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في تعابير الاطمئنان في النصوص الدينية

الانكليزية و العربية

A Cognitive Semantic Study of Comforting Expressions in English and Arabic Religious Texts

A Thesis

Submitted to the Council of the College of Education for Human Sciences,

University of Babylon in Partial Fulfilment of the Requirements for the Degree

of Master in Education English Language/Linguistics

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ

الْحَكِيمِ)

صَدَقَ اللَّهُ الْعَظِيمُ

(سورة ال عمران:١٢٦)

In the name of Allah, the Most Merciful, the Compassionate

"God made it but a message Of hope for you, and an assurance To your hearts: (in any case) There is no help except from God. The Exalted, the Wise:"(Yusuf ,1996:155)

Almighty Allah, The Most High has told the truth

Dedications

This effort is respectably dedicated to the fathers of this nation Prophet Mohammed and Imam Ali Ibn Abi Talib (p.b.u.t.) **.** *To my faithful family who enlighten the way for my ambition*

Acknowledgments

Abstract

This study presents a cognitive semantic analysis of the comforting in English and Arabic religious texts on meaning construction in selected English and Arabic religious texts. The main questions that the study tries to answer are related to the functions of comforting expressions in religious texts, to the similarities and differences in interpreting comforting expressions involved in Quranic verses and the Bible . The study aims at identifying the functions of the comforting expressions and identifying the religious texts that has more comforting expressions that are found in English and Arabic religious texts, Providing an adequate knowledge for the comforting expressions based on both cognitive and semantic perspectives that appears in religious texts.

Offering how religious texts can cognitively and semantically illustrate different perspectives to human beings through comforting expressions. Explaining different strategies utilized in interpreting the comforting expressions that are found in religious texts. In addition, the study examines the universality of Conceptual Metaphor Theory and the shared and culture specific conceptual metaphors in the comforting expressions under study. The study hypothesizes that Holy Quran has more comforting expressions than Biblical texts. Most of English and Arabic religious texts can cognitively and semantically discuss various perspectives to man based on comforting expressions.
Different strategies of comforting expressions can be found in most of religious texts.

The study also hypothesizes the significant role played by grammatical structures in understanding comforting by determining the kind of the conceptual integration network .   To achieve the aims of the study and verify its hypotheses, a model based on the Conceptual Integration Theory and Conceptual Metaphor Theory has been adopted to analyze a sample of selected English and Arabic religious texts . The selected sample consists of 15 English religious texts and 15 Arabic religious texts. In both types of data, linguistic devices are

resorted to when approaching religious texts in respect to the descriptive persuasive strategies. The macrostructures whereby comforting is included can be different between English and Arabic religious contexts due to the religious

differences between these two types of data. To achieve the aims of the study and verify its hypotheses, a model of analysis based essentially on the CIT combined with CMT has been adopted. The components of these theories are interrelated to construct the meaning of the comfort. The input spaces, the generic space, the blend, and CMs are essential for constructing the meaning of the comfort. The blend employs a great range of cultural background knowledge that is activated unconsciously to help in meaning construction. As for the conclusions, all the hypotheses are validated except the first hypothesis, which reads as follows: Holy Quran has more comforting expressions than Biblical texts.

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LIST OF ABBREVIATIONS

symbols	The Name
CIN	Conceptual Integration Network
CIT	Conceptual Integration Theory
CMT	Conceptual Metaphor Theory
CM	Conceptual Metaphor
CR	Cognitive Representation
ICM	Idealized Cognitive Model
MST	Mental Space Theory

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Supervisor's Declaration

I certify that this thesis entitled **(A Cognitive Semantic Study of Comforting Expressions in English and Arabic Religious Texts)** has been prepared by Widad Ayid Abd allah under my supervision at the College of Education for Human Sciences, University of Babylon, as a partial fulfillment of the requirements for the degree of Master in English Language/Linguistics.

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Declaration of Examining Committee

We certify that this thesis entitled (**A Cognitive Semantic Study of Comforting Expressions in English and Arabic Religious Texts**)has been prepared by Widad Ayed Abd allah and, as Examining Committee, examined the student in its content, and that in our opinion, it is adequate as a thesis for a degree of Master in English Language/Linguistics.

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المستخلص

تقدم هده الدراسة تحليلا ادراكيا دلاليا في دراسة تعابير الاطمئنان في النصوص الدينية الانكليزية والعربية .تحاول الدراسة الاجابة عن اسئلة عدة تتعلق بمدى ارتباط استخدام الاستعارة بفهم تركيب المعنى لتعابير الاطمئنان و مدى ارتباط الاختلافات في استعمال الاستعارة في كلتا اللغتين باستعمال تعابير الاطمئنان في النصوص الدينية.

تهدف الدراسة الى معرفة مدى امكانية تطبيق نظرية تكامل المفاهيم في تحليل تعابير الاطمئنان في اللغتين الانكليزية والعربية ودلك لمعرفة مدى امكانية تطبيق نظرية تكامل المفاهيم في تحليل هده التعابير كدلك لمعرفة تأثير هده التعابير في تركيب المعنى في هده النصوص الدينية .وكدلك تهدف الدراسة الى معرفة مدى عالمية نظرية الاستعارة المفاهيمية و الكشف عن الاستعارات المفاهيمية المشتركة و المختصة بنصوص دينية دون اخرى في التعابير قيد الدراسة .كما تهدف الدراسة الى معرفة الدور الدي يلعبه التركيب النحوي لتعابير الاطمئنان في تحديد نوع شبكة تكامل المفاهيم واثره في فهم هده التعابير تفترض الدراسة امكانية تطبيق نظرية تكامل المفاهيم و عالمية نظرية الاستعارة المفاهيمية و قدرة هاتين النظريتين على اظهار تاثير النصوص الدينية في تركيب المعنى في تعابير الاطمئنان الانكليزية و العربية .كما تفترض الدراسة الدور المهم الدي يلعبه التركيب النحوي لهده التعابيرفي تحديد نوع شبكة تكامل المفاهيم الامر الدي يساعد في فهم هذه التعابير.

ولتحقيق اهداف الدراسة والتحقق من صدق فرضيتها تم استخدام انموذجا مبنيا على نظرية تكامل المفاهيم ونظرية الاستعارة المفاهيمية لتحليل عينة من النصوص الدينية الانكليزية و العربية .

تتالف العينة من ١٥ نصا دينيا انكليزيا و ١٥ اية قرآنية عربية .من نتائج الدراسة في الجزء النظري منها ان نظرية الاستعارة المفاهيمية التي قدمها لاكوف وجونسون في كتاب الاستعارات التي نحيا بها (١٩٨٠)لها اصل في كتابي الجرجاني (ت٤٧١)اسرار البلاغة (١٩٥٩)و دلائل الاعجاز (١٩٨٩) .اما في الجانب التطبيقي فقد توصلت الدراسة الى امكانية تطبيق نظرية تكامل المفاهيم في دراسة النصوص الدينية الانكليزية والعربية و عالمية نظرية الاستعارة المفاهيمية .كما توصلت الدراسة الى بيان قدرة هاتين النظريتين في اظهار تأثير تحليل النصوص الدينية في تركيب المعنى في تعابير الاطمئنان الانكليزية والعربية .وتخلص الدراسة الى عدد من التوصيات و المقترحات لإجراء بحوث مستقبلية في ضوء نتائج البحث.

Chapter One

1.1 Problem of the study

First of all, Richards and Schmidt (2010:89) state that cognition can be described as mental manufactures in the mind of individuals. It refers to the various mental processes used in thinking, remembering, perceiving, recognizing, classifying, etc. In other words, it is dealt with the mental processes and the representation of knowledge in the mind. Many cognitive psychologists work within an information processing paradigm, which assumes that the mind is a symbol-processing system and that these symbols are transformed into other symbols when acted on by different processes.

Cree and Macaulay (2000: 83) define cognitive integration as a broad concept that is employed to indicate several features of construing of a domain that are concerned with the structural relationships between constructs. Thus, this would involve the hierarchical relationships between perspectives or beliefs, the probability that some attitudes make up of a core which is relatively impermeable to alter, while more peripheral viewpoints may be more amenable to disconfirmation. Another aspect of cognitive integration is the degree of predilection of an individual to state perspectives towards a subject that "fall towards the extreme ends of bipolar constructs".

Consequently, Evans and Green (2006: 192) elaborate that the way language conveys entities and scenes is by reflecting or encoding the language user's conceptual system. In other words, although the conceptual system is not open to direct investigation, the properties of language allow us to reconstruct the properties of the conceptual system and to build a model of that system that explains the observable properties of language. Conceptual

system is made up of two system each of which brings equally important but very deferent dimensions to the scene that they construct together. These systems are the conceptual structuring system and the conceptual content system.

For Bussmann (1999: 1048), semantics is the sub-discipline of linguistics which is dealt with the analysis and description of the so-named literal meaning of linguistic expressions. Relying on the focus, different aspects of meaning may be distinguished:

(a)The internal semantic structure of individual linguistic expressions, as described by componential analysis, meaning assumes, or stereotypes.

(b)The semantic relations between linguistic expressions as in synonymy, autonomy.

(c)The whole meaning of sentences (sentence meaning, principle of compositionality) as the result of the meaning of the individual lexemes as well as the grammatical relations between them.

(d)The relation of linguistic expressions or their meaning to extralinguistic reality (referential semantics).

Furthermore, the language of religious texts is said to be prior to the language of everyday life in that certain aspects of the latter are suspended or altered in the former, that is simply because the language of religion is associated with divine teaches and instructions (Alston, 1996). The existence of the concept of comforting has made the structure of religious texts somehow pleasant by ordinary readers, (Alston, 1989).

Such texts are abundant by such aspects, and its aims by using all these aspects. Nevertheless, a cognitive semantic theory is considered as a problematic task for all learners to understand , interpreted and render the exact the conceptual meaning of religious texts . Additionally, the present study attempts to find suitable answers to the following questions:

1.What are the functions of comforting expressions in English and Arabic religious texts and which one has more comforting expressions?

2.What are the similarities and differences in interpreting comforting expressions involved in Quranic verses and the Bible?

3.How are the comforting expressions cognitively and semantically interpreted in Quranic verses and Bible?

4.What are the strategies utilized in interpreting the comforting expressions in Quranic verses and Bible ?

 5.To what extend do image schemas correspond the meaning of comforting expression in Quranic verses and Bible?

 6. How are expressions of comforting blended and mapped together in terms of conceptual blending as used in the data under investigation?

1.2 Aims of the study

The current study aims at:

1.Identifying the functions of the comforting expressions and identifying the religious texts that has more comforting expressions that are found in English and Arabic religious texts.

2.Providing an adequate knowledge for the comforting expressions based on both cognitive and semantic perspectives that appears in religious texts.

3.Offering how religious texts can cognitively and semantically illustrate different perspectives to human beings through comforting expressions.

4.Explaining different strategies utilized in interpreting the comforting expressions that are found in religious texts.

5. Analyzing comforting expressions that are found in religious texts from cognitive semantic perspective.

6.Pointing out the way whereby conceptual blending is utilized in the data of the work.

1.3 Hypotheses of the study

This study is hypothesized that:

1. Holy Quran has more comforting expressions than Biblical texts.

2. Most of English and Arabic religious texts can cognitively and semantically discuss various perspectives to man based on comforting expressions.

3.Different strategies of comforting expressions can be found in most of religious texts.

4. Image schemas participated in shaping comforting expressions in

religious texts.

5.Conceptual interpreting can be applied in representing the phenomenon of comforting expressions to show how the expressions are interpreted. . CINs

and CMs have an explanatory power for analyzing English and Arabic religious texts.

6.There is deferent ways whereby conceptual blending is utilized in the data of the work.

1.4 Procedures of the study

Data collection is a basic thing in conducting a research. The main aim to collect the data is to gain valid and accurate data. Thus the procedures of the study are going to be as follows:

1.Using the model electic by the current study to analyze the comforting expressions

2.Identifying texts from the Holy Quran as well as Bible that include comforting expression.

3. Using a mixture of qualitative and quantitative methods to analyze and discuss of the results of the analysis.

1.5 Limits of the study

This study is limited to a cognitive semantic study of comforting in English and Arabic religious texts. Theoretically ,it is limited to the cognitive semantic and theories within these fields . Practically, it is limited to the cognitive semantic analysis of the concept of comforting in thirty selected texts, fifteen texts in the Holy Quran and fifteen in Bible randomly .The model adopted is from Talmy(2000)'s model and Evans model

1.6 Value of the study

It is hoped that the present work is valuable to the fields of cognitive linguistics and applied linguistics. This study is significant for a number of reasons:

Theoretically:

1. It provides a comprehension discussion of comforting expressions.

2. It tends to develop a model relying on different theories of cognitive semantics.

3. It attempts to suggest other new cognitive processes in accordance with comforting expressions.

Practically:

1. It will analyze the expressions of comforting.

2The present study will be the first analysis of comforting expressions in the Holy Quran as well as Bible from a cognitive perspective.

3-. Contributing to enriching the Qur'anic library with a theoretical framework related to the topic of semantic-cognitive domains in the Holy

Quran and Bible.

CHAPTER TWO

Literature Review

2.1 Introductory Remarks

Cognitive linguistics is one of the linguistic approaches that have been directed to find answers to the main questions of linguistics about the nature of language. This approach or a group of related approaches try to investigate language as a cognitive system which is overlapped with the other cognitive faculties. Recently, some works have studied literature or literary language by means of cognitive linguistic views.

This chapter introduces cognitive semantics in English. It is worth mentioning in this chapter the contributions of Arabic scholars to cognitive semantics. Although these contributions are not as rich as they are in English, they can be considered the roots of some developments that emerged in cognitive semantics in English. It is important not to neglect the efforts and achievements of Arabic scholars in this field of study. The concept of culture and some related topics are also presented in this chapter because they are closely related to cognitive semantics.

2.2 Cognitive Semantics in English

This section introduces the definitions and guiding principles of cognitive semantics. It also focuses on the major theoretical developments and meaning construction in cognitive semantics.

2.2.1 Cognitive Semantics and Cognitive Linguistics

Cognitive semantics and cognitive linguistics are words that are frequently used interchangeably. Some academics, such as Lakoff (1987, 1988), Allwood and Gärdenfors (1999), Talmy (2000), and Saeed (2009), utilize the term

cognitive semantics as a catch-all word for the work of cognitive semantics and cognitive approaches to grammar scholars. Others, such Croft and Cruse (2004) and Evans, Bergen, and Zinken (2007), use the term cognitive linguistics to describe the work in these two domains.

Cognitive semantics is a semantic theory and a part of cognitive grammar, that identifies meanings with conceptualization - the structures and processes that are part of the mental experience. This theory emphasizes the status of man experience in conceptualizing. It operates with an encyclopedic vision of meaning and there is no clear boundary between linguistic and general knowledge. Hence, the lexical elements that act as indicators or triggers of encyclopedic knowledge are typically polysemic and are analyzed as a network of related meanings. The theory identifies a numeral processes such as metaphor and metonymy as general cognitive processes rather than purely linguistic devices. The central impression is how conceptual content is "constructed": the interpretation of a lexical element depends on several factors, including the "cognitive domains" in which it occurs (e.g. space, time, color) and variations in Perspective and salience (Crystal ,2008: 80)

Bennardo (2002 :89), in his review article of the work of Talmy's Toward a Cognitive Semantics (2000), states that it is difficult to distinguish between cognitive linguistics and cognitive semantics. He thinks that Talmy tries to redefine cognitive linguistics as cognitive semantics .

Kertész (2004 :17) argues that the central feature of cognitive linguistics, which distinguishes it from the generative linguistics, is the denial of the autonomy of the knowledge of language in general and of syntax in particular .

Lakoff (1990: 39), one of the pioneers in cognitive linguistics, identifies cognitive linguistics by its commitment "to characterize the full range of linguistic generalization while being faithful to empirical discoveries about the nature of the mind/brain" .(Lakoff : 40-41) defines cognitive linguistics by two primary commitments: generalization commitment and cognitive commitment.

1. Generalization commitment: the aim of this commitment is to characterize the general principles that govern all aspects of human language. This commitment undertakes generalizations in syntax, morphology, phonology, semantics, and pragmatics. Therefore, this commitment tackles linguistics as a scientific endeavour. This aim is in contrast with other approaches such as formal linguistics and formal semantics, which imply no basis for interrelated generalization, because they deal with the aspects of a language as distinct areas.

2. Cognitive commitment: the aim of this commitment is to view the relationship between the models of language and other cognitive sciences and disciplines. It makes the account of human language deal with what is known about the mind and the brain from other disciplines such as cognitive psychology, developmental psychology, and anthropology. It also acquire researchers to be open to a wide variety of empirical results from these disciplines.

   The term cognitive has two meanings according to Lakoff and Johnson (1999:9). The first is used in cognitive research, and it refers to "any type of mental process or structure that may be investigated in detail. The majority of these structures and processes have been discovered to be unconscious "visual and auditory processing, memory, attention, mental imagery, and motor control are just a few examples. Cognitive also refers to intellectual and propositional frameworks, as well as rule-governed actions. In this view, cognitive meaning is truth conditional meaning, defined as "reference to things in the outside world."

There are two types of cognition, according to Lakoff (1988: 119-21): objectivist cognition and experientialist cognition.

1. Objectivist cognition is based on a philosophical ground to view the mind. Its main claim is that the arbitrary abstract symbols have no

meaning in themselves but they get their meaning by being associated with objects in the external world. This theory is inadequate because it ignores two important points. The first is the role of the body in identifying and distinguishing meaningful concepts and the second is the imaginative capacity of humans to create meaningful concepts.

2. Experientialist cognition is related to the different experiences, which are available for all normal human beings including sensorymotor, social, emotional, and other kinds of experiences in addition to the innate capacities that form these experiences and make them possible. The concept of experience in cognitive semantics has a broad sense. Johnson (1987: xvi) asserts that the notion of experience "involves everything that makes us human." It has a rich sense including basic perceptual, motor-program, intellectual, bodily, social, emotional, historical, and linguistic dimensions combined in interactions to make up human's understanding of the world. Lakoff (1988:xv) explains the concept of experience as follows:

"Experience" here is taken in a broad rather than a narrow sense. It includes everything that goes to make up actual or potential experiences of either individual organisms or communities of organisms - not merely perception, motor movement, etc., but especially the internal genetically acquired makeup of the organism and the nature of its interactions in both its physical and its social environments.

2.2.2 On Defining Cognitive Semantics

The word cognitive in the term cognitive semantics is a matter of controversy. Some scholars think that the use of cognitive is superfluous. Talmy (2000:18) points out that semantics is intrinsically cognitive and it is "specially concerned with the conceptual organization of language". Therefore, the word cognitive is redundant and it is added to distinguish this conceptual view of semantics from other views of meaning as independent of mind. Saeed

(2009:355) has the same view. He argues that the word cognitive is uninformative because, according to many semantic approaches, language is a mental faculty and "linguistic knowledge is part of general cognition" .

Fillmore (1982:222) distinguishes between two groups of semantic theories. The first is based on language understanding (U-semantics), whereas the second is founded on judgments of truth (T-semantics). The task of a U-theory is to provide "a general account of the relation between linguistic texts, the contexts in which they are instanced, and the process and products of their interpretation". The goal of a T-theory, on the other hand, is to "characterize the conditions under which individual utterances of a given language can be said to be true". Fillmore suggests the frame conception as a useful tool in U-semantics Gärdenfors (1999:19) distinguishes between two approaches to semantics: realistic and cognitive. The main difference between the two approaches is related to what kinds of entities the meanings of words are. According to the first, the meaning of an expression is in the world, whereas the cognitive approach identifies the meaning of expressions with mental entities .

Kertesz (2004:22-3) defines cognitive semantics as a subfield of cognitive linguistics that investigates the meaning of linguistic expressions being part of cognition by using empirical methods trying to answer the question of the nature of knowledge and mind .

Evans and Green (2006: 50) point out that cognitive semantics studies the relationship between embodied experience, embodied cognition, and language. Allwood and Gardenfors (1999: vii) state that cognitive semantics focuses on meaning as a cognitive phenomenon and it appeared as a result of dissatisfaction with formal semantics which views language independent of other mental processes.

Talmy (2000:4) asserts that "research on cognitive semantics is research on conceptual content and its organization in language". Lyons (1995: 97) uses the traditional term cognitivism to refer to any linguistic theory based on viewing

the direction of causation between language and mind. Many theories and approaches have developed the main principles of cognitivism in specific directions.

2.2.3 Guiding Principles of Cognitive Semantics

The two commitments mentioned earlier (see 2.2.1) have outcomes in cognitive semantics represented in the following four guiding principles mentioned by Evans and Green (2006:157) and Evans et al. (2007 : 6-9):

1. Conceptual structure is embodied

2. Semantic structure is conceptual structure

3. Meaning representation is encyclopedic

4. Meaning construction is conceptualization These guiding principles are explained below:

1. **Conceptual Structure is Embodied**

The nature of human body, including the neurological system, makes man have a species- specific view of reality in the external world. Therefore, our embodiment has an important impact on the nature of our experience. Accordingly, our experience is embodied because it is structured partly by the nature of our body and it has consequences for cognition. Evans et al. (2007: 7) assert that "the concepts we have access to and the nature of the reality' we think and talk about are a function of our embodiment". The thesis of embodied cognition is central in cognitive semantics.

2. **Semantic Structure is Conceptual Structure**

This principle is based on the relation between language and mind. Evans et al. (2007: 7) assert that language refers to concepts in the mind of the speaker rather than, directly, to entities which inhere in an objectively real external world. In other words, semantic structure (the meanings

conventionally associated with words and other linguistic units) can be equated with conceptual structure (i.e., concepts).

Cognitive semanticists assert that the meanings of linguistic units constitute only a part of potential concepts because there are many ideas and feelings that cannot be conventionally encoded in language. Accordingly, the lexical concepts are considered a subset of the entire set of concepts that exist in the minds of the speakers and hearers. Langacker (1987: 60) explains this statement with examples:

Linguistic units include both semantic and phonological structures, but neither conceptual ability nor the capacity to produce and recognize sounds is specifically or exclusively linguistic in character. Much thought is clearly nonverbal (consider the task of working a jigsaw puzzle), and many established concepts have no conventional linguistic symbolization (an example is the area above the upper lip and below the nose, where a moustache belongs).

The full set of concepts in our minds is richer than the semantic units associated with the linguistic units because the former contains more information and ideas than the latter.

3. **Meaning Representation is Encyclopedic**

This principle implies that the meaning associated with a given linguistic unit is based on complex bodies of knowledge rather than on the dictionary entries. The lexical concepts are points of access to great repositories of knowledge related to a particular concept or conceptual domain (Evans et al., 2007: 8). Evans et al. assert that the main claim in cognitive semantics is that " the conventional meaning associated with a particular linguistic unit is simply a ‗prompt‗ for the process of meaning construction: the ‗selection‗ of an appropriate interpretation against the context of the utterance" (2007: 8). This means that it is not easy to draw a clear-cut line between semantics

and pragmatics (Cadierno, 2008: 241).

4. **Meaning Construction is Conceptualization**

The last principle asserts that words and other linguistic units do not encode meaning but they are prompts for the process of meaning construction. So, "meaning is constructed at the conceptual level" (Evans et al., 2007: 9).

2.2.4 Major Theoretical Developments in Cognitive Semantics

Many theories have emerged in cognitive semantics. They share the same focus on investigating the relationship between language, cognition, meaning, and experience. The main assumption in these theories is that language is a cognitive phenomenon.

Johnson, Lakoff, Turner, Langacker, among others, work together or separately sharing the same assumptions, inquires, and intentions that can help to constitute the principles of cognitive semantics. They introduce remarkable theories in cognitive semantics. The main theoretical developments in cognitive semantics are:

Lakoff and Johnson's Conceptual Theory of Metaphor and Metonymy (1980/2003)

Fillmore's Frame Semantics Theory (1982)

Fauconnier's Mental Space Theory (1985)

Johnson's Image Schema Theory (1987)

Lakoff"s Idealized Cognitive Models (1987)

Langacker's Domains Theory (1987)

Fauconnier and Turner's Conceptual Integration Theory (Blending Theory) (1994 / 2002)

Frame semantics, as described by Charles J. Fillmore, is a research program in empirical semantics that analyses words' meanings "emphasizing the continuities, rather than the discontinuities, between language and experience"(Fillmore, 1982). The idea put forward by frame semantics' descriptive framework is in contrast to the standard approach of formal semantic based on semantic features and truth conditions. Indeed, It tries to give a comprehensive explanation on how meanings are structured and associated to words in a semantic structure and how these provide access to our conceptual system, the inventory of structured knowledge that we use to navigate the world. (Evans and Green, 2006). This view gives account for relations between words that cannot just be ascribed to structural semantic relations like hyponymy, synonymy or antonymy. Instead, it describes the interdependencies between words based on background knowledge that humans acquire through experience and store in long-term memory. Quoting Fillmore's words: "With respect to word meaning, frame semantics can be thought of as the effort to understand what reason a speech community might have found for creating the category represented by the word, and to explain the word's meaning by presenting and clarifying that reason" (Fillmore, 1982) .From these word, beside the systemic interrelations between words and the respective underlying concepts, emerges one further characteristic of frame semantics, namely, that knowledge is grounded in human interaction with others and with the world. Thus, frames are prior expectations and knowledge about the world that is the whole time strengthen, weakened and transformed according to the information our brain receives from the perceptive senses. We test the frames we have stores improving our prediction and the network of frames we develop in our minds .

Discussion in this study will be basically limited to Conceptual Metaphor Theory (CMT) and Conceptual Integration Theory (CIT) since

they are the main concern of the study and by which the impact of sociocultural factors on meaning construction can be investigated. These two theories are interrelated and they can be joined under one umbrella. The Idealized Cognitive Model (ICM) is also elaborated because it is a remarkable development in cognitive semantics.

2.2.4.1 Terminology in Cognitive Semantics

Cognitive scholars have proposed many basic theoretical constructs in their theories of semantics. They use different terms for the constructs that are basic to all cognitive semantic theories. The main constructs are concept, category, domain, construal, and image schema. Lakoff discusses construal operations such as metaphor, metonymy, and image schema transition without using a cover term for them. The following table shows the variation in using some terms for expressing essentially the same constructs in cognitive semantics (Clausner & Croft, 1999:3-4): Table 2.1. Variation in Terms

Clausner &Croft	Langancker	Lakoff	Fillmore	Talmy
Concept	Profile	Concept	Concept	
Domain	Base, domain	ICM, Domain	Frame	
Construal	Focal adjustment, Construal, Conceptualization	(Metaphor, Metonymy, Image schema transformation)		Imaging system

Adopted from Clausner & Croft (1999: 4)

2.2.3.2 Conceptual Metaphor Theory (CMT)

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According to the traditional view, metaphor is a figure of speech used for stylistic purposes. Lakoff and Johnson's seminal book Metaphor we Live by (1980/2003) has changed this view by introducing Conceptual Metaphor Theory (CMT). They stated that "metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature" (2003: 4). Language is an important source for investigating human's conceptual system since humans use the same conceptual system in thinking and acting. Lakoff (1993: 203) asserts that metaphor is not in language but in the way in which one mental domain is conceptualized in terms of another. Therefore, the essence of metaphor is "understanding and expressing one kind of thing in terms of another" (Lakoff & Johnson, 2003: 6).

Casasanto (2009: 127) mentions that the central claim of CMT is that many abstract domains are conceptualized metaphorically in terms of relatively concrete or well- understood knowledge. Metaphors "as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system" (Lakoff & Johnson, 2003: 6). Thus, linguistic metaphors can be used as evidence to study the conceptual system. According to Lakoff and Johnson, the systematic use of "inference patterns from one conceptual domain to reason about another conceptual domain" is called conceptual metaphor (CM) and "the systematic correspondences across such domains" is called metaphorical mappings (2003: 247).

Much of the mind is structured in terms of CMs that allow one domain of knowledge (the target) to be understood in terms of another domain (the source) (Honeck, 1997: 145). Human's physical and socio-cultural experience provides many bases for metaphors, so the choice of metaphors may be different from culture to culture (Lakoff & Johnson, 2003: 20). For example, in Western

culture argument is viewed in terms of war, as in the following various linguistic expressions, among others, which reflect the CM "ARGUMENT IS WAR" 2 (Lakoff & Johnson, 2003: 5):

1. Your claims are indefensible.

2. I have never won an argument with him.

3. You disagree? Okay, shoot!

4. He attacked every weak point in my argument.

5. His criticisms were right on target.

Lakoff and Johnson (2003:5-6) do not ignore the interaction between metaphor and culture. They point out that, in other cultures, arguments may not be viewed in terms of war, but in terms of a dance. In such a culture, people will view arguments differently .

Metaphor is traditionally used as a figurative language in literary texts. In cognitive semantics, metaphor has a central role and function in thought and language (Saeed, 2009: 358).

Lakoff and Turner (1989: 135) assert that metaphors allow and help people to "understand one domain of experience in terms of another". There must be some concepts and grounding to serve as source domains to perform this function.

Kövecses (2010: 289; 2015: 54-55) states that, in political debates, metaphor is used to fit the speaker's purposes for persuading others. It can be significantly changed and turned against the original user. To explain this point, Kövecses mentions the metaphor used by Tony Blair provided by Semino (2008: 81-83) . Tony Blair uses a metaphor in one of his speeches after his decision to support the US foreign policy to attack Iraq and to participate in the war (2003). He says, "Forward or back. I can only go one way. I've not got a reverse gear." Blair tries to present himself as a forward-looking politician who has

progressive goals. In setting up this image, he uses the conceptual metaphors PROGRESS IS MOTION FORWARD and PURPOSEFUL ACTIVITIES ARE JOURNEYS. He portrays himself as a car without a reverse gear. A car without a reverse gear cannot move backward but only forward. The politician, in the same way, can only move forward. He can only do things in the name of progress (p. 288). Following the speech of Blair using the "car without reverse gear" image, a newscaster on the BBC evening news remarks, "But when you're on the edge of a cliff, it is good to have a reverse gear." The "edge of a cliff" symbolizes a difficult and dangerous situation, where it is a good thing to have a car with a reverse gear (pp. 288-289).

2.2.4. 1Classification of CMs

Lakoff and Johnson (2003: 7 -32) classify CMs into structural, orientational, and ontological metaphors. KÖvecses (2010: 37) refers to these kinds as cognitive functions of CMs. They have the structure X is Y. Turner (1991: 180-201) introduces XYZ metaphor. These kinds are explained below:

1. Structural Metaphor

In this kind of metaphor, one concept is metaphorically structured and expressed in terms of another. KÖvecses (2010:37) asserts that the cognitive function of structural metaphors is to "enable speakers to understand target A by means of the structure of source B." The source domain provides rich knowledge structure for the target domain. For example, the target Time in the following sentences is expressed in terms of the source money (Lakoff & Johnson 2003: 8):

TIME IS MONEY

6. How do you spend your time these days?

7. You are wasting my time.

8. I do not have the time to give you.

9. I have invested a lot of time in her.

10. I do not have enough time to spare for that.

11. You are running out of time.

 12. You need to budget your time.

 13. Thank you for your time.

These linguistic expressions are used in everyday language and they are conventionally set and fixed within the English lexicon. Time in Western culture is a valuable commodity and a limited resource that people use to accomplish their goals. The concept of work in modern Western culture has developed and it is typically associated with time that is quantified. The conceptual metaphor TIME IS MONEY represents the practices and everyday activities in modern industrialized societies in many ways such as hourly wages, telephone message units, paying debt by "serving time," among other practices that do not exist in all cultures (Lakoff & Johnson, 1980:8). التميميsupports this view . She asserts that in Arab culture time is not conceptualized and perceived as money (التميمي2013: 311) mentions that conceptualizing time as money did not appear in Arabic linguistic expressions until recently after the industrial revolution. There are certain expressions in Arabic referring to seizing and utilizing time in human's life considering it a religious value and a hereafter gain.

