





The Use of Economic Metaphors in Political Theory: A Case Study of the Joint Ownership Metaphor in Mehdi Haeri Yazdi's theory

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ABSTRACT

Political thinkers, especially political philosophers sometimes have used basic economic concepts to formulate their theories. In the realm of political theory, metaphors have played a crucial role in clarifying complex concepts related to politics, governance, and society. In this framework, researches have been conducted in the field of political thought and their metaphorical foundations, which have not yet found the desired expansion. Metaphor, once seen as a literary device reflecting the aesthetic aspects of human language, has now considered as a fundamental element of human thought. The interdisciplinary contributions of literature, philosophy, and cognitive sciences have shaped a fresh perspective on metaphor, offering new insights and functions. Mehdi Haeri Yazdi, as a Muslim philosopher and jurist, has tried to use an economic-legal metaphor, namely "Ownership", to obtain an innovative idea in the field of political theory, which has certain implications. In this article, we will try to explain the political implications of the ownership metaphor in Haeri's political theory. It seems that despite the theoretical problems of Haeri's theory in terms of the foundations of reasoning, its democratic implications are important. By conducting researches like this, the richness of the interdisciplinary field is added.

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1. Introduction

*W*ith the development of new studies in cognitive sciences and linguistics, traditional perspectives on the relationship between language and thought have undergone fundamental transformations. This transformation has opened up new horizons for researchers in various fields of humanities, enabling them to enhance the richness of human research through the use of innovative tools in their analyses. Metaphor, as one of the literary devices, has long been regarded as a manifestation of the aesthetic aspects of human language. However, recent studies have elevated it to a fundamental foundation of human thought. Despite this, research in the field of political thought and its metaphorical foundations has not yet achieved satisfactory expansion. Regarding the metaphors prevalent in Muslim political thought, one can refer to the work of Western Islamic scholar Bernard Lewis. Lewis said: “the origins of Islamic political language must be sought in the Quran, the Traditions of the Prophet, and the practice of the early Muslims” (Lewis, 1988: 6). According to him, the historical self-awareness of Muslims has been shaped by the events of early Islam. Unlike Christianity, where sacred history is formed in various ways such as teaching and texts, statuary, images, colorful windows, and music, in Islam, it is the Quranic texts and traditions that fulfill this function. Therefore, many things that are expressed through music and art in other religions are expressed through words in Islam. As a result, the Arabs have been highly interested in two forms of oral art, namely poetry and oratory, and have extensively utilized these two verbal arts for political purposes. Hence, it can be seen that the political language of Islam is also replete with metaphors (Lewis, 1988: 9-11).

One of the main forms of political thought in Islamic civilization is political jurisprudence. However, as mentioned elsewhere, Shiite political jurisprudence is not particularly rich due to various reasons and factors. Jurists who have addressed issues related to the public sphere and politics have mainly relied on the literature of private jurisprudence and have based their approach on its epistemological and methodological foundations.

Therefore, discussions about governance and Wilayat (Guardianship) have often been raised within the context of commercial transactions, financial affairs, or discussions about Hisbyia¹ (non-litigious) matters (Rasekh, 2014: 14). Nevertheless, it seems that the jurists have not shied away from this matter. In other words, in the absence of appropriate literature related to the public sphere, they have made efforts to utilize the conceptual resources of the private and civil domains to produce literature for the public sphere. One of the efforts made in the contemporary era is by Mehdi Ha'eri Yazdi, who, despite his familiarity with Western philosophy and the main theories of the modern political system, has been engaged in this endeavor. By using concepts such as "ownership" and "proxy", which have been used in private jurisprudence, he strives to provide a theoretical foundation for democracy. In this regard, several research works have been conducted, and we intend to highlight the strengths and weaknesses of this work.

In this article, we have tried to explain Mehdi Haeri's political theory, which is based on an economic-legal metaphor, using the theoretical framework of "conceptual metaphor". From his point of view, the country is considered as a land for all its inhabitants without any restrictions and limitations, their property, in which everyone has a joint share. Therefore, citizens are considered as the owners of the country. In his democratic political theory, rulers as representatives of these citizens are like proxies. This type of proxiness is rooted in private jurisprudence and law. Therefore, its implications for the public arena are among the innovations that can be achieved based on the conceptual metaphor approach.

