Conceptual Blending in Selected English and Kurdish Religious Speeches

Hemn Mahmood Muhammad Salih[1], Ayad Hameed Mahmood[2]

1. Department of English, College of Education and Language, University of Charmo, Kurdistan region of Iraq

2. Department of English, College of Education University of Diyala, Kurdistan region of Iraq

Abstract

This paper is an attempt to investigate the efficiency of Fauconnier and Turner's (2002) Conceptual Blending Theory (CBT) to account for the metaphorical constructions in English and Kurdish religious speeches from a cognitive perspective. The problem addressed in this study is represented by the kind of ambiguity that may exist over the efficiency of this model for this purpose. The paper aims to remove this ambiguity by applying the adopted model to a sample of English and Kurdish religious speeches. The study hypothesizes that the mechanism of CBT can reveal the structure of the metaphorical constructions employed by both English and Kurdish orators . To achieve the aims of the study and verify its hypotheses, two types of procedures are adopted: theoretical and practical. The theoretical part consists of presenting a theoretical framework of CBT including its historical background, principles, typical network, types, etc. A theoretical framework of English and Kurdish religious speeches is presented including their historical background, basic themes, etc. On the other hand, the practical part consists of selecting a sample of English and Kurdish religious speeches, and analyzing them according to the adopted model. The results of analysis show the efficiency of CBT to account for metaphorical constructions in both English and Kurdish religious speeches.

1. Introduction

Cognitive studies have received increasing attention on the part of scholars in different fields including the religious genres with which this paper is concerned, yet, some areas still lack cognitive investigation. Simply, the rarity of cognitive studies comparing English and Kurdish religious orations represents the main problem addressed in this study. In other words, the study problem is represented by the problematic nature of the research questions to be answered in this paper:

1- Can we apply CBT to explain the meaning construction in English and Kurdish religious speeches?

4- What are the main differences between English and Kurdish religious speeches in terms of the applied model?

The study hypothesizes that (1) the mechanisms of CBT can reveal the cognitive structure of the metaphorical constructions employed by both English and Kurdish orators, and (2) English and Kurdish religious speeches manifest similarities and differences in terms of the adopted model.

The aim of this paper is to provide a cognitive analysis of two English and Kurdish religious speeches. The endeavors are to get this point through applying Conceptual Blending (CB to the selected religious discourse). Furthermore, it shows how reader examines and understands the speeches. CBT is one of the latest options to the part of stylistics known as cognitive stylistics. It arises out of two customs inside cognitive linguistics: CMT and Mental Spaces Theory (MST). CBT contrasts from both Conceptual Metaphor Theory (CMT) and MST in the manner it portrays the cognitive course of meaning creation by means of the presence of specific new constructions (the blends) not represented by both of the other two systems (NINA NORGAARD, 2010, p. 50).

There are not very many (or there aren't any) researches that use CBT to investigate Kurdish religious speeches in comparison with English. This methodology permits formal method for investigating the cognitive structures which underlie the religious speeches. Additionally, it gives an entire assessment, at the layer of cognitive processing of the results of religious language in context.

The study will analyze the selected English and Kurdish religious speeches as an endeavor to uncover the variety of socio-social foundations and their own impact in this phenomenon. The elected speeches cover topics embedded in Islamic and Christian faith and the spiritual motivation. The analysis attempts to look at these speeches from the perspective of CBT which empowers a productive and useful clarification of the manners by which the two r orators reveal their religious visions.

The study findings are expected to be useful for students of literary and linguistic studies. They can use this study as a source in explaining the major role of the primary cognitive devices in the construction of meaning. Additionally, presents a new understanding of specific speeches, and provides significant knowledge into the reading system. This will of advantage to translators of religious speeches.

2- On Conceptual Blending Theory

CBT is most closely related to Mental Spaces Theory (MST), and some cognitive semanticists explicitly refer to it as an extension of this approach. This is due to its central concern with dynamic aspects of meaning construction and its dependence upon mental spaces and mental space construction as part of its architecture. However, CBT is a distinct theory that has been developed to account for the phenomena that MST and CMT cannot

adequately account for. Moreover, CBT adds a significant theoretical sophistication of its own (Vyvyan Evans and Melanie Green, 2006, p. 400).