2. Orientational Metaphors

This kind of metaphor "organizes a whole system of concepts with respect to one another" (Lakoff & Johnson, 2003: 14). These metaphors are

orientational because most of them are related to spatial orientation such as up-down, in-out, on-off, central- peripheral, among others. Orientational metaphors are not arbitrary. They arise from human's physical and cultural experience, so it can vary from culture to culture. Each spatialization metaphor has an internal systemacity to define a coherent system rather than random cases. For example, the following expressions indicate an incoherent system (Lakoff & Johnson, 2003: 17-18):

14. "I am feeling up" to mean "I am happy."

15. "My spirits rose" to mean, "I became sadder."

Orientational metaphors are embedded and rooted in people's physical and socio-cultural experience. Conceptual metaphors in general arise from human's physical, social, and cultural experience. Some conceptual metaphors have physical basis related to personal well-being . For example, health, life, and control are up because these things mainly characterize what is considered good for a person (Lakoff & Johnson, 2003: 15-16):

HAPPY IS UP ; SAD IS DOWN HAPPY IS WIDE ; SAD IS NARROW HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN HAVING CONTROL IS UP; BEING SUBJECT TO CONTROL IS DOWN

These metaphors are coherent with:

GOOD IS UP; BAD IS DOWN

Lakoff and Johnson (2003:19) assert that physical, social, and cultural experience can provide many bases for spatialiaztion metaphors. The choice of these metaphors may differ from culture to culture . For example, the physical basis for the following conceptual metaphors is that serious illness makes people lie down physically and when people die they are physically down (2003: 16): HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN

Lakoff and Johnson declare that the cultural basis for the following conceptual metaphors is that in all human cultures humans have a unique ability to reason which places them above animals and plants in the chain of being (2003: 17) :

RATIONAL IS UP; EMOTIONAL IS DOWN CONTROL IS UP; SUBJECT TO CONTROL IS DOWN Sometimes conflicts exist among some values and among metaphors associated with them because things are usually not equal. Therefore, some metaphors have priority over others. For example, MORE IS UP has the priority over GOOD IS UP in the following expressions because inflation and the crime rate are bad (Lakoff & Johnson, 2003: 23):

16. Inflation is rising

17. The crime rate is going up

Although most of the essential values in a culture are coherent with the conceptual metaphors, some subcultural and personal values are given different priorities in the same mainstream culture (2003:23). Some of the orientational metaphors mentioned by Lakoff and Johnson (2003: 15-16) are listed below:

HAPPY IS UP ; SAD IS DOWN CONSCIOUS IS UP; UNCONSCIOUS IS DOWN HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN MORE IS UP; LESS IS DOWN HIGH STATUS IS UP; LOW STATUS IS DOWN GOOD IS UP; BAD IS DOWN

3. Ontological Metaphor

Lakoff and Johnson propose that human experience with physical objects provides another basis for a wide variety of conceptual metaphors called ontological metaphors. They include "ways of viewing events, activities, emotions, ideas, etc. as entities and substances." The ontological metaphors serve a limited range of purposes such as referring, quantifying, identifying

aspects and causes, setting goals, and motivating actions. The ontological metaphor INFLATION IS AN ENTITY is expressed in the following linguistic metaphors (2003: 27):

18. Inflation is lowering our standard of living.

19. If there's much more inflation, we'll never survive.

20. We need to combat inflation.

21. Inflation is hacking us into a corner.

22. Inflation is taking its toll at the checkout counter and the gas pump. 2.23 Buying land is the best way of dealing with inflation.

24. Inflation makes me sick.

KÖvecses (2010: 38-39) explains the difference between structural metaphors and ontological metaphors. He points out that ontological metaphors provide "much less cognitive structuring for target concepts than structural ones do". The cognitive function of ontological metaphors is to merely provide a new ontological status to abstract target concepts. They help to understand more about abstract entities and undelineated objects. Human's experiences are conceived of in terms of substances, objects, and containers in general without specifying exactly the kind of substance, object, or container. Since knowledge about substances, objects, and containers is limited at the general level, these highly general categories cannot be used to understand considerably about target domains. Structural metaphors have the job of providing an elaborate structure for abstract concepts . Ontological metaphors enable people to give delineated status to undelineated experiences. KÖvecses explains the source and target domains of ontological metaphors as follows (2010: 39):

Source Domains **Target Domains**

Physical object   ⇒ nonphysical or abstract entities (e.g., the

mind)

⇒ events (e.g., going to the race), actions

(e.g., giving someone a call)

Substance   ⇒ activities (e.g., a lot of running in the game)

Container   ⇒ undelineated physical objects (e.g., a

clearing in the forest) ⇒ physical and

nonphysical surfaces (e.g., land areas, the

visual field)

⇒ states (e.g., in love)

4. Container Metaphor

This kind of metaphor is related to ontological metaphors. It has something to do with orientational metaphor. Bounded objects including human beings and other physical objects, such as rooms, houses, land areas, etc., are containers with in-out orientation. For example, room is viewed as a container in the following sentence (Lakoff & Johnson, 2003: 30): 1.25 He is moving out of the room Human's visual field is conceptualized as a container. The conceptual metaphor VISUAL FIELDS ARE CONTAINERS emerges from the view that human's field of vision correlates with a bounded physical space. The following linguistic expressions can explain this metaphor:

26. There is nothing in sight.

27. He is out of sight now. Events, activities, and states can be conceptualized metaphorically as objects or substances, so they can be containers as in the following expressions (Lakoff & Johnson, 2003: 31-33):

28. Are you in the race on Sunday? (event)

29. How did you get into window-washing as a profession?

30. He fell into depression.

31. He is in love.

5. Conduit Metaphor

Lakoff and Johnson (2003: 10-13) refer to conduit metaphor, which was first introduced by Reddy (1979: 164-201) in his article "The conduit metaphor: A case of frame conflict in our language about language". This metaphor is related to communication and language. It explains how mental contents feelings, ideas, thoughts, and concepts are conveyed by linguistic expressions between people. So, linguistic expressions are "containers" of "mental content". Speakers insert "mental contents" into the "containers". Reddy (1979: 168) mentions that words in English contain or fail to contain thoughts and feelings depending on the "success or failure of the speaker's insertion process", as illustrated in the following examples:

32. Your words are hollow- You don't mean them.

33. The sentence was filled with emotion.

34. The lines may rhyme, but they are empty of both meaning and feeling. Lakoff and Johnson (2003: 10) describe the conduit metaphor as complex metaphor containing the following:

IDEAS (OR MEANINGS) ARE OBJECTS LINGUISTIC EXPRESSIONS ARE CONTAINERS COMMUNICATION IS SENDING

5. XYZ metaphor Grammatical constructions have a significant role in the dynamic space building and they give precise indications to meaning construction. Some of these grammatical devices are tenses, adverbials,

comparison forms, moods, conjunctions, copulars, and some verbs (Fauconnier & Turner, 1994.:32). Turner (1991: 198-201) introduces another form of metaphor based on copular Be. He formulates a general skeletal form of XYZ metaphor that can be filled by different lexical contents to express specific cases. Therefore, the skeletal form is general and the lexical content is specific. The XYZ constructions are analyzed originally as metaphors and the development of the Integration Theory offers a more informative analysis (Evans & Green, 2006: 413). Turner (1991: 198) mentions the following examples to be analyzed according to XYZ construction:

35. Money is the root of all evil.

36. Brevity is the soul of wit.

37. The wages of sin is death.

38. Politics is the art of the possible.

39. Religion is the opiate of the masses.

40. Language is the mirror of the mind.

The XYZ metaphor may imply more than one conceptual metaphor, for example, the proverb "Money is the root of evil" implies two CMs: MONEY IS EVIL

EVIL IS A PLANT

Turner states the following forms of XYZ construction (1991: 201):

x is the y of z

x is the y for z

x is the y to z

x is y toward z

The y for z is x

Fauconnier and Turner (2002: 144) assert that the syntactic construction XYZ is powerful and it prompts for constructing different meanings. For example, in Necessity is the mother of invention, X be Y of Z, the copula Be means that the elements X and Y are counterparts. Each element is in a separate input.

This construction first noted by Aristotle in Poetics (as cited in Turner 1991: 198) is as follows: "As old age (D) is to life (C) , so is evening (B) to day (A). One will accordingly describe evening (B) as the "old age of the day" (D) + (A) – or by the Empedoclean equivalent; and old age (D) as the "evening" or "sunset of life" (B+C) . "

Evans and Green (2006: 413-414) present the following example to show the analysis and the integration network of XYZ construction:

41. Children are [the riches of poor men]

     [X]   [Y]   [Z]

A conceptual relationship should be constructed between children (x) and poor men (z) in the first input , whereas a parallel relationship between the riches(y) and the unmentioned term (w) , those who possess riches, in the second input:

CHILDREN ↔ POOR MEN

    [X]   [Z]

RICHES ←→ RICH MEN

    [Y]   [W]

Generic

Input 2

Possion
Men

Input 1

Children
Poor
men

Riches
Rich
men

Children
Riches
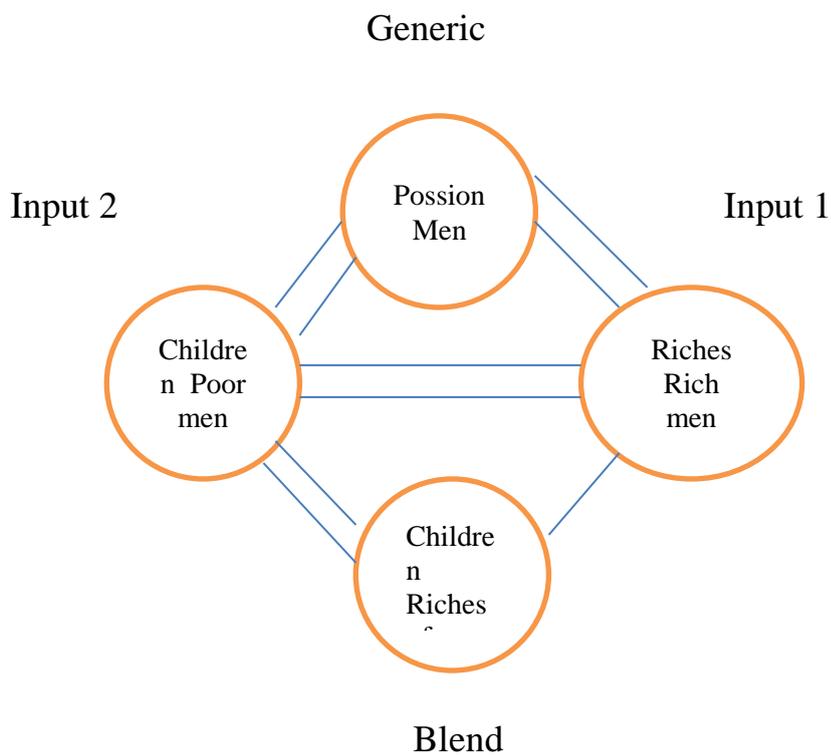
Blend

Figure 2.1. The blend of The children are the riches of poor men Adopted from Evans & Green (2006: 414)

Fauconnier and Turner (2002:147) illustrate this metaphor using the following example:

42. The adjective is [the banana peel of the parts of speech].

[X]   [Y]   [Z]

The first input contains X (the adjective) and Z (the parts of speech),

whereas the second contains Y (the banana) and W (unspecified term). The (Y –W) relationship is projected to the blend and it is integrated there with the (X-Z) relationship. Dancygier (2009) mentions GEN- XYZ construction, which includes the genitives and proper nouns. Dancygier points out that the XYZ and GEN-XYZ constructions are similar in their analysis depending on X-Z and Y-W relationships. The difference between the two constructions is related to the nature of the relationship projected to the blend and the way in which the genitive affects the understanding of Z's role in the X-Z relationship and the W's role in the Y-W relationship. Dancygier mentions Ted Kennedy's comment (2004) on the Iraq War (2003), quoted by CNN, as an example illustrating this construction (Dancygier,2009: 165):

43. Iraq is George Bush's Vietnam.

      X   is   Z's   Y

X Iraq

 Y Vietnam

 Z Bush

W unmentioned element (Johnson)

The first input contains the proper nouns (Vietnam & Johnson), conflict US intervention, high cost, and no success. The second contains the proper nouns (Iraq & Bush), conflict, and US intervention. The elements high cost and no success are projected from the first input to the blend (2009: 167).

Dancygier (2009: 165) mentions that the GEN- XYZ construction in (2.43) is different from XYZ construction in the following:

44. Iraq is the Vietnam of Bush.

2.2.4.2.2 Religious Metaphor, Complexity, and Multi-Modal Phenomenolinguistic Modeling

Now, religious metaphor, which is contextually true despite being figurative in form, causes several problems for the Conceptual Theory of Metaphor. I may say that "the King on High" exists, but it seems no different than if I were to speak of any king found in our experiential world. The key difference is that God as a lexical item is the linguistic representation is an inherently abstract conceptual domain. This domain contains within it an implicit and divine sense of truth for Christians who understand God as being like a person (i.e. personification) but not a person (Gomola 2015; Sztajer 2008). For instance, St. Augustine in his commentary on Genesis asserts that the language used in reference to God is figurative though this does not affect his belief in God's existence or the "eternal truths" which he finds within the text of Genesis itself. Indeed, Augustine understands God as existing outside of the human ability to signify meaning through language, which leads to his thesis on the figurative-nature of referring to God (Ringer 2003): "In all the sacred books, we should consider the eternal truths that are taught, the facts that are narrated, the future events that are predicted, and the precepts or counsels that are given. In the case of a narrative of events, the question arises as to whether everything must be taken according to the figurative sense only, or whether it must be expounded and defended also as a faithful record of what happened. No Christian will dare say that the narrative must not be taken in the figurative sense." (Augustine, 1).

This occurs specifically within the introduction to his commentary on Genesis, where he spends a great deal of time attempting to reconcile crucial biblical verses in terms of figurative truth. One such aspect of God that Augustine contends with is God's ability to speak, or that spoken words are attributed to him.

"And how did God say, 'Let there be light?' Was this in time or in the eternity of His Word? If this was spoken in time, it was certainly subject to change. How then could we conceive of God saying it except by means of a creature? For He Himself is unchangeable." (Augustine, 2)

Here, St Augustine rejects the personification of God, in the literal sense, at the beginning of the universe, arguing that God is eternal and unchangeable and thus unable to take an active part in any sort of temporal domain. This is an important distinction from "immortal" or "everlasting" which refer to the property of not-dying and not-aging. In referring to God as eternal, Augustine is asserting that God existed before time and therefore exists outside of time. He then resolves the evident, causal problem by arguing that the Word of God (i.e. The Son of God), which was created as an entity within temporal existence, was the entity which uttered the words "Let there be light." He says that, though Christ is co-eternal with God the Father, the Son of God must be the Word of God in the instance of God saying "Let there be light" because He was one of the first temporal entities to be created at the beginning of the world (Augustine, p3). Thus, Augustine is breaking down the metaphor of God's eternal nature into a metaphysical argument that affects his conceptual metaphors: God is the only thing to exist before existence-itself and, being the source of everything that has been created in a physical and temporal world, cannot initially take part in the world. This allows God to be understood in figurative truths or complex metaphors about the qualities of personhood but distinguishes Him from concrete persons who exist finitely within time.

Augustine demonstrates in his commentary on Genesis that the conceptual domain of God, referred to as the Sacrum by Jeff Ringer (2003) and the Ultimate by Robert Neville and Wesley Wildman (2001), has unique properties at the level of linguistic expression. One such aspect in Christian thought is that it exists prototypically, causing God to become the prototypical perfection of any source domain used to understand Him.

For instance, in The Dream of the Rood (trans. Liuzza), an 8th century Old English, Christian poem, the metaphor CHRIST IS KING appears throughout the text: "the King of Glory, Guardian of Heaven's kingdom honored me" (l.90-91), "I raised up the mighty King, the Lord of Heaven" (1.44-45), and "the King's fall: Christ on the cross" (l.56). In this poem, the conceptual domain GOD is structured in terms of the specific personification KING. In Anglo-Saxon England, the author of this poem would have had real life experiences with kings and monarchies. So, how can it be that this metaphor is experienced and interpreted as true if the author's experience with God as king was different from his experience with men as kings. This peculiarity of patently true figurative language stems from an understanding that God is the abstract concept from which all concrete members of any given source domain derive, which we see in Augustine's commentary above. In other words, the target domain God causes the source domain in question to become equally abstract, or at least more abstract than its default level of abstraction in relation to ourselves. Going back to the example metaphor CHRIST IS KING, this means that while Christ is understood as a king, He is also a perfect king and unlike any king we would have experiential knowledge of in our world. In order to account for these peculiarities of religious metaphor, it is necessary to adopt an approach which places emphasis on the metaphors as valid experiences in addition to internal logic of their conceptual components. Therefore, I apply a modified form of thematic modeling which I borrowed from a phenomenological study of serpent handling in which the authors, W. Williamson and Howard Pollio, argue for an interpretation of sermons which places emphasis on the experiential validity of faith (1999). They argue that the individual parts of a text affect the meaning of the text itself, which then affects the meaning of its constitutive parts. In metaphenomenological modeling, I assert that the sentential contexts form an internal text-dependent structure of metaphorical mappings which cannot be understood

outside of their position within the text itself, and the context in which the text as a linguistic utterance was created. To account for this latter context, the spatio-temporal reality in which a text is created, I adopt Kövecses (2009) contextualist approach to poetic metaphor which, like Williamson and Pollio's thematic modeling, requires the explicit determination of author and audience in addition to the time and place of the text's creation. In regards to the complexity of these religious metaphors, I first propose that some basicmeaning of God should be agreed upon. From the perspective of conceptual metaphor specifically, the greatest difficulty in analyzing metaphors about the Christian God is that he becomes the "unlimited realization of each perfection" or attribute he possesses (Peterson et al. 1998:182). This quality of God ultimately derives from an underlying metaphor: GOD IS BEING-ITSELF. Furthermore, this metaphor, in the disciplines of Theology and Religious Philosophy, derives from the philosophical works of Paul Tillich during the mid-20th century; Peterson et al. summarize his argument as "when God is the subject of predication, all properties, relationships, and activities ascribed to him must be symbolic because God is transcendent, infinite, not limited by the structure of creaturely existenc.

He says that God is not a being at all but 'the Ground of Being'" (Tillich qtd. in Peterson et al. 2009). For Tillich, this means that God cannot be discussed in literal terms because it would violate the ultimacy of God and assign to him properties and intentions which would not even begin to relate to such an unknowable entity. This idea of ultimacy goes beyond Christianity and is in fact a way of understanding the beliefs of many religions (Neville and Wildman, 2001). In claiming that it is an aspect of religious belief, ultimacy itself makes a claim about the ontologically ultimate subject of concern and importance in a religious belief system: for Christianity, God. For our purposes, I define God as an infinitely abstract and undefined target domain, borrowing from Augustine (trans. John

Taylor, 1982), Tillich (qtd. in Peterson et al., 2009), Neville and Wildman's (2001) ideas about divinity. Additionally, a religious metaphor's complexity is derived from the interaction of the dual contexts within which it exists: concrete reality and abstract reality. The former, concrete reality, consists of the time and place in which the metaphor was produced: for instance, the Westboro Baptist Church Sermon "The Wars of the Lord" was preached to the Church's congregation on February 8, 2015, in Topeka, Kansas. The latter, abstract reality, consists of the temporal and spatial understanding of God within Christianity: eternity and infinity, respectively. From this, the metaphors ETERNITY IS A MOMENT IN TIME and INFINITY IS A GEOGRAPHICAL POINT allow the abstract context-reality of God to be understood in terms of the concrete context-reality of embodied existence. In Baptist Christianity, which is discussed in one of the case studies below, infinity is often replaced with the kingdom of God. To account for this, a modeling system representing the dual contexts of religious metaphor, figure 1 below, was created in order to show the complex contextuality in which these metaphors are created. Figure 2 serves as a notational model for discussing the modeling system itself and referring back to specific categories during discussion.

God

Eternity

Kingdom

Time

place

Congregation
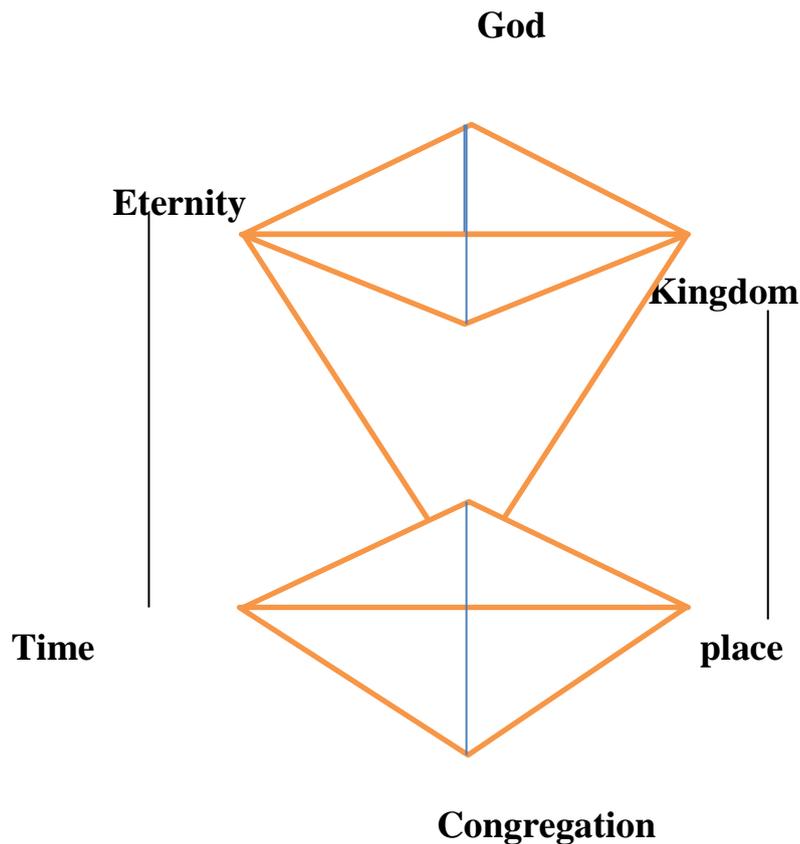
Figure2,Multi-Model Phenomena linguistic Model of Baptist Metaphorical Expression

In figure 2, the metaphors ETERNITY IS A MOMENT IN TIME and INFINITY IS A KINGDOM compose three separate contexts: an abstract context, a concrete context, and a religious context which is both true and metaphorical

2.2.4.2.3 Properties of Metaphorical Mapping

The formula of CMs is X is Y in which a target domain (X) is understood in terms of a source domain(Y). The metaphorical mapping between the source and the target does not involve the entire domains of the source and target but instead it involves only the relevant aspects. This partial nature of metaphorical mappings can be better understood when explaining the properties of metaphorical mapping, namely highlighting, hiding, and utilization mentioned

by Lakoff and Johnson (2003: 10-13) and Kovecses (2010:91-94) .

Metaphorical highlighting and hiding go together and presuppose each other. They apply to the target domain. The source domain focuses on one or some aspect(s) of the target domain. The metaphor highlights the aspect(s) in focus and hides the others (Lakoff & Johnson, 2003:10).

Metaphorical utilization, on the other hand, applies to the source domain. Some aspects of the source are conceptually utilized to understand the target domain (Kovecses, 2010: 93). The choice of the highlighted and utilized aspects depends on the elements of the primary metaphors that are structurally similar and constitute the complex metaphors. For example, the complex metaphor ARGUMENT IS A BUILDING is composed of the primary metaphors LOGICAL STRUCTURE IS PHYSICAL STRUCTURE and PERSISTING IS REMAINING ERECT. These primary metaphors can be motivated independently of complex ones, whereas the complex metaphor ARGUMENT IS A BUILDING is difficult to motivate (Kovecses, 2010: 95).

2.2.4.2.3 Universality and Variation of Metaphor

Cognitive linguists focus on the universality of metaphor because they claim that linguistic metaphors are consequences of CMs. Anthropologists, on the other hand, focus on the variations of metaphor and their roles in socio- cultural context. Kovecses (2008: 53) asserts that conceptual metaphors proposed by Lakoff and Johnson (1980) are considered by cognitive linguists universal because they are explained in terms of mind, brain, and body.

Lakoff and Johnson (2003: 5) refer to the possible diversity of conceptual metaphors. They mention that the conceptual metaphor ARGUMENT IS WAR is a metaphor that "we live by in this culture; it structures the actions we perform in arguing." There may be a culture that

views an argument as a dance, so people would view and experience arguments differently.

Kovecses (2008: 53) provides a balanced view that accounts for both universality and diversity of metaphor. He asserts that "metaphor is linguistic, conceptual, neural, bodily, and social all at the same time." It has been proved by empirical studies that several unrelated languages share some conceptual metaphors, especially emotion concepts such as HAPPINESS and ANGER. For example, the conceptual metaphor HAPPINESS IS UP exists in English, Chinese, and Hungarian (Kovecses, 2008: 53-54).(التميمي2016: 14) proves that this conceptual metaphor exists in Arabic.

2.2.4.3 Idealized Cognitive Models

This remarkable theoretical development in cognitive semantics is developed in Lakoff's seminal book Women, Fire, and Dangerous Things (1987). The main thesis of this theory is that human knowledge is organized by Idealized Cognitive Models (ICMs). They are background knowledge structures that are relatively stable. The linguistic units are relativized with respect to these structures (Evans, 2007: 104). The byproducts of these organized knowledge structures (ICMs) are category structures and prototype effects (Lakoff ,1987: 68). Lakoff introduces five basic types of ICMs: image – schematic, propositional, metaphoric, metonymic, and symbolic. The first four ICMs are purely conceptual and they can be characterized independently of linguistic units as words and morphemes. The symbolic ICM is the result of associating linguistic units with conceptual units in ICMs (Lakoff ,1987: 284, 289). The ICMs are rich in detail and they are ‗idealised‘ because they "abstract across a range of experiences rather than representing specific instances of a given experience"(Evans , 2007: 104). The key concept in this theory is the concept of categorization, which has a remarkable role in cognitive

semantics.

2.2.4.4 Conceptual Integration Theory

The Conceptual Integration Theory (CIT) or Conceptual Blending Theory (CBT) was proposed by Fauconnier and Turner. It is an on-line meaning construction model started in 1994 by Fauconnier and Turner as a four-space model of conceptual projection and it was presented as a report entitled Conceptual Projection and Middle Spaces. Then, it has been elaborated and published as an article entitled Conceptual Integration Networks in 1998. In 2002, Fauconnier and Turner published their remarkable book The Way We Think: Conceptual Blending and the Mind's Hidden Complexities in which they assert,

Conceptual blending operates behind the scenes. We are not consciously aware of its hidden complexities, any more than we are consciously aware of the complexities of perception involved in, for example, seeing a blue cup. Almost invisibly to consciousness, conceptual blending choreographs vast networks of conceptual meaning, yielding cognitive products that, at the conceptual level, appear simple. (Fauconnier & Turner, 2002: v).

Fauconnier and Turner point out that CIT is based on CMT proposed by Lakoff and Johnson (1980/2003) and Mental Space Theory (MST) proposed by Fauconnier (1985, 1994). The basic and minimal network structure of conceptual integration consists of "four mental spaces: two input spaces, one generic space, and one blended space". The generic and blended spaces are considered by Fauconnier and Turner as middle spaces and the input spaces are the source and target spaces. This typical modal can be extended to Many-Space generative scheme (1994: 4-5).

Evans and Green (2006: 400) assert that CIT is a distinct theory

derived from CMT and MST. It has significant addition to cognitive semantics related to meaning construction. The crucial insight of CIT is that meaning construction basically involves "integration of structure that gives rise to more than the sum of its parts ". CIT can account for certain phenomena that cannot be adequately accounted for by CMT and MST.

2.2.4.4.1Key Notions, Principles, and Instruments in CIN

The key notions, principles, and instruments that operate in the CIN are the following:

1.Mental spaces

They are small conceptual packets containing elements and relations. They are structured by frames. Mental spaces are constructed dynamically at the moment of thinking or speaking. They operate in working memory but they can be built up partly by activating structures available in long-term memory. They are partial structures that contain knowledge and information derived from different sources. The main sources are the following (Fauconnier & Turner, 2002: 102-103):

a. The set of conceptual domains about which people already know as eating and drinking , buying and selling , social conversation, etc.. A single mental space may be built from knowledge derived from different separate domains.

b. Immediate experience

c. What people say to us. Mental spaces are constructed on the basis of "generalised linguistic, pragmatic and cultural strategies for recruiting information" (Evans, 2007: 134).

2. Frames

Fillmore (1982: 111) points out that a frame is a system of concepts related to each other. When one of the concepts is introduced into a text or a

conversation , the others are automatically made available. Situations can be understood according to the background frame stored in the mind. It provides a distinct set of elements and evaluations that are activated by linguistic expressions. For example, the words stingy and thrifty describe a person who does not easily spend his money. The first word has a negative evaluation in a GIVING AND SHARING frame, whereas the second has a positive evaluation in HUSBANDRY frame related to management of resources. Therefore, the lexical choice provides a specific way of framing a situation (Evans & Green, 2006: 230).

3.Domains

Evans (2007: 61) defines a domain as a coherent knowledge structure with a level of complexity or organisation. A domain may constitute a concept, a semantic frame, or a space. Linguistic terms such as cold, hot, and lukewarm are related to different types of lexical concepts that can be fully characterized with regard to TEMPERATURE domain.

4.Selective projection

The projection from the input spaces is partial. Not all the elements in the inputs are projected to the blend, but only the information required for local understanding (Fauconnier &Turner, 1998: 143).

5.Cross-space mapping

In CIN, there is a partial cross-mapping between the inputs. It connects counterparts that exist in the inputs (Fauconnier &Turner, 1998:137).

6.Compression

It is a mental process achieved through blending. It is an essential aspect of human insight, efficiency, and creativity. Conceptual relations, such as cause – effect, identity, and change, emerge frequently in compression. Fauconnier and Turner call these conceptual relations "vital relations" (Fauconnier &Turner,

2002: 92)**.**

2.2.4.4.2The Slructure and Relations of the Basic CIN

 Fauconnier and Turner (1998, 2002) explain the basic structure of CIN. It contains the following elements:

1. Input spaces

They are partial structures that contain specific knowledge and information derived from different domains. A partial cross-space mapping exists between the inputs. This cross-space mapping links counterparts in the input spaces (Fauconnier &Turner, 2002: 40).

2.Generic space

This abstract space is created by a cross-mpping which connects what the input spaces have in common(Fauconnier &Turner, 2002: 41).