2. Literature Review and Theoretical Framework

In general, two types of literature can be observed in this field. The first category is the works that deal with the theory of citizens as joint owners by

1. Shari'ah-oriented political scientists define Hisbah as the duty of enjoining good when it is neglected and forbidding evil when it is prevalent in society; Read More on: <https://islamonline.net/en/hisbah-islamic-duty-of-enjoining-good-and-forbidding-evil/>

Mehdi Haeri. Such works have basically not discussed any angle of cognitive topics such as cognitive linguistics. As an example, we can mention Namdar and Doostdar's article. The second category is the works that basically do not discuss the political theory in question, but they deal with some metaphors in political analysis and of course not political theory. An example of such works is Klamer and Leonard's work. Namdar and Doostdar (2018) have tried to review the book *Wisdom and Government* written by Mehdi Haeri based on four criteria, i.e. production possibility, production strategies, production method and production type. Their work is a kind of criticism based on the internal logic of reasoning, and they try to understand and critically read the book and Theory of Joint Personal Owners from the perspective of political theory. Klamer and Leonard (2010) believe that economics is metaphorical, but not all of metaphors can be used in the scientific field. According to them, scientific discourse depends on some kinds of metaphors. Some metaphors help us to approach a phenomenon in a novel way. they call these thought-propelling metaphors heuristic metaphor like "human capital". In addition, there is a kind of metaphors in economics, constitutive metaphors. These metaphors work on an even more fundamental level. Since we cannot know literally the nature of the natural and social worlds, we must characterize our saying about the world through conceptual metaphors.

2.1. Relationship between Language and Thought

In recent linguistic studies, the relationship between language and thought has been explored from various perspectives. This is due to the influence of cognitive sciences on the field of linguistics. One of the most important linguistic phenomena, which in the past, i.e., in traditional linguistics, had more rhetorical and aesthetic aspects, is metaphor, which has now gained a new concept within the framework of cognitive sciences. In modern perspectives, metaphor is essentially a fundamental part of human thinking, and thinking has metaphorical characteristics (Ghaemi Nia, 2012: 32).

However, in classical linguistic theories, metaphor is considered a linguistic subject rather than a thought-related one. The basic assumption of classical theories is that there is a fundamental difference between everyday language and metaphorical expression, and these two mutually deprive one another. Therefore, everyday language is devoid of metaphor (Lakoff, 2011: 136).

2.1.1. Mode of Thinking and Conceptual Metaphors

Lakoff and Johnson were the first to present a cognitive analysis of metaphor, called "Conceptual Metaphor Theory" or "Conceptual Metaphor" (Ghaemi Nia, 2012: 32). According to them, metaphor is primarily considered by most people as a poetic and rhetorical imagination tool that is highly valued compared to ordinary language. Furthermore, metaphor is attributed solely to language, not to thought and action. Contrary to this prevalent view, metaphor exists not only in language but also in everyday life, in thought and action. Therefore, our ordinary conceptual system itself has a metaphorical foundation (Lakoff & Johnson, 2003: 8). By raising the question "What are the general aspects that govern the ways of verbal expression, referred to as poetic metaphors within the framework of classical thought?", Lakoff seeks to prove the incorrectness of classical theories and argues that we should look for the general mechanisms that govern metaphorical and poetic expressions in thought, not in language. According to him, these are general mappings in conceptual domains. Moreover, these conceptual mappings are not limited to poetic expressions, but also involve everyday language. Therefore, the origin of metaphor should be found in the way one mental domain is conceptualized in terms of another mental domain (Lakoff, 2011: 136-137).

Thus, metaphor establishes a kind of similarity between the two domains. Barcelona defines metaphor as "a cognitive mechanism through which one experiential domain is mapped onto another experiential domain in such a way that the second domain is understood to some extent through the first domain." He believes that both of these domains must belong to different

overarching domains, which is the very cognitive concept of metaphor (Barcelona, 2011: 10).

Lakoff believes that metaphor arises from cognitive and epistemic similarities between the source and target domains. Therefore, it primarily relates to human thought, and language plays a secondary role. The similarity between elements of the two domains is ontological, while the similarity between relationships of elements within one domain and relationships of elements in another domain is epistemic (Ghaemi Nia, 2012: 34). There are numerous examples in this regard. Lakoff uses the well-known example of "love is a journey." Based on this, the domain of love is understood in a completely different domain, such as a journey. Here, the journey is in the source domain, and love is in the target domain. There are ontological correspondences in which the entities of the domain of love (i.e., lovers, their shared goals, problems, etc.) correspond systematically to entities in the domain of the journey (i.e., travelers, travel goals, travel problems, destination, etc.) (Lakoff, 2011: 143) In this context, the cognitive correspondences, by mapping the knowledge related to travel onto the knowledge related to love, enable us to contemplate and speak about love using the knowledge we have gained from travel.