CBT arises out of two customs inside cognitive linguistics, CMT and MST. CBT contrasts from both CMT and MST in the manner it portrays the cognitive course of meaning creation by means of the presence of specific new constructions (the blends) not represented by both of the other two systems. CBT's hypothetical contraption is constructed around the thought of conceptual integration networks, which are the systems that permit the production of meaning. Integration networks task when some spaces are interconnected by using mental correspondences or mappings, which are obviously suggestive of some of the theoretical standards of the two nurturing models: the idea of spaces from MST and the planning between spaces from CMT (Nina Nørgaard, Rocío Montoro and Beatrix Busse, 2010, pp. 50-51).

Mix networks in CBT are not just two space elements. Since these networks address an endeavor to represent the unique parts of meaning development, they are various space elements, very much like mental space cross sections. One of the manners by which this model brings about complex organizations is by connecting two input spaces through a generic space. The generic space presents information that is sufficiently abstract to be normal to both inputs. Without a doubt, Fauconnier and Turner estimate that integration networks are to some extent authorized by conversationalists recognizing the construction normal to both of inputs that license combination. Components in the generic space are planned into partners in every one of the input spaces, which inspires the recognizable proof of cross-space partners

in the input spaces (Vyvyan Evans and Melanie Green, 2006, p. 404).

2.1 Historical Background

Dancygier (2014) argues that CBT is somewhat a recent hypothesis, shaped during the 1990s and given its finished articulation by Fauconnier and Turner (2002). In its initial structure, it was based on the cases of CMT. Nonetheless, it contended that not all articulations like metaphorical ones are completely unidirectional, yet rather that all spaces evoked can add to the developing importance. All in all, CMT has two spaces, the source and the target, so that conceptual construction from the source is unidirectionally projected into the target (p. 299). The starting points of CBT lie in the examination projects of Gilles Fauconnier and Mark Turner. Turner moved toward meaning development according to the viewpoint of his investigations of metaphor in literary language. Their exploration programs merged on a scope of linguistics peculiarities that seemed to share striking likenesses that opposed direct clarification by both of the systems they had created. They both saw that in general, meaning development seems to get from structure that is clearly inaccessible in the linguistic or conceptual structure which tasks as the contribution to the meaning development process. Mixing Theory arose out of their endeavors to represent this perception (Vyvyan Evans and Melanie Green, 2006, p. 401).

Turner (2007) affirms that CB hypothesis was established mutually by Gilles Fauconnier and Turner in 1993 and has been expounded by them for over 10 years. Mixing hypothesis is one of the latest choices to the piece of stylistics known as cognitive stylistics (p. 377). Also, Whiteley (2018) affirms that CBT is created from CMT and MST. It thinks about areas as mental spaces, theoretical of

information, organized by ICMs. The metal spaces are developed on the web as we naturally suspect and talk, and we attract upon them to derive meaning. CBT offers an alternate model of the way that we interact in representations and is a truly adaptable system that can represent complex conceptual planning between different spaces (p. 214).

2.2 Principles and Basic Notions

Dancygier (2014) argues that the notion of Conceptual blending has arisen in a chain of systems which interfaces the investigation of language with the investigation of cognition. The normal presumption of these methodologies, shared by the more extensive area of cognitive linguistics, is that implications are not conveniently bundled into words, yet that they arise during the appearance of meaning development (p. 297). CBT works around the thought of reasonable integration network, which are the systems that empower the making of meaning. The capability of combination networks occurs when a few spaces are interconnected by mental correspondences or mappings which are obviously suggestive of a portion of the hypothetical standards of the two parenting models: the idea of spaces from mental space and the planning between spaces from CMT (Nina Nørgaard, Rocío Montoro and Beatrix Busse, 2010, p. 51).

CBT is a particular hypothesis created as alternative to MST and CMT. CBT adds huge hypothetical complexity of its own. The essential knowledge of CBT is that significance development commonly includes the incorporation of construction that leads to more than the amount of its parts. Blending scholars contend that this course of conceptual blending is a general and essential cognitive activity which is a key to the manner in which

we think (Vyvyan Evans and Melanie Green, 2006, p. 400).