3.Blended space

Structure of the inputs is projected to the blend. The blend contains emergent structure that is not directly derived from the input spaces. A particular process of meaning construction needs particular input representations . During the process of meaning construction, emotions, inferences, and event- integration emerge in the blended space. They are constructed dynamically and on-line , linked to the inputs systematically, but they are not predicatable solely from the structure of the inputs. They are highly motiviated by the structure of the inputs , so the structural properties of the blended space can be mapped back to the inputs. The contextual structure and background knowledge contribute heavily to constructing the blended space that makes it not predictable solely from the inputs. The blend does not contain all the elements of the input spaces because the projection from the input to the blend is partial and selective (Fauconnier &Turner,1998:135-136).

4.The emergent structure

Fauconnier and Turner point out that the emergent structure in the blend is the result of three processes: composition, completion, and elaboration. It is not a copy of the inputs, but it is a structure of its own and it is unique to the blend. Its meaning is more than the meaning of its parts taken individually. This emergent structure provides central inference. The three process are explained below (Fauconnier &Turner, 2002:48-49):

A. Composition

The blended space contains relations and structure that do not exist in the inputs . These new relations are provided by the blending process of composition which composes elements from the inputs.

B. Completion

It is a blending process that occurs when knowledge, conventional patterns , and background concepual structures are recruited unconciously and matched to the structure of the blend. The composed structure is completed when the new structure is added and consequently the blend is integrated.

C. Elaboration

This blending process develops the blend by imaginative mental simulation that occurs according to logic and principles in the blend. New logic and principles may arise through elaboration process. In the following figure, the sequare in the blend represents the emergent structure.

3. Vital Relations

They are conceptual relations that emerge frequentlly in compression. The links and relations that connect the input spaces are called outer-space links which in turn can be compressed into inner – space links and relations inside the blended spaces (Fauconnier & Turner, 2002: 92-93). Fauconnier and Turner distinguish 15 vital relations including change, identity, time, space,

cause-effect, part-whole , representation, role and value, analogy, disanalogy, property ,similarity, category, intentionally, and uniqueness (p. 101).

2.2.4.4.3Kinds of CIN :

 Fauconnier &Turner (2002:103) mention that the input mental spaces are characterized by varieties and differences in the specificity of their elements, people's familiarity with the spaces, their entrenchment, and their connection to people experience. The differences and varieties in input spaces determine consequently the types of networks. Fauconnier and Turner (p. 119) assert that only parts of the network are available in use and processing , the others are constructed dynamically and on-line. There are four kinds of CIN (pp. 120-132):

1. Simple network

 The simple network is based on human cultural, biological, and natural phenomena which provide an effective frame that is applied to certain elements as values . The frame exists in one input and the other elements are in the other input space. There is no clash in this kind of network because there is one organizing frame in one input and the other input, with the values, has no organizing frame (Fauconnier & Turner, 2002: 120).

2. Mirror network

In this network, all the four spaces share the same organizing frame. The organizing frame for a mental space is the frame that determines and specifies the nature of the relevant events, activities, and participants. The organizing frame in the blend is a specific frame richer than the organizing frame in the inputs and generic space because the blend develops and creates an emergent structure of its own. Since the inputs have the same organizing frame, they mirror each other and they share the same topology . So, the

cross - space mapping between them is easily established (Fauconnier & Turner,2002: 122-123).

3. Single- scope network

The two inputs of this kind have different organizing frames one of which is projected for organizing the blend. So, the organizing frame of the blend is based on the organizing frame of only one input. This network is the prototype of source – target metaphors (Fauconnier & Turner, 2002: 126-127).

4. Double-scope network

This type has two different organizing frames. The blend has an organizing frame including parts from the different frames of the inputs developing its own emergent structure. The elements from both inputs have central contributions to the blend. The remarkable differences

between the two organizing frames of the inputs make the blend become highly creative and imaginative (Fauconnier & Turner, 2002:131- 132).

2.2.4.4.4CIN in Nonlinguistic Examples

CIN is concerned with linguistic and nonlinguistic examples. Two non-linguistic examples will be mentioned. The first is related to da Vinci's Mona Lisa and the second is related to the Assyrian work Lamassu (human-headed winged bull).

2.2.4.4.4.1Da Vinci's Mona Lisa

Grady (2007, pp. 199-200) explains CIN in terms of art. An artist produces a variant of da Vinci's Mona Lisa in which the face of the original subject is replaced by the face of Monica Lewinsky. People's mental representations of each of these figures constitute "input spaces". The "generic space" contains elements shared by the two inputs because they are counterparts. They share "the image of a dark-haired young woman wearing a subtle and knowing

smile". The "blend space" is represented in the magazine cover. It contains elements from people's knowledge of the "famous painting" and ones from people's knowledge about Monica Lewinsky.

2.3 Cognitive Semantics in Arabic

Classical Arabic grammarians, linguists, rhetoricians, logicians, and philosophers have clear and important indications to many cognitive, semantic, and linguistic phenomena that were investigated by Western scholars in the twentieth century. It is not surprising to find that the Western theories and approaches have their roots in the Arabic literature. Briffault (1919: 191-194) focuses in his remarkable book The Making of Humanity 4 on the great role and influence of Arabs and Muslims on the European discoveries and theories:

The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories ; science owes a great deal more to Arab culture , it owes its existence … What we call science arose in Europe as a result of a new spirit of inquiry , of new methods of investigation, measurement, of the development of mathematics in a form unknown to the Greeks . That spirit and these methods were introduced into European world by the Arabs…That ancient science of the Greeks had itself been originally derived from the Babylonians, migrants from Arabia to Mesopotamia, like the Arabs. Thus, that ancient science which the latter restored to Europe was itself the achievement of their own ancient cousins from whom the Greeks had once borrowed it.

Arabs have a rich and remarkable cultural heritage and contributions to literature, art, medicine, architecture, philosophy, mathematics, and the natural sciences. Most of these contributions and accomplishments are unappreciated and unknown in the West (Nydell, 2012: 4). Cognitive semantics is an interdisciplinary field of study. Arabic philosophers, rhetoricians, mathematicians, logicians, grammarians, and physicians have

contributions that can be considered the ground for cognitive semantics on which different theories can be established and developed. They wrote about language, cognition, meaning, and experience in the external world. Among them are ابن جني,الغزالي ,ابن سينا، ابن فارس

There are many indications from the Glorious الجرجاني ، الجاحظ ،الامدي ،الفارابي، Quran and Arabic literature to some guiding principles of cognitive semantics. It is not an attempt to belittle the effort of the Western scholars but just to point out the importance of the Glorious Quran and the effort of Arabic scholars in this field of study.

2.3.2.2 Indications from the Glorious Quran

It is important to show the relationship between cognition, perception, and knowledge in the Glorious Quran. The relationship between getting knowledge, sensation, perception, and forming concepts in the mind can be explained by the following ayya :

((وأد قال ابراهيم رب ارني كيف تحيي الموتى قال اولم تؤمن قال بلى ولكن ليطمئن قلبي))

((Behold! Abraham said : "My Lord ! Show me how Thou gives life to the dead "He said: "dost thou not Then believe?" He said:

"yes ! but to satisfy

((وما جعله الله الا بشرى لكم ولتطمئن قلوبكم به وما النصر الا من عند الله العزيز الحكيم))

((God made it but a message of hope for you and an assurance to your hearts in any case) there is no help except from God, the exalted, the wise))

((فادا اطمأننتم فأقيموا الصلاة ان الصلاة كانت على المؤمنين كتابا موقوتا))

((But when ye are free from danger, set up Regular Prayers :for such prayers are enjoined on believers at stated times))

((وما جعله الله الا بشرى ولتطمئن به قلوبكم وما النصر الا من عند الله ان الله عزيز حكيم))

((God made it but a message of hope, and an assurance to your hearts: (in any

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case)There is no help Except from God :And God is Exalted in power, wise))

((ان الدين لا يرجون لقاءنا ورضوا بالحياة الدنيا واطمأنوا بها والدين هم عن اياتنا غافلون))

((Those who rest not their hope on their meeting with Us, but are pleased and satisfiedwith the lifeof the present , And those who

(وضرب الله مثلا قرية كانت امنة مطمئنة يأتيها رزقها من كل مكان فكفرت بأنعم الله فأذاقها الله لباس الجوع والخوف بما كانوا يصنعون)

Concerning the reason behind the existence of different languages and cultures, Almighty Allah says:

2.3.2.3 Indications from Arabic Literature

2.3.2.3.1 Perception and Cognition

(العسكري d. 400 AH) considers الاحساسperception as a form of الادراكcognition and it is the first step of getting knowledge (2010, p. 104). (ابن منظور d. 643 AH) in لسان العربpoints out that الاحساس(perception) is getting knowledge by senses (Vol. 6, p. 49) , whereasالادراك(cognition) is reaching the utmost degree of something (Vol. 10, p. 419).

2.3.2.3.2 Linguistic Expression, Meaning, and Mind

Concerning the relation between the linguistic form and meaning, (الجاحظ 1965Vol.1, p. 262) asserts that the linguistic form should imply a meaning. It happens that some concepts in the mind have no linguistic forms but the opposite is not true. So, he asserts that linguistic expressions do not express the whole meanings because meanings are infinite, unlimited, and can be extended whereas linguistic expressions are finite and limited (الجاحظ،1988, Vol. 1, p. 133).

(ابن سينا d. 428AH) was a physician, logician, and philosopher. He refers in his book الشفاء (1970 : 6), as cited inمنقور,(2011 : 131-133) to the importance of the psychological, mental , and social factors in determining the semantic process.

He said that a human being is provided with a sensory force, which enables him/her to acquire the external things as images. These images are transferred into the soul as abstract fixed forms. ابن سينا asserts that things exist in the external world and in the soul . Then he refers to two prerequisites for the survival of human beings. The first is related to human nature and its need to communicate. To meet this need , human beings are provided with tools that help them to speak and express their thoughts and needs. So, the social factor is considered the main reason behind using language. The second prerequisite is the need to convey the ideas and knowledge to others, so writing was invented.

الطباطبائيin his book في تفسير القران (1997, Vol. 1: 118) supports the idea that languages are set by people to communicate with each other.

Concerning the relation between the linguistic expression, the soul, and the object in the external world ابن سينا,(1970: 2-4), as cited in منقور (2011: 130) asserts that there is no direct relation between the linguistic form (symbol) and the object in the external word (referent).

There is a link between the linguistic form and what exists in the soul which, in its turn, denotes the object in the external world. This can be explained by the following triangle, which is similar to Ogden & Richards' (1936):

ما في النفس (المحتوى الدهني)

الامور الخارجية (المعاني)   الصوت(الرمز اللغوي)
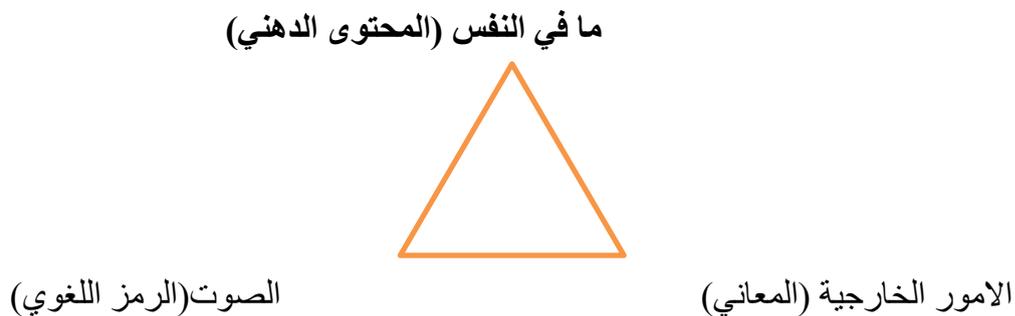
Figure 2.10.Triangle of meaning(1)

AAdopted from منقور(2011:130) based on ابن سينا (1970)

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Thought or Reference

Symbol   Reference
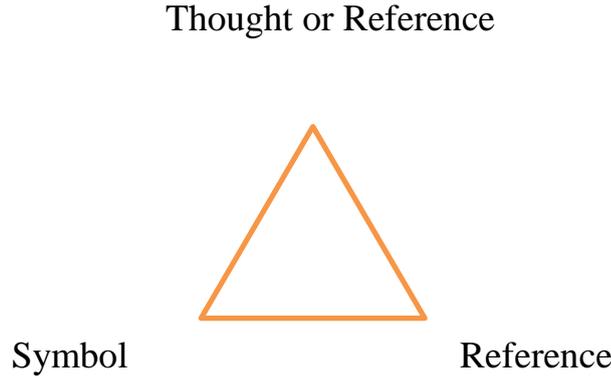
Figure2.11. triangle of meaning (2)

Adopted from Ogden & Richards (1936: 11)

The relationship between the linguistic expression, meaning , and mind is explained by many scholars such (الغزالي الغزالي 1992, Vol. 1: 61) says that linguistic expressions have no meanings by themselves because meanings are determined first in the mind and followed by the linguistic expressions1992(الغزالي,Vol.1: 56) asserts that the first step of cognition begins from the external reality. He mentions four levels regarding the existence of an object. He gives the first level to the object's real existence in the external world, the second is fixing its mental image (example) in the mind, which refers to knowledge, the third is forming the spoken form, and the last is forming the written form.

2.3.2.3.3 Semantic Concepts in Arabic

الامدي(1981: 51-52) and ابن سينا(1982: 37) point out that there are three concepts in Arabic related to the semantic content of a linguistic expression المطابقة(conformity) التضمن (inclusion) , and . (entailment)الالتزام:

1.المطابقة means that a linguistic expression refers to the whole object, for example the wordبيت(a house) refers to this entity as a whole .

2.(التضمين) refers to the parts included in the linguistic expression , for example the wordبيت(a house) brings to mind many concepts which are the

components of(بيت) (a house) such as جدران (walls),سقف) ceiling) , and غرف)
rooms).

3.الالتزام is a logical relation 8 which means that the meaning of a linguistic
expression can be explained in terms of entailment, for example the word سقف)
ceiling) entails that there are (جدران)(walls) without which there is no ceiling.

2.3.2.3.5 Metaphor in Arabic

Metaphor exists widely in Arabic because it is the language of rhetoric and
eloquence. Metaphor is one of the most important rhetorical devices employed
in Arabic.

الحاتمي) d. 288, 1965: 690) points out that metaphor is conveying a word from its
original use to unrelated one الجرجاني) d 471 , 1959 : 20) states that metaphor is
using a word in a different situation from the original one.

الجرجاني)(1959:   23-24) asserts that metaphor is universal and exists in all
languages. It is used to show similarity and exaggeration.

الجرجاني (1989: 450-451) asserts that metaphor and simile indicate similarity but
metaphor is more effective than simile. The more similarity is implicit, the more
metaphor is effective and beautiful.

الجرجاني)(1959) divides metaphor indirectly into two types according to the
presence and absence of the two parts of metaphor: the target and the source.
These two types are the following (الجرجاني,1987:142)

1-الاستعارة التصريحية) explicit metaphor): when the source is present and target the
is absent such as رأيت اسد في المعركة .

2-الاستعارة المكنية) implicit metaphor): when the target is present and it is
expressed in terms of the source, which is absent such as ", ولما سكت عن موسى
الغضب. It happens that the target is absent and expressed in terms of the source
as اياكم وخضراء الدمن .

Table2.4. Kinds of Metaphor in Arabic

Kind of metaphor	source	target	Examples Linguistic metaphor	Conceptual metaphor
Explicit	+ + +	- - -	رأيت اسدا في المعركة رنت لنا ظبية اثمرت اغصان راحته لجناة الحسن عنابا	الرجل الشجاع اسد المرأة الجميلة ظبية الاصابع اغصان اطراف الاصابع المخضوبة ثمرة
Implicit	- - - - -	+ + - + +	واشتعل الراس شيبا "ولما سكت عن موسى الغضب " اياكم وخضراء الدمن اد اصبحت بيد الشمال زمامها أثمرت اغصان راحته	الشيب نار الغضب انسان المرأة نبات الريح انسان راحة اليد شجرة

مطلوب(1987: 143-171) mentions different kinds of metaphor in addition to التصريحية and المكنية These kinds are ascribed to different rhetoricians such as السكاكي and القزويني . Among these kinds الاستعارة العقلية and الاستعارة التخيلية which share the same idea of الاستعارة المكنية and الاستعارة التمثيلية which are related to religious texts .

2.2.3. 6 Metonymy الكناية in Arabic

الكناية means that someone says something to mean something else. The linguistic expression in this case has a literal and a figurative meaning الجرجاني:66). For example, someone is described as كثير الرماد القدر or كثير الرماد to mean figuratively hospitable and literally that his house is actually full of ashes because of his continuous cooking.

2.17 Related Studies

The cognitive – semantic approach can be employed to analyse different kinds of data from various fields. Some conducted studies are contrastive and others mono- linguistic studies. The following are examples of related studies:

3.17.1 Lei's (2010) Study

It is an MA thesis entitled A Cognitive Study of English Proverbs. It aims at analysing English proverbs using two cognitive tools namely metaphor and metonymy .The model of analysis was based on Lakoff and Johnson 's Conceptual Metaphor Theory (1980) and Gibbs et al' s Conceptual Metonymy Theory (1996). The selected proverbs are classified into four groups according to the source domain. The researcher concludes that the selected proverbs contain metaphor and metonymy considerably, conceptual metaphors have great importance in the process of understanding proverbs, and life experience of people has an important role in understanding proverbs.

3.17.2 Lutfi's (2012) Study

It is a PhD dissertation entitled A Cognitive Semantic Study of Some Neo – Classical and Romantic Poems. The aim of the study is to analyse some neo – classical and romantic poems to explore the role of cognitive semantic competence in poetic creativity. The researcher adopts three theories of people has an important role in understanding proverbs.

3.17.3 Latif 's (2014) Study

It is an MA thesis entitled A Cognitive Analysis of Conceptual Metaphor in English Jokes. The main aim of the study is clarifying the role of metaphor as an important device of creating humour and how conceptual metaphor helps people to understand the way in which humour works. The adopted model is based on Lakoff and Johnson's (2003) and Kovecses (2002). The researcher concludes that metaphor in jokes is not just a device for understanding the meaning of the jokes, but it can be considered the main part that makes the jokes funny.

2.4.0Comforting in English

2.6.1 Meanings ofComfort In Ordina Language

Four meanings of comfort occur m ordinary language, as
reported m dictionary entries The first two present the
term's basic semantics

First meaning

Comfort — a cause of relief from discomfort and/or of the
state of comfort.

Second Meaning Comfort — the state of ease and peaceful contentment

Comfort as a cause (first meaning) is supposed to produce comfort as an effect
(second meaning) The cause consists of agents and things that supply factors
such as encouragement or aid In this way, a cause of comfort is said to be, 'a
comfort to me' The state of comfort implies an absence of conditions that defeat
it, such as worry, pain, grief, trouble suffering, and so on.

Many defeating conditions of the state are called 'discomforts' and can be either
a cause or an effect. The resulting state of discomfort is contrary to the state of
comfort Causes of comfort initiated by agents or produced by things are taken
as countervailing forces that eliminate, neutralize or counteract the effects of
discomforts Thought about producing comfort, then, involves analyzing the
relationships between the causal sense of both comfort and discomfort

Agents, such as nurses, often identify and eliminate source of discomfort before
it affects a patient Thus, the state of comfort can exist without a prior state of
discomfort When the discomfort cannot be avoided, it is often neutralized or
counteracted with additional comforts.

Third meaning

Comfort — relief from discomfort The third meaning can be explained through
the first two meanings The cause of relief is specified by the first While
the relief itself is called a comfort, it need not be equivalent to the state of
comfort, it may be relief that is incomplete, partial or temporary Comfort as
relief may be incomplete because it may be relief from just one of many severe
discomforts Second, it may be partial because only a degree of relief is attained
Third, it may last only a short time until discomfort arises again. By contrast,

the state of comfort (second meaning) presupposes the absence of severe discomforts, a high degree of relief from discomforts, and lasting rather than temporary relief from severe discomforts.

Fourth meaning

Comfort — whatever makes life easy or pleasurable The fourth definition is derived from the first meaning where each factor contributes to making life easy or pleasurable Such factors too can be 'comforts' without producing a state of comfort (second meaning) and do not require that someone initially needs relief from discomforts. The fourth meaning is compatible with the hedonistic goal of maximizing pleasure and, in this aspect, its meaning is foreign to nursing It is thus eliminated from consideration m research about the technical senses of comfort for nursing To complicate further this analysis, the comfortable/ uncomfortable dichotomy is also used m all of the meanings A person may say that a comfortable thing may be the cause of the state of comfort (first meaning), or that he or she IS comfortable meaning 'm a state of comfort' (second meaning). Uncomfortable things may lead a person into an uncomfortable state The relief of a person's discomforts (or uncomfortable things) may make him comfortable, but thus may be incomplete, partial or temporary (as with the third meaning).

Fifth and sixth meaning The etymology of comfort reveals two meanings that come from the Latin word *confortare* meaning 'to strength.

Table 3 Uses of comfort in ordinary Language

Meanings of comfort	Example
1- (a) A cause of relief from discomfort . (b) A cause of the state of comfort.	1 (a) Mary was comforted by the removal of the splinter (b) When I am in my room, I feel comfortable
2- The state of ease and peaceful	2- I feel comfortable after my bath

contentment	
3- Relief from pain, mental anguish, or other discomfort .	3- I am comfortable now because I am no longer cold .
4-Strengthening, encouragement and Support.	4- Obsolete in ordinary language .
5- Physical refreshment or sustenance.	5- Obsolete in ordinary language .

2.6.2The Three Technical Senses Of Comfort

From the six original meanings of comfort, three classes of comfort needs emerge that are relevant for nursing and each is associated with a specific sense of comfort Each sense is also a prospective technical sense for nursing

These associations are presented in Table 1 and the technical senses of comfort are defined and labelled as (a) the state sense, (b) the relief sense, and (c) the renewal sense .In nursing practice, comfort measures are causes of the referents of these senses Since each technical sense denotes different realities, the distinctions and functional relationships between them are important for practice, theory and research . Their contrasting attributes also establish that the senses and their extensions are separate A discuss of their differentiating attributes follows .

The passive nature of a state of ease has led some psychologists to suggest that the state of comfort is no more than a verbal invention that signals an absence of discomforts ' people do not experience comfort at all, they experience only discomfort, and comfort is simply a verbal invention' (Parsons 1977) The state is not supposed to have positive attributes Only because discomforts are relieved is a person said to be in a state of comfort Contrary to this point of view, the authors argue that the state of comfort often exhibits detectable features .

First, the state of comfort does not presuppose complete absence of discomfort A person may be in some discomfort yet be at ease This is possible because sensitivity to discomfort is relative to the individual A stolid person may be able to withstand discomfort and be at ease while a squeamish one cannot withstand any discomfort and is ill at ease Also, persons may be highly sensitive to certain kinds of discomforts, e.g ringing m the ears, but quickly learn to disregard others, e g aching muscles. The state of comfort, then, may be associated with personality characteristics that can be present with or without the absence of discomforts.

A second important difference between the state of comfort and relief from discomforts is that the state is of the whole person The full range of factors both mental and physical can be described as being involved m the state, that is, the concept of ease can be considered 'm mmd' and 'm body' and so on into the more detailed categories of each .Discomforts include adverse stimuli and thoughts that can affect only aspects of persons. A sore ankle is not a sore person. How the person chooses to live with the sore ankle may, but need not, imply a full range of whole-person effects Thus, the experience of relief from an imitating discomfort may not be a whole-person response, but it usually is of short duration as with the immediate lifting of a burden Also, the cessation of the experience of relief does not necessarily cause additional states .The usual scenario is that after it serves as a punctuation mark, ordinary conditions and states resume normalcy

Third, the absence of discomforts is not a sufficient condition for the state of ease in ordinary having, our activities may be free form discomforts but we may be m an involved, committed and rather tense state. In health care situations, pedants may be tense about an impending procedure, a diagnosis or a family problem. Thus, the state of comfort requires more than the absence of discomforts, it also requires peace of mind and cessation of intense activities .

2.7Comfort in Arabic

2.7.1 Comfort components

1. Social safety: the sense of a person includes his social face in his culture in which he feel he has a role in the society . Such a great a role leads him to feel to the need of belongings and to keep the conventions along with it's standards that a person applies as if it is his own. As a result the social safety mean giving protect ,comfort and safety to people from any expected longer that might occur, in other words it supplies the human need that any person need to survive in comfortable and happy life.

2. Bodily safety: it refers to extent to which aperson reach to the Bodily graft cation can be reached by paying attention to the human body and not let anything to harm it. A family or society that provides the basic needs to people , grants a level of safety .Losing such needs leads to the disturbance feelings of comfort and stability.

3.Doctrine and mental safety: it mean that a person should maintain his mentality and Doctrine from subjugation.

The free faith control all the component of the Islamic society but there is one thing that should be care of when talking about the free faith which is that every faith has the freedom in practicing.

2.7.2 The most important characteristics of Tranquility are the following:

1- Psychological: It is based on psychological energy, which manifests itself as levels of suppression, tension, voluntary and involuntary regulation of personal emotions and urges. It is measured in light of the test of personal and social achievement, which affects and is affected by a person's psychological security, as well as the impact of personality style and self-concept.

2-Philosophical knowledge: Tranquility is determined by the value of things and subjects that threaten oneself and their cognitive meanings, as long as you are not afraid, threatening, or disturbing our balance and act in a materialistic manner that embodies this before prejudged the philosophical knowledge that forms part of the human cognitive system with the nature and pattern of behaviour that is followed. humans negative and positive attitudes are buried in

their philosophical knowledge and play a significant influence in shaping their consequences. Most of the time, the philosophical value that causes anxiety, fear, and rejection is the main cause of those feelings. There is a significant difference between someone who views life to be a variable worthy of life and work and someone who does not. As a result, the person who has these feelings will feel like a burden and will doubt his ability to live.

3-Social knowledge, the relationship with society, is not an external relationship imposed by circumstances remote from the person inner self. The relationship with laws, and the independent social fabric is a theory about the fabric of this self; rather, it is a relationship that is imprinted according to social upbringing in the individual's conscience and knowledge, and becomes able to work within the individual even in the absence of a direct component in the relationship with social philosophy. It can be quantified and manifests itself in the form of behaviour or energy, which is why discussing degrees of reassurance is legitimate and will be based on diagnostic work classified

2.7.3 What is against Tranquility

Although Tranquility has many synanoms or referred to, it has several Antonyms such as:

-Worry , anxiety,(mental distress),linguistically to worry something means to move it refers to the equitation resulting from unstability.As it said :"To worry swords from its sheath i.e to move it before you need to move it out when needed .It is also said that worry prods you to use problem- solving skills to address your concerns.

- Discontent Vs. consent a sense of grievance or the lack of contentment. It may refer he wrath or anger. the discontent is accompanied with the supereon not counter parts or It is said that discontent and consent are ancient adjective don't change by the people's deeds. Those who are consented are associated with the heaven people and those who are discontented are associated with the hell people .

CHAPTER THREE

Methodology

3.0 Introductory Remarks

Based on the fact that comforting expressions are considered a cognitive and   cultural phenomenon, the present study investigates the comfort expressions in English and Arabic religious texts. There are similarities and differences in the conceptualizations related to CMs and CINs, which are employed and involved in understanding comfort in English and Arabic texts. Cognitive semantics unifies the shared and the culture- specific aspects found in the selected comfort expressions.

3.1 Model of Analysis

To achieve the aims of the study and verify its hypotheses, a model of analysis based essentially on the CIT combined with CMT has been adopted. The components of these theories are interrelated to construct the meaning of the comfort. The input spaces, the generic space, the blend, and CMs are essential for constructing the meaning of the comfort. The blend employs a great range of cultural background knowledge that is activated unconsciously to help in meaning construction.

The elements of the adopted model are tools of meaning Construction, CINs Macrostructure Comforting, Superstructure, CMs. It is a cultural cognitive semantic model that shows the interaction between meaning, metaphor, blend, . This model has been adopted because it is comprehensive and powerful to account for cognitive processes . Therefore, it helps to show comforting expressions in English and Arabic religious texts .

3.2 Meaning Construction

Meaning construction in cognitive semantics proceeds on the basis

of linguistic expressions which are considered prompts for highly

complex conceptual meaning based on complicated encyclopedic

knowledge. Language encodes meaning that is "prompt" for

constructing

richer patterns of conceptualization (Evans & Green, 2006, p. 365).

Turner (1991, p. 206) states that expressions have no meaning by

themselves but they are prompts for people to construct meanings

dependent on conceptual processes and the detailed knowledge of the

speaker/hearer. The process of meaning construction indicates that

there

is no clear- cut distinction between semantics and pragmatics. Semantic

and pragmatic knowledge can be considered aspects of encyclopedic

knowledge that work together for constructing meaning (p. 367).

Meaning construction depends on certain conceptual mechanisms

such as CM and conceptual metonymy that have a central importance

in meaning construction.

Fauconnier (1997, p. 11) points out that meaning construction

involves two processes:

1. Building mental spaces, which are "partial structures that proliferate

when we think and talk, allowing a fine-grained partitioning of our

discourse and knowledge structures".

2. Establishing mappings between those mental spaces. The mapping

relations are guided by the local discourse context, which means that

meaning construction is always situated or context-bound.

Cognitive semantics treats meaning construction as a

fundamentally conceptual process. Meaning is not a property of

individual words and sentences, but rather "meaning arises from a

dynamic process of meaning construction" which is called conceptualization. Dynamic meaning construction often results in a conceptual representation that is "more than the sum of its parts" (Evans
& green, 2006, p. 363).

3.3 Kinds of CIN

Fauconnier and Turner (2002, p. 89) summarize the fundamental cognitive operation of CIN which is central to the "way we think" by saying that conceptual integration is "at the heart of imagination". It connects input spaces, projects selectively to a blended space, and develops emergent structure through composition, completion, and elaboration in the blend. Evans (2007, p. 114) defines conceptual integration network (CIN) as a structure employed in CIT to" model the way in which a blended space is achieved." The purpose of the CIN is to "facilitate conceptual integration of existing conceptual structure from   different mental spaces and background frames" to produce emergent structure (Evans , 2007, p. 114). Fauconnier and Turner (2002, p. 92) identify the reasons behind establishing the integration network as follows:

1. Giving people global insight

2. Providing human-scale understanding

3. Creating new meanings

Accordingly, conceptual integration makes human beings efficient and creative. Fauconnier and Turner (1998, p. 183) mention the relation between conceptual integration and grammar. They assert that one function of grammatical constructions is "to prompt for conceptual integrations of certain types." They can be employed to evoke compositions of CINs.The syntax and vocabulary of a sentence may reflect the frame that structures the blend (p. 145). There are four kinds of CIN: simple, mirror, single-scope, and double-scope (see 2.1.4.4.3).

3.4 Kinds of CM

CMs can be considered as preconditions for certain blends because conceptual blends depend on the identification and combination of counterpart elements which exist in the two inputs to form new and meaningful ones Grady et al.(1999,p.110).

The kinds of CM employed in the analysis are: structural, Orientation , ontological, container, and conduit (see 2.1.4.2.1).