Lakoff and Johnson have presented new principles regarding the nature of meaning, which stand in contrast to the Western philosophical tradition from Aristotle onwards. These principles are essential for understanding the metaphoric nature of human reason:

1. Metaphors are conceptual units, not merely lexical ones.
2. Metaphors generally emerge based on environmental experiential backgrounds between two different conceptual domains, not based on similarity. Metaphor is grounded in the interrelation of two domains in our experience.
3. Even the most abstract concepts, such as time, space, causality, etc., are comprehended through multiple metaphors.

4. The system of conceptual metaphors takes shape based on the common aspect of our physical nature and its relationship to the surrounding world and everyday experiences, and it is not merely a conventional or historical concept (Nilipour, 2012: 21-22). The system of conceptual metaphors is not arbitrary or coincidental from a historical perspective; rather, it largely takes shape through the nature of our bodies and our shared modes of action in the everyday world (Ghaemi Nia, 2012: 39).

2.1.2. Cognitive Linguistics and the Relationship between Mind and Language

In Chomsky's Generative Linguistics, the primary essence of human language is syntax. Therefore, humans are perceived as "syntactic creatures," and this distinguishing ability sets them apart from other beings. In this theory, linguistic ability is considered distinct from general cognitive abilities, and this distinction leads to cognitive functions such as memory, attention, and perception being seen as independent of language. According to this perspective, metaphorical structures in language are not justifiable. Consequently, if Chomsky's theory is accepted, the human mind should be regarded as merely a computational and mechanical system that cannot explain many human characteristics, Lakoff argues. (Nilipour, 2012: 22-23). Lakoff believes that human language possesses features that elevate individuals to philosophical beings (in contrast to syntactic beings) when they learn it. The syntax is not the only semantic-cognitive property of human language. Firstly, humans need language for thinking and conveying meaning. Secondly, cultural values and sensory-motor abilities are intertwined with human language. Thirdly, language serves various functions for humans, including problem-solving, logical communication with oneself and the surrounding world, investigation and evaluation, criticism, questioning, and ultimately expressing emotions (Nilipour, 2012: 23-24).

Language is not an innate phenomenon; rather, it is a neural phenomenon that takes shape in the brain during growth and interaction with the

environment based on sensory-motor foundations and environmental experiences. Language is the origin of consciousness in humans. Its fundamental form is the "ascribing of meaning" to symbols, with its advanced form being the learning or system of linguistic signs and grammatical rules. It is a symbolic-cognitive system grounded in the earthly and biological area and its learning results from environmental experiences. With the help of syntactic tools, language deals with concept formulation and establishes connections between lexical units. Syntactic tools themselves are cognitive structures and constructs of our mind for expressing complex and abstract concepts in the propositional language (Nilipour, 2012: 26 & 28).

2.1.3. Metaphor and Incompatible Conceptualizations

We can conceptualize concepts using different metaphorical conceptualizations that are conceptually incompatible. For example, marriage can be conceptualized in two different ways using the metaphors of "commercial partnership" and "parent-child." In the first metaphor, the relationship between the two parties is considered equal and identical, whereas in the second metaphor, it is not. As seen, the concept of marriage itself is flexible compared to these two conceptualizations (Ghaemi Nia, 2012: 42).

2.1.4. Embodiment of Metaphor

Lakoff discusses how metaphors come into being and how they impose themselves on human lives. According to him, metaphors impose themselves on real life through the creation of new correspondences in experience. For example, if we consider that a thermometer and stock market graphs indicate an increase in temperature and prices with an upward movement and a decrease with a downward movement, we can see that the metaphor "MORE IS UP" imposes itself. However, metaphors do not always manifest in such an overt; rather, they crystallize in bodily states, social institutions, social customs, laws, and even foreign policy, and discourse and history forms. For example, in the field of foreign policy, one of the main metaphors

is "A STATE IS A PERSON" and according to this metaphor, we have friendly states and enemy states (Lakoff, 1992). In general, it can be said that the most fundamental values in a culture correspond with the construction of basic metaphorical concepts in that culture (Lakoff & Johnson, 2003: 21).