Building a mix network includes (1) setting up mental spaces, (2) matching across spaces, (3) projecting specifically to a mix, (4) finding shared forms, (5) projecting in reverse to inputs, (6) selecting new construction to the input sources or the mix, and (7) running different tasks in the actual blend. The combination network attempts to accomplish harmony. So, there is an area where the organization is "happy." Context will regularly determine a few states of the harmony, as when we are directed to track down an answer for the riddle of the Buddhist Monk. The organization will accomplish harmony assuming design comes up in the mix projects back consequently to the contributions to yield the presence of the unique point on the way (GILLES FAUCONNIER and MARK TURNER, 2002, p. 45).

2.3 Typical Network of Conceptual Blending

Typical network of conceptual blending includes at least has four mental spaces which can be listed as follows:

1- The **input spaces:** These are autonomous mental spaces. In a way or another, they are similar to source and target domains in CMT. They contain elements to be projected in the generic space.

2- **Cross-space mapping:** This process takes place between the input spaces. It is a dual-directional process.

3- **Generic space:** This contains data that the two input spaces share for all intents and purpose.

4- The **blended space**: This includes the properties of the input spaces that are projected into the mixed space from which the rising construction is created. It includes the properties projected from the first input

spaces as well as new implications emerging from the whole reasonable combination network (Whiteley, 2018, pp. 215-216). These inputs are diagramed in the figure below:
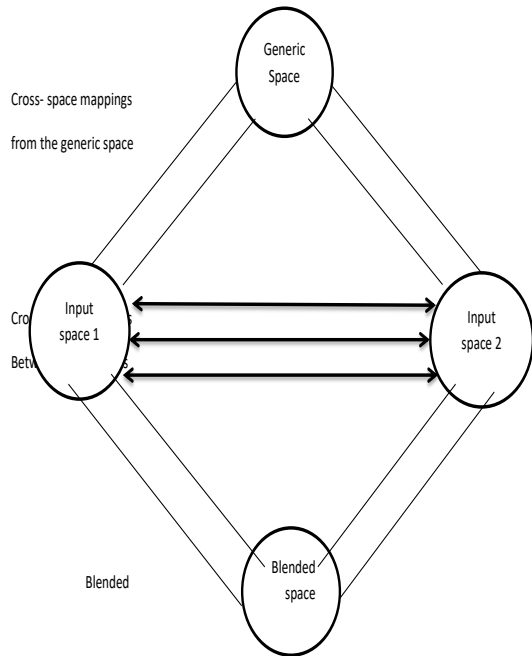

Figure (1)

A typical conceptual integration network (Whiteley, p. 216)

2.4 Types of Blending

Fauconnier and Tuner (2001, 2006) states four main types of integration networks that can be stated as follows:

1- Simplex Networks: This is a particularly straightforward sort of integration network in which human cultural and natural history has given a compelling frame that applies to specific sorts of components like traditions, values, etc. A promptly accessible frame of human connection is 'the family, which incorporates roles for father, mother, child,' etc. This frame prototypically applies to people. Assume an integration network has one space containing just this frame, and another space containing just two individuals, Jack and Sara. In the blend space, Jack as the father of Sara, we have made

a mix where a portion of the construction of the family outline is coordinated with the components Jack and Sara. In the blended space, Jack is the father of Sara. This is can be regarded as a simplex network. The cross-space planning between the input spaces is a Frame to value association that is a coordinated heap of job connectors. For this situation, the role of father associates with the worth Jack and the role daughter interfaces with the worth Sara (GILLES FAUCONNIER and MARK TURNER, 2002, p. 120).
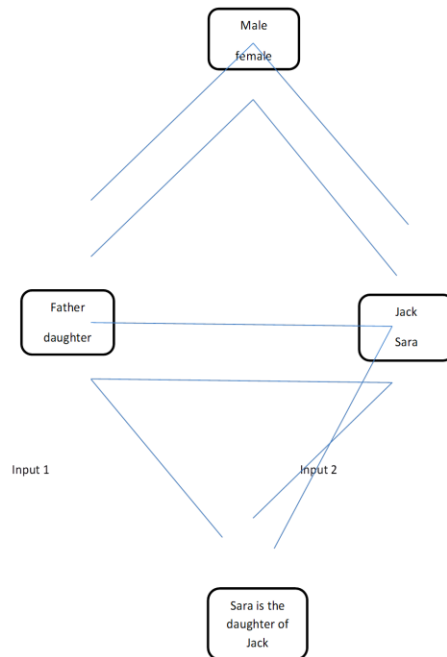