Metaphor and blending are pervasive phenomena in human thought and they are concerned with linguistic and non-linguistic examples. Their effects are obvious in everyday language. Fauconnier and Lakoff (2013 , pp. 393, 397) assert that it is a mistake to consider CM and CIN as competing views. The relationship between them is complementary rather than contradictory; "there would be no conceptual blending without conceptual metaphor." Grady et al. (1999, p. 101) assert that CMT and CIT share many aspects among them are the following:

1. Both view metaphor as a conceptual rather than just a linguistic phenomenon.

2. Both involve systematic projection between conceptual domains .

3. Both present constraints on the projection.

4. Both are based on the fact that words are polysemous (Dancygier, 2016, p. 28).

Grady et al. (1999, pp. 101- 124) and Grady (2007, pp 188-214) make a distinction between CMT and CIT as illustrated in the following table:

Table 4 The Distinction between CMT and CIT

CMT	CIT
It involves two conceptual domains source and target.	It involves four mental spaces: two inputs, generic, and the blend
Mapping is directional from source to target.	Mapping is not directional.
It offers tools for analyzing particular correspondences between the two domains	It offers a network for combining distinct relations and associations to form a whole emergent structure which implies inferences that don't exist in the inputs.
It is mainly concerned with conventional patterns of association and stable structures which may be stored in long –term memory.	It is an on-line and dynamic process that occurs while thinking and in the moment of understanding.

Fauconnier and Turner (1994, p. 24) assert that CMT accounts for passably cases but it is radically inadequate to account for other complex cases. The conceptual integration model is described as many – space model including the middle spaces (the generic and the blend) and the inputs.

Fauconnier in an interview conducted by Coulson (2011, p. 413) characterizes the relationship between CMT and CIT by saying that conceptual metaphor framework "does apply to the case of metaphor in ways that fruitfully extend Conceptual Metaphor Theory." The blending framework is more powerful than CMT because it can account for certain cases "in which the metaphorical image cannot be a straightforward projection of source into target (Grady, 2007, p. 190).
Grady et al.(1999, p. 103) argue that one of the motivations for CIT

is that it can account for certain phenomena which are not explicitly addressed by the CMT. For example, in the CM This surgeon is a butcher, there is a projection from the source domain of "butchery" to the target domain of "surgery":

(Table 1), CM Surgeon is a butcher

Butchery		**Surgery**
Butcher	→	Surgeon
Animal	→	Human being
Commodity	→	Patient
Cleaver	→	Scalpel
Abattoir	→	Operation room
Serving flesh	→	Healing

The analysis of this CM by the cross-domain relationships cannot explain the main meaning of This butcher is a surgeon, which is the notion of incompetence. This notion is not projected from the source to the target domain. It can be understood by CIN . The following figure illustrates the CIN of surgeon as butcher:
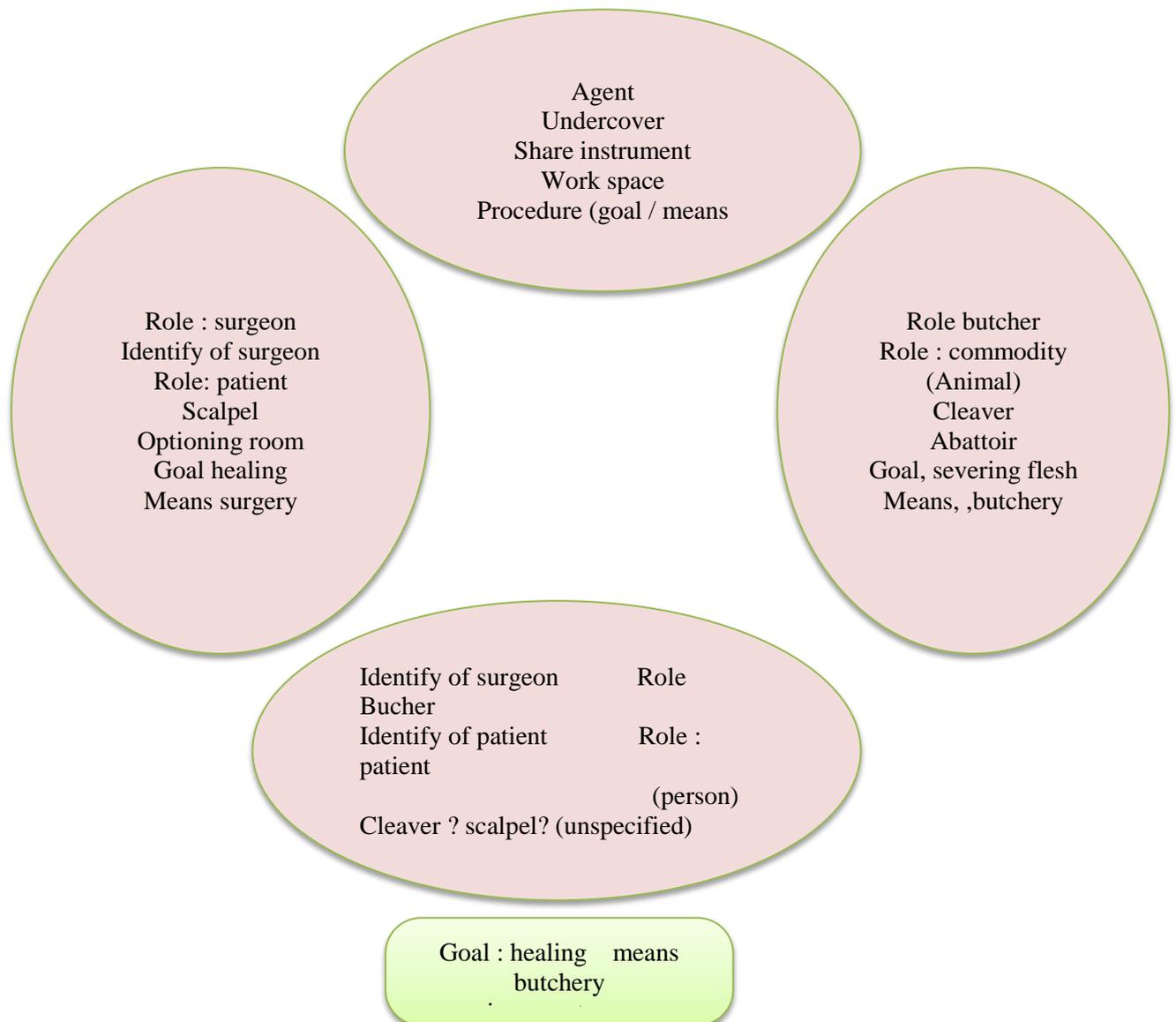
Figure(3.1) CIN Surgeon as butcher. Adopted from Grady et al. (1999 : 105).

The butcher may be competent in his work and highly respected, though he is less prestigious than a surgeon. CIT can account for the notion of incompetence. The central inference that the surgeon is incompetent results from the incongruity of the surgeon's ends with the butcher's means in the emergent structure developed in the blend (Grady et al., 1999, pp. 104-105, 110). The generic space contains a person using a sharp object to cut flesh.

Dancygler (2016, pp. 30-33) points out that CMs can be interpreted as CINs (blends) and specifically single – scope networks. He illustrates his argument by

interpreting ARGUMENT IS WAR as a CM and as a single-scope network as explained in the following figures:

War	Argument
Military conflict	→ verbal conflict
Combat	→ exchange of utterances
Military strategies	→ discourse strategies
Actions :attack ,defend	→ actions: express an opposite view
participants: at least two enemies	→ participants :discussants aligned with two views
Results :win , lose	→ results: presenting more/ Less convincing points
Tools :weapons	→ tool : expressions addressing specific aspects of the dispute

Figure(3.2) CM ARGUMENT IS WAR.

Adopted from Dancygier (2016: 30)

The figure contains the following text elements:

Generic space
Opposing
Two opposed options ,alignment ,actions ,participants , results, tools

Input 1
War
Military conflict compat military strategies actions, attack , defend participants, at least two enemies results:win , lose tools :weapons

Cross-mapping

Input 2
Argument
Verbal conflict
Exchange of utterances
Discourse strategies
Actions : express a view , express an opposite view participants : discussants aligned with two views
Results : presenting more /less convincing points
Tools : expressions addressing specific aspects of the dispute

Selective projection

Selective projection

The blend
...nt understoo...
...l/military co...
exchange of utterances /combat moves discourse/ military strategies actions : express a view , express an opposite view/ attack, defend participants : discussants aligned with two view enemies results : presenting more less convincing points/ winning, losing
Tools : expressions addressing specific asspects of the dispute /weapons

Figure(3.3) CIN Argument is war. Adopted from Dancygier (2016:33)

3.5Macrostructure

Theme is defined by Van Dijk (1980:5) as the essence of the whole discourse which reveals the salient features of it. He also calls it semantic macrostructure and presents two functions for it; the first is organizing the information within a discourse and the second is reducing complex information found in micro level (ibid.:13-14). Later on, he defines it as the upshot, summary, gist, or most important information of an utterance therefore it belongs to the global, macro level of discourse description (Van Dijk, 1988:31) As clear from the title of this

study, comforting is the macrostructure or the theme of the samples analysed henceforth. After analysing the data with respect to their macrostructure, it is necessary to move to the analysis of their superstructure since the organization of what one says or conveys makes a difference in the way his addressee receive it.

3.6 Superstructure

Superstructures have been defined as stated by Van Dijk (1980:127) as conventionalized schemata, that deliver the global 'form' of the macrostructural 'content' of a text. They consist of hierarchical sequences of categories which have functional properties. They are related to the framework of a text as they show how its parts are organised. They can be differentiated from macrostructures in that the former are structural whereas the latter are semantic. While macrostructures characterize any complex information processing, superstructures have a more conventional nature (Van Dijk, ibid.: 12). Hoey (1983) claims that "all discourses must, willy-nilly, be describable in terms of the total set of relations that exist within them such a network is the discourse organization." The organization of a text or discourse follows the type it belongs to. Since texts or discourses belong to different types, their superstructure vary as well. A narrative text, for example, differs from expository, argumentative, or even descriptive ones.

Superstructure refers to the linear progression of the text. A text is composed of parts which follow one another in a 'canonical' order. Generally, there should be a canonical order for the constructive parts of each text. However, sometimes they can be found unarranged following the intention of the addresser and it is not a must that all of them to be included in the text. Some of them are obligatory whereas others are optional (Tirkkonen-Condit, 1985: 21). Below are the four superstructures of four text types which will be examined in the data to be analysed:

3.6.1 Narrative Superstructure

According to Labov and Waletzky's (1967) and later Labov (1972),

cited in Gimenez (2010: 199) narrative clause is the basic unit in personal narratives. They state that there are six functions to be performed by clauses in a narrative (abstract, orientation, complication, resolution, evaluation and coda). The abstract, announces that the narrator has a story to tell. It is found at the beginning of the narrative. Orientation, found in the first clauses, is used to orient the listener as to person, place, time, and situation. Complication denotes a series of events leading to a result and is performed by the clauses in the main body of the narrative. Evaluation at the end reveals the attitude that the narrator holds towards the narrative. Sometimes, there could be an extra function in the narrative, 'coda' which returns the narrative to the moment of narrating (Gimenez, ibid.: 203).

3.6.2 Expository Superstructure

Expository texts are of several types depending on their organizational structure. Their purposes are dictated by the logical organization of ideas within them. Frequently encountered types include descriptive, procedural, cause–effect, compare–contrast, and problem– solution (Bliss, 2002; Ward-Lonergan, 2010). The latter will be included in the model of this study; that is, problem-solution. The model for analysing texts with such a type is developed by Tirkkonen-Condit (1985) whereby he presents some textual components that can be figured in the text belonging to this type. An expository text can be divided into different chunks which correspond to different textual components: situation, problem, solution, and evaluation. First, the situation describes facts and objective circumstances. Second, the problem introduces a problematic aspect of the situation. Third, the solution explains how the problem has been resolved or puts suggestions and recommendations.

Finally, the evaluation positively evaluates the solution proposed. The obligatory component of these is the problem. Each expository text must have a problem component, whereas other components are optional (Tirkkonen-Condit, ibid.: 144).

3.6.3 Argumentative Superstructure

Toulmin's (1958) model of informal reasoning consisting of three parts i.e., the claim, the data and the warrant will be taken as the model for argumentative superstructure. He calls it informal reasoning in contrast to formal reasoning that accords with formal logic whereby certainty and necessity are related to mathematics rather than every day's interactions. The claim is the thesis statement whereas the data are the information supporting the claim. The warrants are statements leading to supporting inference that function as a bridge between claim and data of an argument. The intention behind using such a structure is convincing the addressee therefore, there is the inclusion of some evidences or supportive information. Below is a figure for Toulmin's (2003: 92) clarification for the relation that holds among argument components, D for data, C for Claim, and W for warrant:

D ——————→ So C

Since

W

Or,to give an example

Hary is a

Harry was born } ——————→ So { British subject
In Bermuda   Since

A man born in Bermuda
Will be a British
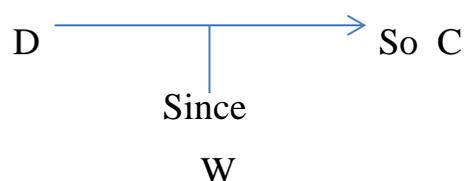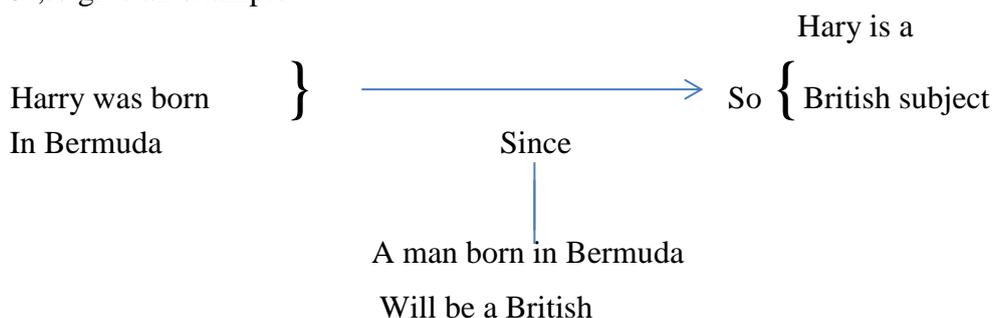
Figure (3.4) The relation between components of arguments according to Toulmin 2003

3.6.4 Descriptive-Persuasive Superstructure

The fourth superstructure to be examined in the model is descriptive. A variety of conventional patterns can be found in descriptive texts. Some of the rhetorical forms of descriptions are as arguments, definition, illustration, classifications, procedural, etc. However, descriptive texts are rarely pure examples of one of these; rather, it can combine these or some of them in

multiple, unpredictable ways (Van Dijk and Kintsch, 1983: 253-254). Since descriptive texts are hardly found as separate ones, they are applied in the model in relation to persuasion. When the addressers give certain descriptions for moralities; virtues or vices, they intend to persuade the addressee to follow or avoid them.

3.7 Adopted Method of the Analysis

Talmy (2000)'s model will be adopted in the current study. In cognitive model, there is no principled distinction between the lexical (open-class) and grammatical (closed-class) subsystems (a lexicon-grammar continuum). Nevertheless, Talmy has argued that a qualitative distinction between the lexical and grammatical subsystems is not incompatible with this view. Instead, he affirms that each of these subsystems provides a diferent kind of meaning, i.e. rich meaning versus schematic meaning. From this perspective, the schematic meaning provided by the grammatical subsystem forms a 'scaffold' that structures the rich content meaning provided by the lexical subsystem.

According to the cognitive perspective, there is no need to put grammatical 'rules' because the schematic meaning encoded by closed-class elements entails constrains upon how the units of grammar can be combined within complex constructions. Thus, these two kinds of meaning encode and externalize distinct but equally important aspects of a particular scene as it is represented in Structuring System (cognitive representation (CR)) by what Talmy calls. In his model, he is concerned with examining the nature and the range of schematic or structural meaning encoded by the grammatical subsystem because he argues that the schematic structure encoded by closed-class elements can be divided into a series of different 'systems', (Evans, 2006: 514-515).

3.8 Steps of Analysis

The following steps are followed in the analysis of the selected religious texts:
1. Meaning construction is explained by setting the input spaces, the generic space, and the blend.

2. The kind of CIN is determined depending on the way of constructing the meaning.

3. The kind of CM is determined by the linguistic form of the religious texts.

4.The kind of superstructure is determined by the linguistic form of the religious texts.

5.Macrostructure is determined depending on the way of constructing the meaning. It presents two functions ; the first is organising the information within a discourse and the second is reducing complex information found in micro level.
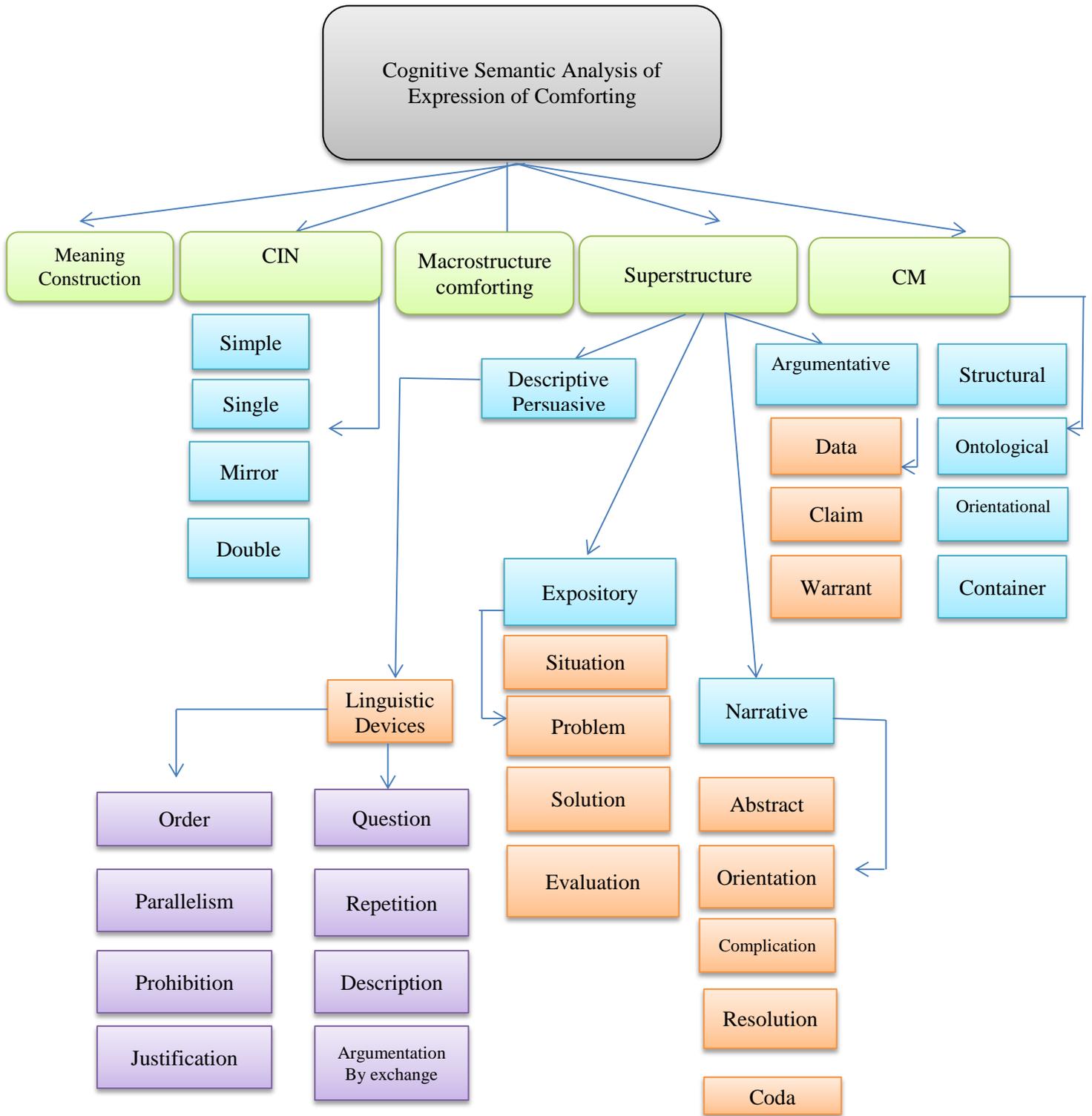
Figure (3.5)Eclectic Model of Analysis

Chapter Four

Data Collection, Description Analysis and Discussion

4.0 Introductory Remarks:

The current chapter is devoted for applying the methodology in the previous chapter . so it limited to thirty verses about comforting expressions in religious texts, fifteen of them are from Glorious Quran and the others are in the Holy Bible.

The analysis of the data follows the qualitative and quantitative descriptive approach. The analysis includes meaning construction, the kind of CINs, macrostructure ,superstructure ,CMs expressions. Each topic is followed by a table that illustrates the kinds of CINs, CMs used in the comforting expressions related to the topic in question. Each topic is followed by a table that illustrates the kinds of CINs, CMs, used in the comforting expressions related to the topic in question.

4.1 Data Collection and Description

The data selected in the present study are concerned with the issue of comforting expressions. The data for this study chosen randomly. The English one is taken from the New Testament, exactly, the speech of Jesus Christ narrated by three of his disciples; Mathew, Mark, and Luke. The version adopted is Douay-Rheims Version 1609, 1582. The Arabic data are taken from the Glorious Quran. The Arabic version of the Arabic data are analysed and the translated version is provided also. In addition, their translation is based on Yusuf (1934). All over the theses , wherever translation is not documented, it indicates that it is of the researcher. The data include some religious texts that include virtues and

vices to be followed or avoided. Since the themes within the issue of comforting expressions are far from being restricted, only some of them are examined to give a thorough and comprehensive cognative analysis. Whenever possible, similar themes in both languages are chosen for the analysis. The procedure followed for collecting the data starts with selecting the addressers from whom to take the data (i.e. Jesus Christ for English data and Qur'anic verses for Arabic); after that, the theme about which the data evolves; that is, comforting; is specified; then, data are randomly chosen.

4.2 Data Description

The particular case studies chosen for analysis are called the text, and the process of choosing them is called texting (Leedy & Ormrod, 2013). Thus, texting is intrinsic to research and must be appropriate to the area of study and any questions posed. Patton (2002: 230) contend that the main purpose behind choosing certain texts than others is their reliability in generating "insight and in-depth understanding" of the research topic. Since the data selected could be considered representatives they are chosen to give an insight of the issue of comforting expressions. Religious texts play a vital role in the construction of idealism of people's lives, if being adopted properly. Texts of thirty religious texts from English and Arabic languages, fifteen from each, will be analysed. What is mostly examined in choosing the data is the completeness of the theme. Thus, the length of the data is variant and they are called samples rather than extracts.

4.3 Data Analysis

The comforting expressions will be evaluated in this section by using the five models established earlier in this work. The study will begin by reviewing

fifteen comforting expressions in the Holly Bible and then fifteen expressions in the glorious Quran.

4.4Analysis Of English Data

a. Text 1

 . I cried unto God with my voice, [even] unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. **(psalm 77:1-3)**

1. **Meaning construction**

    The word makes activates the frame of causation in people's mind. Two inputs are set up. The first contains the frame A makes B. The second contains the values of sought God for the role A and comforting for the role B. The generic space contains cause and effect. The cross - mapping connects the roles in the first input to the values in the second and they are projected to the blend. The composed meaning is sought God makes comforting.

2. **Kind of CIN: simple network**
3. **Macrostructure**

 The macrostructure of the text is mainly composed of two themes; trusting God and compassion. One should not stop at any point in his trusting God; rather trusting God does not mean believing he will do what you want, but rather believing he will do everything he knows is good . If he treats others

with compassion, he will increase his good deeds in comparison to bad ones and guarantee comforting . In sum, these two interfering themes do not benefit man in this world only; they serve him in this and the next worlds.

4.Superstructure

The superstructure of the text is not belonging to a single form; rather, it can be ascribed to three forms. One form is the narrative since Jesus Christ resorts to narration when teaching Peter the right way with which people should trust God to gain comforting. Thus, the formal structure of narrative here is of four sequences; orientation, complication, resolution, and coda. In the first sequence, Jesus Christ orients addressee in general of the persons and situation when saying:

- In the days of my trouble I sought the Lord,

Finally, the coda returns the verbal perspective of the narrative to the

moment of narrating when he says:

-*my sore ran in the night ,and ceased not: My soul refused to be comforted:*

The second form to which the text belongs is expository whereby situation, problem, solution, and evaluation can be figured out. The situation starts with the conversation between Jesus Christ and Peter talking about pity and that one should sought God with no limitation for the times he does so that is why. The problem is that the released servant did not comfort.

The solution is the more you believe and trust God, the more limitless your possibilities become for comforting . Finally, the evaluation is that man will receive the same treatment by Allah; if good then be it good and if bad then be

it bad. If put differently, as you sow so shall you reap; if not in this world then in the next. The argumentative structure is the third form on which the text is constructed. The claim in the argumentative structure is mentioned just to the end of the text:

- and ceased not: My soul refused to be comforted.

The data, on the other hand, is the example, of a man with no compassion, of not appealing to the claim. A man should have complete confidence that God is able to take care of any situation and provide an answer to any question or problem – He has all the resources of the universe to draw upon in helping each one of us through any type of crisis if we will trust Him It is mentioned before the claim as an evidence to convince people of the importance of showing pity if they intend to receive it from Allah. This sample represents inductive argument or enthymeme since two propositions only are spelled out; data and claim while warrant is left out.

The text is built upon persuasion strategy which is achieved by means of linguistic devices as in the use of justification expressions, repetition, question, hyperbole, parable, and modes of persuasion. Justification is used one time as in:

- and ceased not: My soul refused to be comforted.

A full statement is repeated that is said by the released servant :

- In the days of my trouble I sought God, with my hands lifted up to him in the night.

lord and the released servant. God comfort the whole debt of the

servant due to his beseeching whereas the second casted the servant to

prison despite his confedence. Question is employed for rebuke rather than a common type of inquiry, as in the text of the lord in the parable mentioned:

- In the days of my trouble I sought the Lord, my sore ran in the night, Hyperbole is used at the beginning of the text in saying " my sore ran in the night". as an embellishment mechanism. Almost along the whole text, parable is used to assimilate in a continued simile what takes place in the doomsday to a king who takes account of his servants and referring to two indebted men; one who is described as a wicked servant as he did not believe the few amount of debt he had on God despite his large amount of debt from which he was comforted by the king. Actually,three modes of persuasion are alluded to in the text. Jesus Christ appeals to logos in his logical reasoning and the justifications employed. The addressee's passions are aroused by at the end by saying: -"and I ceased not. My soul refused to be comforted".

5. CMs: Structural

COMFORTING CONCEPTS ARE OBJECTS

SOUGHT GOD IS COMFORTING

 Ontological

 COMFORTING IS AN ENTITY

b. Text 2

 And Lamech lived an hundred eighty and two

years, and begat a son: And he called his name

Noah, saying, This [same] shall comfort us concerning our

work and toil of our hands, because of the ground which the

LORD hath cursed. And Lamech lived after he begat

Noah five hundred ninety and five years, and begat sons and

daughters: (Genesis,5,28-31)

1. Meaning construction

Two inputs are set up. The first contains the frame of begat sons including the elements: parents, begat, and sons. The second contains the frame of reflecting in a mirror including the elements: parents, a mirror, reflection, and oneself. The generic space contains agent and patient. The cross – mapping connects the elements from the two inputs. The element parents is connected to sons, reflection to begat, and oneself to sons. The background knowledge informs about the concept of relationship between the father and his sons in the society, which is based on similarity in interest and personality. The VRs are identity, similarity, and uniqueness.

2. kind of CIN: single - scope network

3. Macrostructure

The macrostructure of this text is portrayed in the necessity of doing good with our worldly pleasures instead of letting it be the fuel for the other world's torment. Jesus intention behind this parable is to make Christians arm themselves against worldliness temptations. Many times in Scripture, we see that personal names have meanings that relate to the character of the people who bore them or to the times in which they lived. Noah's name means "rest" or "consolation" and

is related to a Hebrew word meaning "comfort." Genesis 5:28–29 says, "When Lamech had lived 182 years, he had a son. He named him Noah and said, 'He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed.'" named his son Noah. Genesis 5:29 provides the basic idea regarding Lamech's thought process. He specifically mentions that the ground had been cursed as part of God's judgment (cf. Genesis 3:17–19). The birth of Noah when Lamech was 182 years old would have provided "comfort" or "rest" from some of the work of subsistence farming. A son would one day be able to join in the labors of farming, giving Lamech some relief from his many years of manual labor. . This makes it as one of the Christians duties doing good to those who stand in need of anything that either Christians have or can do for them. Lazarus, the poor will have the blessedness of those who are poor, hungry, and weep mentioned in the sample above.

4.Superstructure

The superstructure of this text is the narrative as Jesus uses narration when teaching Christians a lesson from the parable of a begat Noah. It is composed of three sequences; orientation, complication, and resolution. In the first sequence, Jesus orientates the addressee of the situation and persons in the first two sentences:

"And he called his name Noah,"

Then, the events are recited in complication, which includes all of the sentences in the second part and narrates what happens to Noah in earth and how comfort him. The last is the resolution part whereby Lamech tells Noah as a reply to his request:

This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

5. CMs: structural

- PEOPLE ARE OBJECTS A SON IS A MIRROR

- Ontological

- BEGAT IS AN ENTITY

c. Text 3

And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.(Genese,18:5)

1.Meaning construction

Two inputs are set up. The first contains the frame of hospitality including the elements: travelers , host, visit, hospitable, food, and place to sit in. The second contains the frame of invitation including travelers, host, visit, time, place, and welcome expressions. The generic space contains travelers and host. The cross-mapping connects elements from the two inputs. The similar elements from the two inputs are connected: travelers to travelers, host to host, and place to place to sit. The travelers is projected to the blend. The background knowledge provides information about the Arab culture of hospitality which was and continuity the sacred duty of an Arab culture . The heart in Hebrew is the sum total of all the powers, mental and bodily, of the whole man. After that ye shall pass on.—Coming at noon, the travelers after rest and refreshment would continue their journey. It is quite plain that

Abraham   still regarded them as passingm wayfarers. Therefore . . . — Abraham thus suggests that his tent was pitched near to the route on purpose that he might exercise that hospitality which was and continues to be the sacred duty of an Arab culture.   The VRs: time, place, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. Macrostructure

The macrostructure or the theme of the text is on the kindness and its necessity as a characteristic of man's fatherhood in Christianity. One's actions and deeds decide his worth rather than histitles. Kindness should be necessary and essential in the value of a priest or a clergy man yet it was absent in their reactions towards the robbed man as they went on their way without paying any attention.

4. Superstructure

The superstructure of the speech is not belonging to a single form; rather, it is attributed to two forms. One is the narrative since Jesus Christ resorts to narration when teaching the son in low the way in which he can know his comfort. The structure of narrative is of four sequences; orientation, complication, resolution, and coda. In the first sequence, Jesus Christ orients the son and the people with him of the persons and situation in the narration when saying: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on.

5. **CMs**: orientational

TRAVELERS IS OF WELCOME SCOPE

d. Text 4

And all his sons and all his daughters rose up

to comfort him; but he refused to be comforted; and he said,

For I will go down into the grave unto my son mourning.

Thus his father wept for him **(Genesiss,37:35)**.

1. **Meaning construction**

Two inputs of the same frame are set up: the frame is that he refused to be comforted. The first input contains the frame of rosing up to comfort him including the elements: sons, daughters comfort, and their father. The second contains the frame of letting one's heart comforted including the elements: a person, speaking, mourning ,grave, and wept. The cross mapping connects a person to a person, comforted to mourning, and safe (no wept) to wept. The background knowledge provides insight into the importance of obeying parents . The VRs are cause-effect, intentionality, and uniqueness.