2.1.5. The Conceptual Domain of Government

Government is the highest manifestation of power and authority in society. With its possession of sovereignty, the government is responsible for establishing and enforcing laws within the community. The institution of government serves as the tool for the exercise and implementation of sovereignty (Bashirieh, 2001: 24). In political science terminology, "government" refers to the collection of institutions possessing sovereignty. However, the term "state" is so prevalent in its application to government that ignoring it may lead to misunderstandings among the audience. Although the modern notion of differentiating between government and state emerged with the advent of the modern state, there is no debate regarding its supreme authority in governing society. Therefore, here we refer to government in a general and philosophical sense. Perhaps the use of the term "government" would better convey the intended meaning. However, this term itself is also subject to debate, but it can be used in a broader sense. In this paper, nevertheless, we will use the common term government; since it evokes three different meanings in the popular language: the act of governing and leadership, the political regime, and the executive branches of power (Ghazi, 2004: 103). Hence, from the perspective of this discussion, the term "government" seems more appropriate.

Significant disagreements, however, exist regarding the functions and characteristics of government in the history of political thought. Nevertheless, there may be some minimal functions of government that enjoy a broader consensus among different schools of political thought, such as the concept of ensuring security, which is the fundamental basis of government. Imam Ali (AS) also, in refuting the arguments of the Kharijites

who claimed that government belongs solely to God and not to humans, after discussing the necessity of the existence of a prince (whether good or bad), mentions some of the characteristics of the institution of government including the provision of internal and external security: "...People need a good or bad ruler so that believers can be engaged in their work under the shelter of it, while disbelievers can benefit from it, and people can lead their lives through the stability of the government. The ruler collects and manages the public treasury, and it is through it that one can fight against enemies. Roads become safe and secure, and the rights of the weak are secured from the powerful. The benefactors are in prosperity and are safe from the hands of the malefactors" (Nahj al-balagha, 2005: 64-65, Sermon 40). There are, furthermore, numerous disputes regarding the origin of government, which are beyond the scope of this paper's discussion.

3. The Metaphor of Ownership in Political Jurisprudence

The metaphor of ownership refers to the interpretation of the political system based on the analogy of ownership in private jurisprudence. The assumptions of this conception in private jurisprudence provide guidance for the analogy in political jurisprudence. Therefore, here we will discuss the elements and fundamental rules of ownership, especially "joint ownership", and its implications for the political theory of Mehdi Ha'eri, and we will demonstrate the correspondences between the two domains.

3.1. Nature of Ownership

Ownership is a constructed existence showing the relationship between a property and a person (individual or legal) that allows the owner to exercise any reasonable control over it. Seyyed Mohammad Kazem Yazdi defines ownership as follows: "Ownership is essentially a reasonable construction. Reasonable individuals consider something that is in someone's possession (and belongs to them) as an attachment between them and the thing they possess, which is the source of their dominion over that thing, or what they

rely on is the same dominion.” (Tabatabai Yazdi, 2000: 53). Imam Khomeini, in his book “Al-Bay” (البيع), regards ownership as a reasonable construction that grants control over property (Imam Khomeini, n.d: 20-21). These definitions highlight several points.

3.2. Characteristics of Ownership

- a. Constructed-being: The relationship between an owner and a property is a constructed relationship. Some concepts, created by the minds of reasonable individuals and social contracts, have no physical or external existence. Laws, regulations, obligations, and the concept of ownership and partnership are examples of such concepts. When it is said that ownership is a relationship between an owner and a property, where the owner can exercise any reasonable control over their property, it refers to a socially accepted contract. One of evidences that shows that ownership is a constructed matter is that it comes with trade and a series of certain formalities and disappears with other formalities.
- b. Constructed from reality: Although contracts are constructed and artificial, humans have abstracted and accepted them based on the realities of life. Social life is essentially impossible without these constructed matters. Ownership is one of these fundamental contracts that collective life has been its source of establishment. For example, when a person cultivates a piece of land through their continuous work, society accepts that a formative relationship has formed between this person and the cultivated land. From a social perspective, there should be a specific constructed relationship between them and the reviled land so that they can use the product of their work for their own needs or give it to others, and prevent others from seizing or taking it without permission. However, if anyone can put their hands on someone else's product and seize it, this general process will become chaotic, and social life and cooperation will be overturned. Ownership and other regulations, therefore, while constructed-being, are established based on the facts.

