al-Rubūbīh*, Tehran: Markaz Nashr Daneshgahi [In Arabic].

- _____ (n.d.) *Al- Mabda' va al-Maʿād*, Tehran: Anjoman Hikmat va Falshafi [In Arabic].

- _____ (1363SH). *Mafātīḥ al-Ghayb*, Khājūy (ed.), Tehran: Taḥghīghāt Farhangī [In Arabic].

- _____ (1361SH) *Īqāẓ Al-Nāemīn*, Tehran: Anjoman Hikmat [In Arabic].

- _____ (1366SH) *Tafsīr Al-Qurān Al-Karīm*, Khājūy (ed.) Qum: Bīdār [In Arabic].

- _____ (1378SH) *Risālat fī Al-Ḥudūth*, Muḥammad Khāminey (ed.), Tehran: Boniad Hikmat Islāmī Ṣadrā [In Arabic].

- _____ (1366SH) Sharḥ Ūṣūl Al-Kāfī, Khājūy (ed.), Tehran: Taḥghīghāt Farhangī [In Arabic]

- _____ (n.d.) *Al-Risāel*, Qum: Al-Muṣṭafawī Maktabat [In Arabic].

- Ṫabāṫabāyī, M. H. (1416AH) *Nihāyih Al-Hikmat, Qum:* Nashr Islami [In Arabic].

- Yeganeh, F. and Azita Afrashi (1395 SH) "Orientational Metaphors in The Qur'an : Cognitive Semantic Approach" *Language Related Research*, 5(33), Pp. 193-216 [In Persian].