2. **Kind of CIN**: mirror network
3. **Macrostructure**

The macrostructure of this text is portrayed in the necessity of doing good with our worldly pleasures instead of letting it be the fuel for the other world's torment. . Further, it highlights the idea that neglecting the little act of showing pity , lead one to eternal punishment. Jacob was convinced by his sons that his favorite son is dead, Jacob has entered a period of customary mourning. This included wearing rough clothes, tearing them, and openly expressing sorrow. He continues in this heartbroken state of mourning long

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past the customary week or month. He refuses all efforts to comfort him, even when his children apparently try to talk him into moving on. Instead, Jacob insists that he will continue in this state of intense anguish until he dies.

Jacob reveals his expectation that when he dies, he will go to a place known as sheol, where he expects to be reunited with Joseph. Ancient Israelites held only a vague set of beliefs about this part of the afterlife. Sheol wasn't pictured as a happy place, necessarily, but neither was it a place of torment. Rather, it was something of a shadowy underworld. Psalm 16:10 includes the confident statement that God would not abandon the writer's soul to sheol, looking forward to an existence with the Lord apart from that place.

The verse ends with a simple statement that Jacob wept for Joseph, indicating that his mourning was not a show. He was utterly devastated. This created discomfort for his older 10 sons, as well, as they watched their father suffer on and on because of their secret crime. This would even influence Judah, many years later, to offer his own freedom in exchange for sparing Jacob from another such experience (Genesis 44:18, 30–34).

4. Superstructure

The superstructure of this verse is the persuasive as Jesus Christ wants to persuade the Christians of the necessity of treating others well; since this will be counted in the judgment day. One will see whatever one does now and also will be retributed for. Jesus encourages them of being good and avoiding being evil throughout a number of linguistic devices as well as modes of persuasion. For the linguistic devices used they are; justification,

repetition, inquiry, parallelism, order , description, and argumentation by exchange. Justification is used twice as in:

and he said, For I will go down into the grave unto my son mourning.
Thus his father wept for him

 when teaching Christians a lesson from the verse of Jacob's mourning on his son . It is composed of three sequences; orientation, complication, and resolution. In the first sequence, Jeses orientates the addressee of the situation and persons in the text: Genesis 37:12–36 describes how Joseph's wildly resentful brothers finally get rid of him. They hate Joseph for being Jacob's favorite (Genesis 37:3) and for his grandiose dreams (Genesis 37:5, 9). Genesis 39 will return to Joseph's story. Then, the events are recited in complication, which includes all of the sentences in the second part and narrates what happens to Josef. When Joseph arrives alone at the camp of his brothers, very far from home, they have an opportunity. Only Reuben's intervention keeps them from killing Joseph outright. Instead, while Reuben is absent, the brothers sell Joseph to passing slave traders and later convince their father he has been killed by a wild animal. Joseph becomes a slave in an Egyptian home. The last is the resolution part whereby Jacob wept for Joseph, indicating that his mourning was not a show. He was utterly devastated. This created discomfort for his older 10 sons, as well, as they watched their father suffer on and on because of their secret crime. This would even influence Judah, many years later, to offer his own freedom in exchange for sparing Jacob from another such experience

5. **CMs**: structural

   In this kind of metaphor, one concept is metaphorically structured and expressed in terms of another. KÖvecses (2010:37) asserts that the

cognitive function of structural metaphors is to "enable speakers to understand target A by means of the structure of source B." The source domain provides rich knowledge structure for the target domain.For this text,

- THE MOURNING IS A MOVABLE OBJECT THAT CANNOT BE - CAUGHT.THE MOURNING IS DOWN .

Ontological

 -MOURNING IS AN ENTITY

e. Text 5

 And Isaac brought her into his mother Sarah's tent, and took

Rebekah, and she became his wife; and he loved her: and

Isaac was comforted after his mother's [death] **(Genesis,24:67.)**

1. Meaning construction

This text is analysed according to XYZ structure. Two inputs

are set up. The first contains the frame of kinship relationship including

the elements: the haspend and the wife. The second contains the elements:

wedding and giving her his mother's tent is the relationship comforts him in the loss of Sarah.

marriage is the parent of success relationships.

x   y   w

A conceptual relationship is constructed between marrage and comforting in the first input, whereas a kinship relationship between man and the woman is constructed in the second. The cross-mapping connects wedding to the comforting and they are projected to the blend. The element comfort is connected to a person and they are compressed to one element (comforting) in the blend. The meaning in the blend is that wedding is the parent of comforting. The background knowledge informs that the story of the wedding of Isaac and Rebekah reaches its conclusion. In this moment, Isaac and Rebekah seem to step into the shoes of Abraham and Sarah. He gives her his mother's tent. He soon marries her and begins to love her. Their relationship comforts him in the loss of Sarah. This is the first mention of Isaac's emotional response to his mother's death, which took place approximately three years before his marriage to Rebekah   . The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. Macrostructure

In relation to the theme of this sample, Genesis 24:60–67 describes how, after being blessed and sent away by her family, Rebekah journeys to the land of Canaan. Arriving in the Negeb, she is met by her future husband Isaac and given the tent of his late mother Sarah. Soon, they are married, taking their place as the next generation of God's chosen people. Jesus Christ tries to convince Christians to stop caring for earthly and transient matters and to start seeking Allah's justice since only this can grant them earthly and heavenly

gifts as well. Jesus Christ works hard to prevent Christians of thinking in earthly matters.

4.Superstructure

The superstructure of this sample is the narrative since Jesus Christ resorts to narration when telling the Christians the situation that they will get in during judgment day. It is here in three sequences; orientation, complication, and resolution. In the first sequence, Jesus Christ orients the Christians (or addressee in general) of the situation, place, and persons in the first three sentences. Then, the events are recited in complication sequence, one after the other which includes all the clauses in the main body of the narrative, which are put in a conversation form, till the resolution part: *and Isaac was comforted after his mother's [death]*

4. **CMs**: structural

ABSTRACT CONCEPTS ARE HUMANS

MARRIAGE IS A HOLY ORDINANCE OF GOD

COMFORTING IS AN EMOTIONAL RESPONSE

f. Text 6

Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren [did.] And Tamar went and dwelt in her father's house. And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and

his friend Hirah the Adullamite And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. **{ (Genesis,38:11-13)**

1. Meaning construction

Two different inputs are set up. The first contains the frame of a physical activity (going toTimnah) including the elements: sheepshearers, s timing, and friend. The second contains the frame of a mental process (condolence) including the elements:died, recovered from his grief, the optimal time, and a condolence. The generic space contains emotions, time, and condolence. The cross-mapping connects elements from the two inputs. The element died is connected to grrief, the optimal time to grief, and the goal to condolence . In the blend, there is integration between the literal meaning and the figurative meaning. The background knowledge provides information about the mourning ceremony in Arab. After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him.There is a psychological fact that there is optimal time to recovered from the grief. The VRs are change, intentionality, and uniqueness.

2. Kind if CIN: double-scope network

3.Macrostructure

The Macrostructure or the theme of this sample is avoiding vices through excising all means that cause them. Two of Judah's three sons with his Canaanite wife (Genesis 38:2–5) have been put to death by God for their wickedness (Genesis 38:7, 9–10). Judah's wife has died, as well. She remains unnamed,

identified only as the daughter of a man named Shua. After a time of mourning had passed, Judah and his friend Hirah travel to Judah's sheepshearers in a town called Timnah. Sheep-shearing was accompanied by celebrations, much as western cultures celebrate fall harvests. Judah's travel will provide an opportunity for Tamar (Genesis 38:13), his twice-widowed daughter-in-law. Though Judah claimed to have been waiting to allow Tamar to marry his youngest son, Shelah (Genesis 38:11), that has proven to be a lie. Her scheme is risky, used in desperation. Most of vices are done by hand, foot, or eye. Thus, Christ believes that losing these organs in life is better for human than leading him to Hell. The cost later is a hundredfold the misery of life with no hand, foot, or eye. Actually, this does not mean literally that one should cut his hand, foot, or eye. Rather, he should prevent himself from all means or causes of vice; if one's eye stumbles, then he should prevent his eyes from looking. Cutting the hand is to distance oneself from bad or ill deeds.

4.Superstructure

The superstructure of this sample is expository and it is composed of five parts whereby situation, problem, and solution can be figured for the last four while only problem and solution are found in the first. The problem of the first is: a plan devised by the childless widow, Tamar, to provide for her future after being abandoned by her father-in-law, Judah. He has violated tradition by delaying—refusing, it turns out—to give her to his next-oldest son, Shelah. Tamar disguises herself as a prostitute and engages in sex with Judah, keeping his signet ring and staff until he can pay her. This results in pregnancy, setting up a scandalous revelation. The solution is for that one to be cast in the sea. The situations of the second, third, and fourth respectively are; having a "hand" that "scandalize thee", a "foot" that "scandalize thee", and an "eye" that "scandalize thee". In all of these

situations, the solutions are mentioned before mentioning the problems. The problems for these are, respectively:

Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren [did.]

5. CMs: structural

A PHYSICAL ACTIVITY IS A MENTAL ACTIVITY GOING TO HIS FRIEND IS RECONERED FROM HIS GRIEF .

g. Text 7

Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him, and every man shall draw after him, as [there are] innumerable before him. How then comfort ye me in vain, seeing in your answers there remaineth falsehood? **(Job,21:33-34)**

1. Meaning construction

Two inputs of a single network are set up. The first contains the frame of human behaviour (target) including the elements: a person, empty words, rude words, and friends. The second contains the frame of comfort (source) including the elements: words, feelings, untrue, and flies. The generic space contains cause and effect. The cross mapping connects a person to words , tart words to sour, nice words to sweet, and friends to flies. The background knowledge provides information about human behaviour. It is human nature that good behaviour and nice words of someone attract people to him whereas rude behaviour and harmful words make people uncomfort.

2. **Kind of CIN: single** - scope network

3. **Macrostructure**

The macrostructure of the sample is mainly composed of two themes; Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties, especially if those whom they love not are the subjects of them, as tokens of Divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders, in order to transfix those whom they deem their enemies.

4.**Superstructure**

The superstructure of the speech is not belonging to a single form; rather, it can be ascribed to three forms. One form is the narrative since Jesus Christ resorts to narration when teaching Job the right way with which people should treat each other. Thus, the formal structure of narrative here is of four sequences; orientation, complication, resolution, and coda. In the first sequence, Jesus Christ orients Job (or addressee in general) of the persons and situation when saying:

Yet shall he be brought to the grave, and shall remain in the tomb.

Then, the events are recited in orientation sequence, one after the other which includes all the clauses in the main body of the narrative till the resolution part:

seeing in your answers there remaineth falsehood?

They should endeavor to learn why he afflicts people, what purpose he proposes to accomplish, and what are the proper ends of trial. They should have

an unwavering conviction that he is right, and should see as far as possible "why" he is right, before they attempt to comfort others. The second form to which the speech belongs is expository whereby situation, problem, solution, and evaluation can be figured out. The situation starts with their own souls should be imbued with the fullest conviction that all the ways of God are holy, and then they should go and endeavor to pour their convictions into other hearts, and make them feel so too. The argumentative structure is the third form on which the sample is constructed. A minister of the gospel, who has unsettled, erroneous, or false views of the character and government of God, is poorly qualified for his station, and will be a "miserable comforter" to those who are in trial. The data, on the other hand, is the example, of a man with no compassion, of not appealing to the claim truth alone sustains the soul in affliction. Truth only can inspire confidence in God. Truth only can break the force of sorrow, and enable the sufferer to look up to God and to heaven with confidence and joy.

5.CMs: structural

WORDS ARE KINDS OF Feel / Emotions

PEOPLE ARE INSECTS

FRIENDS ARE FLIES

Ontological

WORDS ARE ENTITIES

Conduit

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDIN GREJECTt him.

The VRs are cause-effect, intentionality, and uniqueness.

h. Text 8

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; That is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. **(Romans,1:11-17)**

1. Meaning construction

The structure of the religious text is activated by the word comfored. The first input contains the frame A makes B. The second contains the valuesto the roles in the first input. The role A has the value mutual faith and B has together. The generic space contains cause and effect. The cross-mapping connects the roles to the values. The completion and elaboration processes elaborate the meaning in the blend depending on the information given by the background knowledge about the importance of mutual faith for the people, which indicates the true faith of Jesues. The VRs cause-effect, change, intentionality, role value, and uniqueness.

2.Kind of CIN: simple network

3. Macrostructure

The macrostructure of this sample is portrayed in the necessity of doing good with our worldly pleasures instead of letting it be the fuel for the other world's torment. Jesus intention behind this parable is to make Christians arm themselves against worldliness temptations. Further, it highlights the idea that 'I long to see you, that I may impart unto you some spiritual gift.' Paul knew that he had something which he could give to these people, and he calls it by a very comprehensive term, 'some spiritual gift'-a gift of some sort which, coming from the Divine Spirit, was to be received into the human spirit.

Now that expression-a spiritual gift-in the New Testament has a variety of applications. Sometimes it refers to what we call miraculous endowments, sometimes it refers to what we may call official capacity; but here it is evidently neither the one nor the other of these more limited and special things, but the general idea of a divine operation upon the human spirit which fills it with Christian graces-knowledge, faith, love. Or, in simpler words, what Paul wanted to give them was a firmer grasp and fuller possession of Jesus Christ, His love and power, which would secure a deepening and strengthening of their whole Christian life. He was quite sure he had this to give, and that he could impart it, if they would listen to what he would say to them. But whilst thus he rises into the lofty conception of the purpose and possible result of his meeting the Roman Christians, he is just as conscious of the limitations of his power in the matter as he is of the greatness of his function. These are indicated plainly. The word which he employs here, 'gift' is never used in the New Testament for a thing that one man can give to another, but is always employed for the concrete results of

the grace of God bestowed upon men. The very expression, then, shows that Paul thought of himself, not as the original giver, but simply as a channel through which was communicated what God had given. In the same direction points the adjective which accompanies the noun-a 'spiritual gift'-which probably describes the origin of the gift as being the Spirit of God, rather than defines the seat of it when received as being the spirit of the receiver. Notice, too, as bearing on the limits of Paul's part in the gift, the propriety and delicacy of the language in his statement of the ultimate purpose of the gift. He does not say 'that I may strengthen you,' which might have sounded too egotistical, and would have assumed too much to himself, but he says 'that ye may be strengthened,' for the true strengthener is not Paul, but the Spirit of God.

4.Superstructure

This sample is the persuasive-descriptive in its superstructure. as Jesus gives a description of the first commandment and tries to persuade people to behave in accordance to it. what Paul wanted to give them was a firmer grasp and fuller possession of Jesus Christ, His love and power, which would secure a deepening and strengthening of their whole Christian life. He was quite sure he had this to give, and that he could impart it, if they would listen to what he would say to them. But whilst thus he rises into the lofty conception of the purpose and possible result of his meeting the Roman Christians, he is just as conscious of the limitations of his power in the matter as he is of the greatness of his function. These are indicated plainly. It is composed of three sequences; orientation, complication, and resolution. In the first sequence, Jesus orientates the addressee of the situation and persons in the last sentence:

That is, that I may be comforted together with you by the

mutual faith both of you and me

Jesus Christ teaches Christians the necessity of avoiding being open to stumbles; since this will lead them to everlasting fire. In this sense, he makes use of a number of linguistic and rhetorical devices as well as modes of persuasion. For the linguistic devices used they are; justification, parallelism, order speech act, description, and repetition. Justification is used once in:

For I long to see you, that I may impart unto you

5. CMs: Orientational

DEVELOPING FAITH IS UP

i. Text 9

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, [it is] for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, [it is] for your consolation and salvation. (Corinthians2,1:4-7)

1. Meaning construction

Two inputs are set up. The first contains the frame of comforting others

including the elements: a person, love, and others. The second contains

the frame of existing of God including the elements: God, faith, mercy, affliction, individuality, and suffering. The generic space contains agent and patient. The cross -mapping connects elements from the two inputs. The element mercy is connected to God and comfort to suffering. The elements mercy and comfort are projected to the blend by selective projection. The concept of mercy is involved in the relation of God. The background, as in the previous religious texts, provides information about sacred phenomenon. It makes sense that Paul begins by focusing on God's mercy and comfort to those who are in "affliction," meaning difficult suffering. Paul had experienced a traumatic event not long before writing this letter to the church in Corinth (2 Corinthians 1:8). He has described God as the Father of all mercies and the God of all comfort . The VRs are space, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. Macrostructure

The macrostructure of the sample is mainly composed of one theme contains profound praise to God for His comfort of all in affliction. Paul connects Christian suffering to the sufferings of Christ. This shows the Corinthians how Paul's suffering and the comfort he has received from God during it have been for their benefit. Paul has experienced grave suffering recently, bringing him and his co-workers to the edge of death. The God who raises the dead has delivered them. Paul invites the Corinthians to participate in the celebration of God's power by continuing to pray for Paul and his companions and to give thanks for God's deliverance forgiveness and compassion.

4. Superstructure

The superstructure of the speech is not belonging to a single form; rather, it can be ascribed to three forms. One form is the narrative since it makes sense that Paul begins by focusing on God's mercy and comfort to those who are in "affliction," meaning difficult suffering. Paul had experienced a traumatic event not long before writing this letter to the church in Corinth (2 Corinthians 1:8). He has described God as the Father of all mercies and the God of all comfort.

He now continues that God comforts believers in all our affliction. Paul intentionally uses the word "all" three times in a row to show that God provides for Christians completely in every possible kind of suffering. God is never a partial solution to our pain, though He helps us in a variety of ways. He is the source of all mercy and comfort for those who are hurting.The affliction Paul describes likely has something to do with persecution for faith in Christ or opposition to the gospel. We don't need to limit the application of these verses, though. God comforts His children when they are suffering, no matter the cause. Comfort here means more than just a temporary relief from pain or being at ease, as in the modern sense of the word. It involves being able to rest because God carries our burdens and gives us strength to keep going.

Suffering in this life often feels meaningless. Scripture immediately brings a sense of purpose to our suffering. Those who have been comforted by God—strengthened, encouraged, relieved of the burden—have opportunity to pass along comfort to others who are suffering. In that sense, God's comfort is reproducible and repeatable. God remains the source, but believers can keep distributing God's comfort to others who suffer as they have. Jesus Christ resorts to narration when teaching Peter the right way with which people should treat

each other. Thus, the formal structure of narrative here is of four sequences; orientation, complication, resolution, and coda. In the first sequence, Jesus Christ orients Peter (or addressee in general) of the persons and situation when saying:

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble,

Then, the events are recited in orientation sequence, one after the other which includes all the clauses in the main body of the narrative till the resolution part:

by the comfort wherewith we ourselves are comforted of God.

5. CMs: orientational

 GOD'S MERCY IS UP

j. Text 10

  Wherefore, though I wrote unto you, [I did it] not for

  his cause that had done the wrong, nor for his cause that

  suffered wrong, but that our care for you in the sight of God

  might appear unto you. {7:13} Therefore we were

  comforted in your comfort: yea, and exceedingly the more

  joyed we for the joy of Titus, because his spirit was

  refreshed by you all (**Corinthians,7:12-13**).

  1. Meaning Construction

Two inputs are set up. The first contains the frame of praising the Corinthians response and the second contains the frame of turned from their sin . The first contains the elements Corinthians' choice,respose, rebuke,eager . The second contains the elements: sin , Titus'report ,refresh , encourage,rejoice. The generic space contains agent, patient, and result. The cross-mapping connects elements from the two inputs. The background knowledge provides information about the importance of Paul 's praising the Corinthians for their response to his rebuke. They have turned from their sin. This was either agreement or non-responsiveness toward one among them who opposed Paul. They have been eager to make everything right again. Paul was deeply concerned that they might respond differently, so he has been comforted by Titus' report from Corinth. In addition to being comforted about the Corinthians' choice to make things right, Paul also rejoiced because of Titus' joy. Titus was refreshed and encouraged by the Corinthians. . The VRs are change, cause-effect, property, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. Macrostructure

In relation to the theme of this passage is that it continues to describe how the Corinthians responded to a severe letter from Paul. The text of that letter is lost, but we get enough detail in 2 Corinthians to understand the scenario. The letter rebuked the Corinthian church for siding with—or not responding to—one among them who had drastically opposed Paul. He instructed them to discipline the man. Paul's letter brought them grief, which led to repentance. In the previous verse, he praised them for punishing the

man, but also for their eagerness to make things right.Now Paul clarifies his reason for writing the letter. It was not for the sake of the man who opposed him. Nor was it for himself as some victim of the man's opposition. Paul wrote the letter to help the Corinthians to see more clearly how earnest they were to be in a good relationship with Paul. Paul wanted them to know this about themselves in the sight of God. Paul insists that his concern for the Corinthians, above all other reasons, is what motivated him to write his severe letter.Sometimes a strong rebuke is required to help us clarify what matters most to us. The Corinthians confirmed something from Paul's rebuke and their repentance. They established that maintaining their connection to Paul—and Paul's connection to God—mattered far more than avoiding discipline of one among them who opposed Paul, and, thus, opposed God.

4.Superstructure

The superstructure of this sample is argumentative in having the three criteria; data, warrant, and claim. The claim here begins with Paul urging the Corinthians to make room in their hearts for him and his co-workers for the gospel. He then describes the great affliction they were under until Titus returned from a visit to Corinth. Titus' report that the Corinthians had responded to a severe rebuke from Paul with sadness and repentance brought Paul great comfort and caused him to rejoice. Titus, too, expressed affection for the Corinthians after seeing their obedience and humility. Paul concludes by declaring his complete confidence in the Corinthians . It is mentioned to the end of the sample: - seek ye first the kingdom of God and his justice, and all these things shall be added unto you. The data is presented through referring to the ravens' and lilies' plain reliance on Allah. The warrants are the

inferences extracted from these data leading to the claim. Below are the data and warrant related to the ravens and those related to the lilies respectively:

Wherefore, though I wrote unto you, [I did it] not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

5. CMs: structural

COMFORTING IS RESPONSIVENESS

Orientational

ENCOURAGEMENT AND RESPONSIVENESS IS UP.

k. Text 11

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold . So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all (**Job:42:11-15).**

1. Meaning construction

Two inputs are set up. The first contains the frame of visiting including the elements: brothers , sisters, that knew him second contains the frame of comforting including the elements: properly, to sigh ,breathe strongly, by implication , to be sorry (in a favorable sense)to pity, console or(reflexively) rue, or unfavorably avenge (oneself). The generic space contains agent and patient.The cross-mapping connects the counterparts from the two inputs. The peaple is connected to oneself and visiting to pity. The background knowledge provides insight into the power of words that can comfort more than anything. The VRs are cause-effect, part- whole, and uniqueness.

2. Kind of CIN: single-scope network

3. Macrostructure

In relation to the theme of this sample, It seems remarkable that none of these friends came near to him during his afflictions, and especially that his "sisters" should not have been with him to sympathize with him. But it was one of the bitter sources of his affliction, and one of the grounds of his complaint, that in his trials his kindred stood aloof from him; so in Job 19:13-14, he says, "He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me." It is not easy to account for this. It may have been, however, that a part were kept from showing any sympathy, in accordance with the general fact that there are always professed friends, and sometimes kindred, who forsake a man in affliction; and that a part regarded him as abandoned by God, and forsook him on that account - from a mistaken view of what they regarded as duty, that they ought to forsake one whom God had forsaken. When his

calamities had passed by, however, and he again enjoyed the tokens of the divine favor, all returned to him full of condolence and kindness; part, probably, because friends always cluster around one who comes out of calamity and rises again to honor, and the other portion because they supposed that as "God" regarded him now with approbation, it was proper for "them" to do it also. A man who has been unfortunate, and who is visited with returning prosperity, never lacks friends. The rising sun reveals many friends that darkness had driven away, or brings to light many - real or professed - who were concealed at midnight.

4. Superstructure

The superstructure of this sample is argumentative in having the three criteria; data, warrant, and claim. The claim here is eating bread with him in his house - An ancient token of friendship and affection. And every man also gave him a piece of money - This is probably one of the earliest instances in which money is mentioned in history. It is, of course, impossible now to determine the form or value of the "piece of money" here referred to. where it is rendered "pieces of money," and in Joshua 24:32, where it is rendered "pieces of silver." It is evident, therefore, that it was one of the earliest names given to coin, and its use here is an argument that the book of Job is of very early origin. Had it been composed at a later age, the word "shekel," or some word in common use to denote money, would have been used.

The reason why it is so rendered is unknown. it may have been supposed that in early times a sheep or lamb having something like a fixed value, might have been the standard by which to estimate the value of other things; but there is nothing in the etymology of the word to support this interpretation. The word in Arabic

(kasat) means to divide out equally, to measure; and the Hebrew word probably had some such signification, denoting that which was measured or weighed out, and hence became the name of a certain "weight" or "amount" of money. It is altogether probable that the first money consisted of a certain amount of the precious metals "weighed out," without being "coined" in any way. It is not an improbable supposition, however, that the figure of a sheep or lamb was the first figure stamped on coins, and this may be the reason why the word used here was rendered in this manner in the ancient versions. The arguments of Bochart to prove that this word denotes a piece of money, and not a lamb, as it is rendered by the Vulgate, the Septuagint, the Syriac, the Arabic, and by Onkelos, are briefly:

(1) That in more than an hundred places where reference is made in the Scriptures to a lamb or a sheep, this word is not used. Other words are constantly employed.

(2) The testimony of the rabbis is uniform that it denotes a piece of money. Akiba says that when he traveled into Africa he found there a coin which they called kesita. So Rabbi Solomon, and Levi Ben Gerson, in their commentaries, and Kimchi, Pomarius, and Aquinas, in their Lexicons.

(3) The authority of the Masoretes in relation to the Hebrew word is the same. According to Bochart, the word is the same as קָשַׁט qāshaṭ or קֹשֶׁט qosheṭ, changing the Hebrew letter שׁ for the Hebrew letter שׂ. The word means true, sincere, Psalm 60:6; Proverbs 22:21. According to this, the name was given to the coin because it was made of pure metal - unadulterated silver or gold. See this argument at length in Bochart.

(4) The feminine form of the noun used here shows that it does not mean a lamb - it being wholly improbable that the friends of Job would send him ewe lambs only.

(5) In the early times of the patriarchs - as early as the time of Jacob - money was in common use, and the affairs of merchandise were conducted by that as a medium; Genesis 17:12-13; Genesis 47:16.

(6) The statement in Acts 7:16, leads to the supposition that "money" is referred to by the word as used in Genesis 33:19. If, as is there supposed, the purchase of the same field is referred to in Genesis 23:16; Genesis 23:19, then it is clear that money is referred to by the word. In Genesis 23:16 it is said that Abraham paid for the field of Ephron iu Macpelah "four hundred shekels of silver, current money with the merchant." And if the same purchase is referred to in both these places, then by a comparison of the two, it appears that the kesita was heavier than the shekel, and contained about four shekels. It is not easy, however, to determine its value.

5.**CMs**: structural

VISITING IS PITY

THE COMFORTING IS CONSOLE

Ontological

CONSOLE IS AN ENTITY

L. Text 12

And he set captains of war over the

people, and gathered them together to him in the street of

the gate of the city, and spake comfortably to them, saying,

Be strong and courageous, be not afraid nor

dismayed for the king of Assyria, nor for all the multitude

*that [is] with him: for [there***(Chronicles,32:6)**

1. Meaning construction

Two inputs are set up. The first contains the frame of good behaviour including the elements: speaking, trust God, believing confidence, friends, and solidures. The second contains the frame of losing including the elements: enemies, tempt, against us, lost.sin, and hell. The generic space contains cause and effect. The cross mapping connects the counterparts from the two inputs. The element a person is connected to a person, unbelieving and unconfidence to sin , and punishment to hell. The background knowledge informs that this text provides insight into Christianity according to which those who trust God with their safety, must use proper means, else they tempt him. God will provide, but so must we also. Hezekiah gathered his people together, and spake comfortably to them. A believing confidence in God, will raise us above the prevailing fear of man. Let the good subjects and soldiers of Jesus Christ, rest upon his word, and boldly say, Since God is for us, who can be against us? By the favour of God, enemies are lost, and friends gained. . The VRs are space, time, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. Macrostructure

The Macrostructure of this sample is portrayed in the pity of the righteous and the meanness of the evil. Generally, it shows that they gathered a large group of people who blocked all the springs and the stream that flowed through the land. "Why should the kings of Assyria come and find plenty of water?" they said. Then he worked hard repairing all the broken sections of the wall and building towers on it. He built another wall outside that one and reinforced the terraces of the City of David. He also made large numbers of weapons and shields. He appointed military officers over the people and assembled them before him in the square at the city gate and encouraged them with these words: "Be strong and courageous. Do not be afraid or discouraged because of the king of Assyria and the vast army with him, for there is a greater power with us than with him. With him is only the arm of flesh, but with us is the LORD our God to help us and to fight our battles." And the people gained confidence from what Hezekiah the king of Judah said. the reward for each whether in Heaven or in Hell. It means that, it is not necessary for one to do evil deeds to be deserving the punishment; not doing good when possible is enough to lead him to Hell as well. Thus, the first part embodies the deeds that the righteous did which leads them to Heaven while the second refers to these same deeds as not being done by the evil which lead them to Hell.

4.Superstructure

The superstructure of this sample is the narrative since Jesus Christ resorts to narration when telling the Christians the situation that they will get in during judgment day. It is here in three sequences; orientation, complication, and resolution. In the first sequence, Jesus Christ orients the Christians (or addressee in general) of the situation, place, and persons in the first three

sentences. Then, the events are recited in complication sequence, one after the other which includes all the clauses in the main body of the narrative, which are put in a conversation form, till the resolution part:

5. CMs : Ontological

 ABSTRACT CONCEPTS ARE ENTITIES

 COMFORTING AND BELIEVING GOD ARE ENTITIES

 Container

 ENCOURAGE IS A CONTAINER

m. Text 13

 And it came to pass on the fourth day, when they

arose early in the morning, that he rose up to depart: and the

damsel's father said unto his son in law, Comfort thine heart

with a morsel of bread, and afterward go your way.(Judges,19:5)

1. Meaning construction

This text is analysed according to (xyz) structure. Two inputs

are set up. The first contains the frame of kinship relationship containing

the elementsthe father   and his sonin law and the second contains the elements: comforting and good fortune.

Comforting is refreshing the heart.

       x   y   z

comforting is refreshing the   son.

X   y   w

A conceptual relationship is constructed between comforting and refreshing the heart in the first input, whereas a kinship relationship is constructed between the father and the son in law in the second. The generic space contains The cross-mapping connects comforting expression to the father and they are projected to the blend. The element refreshing is connected to the son and they are compressed to one element in the blend. The background knowledge provides insight into the religious text in which people highly value comforting expressions to support,sustain. The VRs are cause effect and uniqueness.

2. Kind of CIN: single - scope network

3.Macrostructure

The Macrostructure or the theme of this sample is that a Levite who lived in a remote area in the hill country of Ephraim took a concubine from Bethlehem in Judah. But she was unfaithful to him. She left him and went back to her parents' home in Bethlehem, Judah. After she had been there four months, 3 her husband went to her to persuade her to return. He had with him his servant and two donkeys. She took him into her parents' home, and when her father saw him, he gladly welcomed him. 4 His father-in-law, the woman's father, prevailed on him to stay; so he remained with him three days, eating and drinking, and sleeping there.