3.3. Types of Ownership

Ownership, in general, can be divided into two types: private ownership and public ownership.

- a. Private ownership: When a property is associated with specific individuals or entities. Therefore, private ownership itself has several types:
 1. Individual ownership: When one person owns something without any partnership.
 2. Group Ownership / Partnership: When a property is jointly owned by specific individuals or a defined group. For example, a specific group engages in industrial or agricultural activities together, and the result and product of their work belong to the collective ownership of the group. Since these individuals are specific, this type is also considered a form of private ownership. This type of ownership can be further classified into two forms:
 - Divided: When the share of each individual is specified.
 - Joint: When ownership is shared, and the shares of individuals are intertwined, with all of them having a stake in the entire property. Sometimes, sharing properties is in the form of joint ownership, and sometimes it is "general in defined" (legally different from joint ownership).
- b. Public Ownership: When property and wealth belong to the public, not individuals or specific entities. In this type, the elements mentioned in the definition of ownership are present. On one hand, there is property, and on the other hand, there is an owner, and a special bond and connection exist between the two. This type of ownership has various forms:
 1. Ownership of the Imam or the Islamic government.
 2. Public ownership by the whole people.
 3. Ownership of other public titles, such as the ownership of the poor in to *Zakat* or the ownership of a university to its assets.¹

1. Here, of course, this meaning of ownership is used tolerantly; because these are consumables, not owners.

It should be noted that the title of public ownership in the context of economic jurisprudence should be understood in relation to people and in the direction of the public. Otherwise, from a jurisprudential perspective, applying the title of ownership to these cases is not without tolerance. Essentially, the concept of public ownership does not exist in classical thought, and this is a new issue, assuming the existence of legal personality.

4. Findings

4.1. Ownership as an analogy to sovereignty

Mehdi Ha'eri has attempted to justify the concept of sovereignty by utilizing the Principle of Joint Ownership. He has examined the natural and historical basis of human existence and organized his theoretical foundations accordingly. In this theory, significant importance is given to the city, land, and generally speaking, space and geography in political thought. The argument is starting with location and geographical environment (Feirahi, 2004: 66). Individuals' belonging to the land they have chosen for their natural existence is a natural form of ownership that cannot be legislatively altered or eliminated, according to Ha'eri. (Ha'eri, 1995: 108). This allocation is precisely the exclusive natural ownership because it arises from the natural need of humans for a place and a living space, and the jurisprudential principle of "whoever takes precedence in occupying a place will have priority in its allocation" is a completely natural rule (Ha'eri, 1995: 104). Every citizen, therefore, by exercising their right of ownership and sovereignty over their joint private properties and preserving the land of natural living space, contributes practically, guided by practical reason, to the selection and employment of a representative or a delegation.

4.1.1. Elements of the Theory

A. Individualism

Society is in the sense of all individuals as citizens, not a collective unit with an independent identity separate from its constituent individuals. In this

society, each of the citizens continuously possesses their individual and independent identity in all natural and rational phenomena and affairs. Individual freedom, which is always accompanied by moral responsibility, stems from this independence (Ha'eri, 1995: 111-112).

B. Joint ownership of citizens over the country

According to this theory, humans' ownership of their common environment is non-contractual and similar to joint private ownership. This ownership is the same as exclusive natural ownership because "it arises from the natural need of humans for a place and a living space," and the jurisprudential principle of "whoever takes precedence in occupying a place will have priority in its allocation" is a completely natural rule (Ha'eri, 1995: 103). It is here that humans are compelled to choose a common environment with their fellow beings. The proprietary belonging to this space remains private and natural, but this time it becomes a collective and joint (Ha'eri, 1995: 97). From now on, the necessity of the connection of this space with the external, i.e., the relationship between a smaller place and a larger open space, leads to the ownership of this space by others jointly but non-exclusively (Ha'eri, 1995: 98). Therefore, the meaning of *joint* is the permeation and penetration of personal ownership into each other and differs from collective ownership, which is a legal and constructed phenomenon (Ha'eri, 1995: 105). Thus, in this theory, "the country is an open and free space that certain individuals have jointly selected out of necessity for their natural existence, and they have designated it as the territory for the continuity of their lives and their families." (Ha'eri, 1995: 113).