On the fourth day they got up early and he prepared to leave, but the woman's father said to his son-in-law, "Refresh yourself with something to eat; then you can go." So the two of them sat down to eat and drink together. Afterward the woman's father said, "Please stay tonight and enjoy yourself. And when the man got up to go, his father-in-law persuaded him, so he stayed there that night. On the morning of the fifth day, when he rose to go, the woman's father said, "Refresh yourself. Wait till afternoon!" So the two of them ate together. Then when the man, with his concubine and his servant, got up to leave, his father-in-law, the woman's father, said, "Now look, it's almost evening. Spend the night here; the day is nearly over. Stay and enjoy yourself. Early tomorrow morning you can get up and be on your way home." But, unwilling to stay another night, the man left and went toward Jebus with his two saddled donkeys and his concubine.

4.Superstructure

The superstructure of this sample is expository and it is composed of five parts whereby situation, problem, and solution can be figured for the last four while only problem and solution are found in the first. The problem of the first is:

And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law,

The solution is for that one to be comforted. The situations of the second, third, and fourth respectively are; when the man, with his concubine and his servant, got up to leave, his father-in-law, the woman's father, said, "Now look, it's almost evening. Spend the night here; the day is nearly over. Stay and enjoy yourself. Early tomorrow morning you can get up and be on your

way home." But, unwilling to stay another night, the man left and went toward Jebus In all of these situations, the solutions are mentioned before mentioning the problems; "stay another night in the first two and comfort in the third. The problems for these are, respectively:

Comfort thine heart with a morsel of bread, and afterward go your way

In this sense, he makes use of a number of linguistic and devices . For the linguistic devices used they are; justification, parallelism, order speech act, description, and repetition. Justification is used once in:

when they arose early in the morning, that he rose up to depart:

Order speech act is used as in:

Comfort thine heart with a morsel of bread, and afterward go your way

Description is used here   " *with a morsel of bread*   ". Repetition of some expressions and phrases takes place here. The word arose is repeated two times referring and emphasizing the state of insisting to depart.

5. **CMs**: structural

 ABSTRACT CONCEPTS ARE HUMANS

 REFRESHING IS COMFORTING

 GOOD FORTUNE IS A SON

n. Text 14

*The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust. Then she said, Let me find favour in thy sight, my lord; for that thou hast **comforted** me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens. .(Ruth,2:13)*

1. Meaning construction

This religious text is analysed according to XYZ structure. Two inputs

are set up. The first contains the frame of sacred relationship including

the elements: God and Nehemiah ,faithful Christians. The second contains the elements: favor, feel so welcome, reassured and encouraged.

pray is the parent of comforting.

   X   y   z

Pray is the parent of servant.

    x   y   w

A conceptual relationship is constructed between pray and comforting in

the first input, whereas a sacred relationship between God and the

faithful servant is constructed in the second. The cross-mapping connects comforting to God and they are projected to the blend. The element pray is

connected to faithful servant and they are compressed to one element (pray) in the blend. The meaning in the blend is that pray is the parent of

comforting. The background knowledge informs that the pray is a key word

in the religin. The VRs are cause-effect, intentionality, and

uniqueness.

2. Kind of CIN: single-scope network

3. Macrostructure

The macrostructure of the sample is love; specifically, loving God Ruth replied with true humility, "May I find favour in thine eyes; for thou hast comforted me, and spoken to the heart of thy maiden (see Judges 19:3), though I am not like one of thy maidens," i.e., though I stand in no such near relation to thee, as to have been able to earn thy favour. In this last clause she restricts the expression "thy maiden." Carpzov has rightly pointed this out: "But what am I saying when I call myself thy maiden? since I am not worthy to be compared to the least of thy maidens." The word אמצא is to be taken in an optative sense, as expressive of the wish that Boaz might continue towards her the kindness he had already expressed. To take it as a present, "I find favour" (Clericus and Bertheau), does not tally with the modesty and humility shown by Ruth in the following words. Actually, the scribe does not only agree to what Jesus says; he also adds to it an assertion that abiding by these two commandments is much more fruitful to one than sacrifices and offerings. It is thus since it is not a common love; it is a love "with the whole heart, and with the whole understanding". If one focuses on the idea of loving others as the self, he can find it a beginning for all virtues and an end for all vices.

4.Superstructure

This sample is persuasive-descriptive in its superstructure. Jesus gives a description of the first commandment and tries to persuade people to behave in accordance to it. He starts answering the scribe for his enquiry be reciting the first commandment mentioned in the Old Testament by adding to it what can be essential in the same range to that one; that is loving others as the self. In this sense, he persuades those surrounding him that he does not believe in or call for anything different from what Moses has come with; rather, he recommends as well the oneness of Allah.

Persuasion strategy is figured out throughout the presence of some linguistic strategies and the three modes of persuasion. Linguistically, justification , repetition , parallelism , directive speech acts of order and prohibition , question , description , and argumentation by exchange are found, respectively:

- *for that thou hast **comforted** me,*.(Justification)

- ***for that*** *thou hast comforted me, and **for that** thou hast spoken friendly unto **thine** handmaid, though I be not like unto one of **thine** handmaidens.*(repetition)

- *unto thine handmaid, though I be not like unto one of thine handmaidens.*(Parallelism)

-

5. CMs: structural

ABSTRACT CONCEPTS ARE HUMANS

PRAY IS A PARENT

 PRAY IS A FAITHFUL SERVANT

o. Text 15

So I returned, and considered all the oppressions that are done under the sun: and behold the tears of [such as were] oppressed, and they had no **comforter;** *and on the side of their oppressors [there was] power; but they had no comforter* (**Ecclesiastes,4:1**).

1. Meaning construction

   Two inputs with different frames are set up. The first contains the frame of facing a comforter and the second contains the frame of suffering. The first contains the elements: afforded, pity or succour , whereas the second contains the elements: melancholy , wickedness and misery of mankind, and trouble . The cross-mapping connects elements from the two inputs. The element comfort is connected to misery and they are compressed and projected to the blend as no comforter. The element pity is projected to the blend.

   The elaboration and completion processes provide the meaning of the religious text depending on the background knowledge Wherever we turn, we see melancholy proofs of the wickedness and misery of mankind, who try to create trouble to themselves and to each other. Being thus hardly used, men are tempted to hate and despise life. But a good man, though badly off while in this world, cannot have cause to wish he had never been born, since he is glorifying the Lord, even in the fires, and will be happy at last, for ever happy. Ungodly men have most cause to wish the continuance of life with all its

vexations, as a far more miserable condition awaits them if they die in their sins. If human and worldly things were our chief good, not to exist would be preferable to life, considering the various oppressions here below . The abstract concept of facing comforter in the religious texts derives some of its source domains from the "communication" metaphor system among other systems. This metaphor system is related to conduit metaphor (Kövecses, 1995, p. 317).

 The VRs are time and uniqueness.

2. CIN: double - scope network

3. **Macrostructure**

The macrostructure of the sample is mainly composed of two themes; Injustice in the world and oppressions. Having acknowledged God's order in human events, the writer now observes that the 'order' is, at times, not very orderly. For example, injustice abounds (16). Maybe, thinks the writer, God will put everything right in a judgment day in the afterlife (17). On the other hand, thinks he, there may not be an afterlife. He observes that people die the same as animals, as if God is trying to show that they are no different from the beasts. Also, he asks, can it be proved that people have life after death? The best they can do, concludes the writer, is to enjoy life while they can .

Although the enjoyment of life is a desirable goal, the world has so much cruelty and oppression that many people have no way of finding any sort of enjoyment. It would be better for these sufferers if they were dead; better still if they had never been born. In sum, these two interfering themes do not benefit man in this world only; they serve him in this and the next worlds.

4.Superstructure

The superstructure of the speech is not belonging to a single form; rather, it can be ascribed to three forms. The best they can do, concludes the writer, is to enjoy life while they can . Although the enjoyment of life is a desirable goal, the world has so much cruelty and oppression that many people have no way of finding any sort of enjoyment. It would be better for these sufferers if they were dead; better still if they had never been born. In sum, these two interfering themes do not benefit man in this world only; they serve him in this and the next worlds. Thus, the formal structure of narrative here is of four sequences; orientation, complication, resolution, and coda. In the first sequence, Jesus Christ orients addressee in general of the persons and situation when saying:

So I returned, and considered all the oppressions

that are done under the sun:

Then, the events are recited in orientation sequence, one after the other which includes all the clauses in the main body of the narrative till the resolution part:

and on the side of their oppressors [there was] power; but they had no

comforter.

For the linguistic devices used they are; justification, parallelism, description, and repetition. Justification is used once in:

-So I returned, and considered all the oppressions

one instance of parallelism is used:

-they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter

Description is used here as in:

So I returned, and considered all the oppressions

that are done under the sun: and behold the tears

-Repetition is used here as in:

they had no comforter; and on the side of their oppressors [there was] power; but they had no comforter

5. CMs: structural

COMFORTER IS A VALUABLE COMMODITY

Ontological

COMFORTER IS AN ENTITY

Container

PITY IS A CONTAINER

Conduit

COMMUNICATION IS SHARING EXPERIENCE

COMMUNICATION IS SHARING PITY

4.5Analysis Of Arabic Data

1. **Analysis of the Arabic Data**

This section includes the analysis of the Arabic data, which contain 15 religious texts from the Glorious Quran distributed randomly , the analysis includes meaning construction, the kind of CINs, macrostructure, superstructure, and CMs. It is followed by a table that illustrates the kinds of CINs, macrostructure ,superstructure,and CMs, used in the religious texts.

a. **Text 1**

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ   خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۝ يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ. يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ.)

(الحج:١١-١٣)

There are among men some who serve God, as it were, on the verge: if good befalls them, they are, Therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see! They call on such deities, besides God, as can neither hurt nor profit them: that is straying far indeed (from the Way)! (Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (for help)! (Yusuf,1934:853)

2. **Meaning construction**

This religious text is understood by setting up two inputs with the frame of stinging which contains an agent and a patient. The first input refers to a prior

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harmful experience and the second to a similar experience that may occur in the future. The first contains the elements: mankind, worship, the verge, satisfied , and good. The second contains: believer , the same good, fortune, and the same trial ,loses world and the hereafter. The patient is the believer (not any person) who is supposed to be a strong person, careful, and cautious. The agent is the mankind and the world refers to the place where people live. The generic space contains agent and patient. The cross-mapping connects the believer to the believer, a good to the trail, and world to the same world but Everlasting. The background knowledge provides information about the prudence and caution of Muslims . They try to avoid any possible harm that may occur from the same source . It also provides information about if he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss. . The VRs are cause-effect, time, space, similarity, and uniqueness.

2. Kind of CIN: mirror network

3. Macrostructure

Thematically speaking, the text is devoted to two major themes which are; As this type of man has a weak character and wavers between kufr and Islam he becomes the slave of his self. He accepts Islam for the sake of self interest. He is faithful to it if all his wishes are fulfilled and he has a life of ease and comfort, he is well-pleased with his Allah and is firm in his faith. On the contrary, if his faith demands some sacrifice from him, or he is visited by some affliction, or encounters some hardship and loss in the way of Allah, or he does not have his way, he begins to waver about the Godhead of Allah and the Prophethood of the Messenger and becomes skeptical about everything of the faith. Then he is ready

to bow down before any power from which he expects some benefit and security from loss.

4.Superstructure

This text has an expository form as it explains, evaluates, and argues about two subjects; wavers between kufr and Islam. The superstructure of this sample is made up of the hypothesis of problem solution along with its four phases, situation, problem, solution, evaluation. The situation starts from the beginning of the text at:

<div dir="rtl">

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ .

</div>

There are among men some who serve God, as it were, on the verge:

The solution is:

<div dir="rtl">

فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

</div>

if good befalls them, they are, Therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!

The linguistic devices are; repetition, justification, and argumentation by exchange Five instances of repetition, each repeated two to five times:

<div dir="rtl">

فَإِنْ أَ ⭕ صَابَهُ ⭕ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ

</div>

as it were, on the verge: if good befalls them, they are, Therewith, well content; but if a trial comes to them, they turn on their faces:

فَإِنْ أَصَابَهُ خَيْرٌ **اطْمَأَنَّ بِهِ** ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ **انْقَلَبَ عَلَىٰ وَجْهِهِ** ۖ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ

if good befalls them, they are, Therewith, well content; but if a trial comes to them, they turn on their faces:

يَدْعُو مِنْ دُونِ اللَّهِ مَا **لَا يَضُرُّهُ** وَمَا **لَا يَنْفَعُهُ**

They call on such deities, besides God, as can neither hurt nor profit them: that is straying far indeed (from the Way)!

3. **CMs**: structural

HAVING A PRIOR HARMFUL EXPERIENCE IS AVOIDING

A SIMILAR EXPERIENCE

Container

THE GOOD IS A CONTAINER

b. Text 2

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا)

(النساء: ١٠٣)

When ye pass (congregational)prayers, Celebrate God's praises, standing, sitting down, Or lying down on your sides, But when ye are free From danger, set up Regular Prayers: For such prayers Are enjoined on the Believers At stated times.(Ibid:213)

4. **Meaning construction**

Two inputs with two different frames are set up. The first contains the frame of prayer including the elements: the / prayers and the believers / praises. The second contains the frame of setting up including the elements: , standing / sitting down, or lying down. The generic space contains agent and instrument. The cross-mapping connects counterparts from the two inputs. The prayer and the stated times are connected , compressed , and projected to the blend as one element .

5. **Kind of CIN**: double-scope network

6. **Macrostructure**

The macrostructure or theme in this sample is prayer. It is presented as a duty on people as it has a right:

<div dir="rtl">

فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُواْ ٱلصَّلَوٰةَ

</div>

And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

4.**Superstructure**

The superstructure is argumentative in having claim, warrant, and data. The claim in this sample is in the early beginning:

<div dir="rtl">

۞إِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُواْ ٱللَّهَ

</div>

- And the duty of prayer is that you should know that it is a storing away with your Lord and a deposit for which you will have no need for witnesses. Actually, the claim here is not only an action to be taken or done; rather, it is a

knowledge first since more important than doing something is knowing it. After stating the claim, Allah returns to the data which have a number of points that support the above claim as:

قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُم

Celebrate God's praises, standing, sitting down, Or lying down on your sides.Then, he mentions two warrants:

فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُواْ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا)

But when ye are free From danger, set up Regular Prayers: For such prayers Are enjoined on the Believers At stated times.

For the linguistic devices used they are; justification, parallelism, order speech act, description, and repetition. Justification is used once in:

إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا

For such prayers Are enjoined on the Believers At stated times one instance of parallelism is used:

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُواْ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُواْ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا)

When ye pass (congregational)prayers, Celebrate God's praises, standing, sitting down, Or lying down on your sides, But **when ye are free** From danger, set up Regular Prayers: For such prayers Are enjoined on the Believers At stated times

Order speech act is used as in:

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ **فَٱذْكُرُواْ** ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا ٱطْمَأْنَنتُمْ **فَأَقِيمُواْ** ٱلصَّلَوٰةَ

Celebrate God's praises

set up Regular Prayers

Description is used here

قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

standing, sitting down, Or lying down on your sides,

7. **CMs**: structural

 THE PRAYER IS STATED TIMES

Container

- COMFORT IS A CONTAINER

-THE PRAYER IS A CONTAINER

Ontological

 -THE PRAYER IS AN ENTITY

- GUILT IS AN ENTITY

 Conduit

- COMMUNICATION IS SHARING EXPERIENCE

- COMMUNICATION IS SHARING GUILT

c. Text 3

إِنَّ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ (٧)
أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ (٨) . إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

تَجْرِي مِنْ تَحْتِهِمُ الأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (٩) دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١٠) . [سورة يونس :٧]

(Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-) Their abode is the Fire, because of the (evil) they earned Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss. (This will be) their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!") (Yusuf,1938:485)

1. Meaning construction

Two inputs are set up with the elements agent, patient, and purpose. The first contains the frame of those who fall from grace are described by three epithets: the meeting with God is not the object of their hope and earnest desire, but something else , the material good of this world, which not only attracts them but apparently gives them complete satisfaction, so that there is no glow of the future in their horizon , and they are deaf and dead to the resounding and living message of God . The generic space contains agent and patient. The cross-mapping connects the counterparts from the two inputs. The meeting is connected to the desire, material good to this world, and deaf to living message of God . The meaning in the blend is that they are contrasted with the faith and the righteousness of those accept grace.. The background knowledge provides insight into their faith is the cause as well as the instrument of their guidance.

2.Kind of CIN: double – scope network

3. Macrostructure

Thematically Al-surah, is devoted to three major themes which are; the meeting with God is not the object of their hope and earnest desire, but something else , the material good of this world, which not only attracts them but apparently gives them complete satisfaction, so that there is no glow of the future in their horizon , and they are deaf and dead to the resounding and living message of God.

8. Superstructure

This Surah has an expository form as it explains, evaluates, and

argues about two subjects; the meeting with God and the material good of this world. The superstructure of this sample is made up of the hypothesis of problem solution along with its four phases, situation, problem, solution, evaluation. The situation starts from the beginning of the text:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا

Those who rest not their hope on their meeting with Us.

The solution is:

(وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُون

but are pleased and satisfied with the life of the present, and those who heed not Our Signs.

The above is the superstructure of the first theme discussed in the text,faith. Fall from grace since is based on an argument, it is made up of three major criteria of informal reasoning; data, claim, and warrant. The data is in the facts that Allah mention of the necessity of man'sgood relation towards his faith due to the

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number of points he highlights: but are pleased and satisfied with the life of the present, and those who heed not Our Signs.

9. **CMs**: ontological

FALL FROM GRACE IS AN ENTITY

Orientational

DOING THINGS IMPROPERLY IS DOWN

d. Text 4

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ . مُسَوِّمِين] وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ)

[ال عمران ١٢٥ ـ ١٢٦]

"Yea,- if ye remain firm , And act aright, even if the enemy should rush here on you; in hot haste your Lord would help you with five thousand angels making a terrific onslaught."

God made it but a message Of hope for you, and an assurance To your hearts: (in any case) There is no help except from God. The Exalted, the Wise:"(Yusuf ,1934:155)

10. Meaning construction

Two inputs are set up. The first contains the frame of a physical action which is assurance and the second contains the frame of perceptual processes. The frame of assurance contains the elements man, the hearts, grains, arrogant, and an expected result . The second contains the elements people, hope, and an expected result /change the world plan. The generic space contains cause and effect. The

cross – mapping connects elements from the two inputs. The element arrogant is connected to courage and god's faith to disposal. There is a cause – effect relation in the process of assurance, but there is unexpected result that violates the sequence of

events. The composition process forms the literal meaning of the text. The elaboration and completion processes provide information that helps to associate human behavior with assurance process. Whatever happen whether there is miracle or not , all help proceeds from God .Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. God helps those who show constancy, courage, and discipline , and use all the human means at their disposal, not those who fold their hands and have no faith , but God's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses .

. The VRs are cause effect, change, and uniqueness.

2. Kind of CIN: double – scope network

3.Macrostructure

 Promotion of virtue and prevention of vice are the two themes that form the macrostructure of the sample. The moral lesson behind it does not end at the limits of the doer of each good or evil. Rather, it extends to include all in society. God helps those who show constancy, courage, and discipline , and use all the human means at their disposal, not those who fold their hands and have no faith , but God's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses The evil does not affect merely its doer just as the good might embrace all.

11. Superstructure

The superstructure of the sample is variant in that it can be traced back to two types at the same time. The first of these is an expository structure in which the situation is enjoining good and forbidding evil while the problem is seizing of forbidding evil. The solution is preventing others of doing evil deeds. Consequently, the evaluation is that overall salvation will be achieved if people prevent others of doing vices or evil deeds whereas only destruction will occur when people leave evil deeds be done freely. The second is the argumentative superstructure whereby the data is that not resorting to the prevention of evil results in destruction therefore the claim is to promote good and prevent evil. It is so since the warrant for this is that destruction, fall, or even drowning do not affect the man with evil deeds only but influences all of those living with him. Just like good deeds spread to cover all, bad or evil ones harm all.

12. CMs: structural

SPEECH IS ASSURANCE

AN ACTION IS HELP

ASSURANCE IS BELIEVING

ARROGANT IS NOT BELIEVING

e. *Text 5*

(قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ)

المائدة ١١٣

(They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle.")(Yusuf,1934:279)

1. Meaning construction

Two inputs are set up. The first contains the frame of eating including the elements: eater, means of eating / a hand, and food. The second contains the frame of eating of a greedy person including the elements: greedy person, means / two hands, desire to get more, and food. The generic space contains an eater and instrument. The cross-mapping between the two inputs connects the eater to the greedy person, food to food, and a hand to two hands. The composition process produces the meaning he wants to eat to satisfy their hearts. The cultural knowledge in the collective mind provides information that the cursing of the fig tree because it had no fruit ; the allegory of eating Christ's flesh and drinking his blood .The VRs are intentionality, time, and uniqueness.

The request of the disciple savours a little of (1) want of faith , (2) too much attention to physical food , and(3) a childish desire for miracles or sign all these three can be proved from the canonical Gospels,(1) Simon peter, quite early in the story , asked Jesus to depart from him , as he (Simon)was a sinful man . The same Peter afterwards denied his Master three several times shamelessly when the Master was in the power of his enemies. And one of the Disciples (Judas) actually betrayed Jesus (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink ;eg.,the turning of the water into wine (John , ii,1-11);the conversion of five loaves and two small fishes into food for 5.000 men (Jhonvi.513),this being the only miracle

recorded   in all the four Gospels; the miraculous number of fishes caught for food , the cursing of the fig tree because it had no fruit ; the allegory of eating Christ's flesh and drinking his blood . (3)Because the Samaritans would not receive Jesus into their village the disciples James and John wanted a fire to come down from heaven and consume them .

2. Kind of CIN: mirror network

3.Macrostructure

 The macrostructure of this sample is variant in having a number of themes; reward and retribution of the good and the evil, love, showing mercy to others, charity, treating others well, taking lessons from what Jesus say and acting in accordance. The compensation that   The request of the disciple savours a little of (1) want of faith , (2) too much attention to physical food , and(3) a childish desire for miracles or sign all these three can be proved from the canonical Gospels,(1) Simon peter, quite early in the story , asked Jesus to depart from him , as he (Simon)was a sinful man . The same Peter afterwards denied his Master three several times shamelessly when the Master was in the power of his enemies. And one of the Disciples (Judas) actually betrayed Jesus (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink ;eg.,the turning of the water into wine (John , ii,1-11);the conversion of five loaves and two small fishes into food for 5.000 men (Jhonvi.513),this being the only miracle recorded   in all the four Gospels; the miraculous number of fishes caught for food , the cursing of the fig tree because it had no fruit ; the allegory of eating Christ's flesh and drinking his blood . (3)Because the Samaritans would not receive Jesus into their village the disciples James and John wanted a fire to come down from

heaven and consume them . the good will receive for their services for Jesus and their sufferings is abundant. It is Heaven which will countervail all of the hardships they have gone through. On the other hand, Hell is the retribution of the evil for caring more for what people think of them and neglecting what Allah Does. The heart, being reflected in what man says and believes, should be filled with abundance of good.

4.Superstructure

 The preachment can be divided into some parts. The first is devoted to the presentation of good and evil people by assigning blessings or woes to them. The last is also directed to the distinguishing them into those who act to what they hear of Jesus and those who do not. The parts in between give the instructions needed for being good and to avoid beingevil. The sample does not belong to a single form in its superstructure. The first and last parts are both descriptive-persuasive whereby Jesus presents the description of good and evil people in order to persuade themof the right path to go on. The second part is argumentative in which the

claim is mentioned in the early beginning;

(قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا َ)

(They said: "We only wish to eat thereof)

then, the data that include some applications of this claim, and ends with

the warrant:

وَتَطْمَئِنَّ قُلُوبُنَا

and satisfy our hearts

The last part is expository of four sequences; situation, problem, solution, and evaluation. It begins with the situation:

قَالُوا نُرِيدُ أَن نَّأْكُلَ مِنْهَا

They said: "We only wish to eat thereof "

The problem is that people be busy with others faults; therefore, they

forget about theirs. The solution is to treat up their problems first. Then,

the evaluation is mentioned:

وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِين

and to know that thou hast indeed told us the truth; and that we ourselves may
be witnesses to the miracle.

13.CMs: structural

EATING WITH BOTH HANDS IS GREED AND GLUTTONY

Ontological

EATING IS AN ENTITY

GREED IS AN ENTITY

f. Text 6

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ)

(سورة الرعد: ٢٨)

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Those who have believed and whose hearts are assured by the remembrance of Allah . Unquestionably, by the remembrance of Allah hearts are assured. ("For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return. Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou 139rowth139st rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!")

(Yusuf,1934:612)

14.Meaning construction

There is a direct similarity between faith and assurance in this text because the target and source exist. This text is related to a single network. Two inputs are set up. The first contains a human frame (target) including the elements: hearts, physical appearance, and inner values, whereas the second (source) contains believing frame including remembrance of Allah, appearance , and hidden qualities. The generic space contains appearance and the inner side. The cross – mapping connects the counterparts from the two inputs. There is the sign or miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to God, that light. That experience, will come. If you do not, God will not force you.

The background knowledge concerning this text is that the sign or   miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to God, that

light. That experience, will come. If you do not, God will not force you. The VRs are similarity, identity, and uniqueness.

2.Kind of CIN: single –scope network

3.Macrostructure

Thematically speaking, the sermon is devoted to two major themes which are; There is the sign or miracle is not something external: it is something internal, something in your mind, heart, and soul. Rather, one should be patient and wait from Allah one of the two good things; either His call or His livelihood. Also, what one might envy others for are either wealth or children and both of these are outside the plantation of the next world, the purpose for which people are created. The second theme is; believing depends on your inner spiritual experience. If you turn to God, that light. That experience, will come. If you do not, God will not force you.

4.Superstructure

this religious text has an expository form as it explains, evaluates, and argues about two subjects; assurance and remembrance of Allah. The superstructure of this sample is made up of the hypothesis of problem solution along with its four phases, situation, problem, solution, evaluation. The situation

starts from the beginning of the text at:

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ)

Those who have believed and whose hearts are assured by the remembrance of Allah .

The solution is:

(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ)

(Unquestionably, by the remembrance of Allah hearts are assured).

The above is the superstructure of the first theme discussed in the text,

assurance. Remembrance of Allah since is based on an argument, it is made up of three major criteria of informal reasoning; data, claim, and warrant. The data is:

(الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ)

Those who have believed and whose hearts are assured by the remembrance of Allah .

The claim that he states upon men due to these data is:

(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ)

(Unquestionably, by the remembrance of Allah hearts are assured).

15. CMs: structural

 PEOPLE ARE HEARTS

 HEARTS ARE ASSURANCE

 Orientational

 PHYSICAL APPEARANCE IS DOWN

 Ontological

 THE INNER VALUES ARE ENTITIES

 Container

g. Text 7

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۗ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۗ)

(البقرة: ٢٦٠)

When Abraham said: "Show me, Lord, how You will raise the dead, He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise." The parable of those who spend their substance in the way of Allah is that of a grain of corn: it 142rowth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He know eth all things."(Yusuf,1934:105)

1. Meaning construction

Two inputs with different frames are set up. The first contains the frame of God's power over Life and Death and the second the frame of man's vain boasts or imaginings . The frame of God's power over Life and Death contains the element agent /God , life, and death . The frame of man's vain boasts or imaginings contains the elements man, and imaginings. The generic space contains agent and patient. The cross – mapping connects the element

God's power to imagining and they are compressed to the blend into one element "God's power of life and death". The elaboration and completion add to the emergent meaning in the blend depending on the background knowledge which implies that We saw, illustrated God's power over Life and Death, contrasted with man's vain boasts or imaginings. Verse illustrated bow Time is immaterial to God's working ; things, individuals and nations are subject to Laws of Life and death, Which are under God's complete control. However much we may be misled by appearances. Now in Verse 200 we are shown the power of wisdom and love: if man can tame birds so that they know him and fly to him, how much more will God's creatures obey His call at the Resurrection ? The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double –scope network

3.Macrostructure

 Promotion of virtue and prevention of vice are the two themes that form the macrostructure of the sample. The moral lesson behind it is that illustrated bow Time is immaterial to God's working ; things, individuals and nations are subject to Laws of Life and death, Which are under God's complete control. However much we may be misled by appearances. Now in this Verse we are shown the power of wisdom and love: if man can tame birds so that they know him and fly to him, how much more will God's creatures obey His call at the Resurrection ?

4.Superstructur

   The superstructure of the sample is variant in that it can be traced back to two types at the same time. The first of these is an expository structure in which the situation is enjoining good and forbidding evil while the problem is

seizing of forbidding evil. The solution is preventing others of doing evil deeds. Consequently, the evaluation is that overall salvation will be achieved if people prevent others of doing vices or evil deeds whereas only destruction will occur when people leave evil deeds be done freely. The second is the argumentative superstructure whereby the data is that not resorting to the prevention of evil results in destruction therefore the claim is to promote good and prevent evil. It is so since the warrant for this is that destruction, fall, or even drowning do not affect the man with evil deeds only but influences all of those living with him. Just like good deeds spread to cover all, bad or evil ones harm all. The sample is built upon persuasion strategy which is achieved by means of linguistic devices, and modes of persuasion as in the use of justification , parallelism, order three times, prohibition . question

قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي

He said "Yes, but just to reassure my heart."

ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا .

Scatter them over the mountain-tops, then call them back. They will come swiftly to you.

فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا .

"Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ.

When Abraham said: "Show me, Lord, how You will raise the dead

قَالَ أَوَلَمْ تُؤْمِنْ.

He replied: "Have you no faith?"

16.CMs: structural

ABSTRACT CONCEPTS ARE OBJECTS ASSURANCE

OBAYING IS A COMMODITY

Ontological

THE POWER OF WISDOM IS AN ENTITY

h. Text 8

(من كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ)

(سورة النحل: ١٠٦)

(Any one who, after accepting Faith in God, utters Unbelief,- Except under compulsion, His heart remaining firm In Faith – but such as Open their breast to Unbelief, On them is Wrath from God, And theirs will be A dreadful Penalty.)(Yusuf,1934:685)

1. **Meaning construction**

   Two inputs are set up. The first contains the frame of belief in Islam including the elements: faith and heart and confirmed . The second contains the frame of Uttered a word constructed as recantation including

the elements: pain, weakness, torture, or persecution. The generic space contains the believer and the faith. The cross-mapping connects believer to faith and faith to God. The elements faith, open their breast to unbelief / confirmed his faith are projected to the blend by selective projection. The background knowledge informs that The exception refers to a case like that of 'Ammar , whose father yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam , but never recanted 'Ammar himself was of less mature age and faith , and in a weak moment , suffering under tortures himself and his mind acted on by the suffering of his parents. Uttered a word constructed as recantation , though his heart never wavered and he came back at once to the Prophet , who consoled him for his pain and confirmed his faith . There is no permission in this for weakness or dissembling under torture or persecution.   The VRs are change, cause – effect, and uniqueness.

2. **Kind of CIN:** double – scope network

3.Macrostructure

 The list of attitudes or themes mentioned above represent the moralities or the virtues called for implicitly in this sample. It is noticeably clear that The exception refers to a case like that of 'Ammar , whose father yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam , but never recanted 'Ammar himself was of less mature age and faith , and in a weak moment , suffering under tortures himself and his mind acted on by the suffering of his parents. Uttered a word constructed as recantation , though his heart never wavered and he came back at once to the Prophet , who consoled

him for his pain and confirmed his faith . There is no permission in this for weakness or dissembling under torture or persecution.