C. Government as a Proxy

The government of a country should be composed of representatives (proxies) of the people of that society and strive for the well-being of its clients based on their desires. According to Ha'eri, "Government is nothing more than a representation and a proxy by the real owners, who are the

citizens." (Ha'eri, 1995: 120) In order to establish a correspondence between the two domains of government and proxy, it is necessary to provide a general legal analysis of the proxy here.

D. The Nature of the Proxy

Jurists have defined the proxy as "originally hiring a vicegerent for managing possessions" (Shahid Thani, 2001: 288), meaning that a person fundamentally appoints a substitute for the purpose of managing. Imam Khomeini has also defined the proxy as "assigning the performance of a task to another person during the lifetime of the client or referring an important matter to that person" (Imam Khomeini, 2000: 540). The proxy can be a revocable contract, meaning that firstly, it involves two parties, and secondly, the parties can void the contract. The proxy, as a legal institution in private law, has certain provisions, including the termination of the contract with factors such as death, insanity, or unconsciousness of one of the parties. If the client acts in a way that contradicts the principle of proxy, for example, if they waste the subject of proxy, the contract becomes void.

E. The Appurtenant of the Proxy

The proxy is only valid in matters that the legislator (شارع) intended not to be performed by an appointed proxy.

F. The Scope of the Proxy

The proxy must fulfill only the responsibilities within their scope of proxy and must not exceed their authority. They should pursue the promotion of the interests and prevention of harm to their clients. The proxy cannot deviate from the minimum or maximum limits set for them unless it is conventionally testified that the exceeded range is within the permission, such as adding a price to a commodity they are selling or reducing the price of a commodity they are buying (Shahid Thani, 2001: 293).

G. The Conditions of the Parties

Firstly, both parties must be sane and mature. Secondly, the client must be capable of disposing of, meaning they should not be legally restricted (Shahid Thani, 2001: 291).

H. Guarantee of the Proxy

The proxy is trustworthy and is not required to compensate unless they commit an excess or negligence. Therefore, it is obligatory for them to deliver whatever they possess when requested by the client or clients. (Shahid Thani, 2001: 294).

4.2. The Correspondence of Metaphorical Domains

As mentioned, ownership is the supportive metaphor of sovereignty in Ha'eri's theory. Based on this interpretation, he considered the government as a proxy and an agent. Now, according to what has been stated in the theoretical framework, we must demonstrate the correspondence between the origin and destination domains in the field of the theory of Joint Ownership, and therefore, the ruler as a proxy.

1. The people are joint owners of the land. Therefore, they have the right to decide how it should be managed. The decision of who should govern it and how it should be governed will be in the hands of the people.
2. The government is the same as the proxy, and the ruler is, in fact, a proxy and representative of the people of a country. The government is merely a representation and agency on behalf of the real owners, who are the citizens; such as a temporary attorney appointed by the joint owners who have inherited their properties as joint owners due to their lack of familiarity with the current legal laws, and the attorney is chosen to defend their joint ownership rights in the relevant courts (Ha'eri, 1995: 120).
3. Possibility of unilateral dismissal of the ruler: The proxy is a revocable contract, and the client or clients can unilaterally terminate it. Therefore, as clients, if the people wish, they can dismiss the ruler. "...the contract of proxy and representation is entirely in the hands of the clients" (Ha'eri, 1995: 120).

4. It is not a requirement for the proxy to be a Muslim. The logical consequence of this perspective is that even in a Muslim society if the people wish, they can choose a non-Muslim as a ruler, who essentially holds the position of proxy. This view contradicts the stands of the jurists and some of the texts.
5. Rule of law: The ruler can only intervene and take control of matters that the people, i.e., the clients, want or at least do not object to.
6. Accountability of the ruler: If the ruler violates or abuses his duties in governance (the proxy's matters), he will be held responsible, just as an attorney is held responsible.
7. Freedom: In ownership, the assumption is that individuals are free. Therefore, a person who owns something and has the power to dispose of it, i.e., can use this freedom in order to transfer their possession to the other, as such, the people who possess a country are free to exercise their sovereignty as they wish. "The country is an open and free space that certain individuals have jointly selected out of necessity for their natural existence, and they have designated it as the territory for the continuity of their lives and their families" (Ha'eri, 1995: 113).
8. Lack of personality cult: The ruler is only the proxy of the people; therefore, his relationship with the people is a completely horizontal relationship. The ruler is only the representative of the people in governance, and nothing more. However, one of the obligations of a proxy is that it must be definite; that is, it should not be conditional in the proxy's matter (Shahid Thani, 2001: 288). Therefore, in the domain of governance, it should not be suspended on any condition. Nevertheless, the suspension of disposal is valid.
9. Absence of justice as a condition for the ruler: In a proxy contract, justice is not a condition. Therefore, justice will not be a condition for the ruler.
10. Possibility of women becoming rulers: In a proxy contract, gender is not relevant. Therefore, women can also be rulers of society.