17.Superstructure

The superstructure of the sample is persuasive-descriptive in that The exception refers to a case like that of 'Ammar , whose father yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam , but never recanted 'Ammar himself was of less mature age and faith , and in a weak moment , suffering under tortures himself and his mind acted on by the suffering of his parents. Uttered a word constructed as recantation , though his heart never wavered and he came back at once to the Prophet , who consoled him for his pain and confirmed his faith . There is no permission in this for weakness or dissembling under torture or persecution.

18.CMs: structural

RECANTATION IS A DREADFUL PENALTY

THE TRUE BELIEVER'S HEART IS CONFIRMED IN FAITH

I . Text 9

(قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَّسُولًا)

(سورة الإسراء: ٩٥)

(Say , "If there were settled, On earth angels walking about In peace and quiet, We should Certainly have sent them Down from the heavens An angel for an apostle, ") (Yusuf, 1934:721-722).

The argument is that if angels inhabited this earth, an angel from heaven could be sent down as an apostle to them , as they could mutually understand each other and the message of God could be explained without difficulty, But the earth is inhabited by men and the men themselves are divided into races, or groups or nations . To each group is sent an apostle from among their brethren . As a matter of fact with wicked men constituted as they are the appearance of angel causes disturbance and an unseemly riot , as in the case of the angels that came to Lot. In any case they cannot carry out an effective mission among men.

19.Meaning construction

Two inputs are set up. The first contains the frame of conveying message

including the elements: an angel, humen beings, and an apostle. The second contains

the frame of putting a physical message including the elements: a

person, sent, men, separation, , individuality, and property. The generic space contains agent and patient. The cross –mapping connects elements from the two inputs. The element a person is connected to a person and an apostle to an angel . The background, as in the previous text, provides information about a religious and cultural phenomenon. The argument is that if angels inhabited this earth, an angel from heaven could be sent down as an apostle to them , as they could mutually understand each other and the message of God could be explained without difficulty, But the earth is inhabited by men and the men themselves are divided into races, or groups or nations . To each group is sent an apostle from among their brethren . As a matter of fact with wicked men constituted as they are the appearance of angel causes disturbance and an

unseemly riot , as in the case of the angels that came to Lot. In any case they cannot carry out an effective mission among men. The VRs are space, intentionality, and uniqueness.

2. CIN: double – scope network

3.Macrostructure

The macrostructure or theme in this sample is the message of God. It ispresented as a duty on human messenger. Actually, this theme is to say that Messenger does not merely convey the Message but is sent to reform human life in accordance with it. He has to apply the principles of the Message to the circumstances of human beings and has himself to demonstrate practically those principles. Moreover, he has to remove the misunderstandings of those people who try to listen w and understand his Message. Besides this, he has to organize and train the Believers to create a society based on the teachings of his Message. He has to struggle against those who reject and oppose his Message in order to subdue those powers that are bent upon corruption, and bring about that reformation for which Allah has sent His Messenger. As alI these things have to be done in a society of human beings only a human Messenger can perform the mission. If an angel had been sent as a Messenger, the most he could have done was to convey the message, for he could not live among human beings and share their life and problems in order to reform them. It is thus clear that a human Messenger only could be suitable for this purpose.

4.Superstructure

The superstructure is descriptive-persuasive as there are so

many details and descriptions for how to reform human life in accordance with it. He has to apply the principles of the Message to the circumstances of human beings and has himself to demonstrate practically those principles.

20.CMs: structural

ABSTRACT CONCEPTS ARE OBJECTS

ANGEL IS A MASSENGER

Ontological

ANGEL IS AN ENTITY

j. Text 10

(وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا
ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُواْ يَصْنَعُونَ)

(النحل: ١١٢)

(God sets forth a Parable: A city enjoying security And quiet, abundantly supplied With sustenance from every place: Yet was it ungrateful For the favours of God: so God made it taste Of hunger and terror (in extremes) (Closing in on it) like a garment (From every side), because of the (evil) which (Its people) wrought.)(Yusuf,1934:686).

21.Meaning construction

In this text, the abstract concept of Favours of Allah is conceptualized as a taste instrument . Accordingly, two inputs are set up containing the frame of taste. The first contains the frame of a township (Makkah), that dwelt secure and well-content: and the second taste extreme of hunger (famine) and fear.

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The first input contains the elements : place, secure, provision, favors of Allah. The second contains : hunger (famine) and fear . The generic space contains ungratefulness and punishment. The cross – mapping connects counterparts from the two inputs. Greed is connected to punishment, kill to kill, and people to people. The composition process produces the meaning of the text. The processes of completion and elaboration provide information about the cities or populations in ancient or modern times, Which were favoured with security and other blessings from God, but Which rebelled from God's Law and tasted the inevitable penalty, even in the midst of their inequities. Some commentators see here a reference to the city of Mecca under pagan control. The VRs are cause – effect, similarity, intentionality, and uniqueness.

2.Kind of CIN: single –scope network

3.Macrostructure

 The macrostructure or theme in this sample is modesty. It is presented

in the action of prophet as a direct lesson to Muslims since action is more powerful and effective than words. Modesty is represented in the punishment of God. So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه و سلم) which they (its people) used to do[1].

4.Superstructure

 The superstructure is narrative as it has three sequences; orientation, complication, and resolution. In orientation, the addressees are oriented for

the persons, place, and situation. Then, the details including the events are presented one after the other. Finally, resolution is done by God's punishment:

فَأَذَاقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُواْ يَصْنَعُونَ

so God made it taste Of hunger and terror (in extremes) (Closing in on it) like a garment (From every side),

22.CMs: structural

 GREED IS AN INSTRUMENT

-GOD MADE IT TASTE OF HUNGER AND TERROR

K. Text 11

(وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)(الانفال۷-۱۰)

 (Remember, O believers], when God promised you one of the two groups – that it would be yours – and you wished that the unarmed one would be yours. But Allāh intended to establish the truth by His words and to eliminate the disbelievers That He should establish the truth and abolish falsehood, even if the criminals disliked it. Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another." And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah is Exalted in Might and Wise.)(Yusuf,1934:417)

1. Meaning construction

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This text is related to a single-scope network, which implies source – target metaphor. The target is implied and it is understood from the meaning of the text. The source is the believers. Two inputs are set up. The first contains the frame of helping comes ultimately from God including the elements: the Apostle ,angels, , victory, strength,   ,assured and good tiding . The second contains the frame of *two alternatives before the Muslims in Medina to save themselves from being overwhelmed by the Meccan Quraish* including the elements: trading, Quraish, booty, deceiving, danger, and low descent. The generic space contains booty, trade, and danger. The cross-mapping connects elements from two inputs. Warning is connected to warning, a trade to Quraish, danger to disbelievers, angel to believers, The process of composition produces the meaning that judging the helping is from God . The background knowledge provides insight that by God's help they won a splendid victory , and the standard of truth was established, never to be The VRs are similarity, space, and uniqueness.

2.Kind of CIN: single- scope network

3.Macrostructure

The macrostructure or theme in this sample is *Just before Badr there were two alternatives before the Muslims in Medina to save themselves from being overwhelmed by the Meccan Quraish with all their resources from the rich Syrian trade one which had least danger for the time being and also* promised much booty, was to fall upon the Quraish caravan returning from Syria Mecca richly laden and led by Abo Sufyan with only 40 men unarmed . the other alternatives which was actually adopted on the recommendation of the Apostle by the guidance of God , was to leave the booty alone and march out boldly

against the well armed and well aquipped Quraish army of 1000 men coming from Mecca . By God's help they won a splendid victory , and the standard of truth was established, never to be . It is presented as a duty on the believers :

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

4.Superstructure

The superstructure is argumentative in having claim, warrant, and data. The claim in this sample is in the early beginning:

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

- And the kind of God is that you should know that the number of angels , a thousands at Badr and three thousands and five thousands at Uhud, is probably not to be taken literally , but to express a strength at least equal to that of the enemy. All help comes ultimately from God . In special cases it may take special forms to put heart into us and to fit in with our feeling and our psychology. Actually, the claim here is not only an action to be taken or done; rather, it is a knowledge first since more important than doing something is knowing it. After stating the claim, the data which have a number of points that support the above claim as:

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ

Allāh intended to establish the truth by His words and to eliminate the disbelievers That He should establish the truth and abolish falsehood, even if the criminals disliked it. Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels

Then, He mentions two warrants:

مُرْدِفِين وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah is Exalted in Might and Wise.

The linguistic devices are; repetition, justification, and argumentation by exchange four instances of repetition, each repeated two times:

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُون

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِين

But Allāh intended to establish the truth by His words and to eliminate the disbelievers That He should establish the truth and abolish falsehood Justification is used seven times as in:

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ

حِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِين

وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ

Argumentation by exchange is applied twice like:

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah is Exalted in Might and Wise.

5.CMs: structural

- SOLIDURES AREANGELS

- THE HELPING IS THE ANGELS

- Orientational

-INNER VALUES AND GOOD MANNERS ARE UP

- APPEARANCE IS DOWN

Ontological

 APPEARANCE IS AN ENTITY

L. Text 12

يَقُولُ يَٰلَيْتَنِي قَدَّمْتُ لِحَيَاتِي. فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَد. وَلَا يُوثِقُ وَثَاقَهُ أَحَد. يَٰأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ٱرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَٱدْخُلِي فِي عِبَٰدِي وَٱدْخُلِي جَنَّتِي(الفجر:٢٤-٣٠)

(He will say, "Ah, I would that I had sent forth [Good Deeds] for my future life. For that Day, His chastisement will be such as none else can inflict , And His bonds will be such as none other can bind. [To the righteous soul will be said], "O (thou)soul , In complete rest and satisfaction come back thou to thy Lord, -well –pleasing Unto Him, enter thou then My Devotees .Yea, enter thou My Heaven .)(Yusuf,1934:1735)

23.Meaning construction

Two inputs are set up. The first contains the frame of preparation for the hereafter including the elements: the   , satisfaction , "Bonds" imply confinement, want of freedom , the closing of a door which was once open but which we deliberately passed by we see that others accepted in faith and entered that door . The second contains the frame of Chastisement including

the elements: pain and agony, such as cannot be imagined anywhere else , or from any other source, for it touches our inmost soul and cannot be compared with anything our bodies may suffer or others may inflict. The generic space contains cause and effect. The cross-mapping connects the element of preparation for the hereafter to the Chastisement. According to selective projective, selected elements are projected and compressed in the blend. The selected elements are Chastisement , satisfaction , and preparation for the hereafter . The completion and elaboration processes based on the background knowledge provide insight into Muslims theology , this stage of the soul is the final stage of bliss . The unregenerate human soul , that seeks its satisfaction in the lower earthly desires is the immara . The self-reproaching soul that feels conscious of sin and resists it is the Imuama. The VRs are cause – effect, intentionality, and uniqueness.

2. Kind of CIN: double – scope network

3.Macrostructure

Promotion of virtue and prevention of vice are the two themes that form the macrostructure of the sample. The moral lesson behind it is that "Chastisement" in this verse and the "binding in bonds" in the next verse are two distinct phases of the penalty. "Chastisement" involves pain and agony, such as cannot be imagined anywhere else , or from any other source, for it touches our inmost soul and cannot be compared with anything our bodies may suffer or others may inflict . "Bonds" imply confinement, want of freedom , the closing of a door which was once open but which we deliberately passed by we see that others accepted in faith and entered that door:

يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى. فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ. وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ. يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً.

He will say, "Ah, I would that I had sent forth [Good Deeds] for my future life. For that Day, His chastisement will be such as none else can inflict, And His bonds will be such as none other can bind. [To the righteous soul will be said], "O (thou)soul , In complete rest and satisfaction come back thou to thy Lord, -well –pleasing Unto Him.

4.Superstructure

The superstructure of the sample is variant in that it can be traced back to two types at the same time. The first of these is an expository structure in which the situation satisfaction in the lower earthly desires is good and the retribution will at last come and we shall realize it on our inmost being , all the illusions of this fleeting world having been swept away.   The solution is preventing others of doing evil deeds. Consequently, the evaluation is that. The second is the argumentative superstructure whereby the data is that "Chastisement" involves pain and agony, such as cannot be imagined anywhere else , or from any other source, for it touches our inmost soul and cannot be compared with anything our bodies may suffer or others may inflict . "Bonds" imply confinement, want of freedom , the closing of a door which was once open but which we deliberately passed by we see that others accepted in faith and entered that door . This shutting out of what might have been is worse than any other bonds or confinement we can imagine , and may worse than actual chastisement .the righteous enter into their inheritance and receive their welcome with a little that suggest freedom from all pain , sorrow doubt struggle, disappointment, passion and even further desire: at rest , in

peasce , in a state of complete satisfaction . It is so since the warrant for this is that the retribution will at last come and we shall realize it on our inmost being , all the illusions of this fleeting world having been swept away. Then we shall remember, and wish , too late , as a preparation for the hereafter.

 5. CMs: orientational

- SATISFICATION IS UP

BONDS IS UP

 Ontological

-DESIRES IS AN ENTITY

 M. Text 13

(هُوَ ٱلَّذِي أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓاْ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا).(الفتح:٤-٧)

 It is He Who sent down tranquility into the hearts of the believers, that they may add Faith to their Faith. For to God belong the forces of the heavens and the earth, and God is full of knowledge, and Wisdom. That He may admit the men and women who believe to Gardens beneath which rivers flow ,to dwell to abide therein for aye, and remove their ills from them and that is, in the sight of God, the highest achievement (for man),

And that He may punish the hypocrites , men and women, and the Polytheists men and women, who imagine an evil opinion of God. On them is around of

Evil . the wrath of God is on them,: He has cursed them and got Hell ready for them – and evil is it for a destination.(Yusuf,1934:1391)

1.Meaning construction

Two inputs are set up with the similar organizing frame of *tranquility*. The two inputs share the same structure and elements which are the calmness, and cool courage, and the result. The first input contains the elements the , (fellow), the highest achievement ,faith, believers,. The second contains the elements the punishment, *the hypocrites*, *evil, cursed, Polytheists*, and justice. The generic space contains an agent, a patient, and a result. The cross-mapping connects the believer from the first input to the hypocrites from the second, Heaven to punishment . The elements wisdom to wisdom and are projected into the blend by selective projection. The meaning in the blend is composed as The plain meaning is that Believer's will see one sign of God after another .and with each their Faith is confirmed. During all the long years of persecution and conflict   they. Had faith but when they see their old enemies actually coming out to negotiate with. Them. Their faith is justified fulfilled and confirmed and they turn in gratitude to God The background knowledge elaborates and completes the meaning, which seems questionable. .it is a casuistical question to ask, Are there degrees in faith? The plain meaning is that Believer's will see one sign of God after another .and with each their Faith is confirmed. During all the long years of persecution and conflict they. Had faith but when they sea their old enemies actually coming out to negotiate with them. Their faith is justified fulfilled and confirmed and they turn in gratitude to God. The VRs are cause-effect, intentionality,and uniqueness.

2. Kind of CIN: mirror network

3.Macrostructure

The list of attitudes or themes mentioned above represent the tranquility or the comforting called for implicitly in this sample. It is noticeably clear that the the results were achieved by tranquility. Calmness, and cool courage among 1400 to 1500 unarmed men who accompanied prophet to Hudaibiya and who were threatened with violence by the excited Quraish leaders of mecca.it is a casuistical question to ask, Are there degrees in faith? The plain meaning is that Believer's will see one sign of God after another .and with each their Faith is confirmed. During all the long years of persecution and conflict they. Had faith but when they sea their old enemies actually coming out to negotiate with them. Their faith is justified fulfilled and confirmed and they turn in gratitude to God

4.Superstructure

The superstructure of the sample is persuasive-descriptive in that Who sent down tranquility into the hearts of the believers, that they may add Faith to their Faith. For to God belong the forces of the heavens and the earth, and God is full of knowledge, and Wisdom He gives a number of descriptions of people with good deeds. They are grouped under some balancing schemes and He gives a number of descriptions of people with not good deeds ,the Polytheists men and women, who imagine an evil opinion of God. On them is around of Evil . the wrath of God is on them,: He has cursed them and got Hell ready for them. In addition, persuasive strategy is also engaged in accessing the themes. The Prophet tries to persuade people to do these deeds. This is done by resorting to some linguistic devices. Linguistically, lexical

embellishment is used, specifically, parallelism. The sample includes six instances of parallelism structures, such as:

لِّأُ ايِمَٰنًا مَّعَ ايمَٰنِهِمّۚ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ

that they may add Faith to their Faith

He, further, estimates people towards doing these deeds through starting his sermon with a supplication to whoever acts in accordance to them. For to God belong the forces of the heavens and the earth, and God is full of knowledge, and Wisdom. That He may admit the men and women who believe to Gardens beneath which rivers flow ,to dwell to abide therein for aye, and remove their ills from them and that is, in the sight of God, the highest achievement (for man).

5.CMs: ontological

TRANQUILITY IS AN ENTITY

n. Text 14

لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأۡخُذُونَهَاۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأۡخُذُونَهَا فَعَجَّلَ لَكُمۡ هَٰذِهِ وَكَفَّ أَيۡدِيَ ٱلنَّاسِ عَنكُمۡ وَلِتَكُونَ ءَايَةً لِّلۡمُؤۡمِنِينَ وَيَهۡدِيَكُمۡ صِرَٰطًا مُّسۡتَقِيمًا(الفتح:١٨ ـ ٢٠)

God's Good pleasure was on the believers when they swore Fealty to thee under the tree: He knew what was in their hearts, and He sent down tranquility to them, and He rewarded them with a speedy victory. And many gains will the acquire (besides):. And God is exalted in power, Full of Wisdom . God has promised you many gains that ya shall Acquire , and He has given you this, and He has restrained the hands of men from you: that it

may be a sign for the believers, and that He may guide you to the Straight Path.(Yusuf,1934:1396).

1.Meaning construction

Two inputs are set up. The first contains the frame of *God's Good pleasure* including the elements *swore Fealty* , *the tree* , *sending down tranquility* , and *hearts* . The second contains the frame of rewarded including the elements: *speedy victory*, *gains* , *the Straight Path*.The cross-mapping connects the counterparts from the two inputs. The tranquility and believers are connected and compressed in the blend into one element. The elements God's good pleasure is connected to acquires , rewarded to their hearts, and *guide* to God's power. The background knowledge provides insight into the value of tranquility . The noun from the verb redhiya is ridhiean (Good pleasure) : hence the name of this Bai'at. Bai'at ur Ridhuan. The Fealty of God's Good pleasure . The great ceremony of the fealty of God's Good pleasure took place while the holy Apostle sat under a tree in the plain of Hudaibiya. This Tree became very famous. And so much superstitious veneration was attached to it by later generations that it had to be cut down or tested , Sakina-I'eace, calm ,sense of security and confidence, tranquility. And the same word is used in connection with the battle of Hunain and in connection with the Cave of Thaur at an early stage in the Hijrat . The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN single –scope network

3.Macrostructure

 Thematically speaking, the text is devoted to two major themes which are;. *God's Good pleasure* and *God's dending down tranquility* The great ceremony of the fealty of God's Good pleasure took place while the holy Apostle sat

under a tree in the plain of Hudaibiya. This Tree became very famous. And so much superstitious veneration was attached to it by later generations that it had to be cut down or tested , Sakina-I'eace, calm ,sense of security and confidence, tranquility. And the same word is used in connection with the battle of Hunain and in connection with the Cave of Thaur at an early stage in the Hijrat The second theme is the call for a good behavior towards the holy Apostle. Such a behavior, in addition to its moral benefit for society in general as it leads to a cooperation among its members, benefits man himself: لَّقَدْ رَضِيَ

ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ

God's Good pleasure was on the believers when they swore Fealty to thee under the tree: He knew what was in their hearts, and He sent down tranquility to them.

4.Superstructure

This text has an expository form as it explains, evaluates, and argues about two subjects; God's pleasure and a good behavior towards the holy Apostle . The superstructure of this sample is made up of the hypothesis of problem solution along with its four phases, situation, problem, solution, evaluation. The situation starts from the beginning of the text at:

لَّقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ

God's Good pleasure was on the believers when they swore Fealty to thee under the tree: He knew what was in their hearts, and He sent down tranquility to them

The solution is:

۞ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمً

that it may be a sign for the believers, and that He may guide you to the Straight Path.

Two evaluations are stated in the text;, these are the following respectively:

وَأُثَـٰبَهُمۡ فَتۡحًا قَرِيبًا وَمَغَانِمَ كَثِيرَةً يَأۡخُذُونَهَاۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيم

وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرً تَأۡخُذُونَهَا فَعَجَّلَ لَكُمۡ هَـٰذِهِ وَكَفَّ أَيۡدِيَ ٱلنَّاسِ عَنكُمۡ

And many gains will the acquire (besides):. And God is exalted in power, Full of Wisdom . God has promised you many gains that ya shall Acquire , and He has given you this, and He has restrained the hands of men from you:

The above is the superstructure of the first theme discussed in the sermon, God's pleasure and a good behavior towards the holy Apostle . God's pleasure since is based on an argument, it is made up of three major criteria of informal reasoning; data, claim, and warrant. The data is in the facts that God mention of the necessity of man's good relation towards his holy Apostle due to the number of points he highlights:

إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ

God's Good pleasure was on the believers when they swore Fealty to thee under the tree: He knew what was in their hearts, and He sent down tranquility to them.

What makes the above part of the sermon a claim is that it represents an action that people have to react to. The warrant that links the above data and claim is:

وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأۡخُذُونَهَا فَعَجَّلَ لَكُمۡ هَـٰذِهِ وَكَفَّ أَيۡدِيَ ٱلنَّاسِ عَنكُمۡ وَلِتَكُونَ ءَايَةً لِّلۡمُؤۡمِنِينَ وَيَهۡدِيَكُمۡ صِرَٰطًا مُّسۡتَقِيم

God has promised you many gains that ya shall Acquire , and He has given you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to the Straight Path

Persuasively, he resorts to some linguistic devices . Linguistically, he uses justification four times like:

وَلِتَكُونَ ءَايَةً لِّلۡمُؤۡمِنِينَ وَيَهۡدِيَكُمۡ صِرَٰطًا مُّسۡتَقِيمٗ.

That it may be a sign for the believers, and that He may guide you to the Straight Path.

Parallelism is another linguistic device which is used in the text for emphasis as in;

وَمَغَانِمَ كَثِيرَةٗ يَأۡخُذُونَهَاۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗ وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةٗ تَأۡخُذُونَهَا فَعَجَّلَ لَكُمۡ هَٰذِهِ

The third linguistic device is in using argumentation by exchange twice:

The last linguistic device of persuasion is description as in:

مِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِم .

when they swore Fealty to thee under the tree: He knew what was in their hearts .

5.CMs structural

TRANQUILITY IS REWARDED

GOD'S GOOD PLEASURE IS THE HIGHEST PART OF THE REWARDED

Ontological

SPEEDY VICTORY IS AN ENTITY

Container

HEAVEN IS A CONTAINER

O. Text 15

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُواْ فِي قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓاْ أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُواْ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا (الفتح: ٢٦ ـ ٢٨)

(While the Unbelievers got up in their hearts heat and cant – the heat and cant of ignorance,- God sent down His Tranquility to his Apostle and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And God has full knowledge of all things. Truly God did fulfil the vision for His Apostle: Ye shall enter the sacred Mosque, if God wills, With minds secure, heads Shaved hair cut short without fear. He knew what ye knew not, and He granted besides this a speedy victory.)(Yusuf,1934: 1399)

1.Meaning construction

Two inputs are set up. The first contains the frame of the heat and cant of ignorance This frame involves two roles: A and B: A takes over B. The second contains the values for the roles in the first input : God sent down His Tranquility to his Apostle for A and to the Believers and trust in their Leaders for B. The generic space contains something, the heat and cant of ignorance, ,

and something else. The counterpart connection in this text is frame – to-value connection that links the roles in the first space to the values in the second. The role A is connected to the value the heat and cant of ignorance and the role B to the value trust in their Leaders. Then, they are projected to the blend. The composition process gives the structure

اِذۡ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِي قُلُوبِهِمُ ٱلۡحَمِيَّةَ حَمِيَّةَ ٱلۡجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلۡمُؤۡمِنِينَ

While the Unbelievers got up in their hearts heat and cant – the heat and cant of ignorance,- God sent down His Tranquility to his Apostle and to the Believers

The completion and elaboration processes depending on knowledge help to create the emergent structure in the blend. The VRs are space, role-value, and uniqueness.

2. Kind of CIN: simple network

3. Macrostructure

 The macrostructure or theme in this sample is the trust. It is presented

in that the unbelievers were blustering and excited. And meticulously objected to introductory words such as "In the name of God . Most gracious , most merciful (the did not like the titles the Muslims were calm and collected , and got the substance of their demands embodied in the treatly without worrying about words . This was due to their unity and trust in their Leaders .

4.Superstructure

 The superstructure is narrative as it has three sequences; orientation,

complication, and resolution. In orientation, the addressees are oriented

for the persons, place, and situation. Then, the details including the events

are presented one after the other. Finally, resolution is done by saying

لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَاءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَّ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا

- *Truly God did fulfil the vision for His Apostle: Ye shall enter the sacred Mosque, if God wills, With minds secure, heads Shaved hair cut short without fear. He knew what ye knew not, and He granted besides this a speedy victory.*

As linguistic Devices

parallelism, is in : فِي قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ

- *in their hearts heat and cant – the heat and cant of ignorance.*

It is figured out linguistically by means of the use of orders , prohibitions , and instruction by mentioning consequences throughout condition , as below respectively:

لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَاءَ ٱللَّهُ ءَامِنِينَ

Ye shall enter the sacred Mosque, if God wills,

وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا

and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it.

وَمُقَصِّرِينَ لَا تَخَافُونَّ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا

without fear. He knew what ye knew not, and He granted besides this a speedy victory.

5.CMs: orientational

TRUST IN THEIR LEADER IS UP

SOCIAL RELATION IS UP

Ontological

TRANQUILITY IS AN ENTITY

4.6 Results and Discussion of the Analysis of English Data

In this section, the results of the analysis of each item in the model will be presented and discussed. Tables and figures will be provided for the presentation of the results of items that can be applied quantitatively. For the remaining, their results will be analysed and discussed only qualitatively.

4.6.1 Results and Discussion of CINs, CMs,

Analysing the selected samples according to the CIT and CMT shows different results depending on the selected topics. The results are explained and discussed below:

Table (4-1)Results of CINs , CMs in English Data

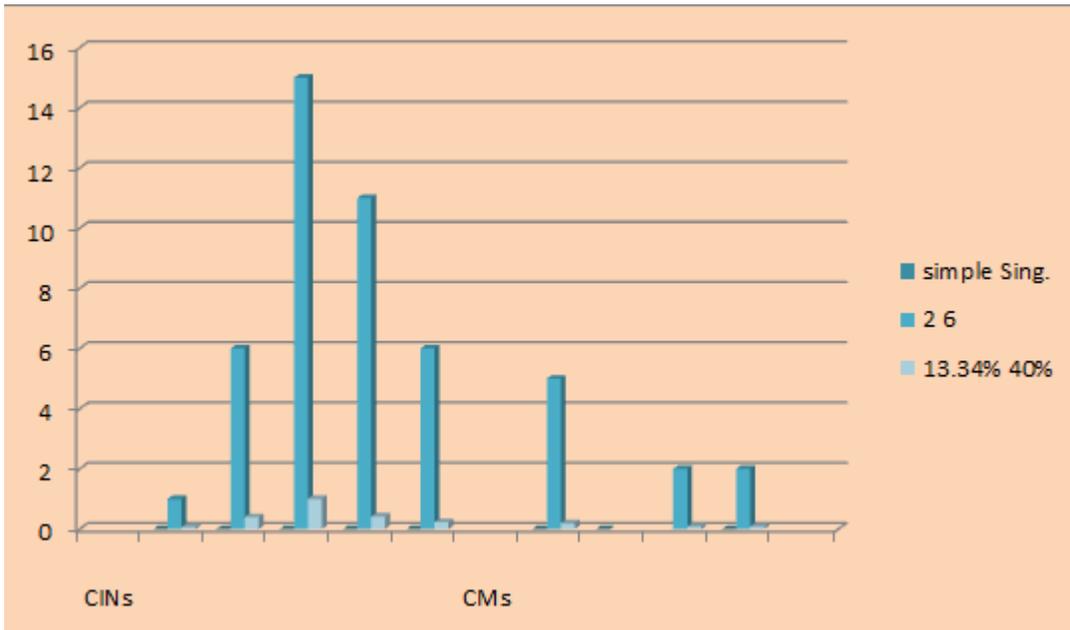| Kind	CINs					CMs					
	simple	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.
Fre.	2	6	1	6	15	11	6	5	2	2	26
Per.	13.34%	40%	6.66%	40%	100%	42%	23%	19%	8%	8%	100%

Figure (4-1)Results of CINs , CMs in English Data

The four kinds of CINs are used to analyze the selected English data at different rates. The analyses show the power of integration networks, which work effectively and efficiently to understand the cognitive process beyond constructing the meaning of the selected texts. There are similarities and differences in using CINs depending on the topics expressed by the texts, the linguistic form of the data, and the background knowledge. The (xyz) structure is powerful in analysing some of the English texts. The kinship relationship and the body parts are used to analyse abstract concepts in both religious texts . The grammatical structure of conditional sentence is used to analyse some of the English data. The comparison and causation structures are used to analyse some English and Arabic texts.

The English texts are analysed according to simple, single, and double CINs. The religious texts that help to construct the meaning of the texts are seven in content and two in form and content. The content that are used to express religious factors represent individuality, privacy, self oriented value, egalitarianism, and equality, which are highly contributing to the meaning construction of the religious texts of English data.

The CMs of the English data are structural, ontological, orientational, container, and conduit metaphors. The structural metaphor has the highest rate. Then ontological, orientational, container, and conduit metaphors.

4.6.2 Results and Discussion of Macrostructure

The macrostructure of the whole data is comforting expressions, within which there are some references to some expressions that have the meaning of comforting. assurance is the one highlighted almost all over the data as a virtue

whereas hypocrisy is the vice which Christians should be cautioned off. In addition to this, tranquility, calmness, assured well-content ,quiet , secure in faith and pleased are also found.

4.6.3 Results and Discussion of Linguistic realization of descriptive persuasive strategy

The results of the use of persuasion in each of the samples will be presented and the percentage will be taken for each sample separately in table (3-2)

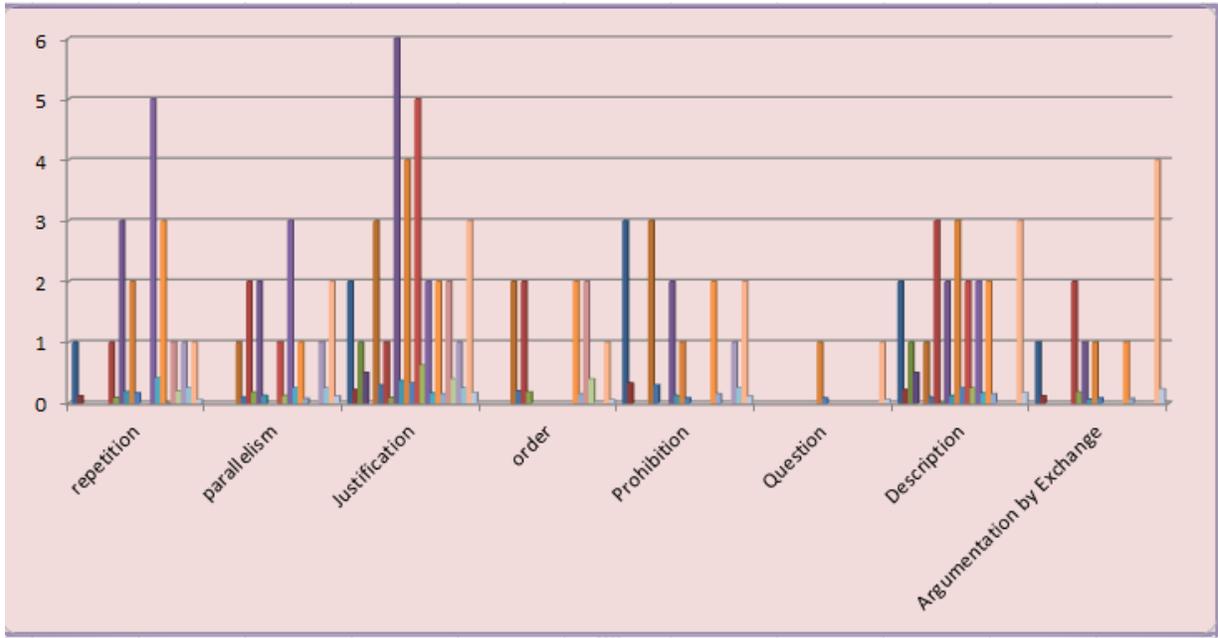|	Linguistic realization of persuasive strategy	S1		S2		S3		S4		S8		S9		S10		S11		S12		S13		S14		S15	
		F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P
	repetition	1	12%					1	9.09%	3	18.7%	2	16.6%			5	41.6%	3	23.0.7	1	20%	1	25%	1	5.8%
Linguistic Devices	parallelism					1	10%	2	18.18%	2	12.5%			1	12.5%	3	25%	1	7.6%			1	25%	2	11.7%
	Justification	2	22%	1	50%	3	30%	1	9.09%	6	37.5%	4	33.3%	5	62.5%	2	16.6%	2	15.3%	2	40%	1	25%	3	17.6%
	order					2	20%	2	18.18%									2	15.3%	2	40%			1	5.8%
	Prohibition	3	33%			3	30%			2	12.5%	1	8.3%					2	15.3%			1	25%	2	11.7%
	Question											1	8.3%											1	5.8%
	Description	2	22%	1	50%	1	10%	3	27,27%	2	12.5%	3	25%	2	25%	2	16.6%	2	15.3%					3	17.6%
	Argumentation by Exchange	1	12%					2	18.18%	1	6.25%	1	8.3%					1	7.6%					4	23.5%
	Total	9	100%	2	100%	10	100%	11	100%	16	100%	12	100%	8	100%	12	100%	13	100%	5	100%	4	100%	17	100%

Figure (4.2) Results of Linguistic realization of persuasive strategy in English Data

As clear from the table and figure above, persuasion is resorted to in most of the samples in English data to present comforting expressions in a way that the addressee gets convinced in what is mentioned and acts in accordance to. In applying this strategy, Jesus Christ makes use of a number of linguistic devices . Among the linguistic devices, justification is the most frequently applied one (62.5%). The second device in relation to its frequent use is description . It is used (21) times about 50% of the whole percentage. Repetition is the third frequent device being used (18) time about (41.6%). Order is the fourth one as it is employed (7) times for about (40%). Prohipition by is the fifth linguistic device (33%). Argumentation by Exchange is used in comparison to another(23.5%) as it employed (10)times. This indicates the importance of giving justifications side by side to what is intended by Jesus to be conveyed to Christians as it enhances the point in it. Cognitively , metaphor is the prevailing one among other devices as its use reaches (10) times (4%). On the other hand, distribution and the three embellishments are the least frequent ones (1%) each.

Finally, appealing to the addressees' passion has been the most important thing within the use of modes of persuasion employed in the data. It is more important than logos that has been skipped in two samples.

4.6.4 Results and Discussion of Superstructure

This section is dedicated to the presentation of the results and discussion of the superstructure of the English data.

4.6.4.1 Results and Discussion of Narrative Superstructure

The table below shows the distribution of the components of narrative superstructure in the samples that use it.

Table(4-2)Uses of Narrative Superstructure in English Data

Components of Narrative superstructure	S1	S2	S3	S5	S7	S9	S12	S15
Abstract								
Orientation	✓	✓	✓	✓	✓	✓	✓	✓
Complication	✓	✓	✓	✓	✓	✓	✓	✓
Resolution	✓	✓	✓	✓	✓	✓	✓	✓
coda	✓	✓	✓		✓			✓

As clear from the table, abstract is not applied in all of the samples whose superstructure is narrative since while Jesus is talking to people he might start narrating his parable or story without the need to inform them of the beginning of that parable or story. Coda is used only five. On the other hand, the three components or sequences: orientation, complication, and resolution are found in all of these samples as they make the body of narrative.

3.1.5.2 Results and Discussion of Expository Superstructure

Table (4-3) uses of Expository

Components of Expository Superstructure	S4	S6	S8	S13	S14
situation	✓	✓	✓	✓	✓
problem	✓	✓	✓	✓	✓
Solution	✓	✓	✓	✓	✓
Evaluation	✓	✓	✓	✓	✓

4.7 Superstructure in English Data

Jesus Christ, when employing exposition or expository superstructure in the presentation of comforting expressions, makes use of its components all. However, evaluation is neglected once from the sample. Sometimes, specifically, in sample 7 as mentioned in the analysis, the solution is mentioned before referring to the problem. Such change in order of sequences gives a highlight to the idea more than if the usual order is kept. This type of superstructure is not highly resorted to as it requires some discussion of a problematic issue which is not crucial in the presentation of the theme of comforting expressions.

4.7.1Results and Discussion of Argumentative Superstructure

The table below presents the samples whereby argumentative superstructure is used as well as the occurrence of the three components in each. Table (3-4) Uses of Argumentative Superstructure in English Data.

Table(3-4)Uses of Argumentative Superstructure in English Data

Components of Argumentative Superstructure	S1	S2	S3	S4	S5	S6	S15
Data	✓	✓	✓	✓	✓	✓ ✓	✓ ✓
Claim	✓	✓	✓	✓	✓	✓ ✓	✓ ✓

| Warrant | | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| | | | | | | ✓ | ✓ |

Table (4-5) shows that in all of the uses of this superstructure data and claim are figured out while warrant is missed once in sample one. In some cases claim is given at the end of the sample whereas in others it is mentioned before the warrant. The fourth superstructure, descriptive-persuasive having no sequences followed, will be introduced only with respect to its occurrence along with other types in the next table and figure. The overall superstructure of English data is introduced in the table and figure below.

Table (4-6) Results of Superstructure in English Data

Superstructure	F	P
Narrative	8	35 %
Expository	5	22%
Argumentative	7	30%
Descriptive-persuasive	3	13%
Total	23	100%

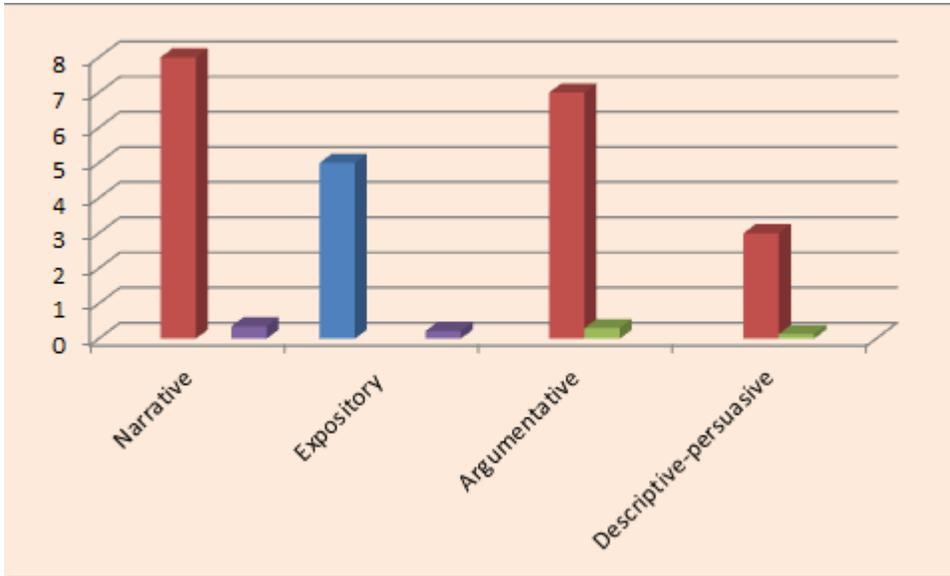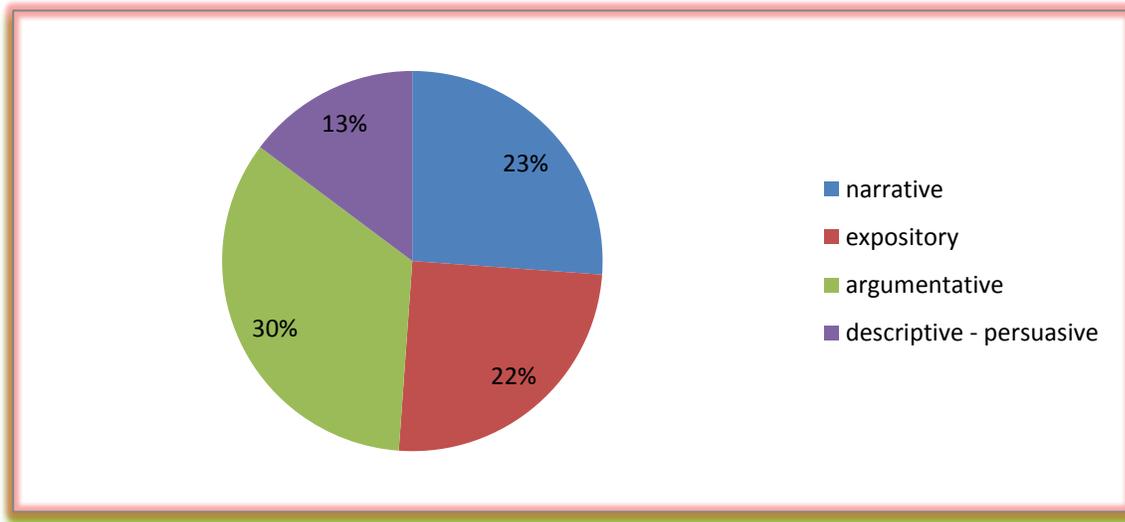**Figure (4-5) Results of Superstructure in English Data**

Figure (4-6) Results of Superstructure in English Data

Uses of argumentative superstructure make (30%) of the whole percentage as it is the most frequent type while narrative is the second and expository and descriptive-persuasive are the least used since they are made use of only three times each making only (13%) all over the fifteen samples examined here.

4.2 Results and Discussion of the Analysis of Arabic Data

In this section, the same procedure followed in the presentation and discussion of results of English data will be carried out.

4.2.1Results and Discussion of CINs, CMs, in Arabic Data

Analyzing the selected samples according to the CIT and CMT shows different results depending on the selected topics. The results are explained and discussed below:

Table (4-6)Results of CINs , CMs in Arabic Data

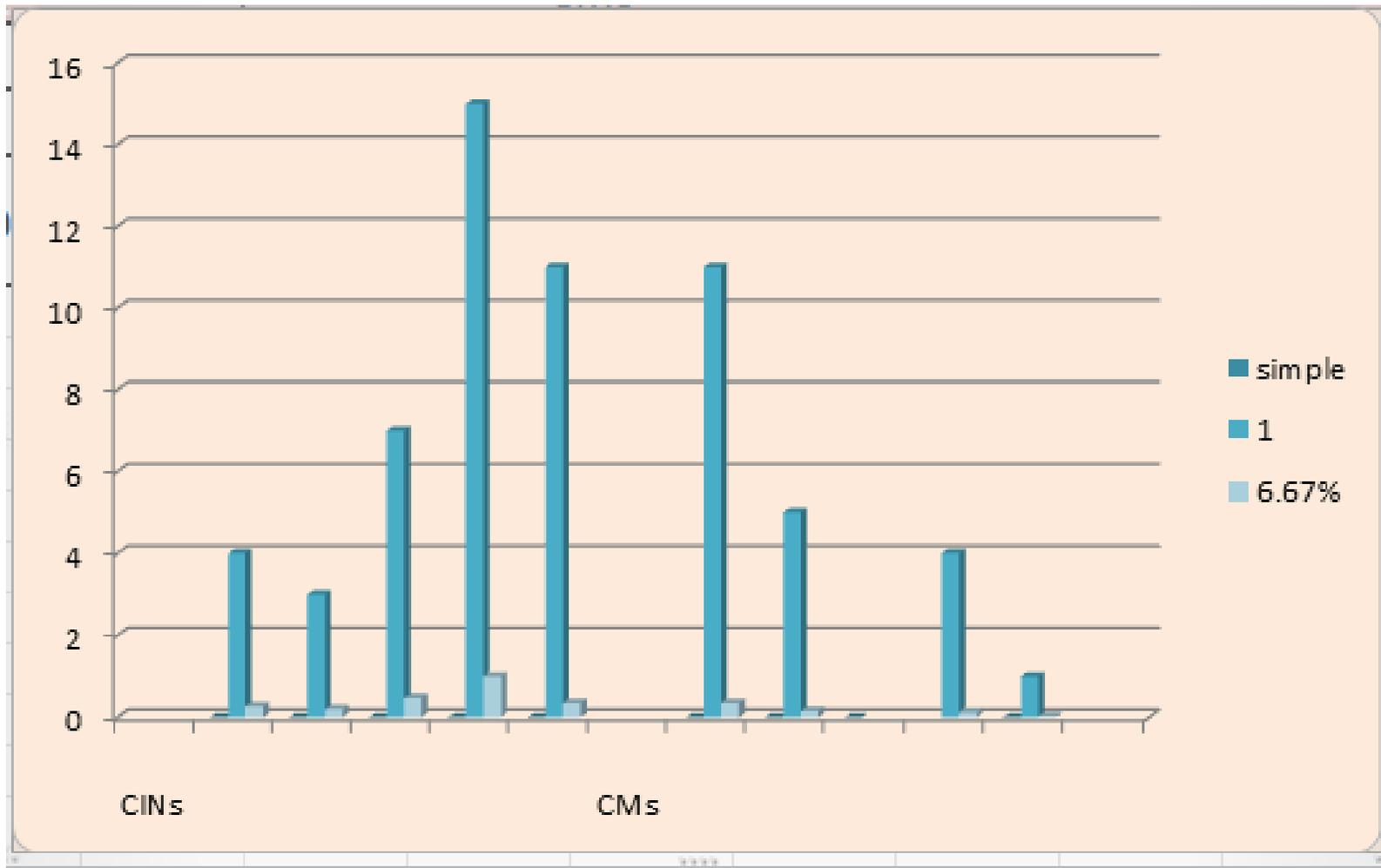|	CINs					CMs					
Kind	**simple**	**Sing.**	**Mir.**	**Dou.**	**T.**	Str.	Onto.	Ori.	Cont.	Cond.	T.
Fre.	**1**	**4**	**3**	**7**	15	11	11	5	4	1	32
Per.	**6.668%**	**26.66%**	**20%**	**46.66%**	100%	34.375%	34.375%	15.625%	12.5%	3.125%	100

Figure (4-6)Results of CINs , CMs in Arabic Data

4.2.2. Results and Discussion of Descriptive Persuasion Strategy

Below are the results of the use of persuasion in Arabic data along with its linguistic realizations

Table (4-7) Results of Linguistic Realization of Descriptive persuasive Strategy in Arabic Data

Linguistic Realization of persuasive Strategy		S1		S2		S7		S9		S11		S13		S14		S15		T	
		F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P
	Repetition	4	50%					1	7.14%	1	8.33%	1	11.11%	1	10%	1	11.11%	9	11.4%
	Parallelism	2	25%	1	14.3%	1	10%	1	7.13%	1	8.33%	6	66.66%	2	20%	2	22.23%	16	20.3%
	Justification			2	28.6%	2	20%	5	35.7%	7	58.33%	2	22.23%	3	30%	3	33.33%	24	30.4%
	Order			2	28.5%	3	30%	2	14.3%	2	16.68%			1	10%	1	11.11%	11	14%
Linguistic Devices	Prohibition			1	14.3%	1	10%							1	10%			3	3.8%
	Question					1	10%	2	14.3%									3	3.8%
	Description	1	12.5%	1	14.3%	1	10%	1	7.13%	1	8.33%			1	10%	1	11.11%	7	8.8%
	Argumentative by	1	12.5%			1	10%	2	14.3%					1	10%	1	11.11%	6	7.5%

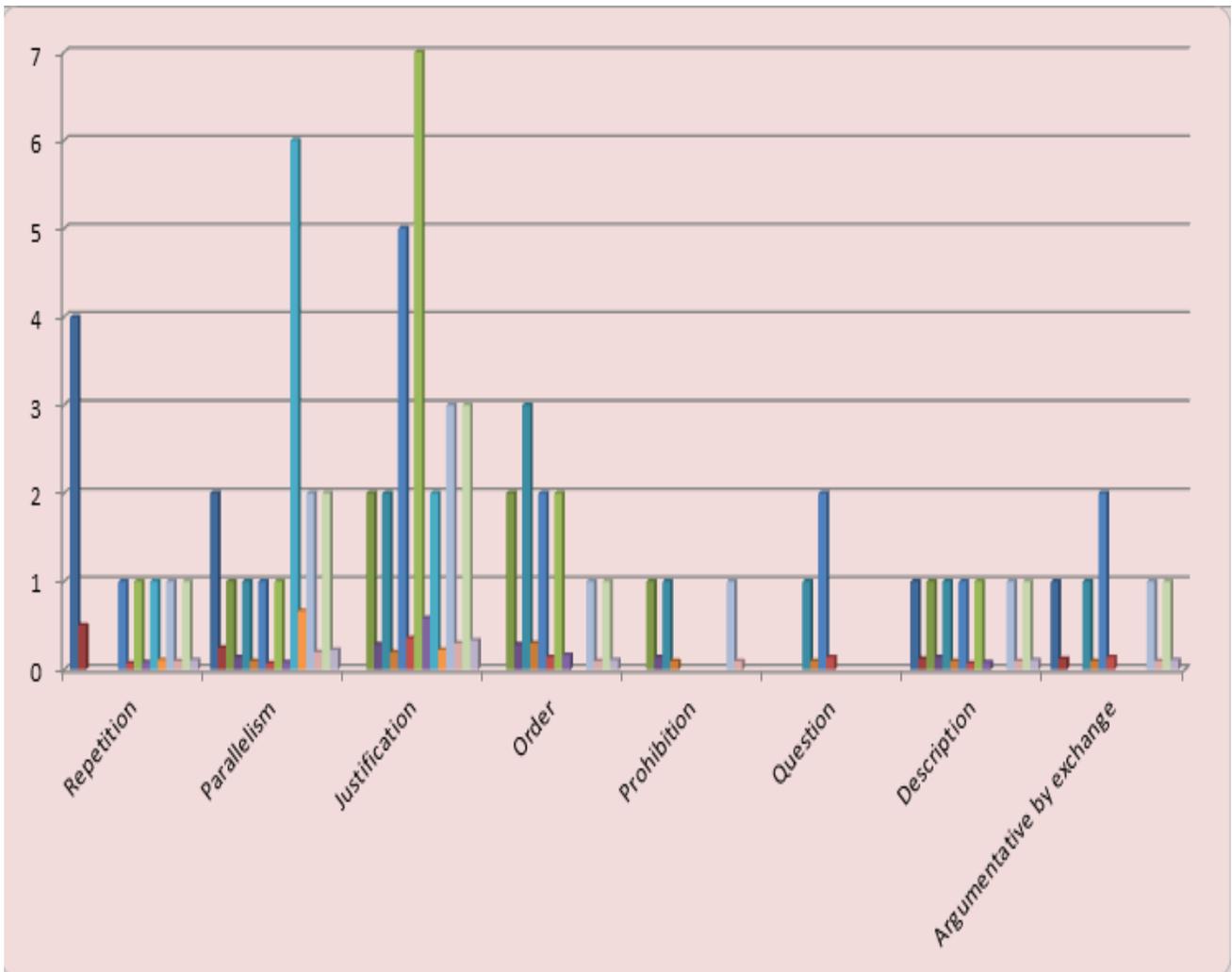|	exchange																	
	Total	8	100%	7	100%	10	100%	14	100%	12	100%	9	100%	10	100%	9	100%	79	100%

Figure (4-7) Results of Linguistic Realization of persuasive Strategy in Arabic Data

Table(4-8)Uses of Narrative Superstructure in Arabic Data

Components of Narrative superstructure	S5	S7	S10	S15
Abstract				
Orientation		✓	✓	✓
Complication	✓	✓	✓	✓
Resolution	✓		✓	✓
coda			✓	✓

Table (4-9) uses of Expository Superstructure in Arabic Data

Components of Expository Superstructure	S1	S3	S4	S6	S7	S12	S14
situation	✓	✓	✓	✓	✓	✓	✓
problem	✓		✓	✓	✓	✓	✓
Solution	✓	✓	✓	✓	✓	✓	✓
Evaluation	✓	✓	✓	✓	✓	✓	✓

Table (4-10) uses of Argumentative Superstructure in Arabic Data

Components of Argumentative Superstructure	S2	S4	S5	S7	S11
Data	✓	✓	✓	✓	✓
Claim	✓	✓	✓	✓	✓
Warrant	✓	✓	✓	✓	✓

Table (4-5) shows that in all of the uses of this superstructure data and claim are figured out while warrant is missed once in sample one. In some cases claim is given at the end of the sample whereas in others it is mentioned before the warrant. The fourth superstructure, descriptive-persuasive having no sequences followed, will be introduced only with respect to its occurrence along with other types in the next table and figure. The overall superstructure of English data is introduced in the table and figure below.

Table (4-11) Results of Superstructure in Arabic Data

Superstructure	F	P
Narrative	4	16.67%
Expository	7	29.17%
Argumentative	5	20.83%
Descriptive-persuasive	8	33.33%
Total	24	100%

Figure (4-11) Results of Superstructure in Arabic Data

Superstructure

- Narrative
- Expository
- Argumentative
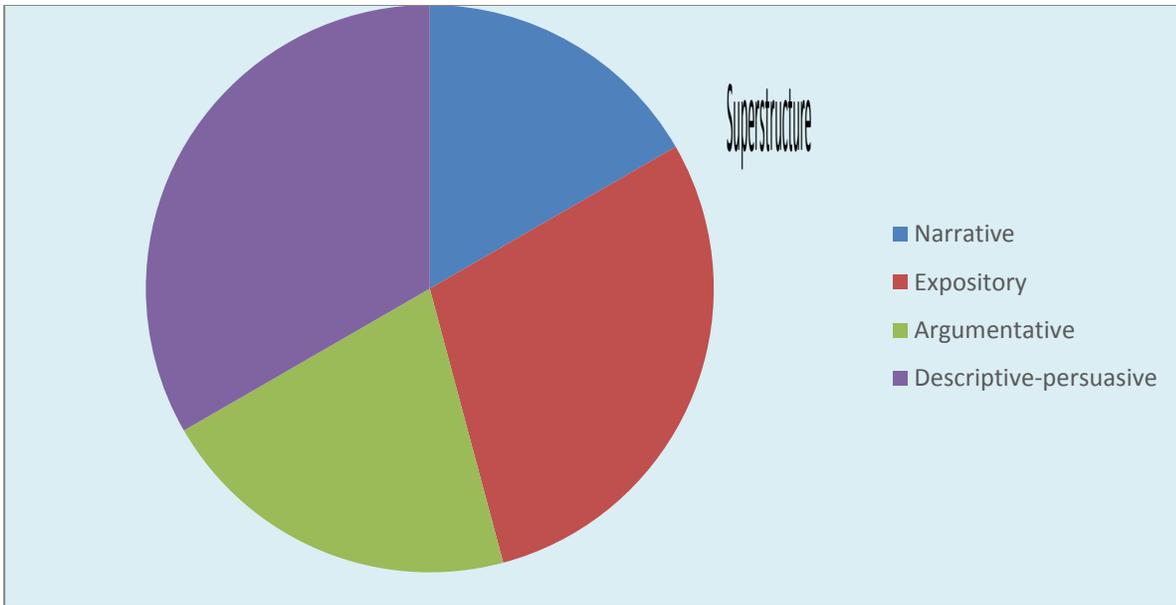- Descriptive-persuasive
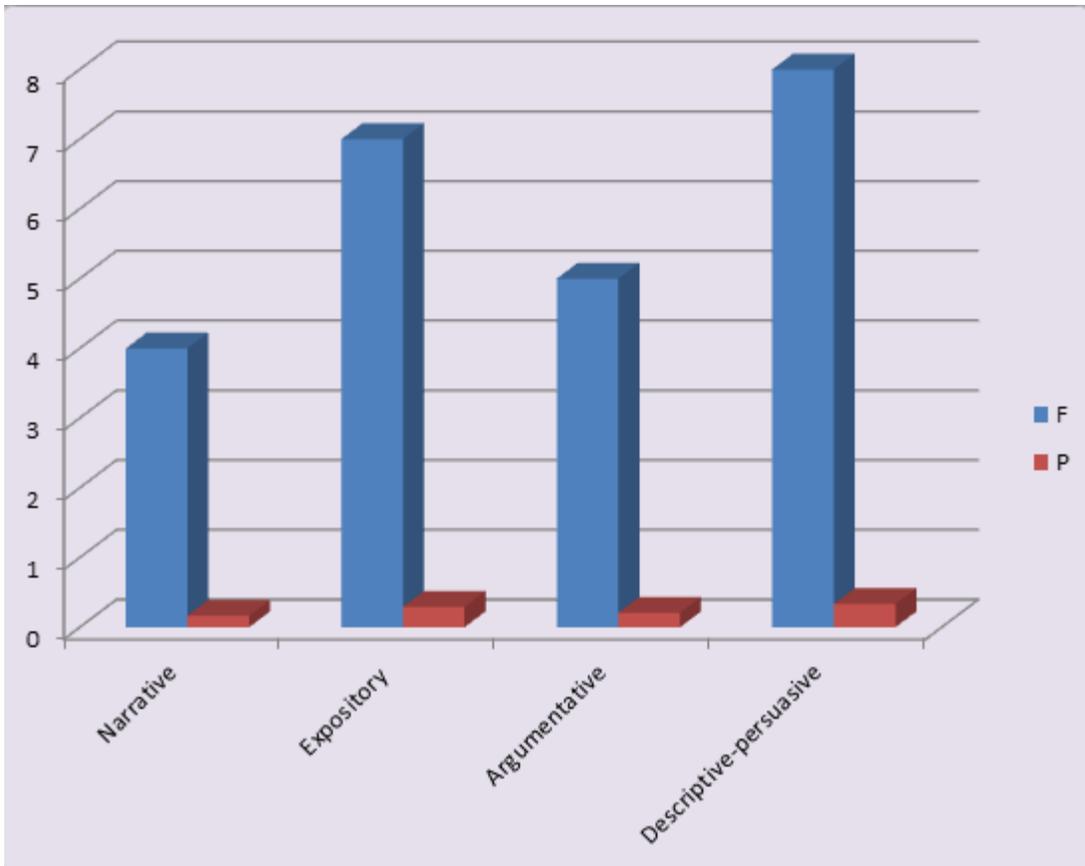
Figure (4-12) Results of Superstructure in Arabic Data

CHAPTER FIVE

Conclusions, Recommendations, and Suggestions

5.0 Introductory remarks

This chapter presents the conclusions arrived at which validate or invalidate the hypotheses shown in chapter one. In addition, it gives certain recommendations, and some suggestions for further studies.

5.1 Conclusions

The study has arrived at the following conclusions:

1. The guiding principles of cognitive semantics pointed out by Western scholars have their roots in the Glorious Quran and Arabic literature hundred years ago.

2. CM introduced by Lakoff and Johnson (1980) was introduced by الجرجاني in his books ١٩٥٩ (أسرار البلاغة) and ١٩٨٩ (دلائل الأعجاز) .

3. Holy Quran has less comforting expressions than Biblical texts. This doesn't verify the first hypothesis, which reads as follows: Holy Quran has more comforting expressions than Biblical texts.

4. The linguistic form of comforting cannot be understood properly and fully without being familiar with the religious factors involved in creating the comforting. Most of English and Arabic religious texts can cognitively and semantically discuss various perspectives to man based on comforting expressions.

5. CINs and CMs have an explanatory power for analysing English and Arabic religious texts. Accordingly, the fifth hypothesis has been verified. It reads as follows: Conceptual interpreting can be applied in representing the phenomenon of comforting expressions to show how the expressions are interpreted.

6. For CINs and CMs theories employed, there is a variation and difference between English and Arabic languages. While persuasion is prevailing in English, there is a balance in the use of all of the two strategies in Arabic. This leads to the validation to the third hypothesis which says" Different strategies of comforting expressions can be found in most of religious texts.

7.The superstructure of the texts chosen are different completely between English and Arabic texts. Although all types are employed by each; yet, they differ in their frequencies. Narrative and argumentative are highly applied in English while argumentative and descriptive are so in Arabic. This leads to the validation of the fifth hypothesis that says" Conceptual interpreting can be applied in representing the phenomenon of comforting expressions to show how the expressions are interpreted".

8. The English and Arabic religious texts with the structure (X is Y) can be considered a structural conceptual metaphor. Accordingly, they are analysed according to the single-scope network.

9.Metaphor is resorted to by both languages as it investigates people to be indulged in the extraction of the message conveyed. If one is invited to get a lesson of something surely he will spend time in doing this if metaphor is employed.

10. Language meaning is not conveyed by words only; there are many aspect of meaning that are not said with words, but derived from the context. The missing parts of meaning are added by the process of gap-filling which is part of idealization system.

5.2 Recommendations

Based on the findings arrived at, the following recommendations are considered useful for teachers, researchers, and syllabus designers:

1. A cognitive semantic approach can be adopted for pedagogical purposes to facilitate the process of learning. Conceptual metaphor, metonymy, and image schema can be used effectively in teaching. They can be used, for example, in teaching prepositions and phrasal verbs.

2. Cognitive linguistics is an important area of study. It is advisable to enhance the academic courses of linguistics in the English departments in the Iraqi universities by including cognitive linguistics in the syllabus of linguistics.

3. People, regardless of their religion, origin, or geographical belonging, can benefit from using comforting expressions as it represents a constitution to their lives which if followed might lead them to an eternal comfortability, peace, and prosperity.

5.3 Suggestions for Further Studies:

The following suggestions are arised out of the present study. They have been introduced for further studies. They are hoped to be conducted to enrich research in cognitive linguistics:

1. Cognitive semantic studies about CMs in politics, advertisements, cartoons, songs, and literary texts.

2. A cognitive semantic study about the use of metaphor and metonymy for educational purposes.

3. A cognitive semantic study about the application of CIN in learning a second / foreign language.

4. A cognitive linguistic study about grammatical metonymy and metaphor.

5. A similar study can be carried out in terms of cognitive grammar.

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