11. Electability of rulers: Each of the citizens who are joint owners of the land can entrust their representation to capable, intelligent, and competent individuals. "With the election of this representation by all the votes of the joint owners of the country or through the governance of the majority over the minority, the first basis of a system of enacting and legislation comes into existence." (Ha'eri, 1995: 118).

5. Conclusion and Policy Recommendation

Metaphor, which has gained a new concept within the framework of cognitive sciences, is considered as an essential part of human thinking, and human thinking essentially has a metaphorical nature. According to the approach of conceptual metaphors in the field of thought and political jurisprudence, particularly Shia political jurisprudence, various metaphors can be pursued. One of these metaphors is "CITIZENS ARE THE JOINT OWNERS". This metaphor is, in fact, the foundation of Mehdi Ha'eri Yazdi's political theory, which is considered an innovative idea in this field. The metaphor of ownership means explaining the political system based on the analogy of ownership in private jurisprudence, and it will have significant consequences in the field of political thought.

According to Ha'eri, since the people of a country are joint owners of that land, their government should be composed of representatives (proxies) of the people of that society and strive for their well-being according to the wishes of their clients. Therefore, the agent is the original substitute of the client, and based on the contractual agreement between them, the client entrusts all their desires, wills, and authorities regarding the proxy's matter (national issues) to the agent's understanding, discretion, and ultimately to the agent's executive decision and will. In the case of the attorney, justice, masculinity, and being Muslim are not conditions. Therefore, the same principles should apply to the ruler. The clients can unilaterally terminate the contract; thus, the legitimacy of the ruler is ultimately in the hands of the people.

Mehdi Ha'eri has attempted to justify the concept of sovereignty by utilizing the Principle of Joint Ownership. According to his theory, humans' ownership of their common environment is non-contractual and similar to joint private ownership. As mentioned, the government of a country should be composed of representatives (proxies) of the people of that society and strive for the well-being of its clients based on their desires. Since the proxy can be a revocable contract, meaning that firstly, it involves two parties, and secondly, the parties can void the contract. The proxy, as a legal institution in private law, has certain provisions, including the termination of the contract with factors such as death, insanity, or unconsciousness of one of the parties. If the client acts in a way that contradicts the principle of proxy, for example, if they waste the subject of proxy, the contract becomes void. So, the appurtenant of the proxy, the scope of the proxy, the conditions of the parties and guarantee of the proxy are the main domains which have democratic implications for Ha'eri's theory by using an economic-legal metaphor.

These are not all the results that can be derived from this correspondence, and there are certainly other issues that have been overlooked by the authors. Nevertheless, the use of conceptual metaphor theory as a research method bypasses the author and deals with the text; that is as a hermeneutical approach it considers the implications of the text. This does not mean to oppose Islamic teachings, but it is only focused on some democratic aspects of using economic metaphors, and it is silent on other aspects of the issue. Therefore, the extraction of democratic implications from the fundamental jurisprudential-economic metaphor in Haeri's theory is only a part of the implications of his text, based on the famous book of *Wisdom and Government*.

As the authors of this article, we certainly know that all the political implications extracted from the concepts in the conceptual metaphor theory are not compatible with Islamic teachings and especially Sharia rulings. However, by using this new method in understanding the text, some of its implications can be considered. These implications are necessarily placed in the al-Faragh area; That is, they are not in conflict with Sharia, nor can they be

considered as obligatory according to Sharia. Rather, in philosophical terms, they are unconditional natures. Therefore, we can suggest the use of such methods to clarify their theoretical possibilities and to finally resolve some of the ambiguities in the problems of contemporary Islamic political thought.

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All authors had contribution in preparing this paper.

Conflicts of interest

The authors declare no conflict of interest.

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