Figure (2)

A simplex integration network from (Vyvyan Evans and Melanie Green, 2006, p. 427)

2- **Mirror Network**: As indicated by Fauconnier and Turner, the characterizing component of a mirror network is that each of the spaces in the organization shares a typical frame, including the blend. A regularizing frame presents a topology of the space it arranges and presents a group of systemizing relations between the components in the space. At the point when two spaces share the equivalent systemizing frame, they share the relating topology, thus they can easily be placed into correspondence.

Laying out a cross-space planning between inputs becomes direct. Even spaces in mirror network share topology at the level of a regularizing frame, they might fluctuate at an extra explicit level. For instance, in "the boat race" network, there are two components that fit the task boat in the getting frame, thus they have indistinguishable topology at the level of the frame (GILLES FAUCONNIER and MARK TURNER, 2002, pp. 122-123).

3- Single-Scope Network: It is probably referred to as metaphoric, wherein the projection to the mixed space is asymmetric. This indicates that one of the inputs, known as the source input, affords an organizing frame and frame equivalent. The goal frame will likewise present components, but such components will belong to the unique level or incidental topology. So the source enters the organizing frame to arrange the blend exclusively and now not the other input's frame. Once more, Fauconnier and Turner offer a good instance of a single scope network: "the scene of two men boxing functions as input space 1, as projected onto the understanding of two top businessmen fighting in a business competition, being the input space 2. There are topologies between the two inputs, along with every boxer is mapped onto every businessman", boxing is understood as fighting, dealing a blow is thought as attacking the location of the opposite businessman, and so on. However, only one input space organizes the projected switch to the blend, in particular the boxing mental space with its organizing frame (Barbara Lewandowska-Tomaszczyk and Łukasz Bogucki, 2015, p. 26).

4- **Double-Scope Network:** Here, the two inputs likewise contain clear frames. However, the blend is coordinated by formation received from each frame, the term (double- scope) rather than 'single-scope'. One result of this is

that the mix can now and then incorporate construction from inputs that is contrary and along these lines conflicts. It is this part of twofold extension networks that makes them especially significant, in the sense that mixed organizations of this sort are profoundly inventive and can prompt novel deductions. It has inputs with various coordinating frames as well as an arranging frame for the blend that incorporates portions of every one of those frames and has emergent construction of its own. In these networks, both arranging frames make focal commitments to the blend, and their sharp distinctions present the chance of rich conflicts. A long way from impeding the development of the network, such integration may face difficulties; without a doubt, the subsequent blend can be exceptionally inventive (Vyvyan Evans and Melanie Green, 2006, p. 429).

The Computer Desktop connection point is a double scope network. The two chief inputs have various arranging frames: "the frame of office work with folders, file, and trashcans, from one perspective, and the frame of customary computer orders, on the other". The frame in the blend draws from the casing of office work-discarding garbage, opening documents as well as from the frame of customary PC orders "find," "supplant," "save," "print." Part of the inventive accomplishment here is tracking down frames that can both add to the mixed movement in manners that are viable. "Tossing things in the waste" and "printing" don't conflict, in spite of the fact that they don't have a place with a similar casing (GILLES FAUCONNIER and MARK TURNER, 2002, p. 131).

3- On English Religious Texts

Conrad and Hardenberg describe religious speech as an essential instrument for building up, addressing and changing religious

community. Religious speech is utilized by religious groups to pass on their insight, to arrange their qualities and standards and to connect with other religious and non-religious groups. As of late, anthropological exploration on religious discourse or speech in current cultures has shown the social importance of the asset religious speech. The significance of this speech for these cycles has been over and again exhibited specifically in research on religious restorations in Islamic social orders and the socio-cultural change processes related with it, just as in research on quickly developing Pentecostal and also charismatic groups just as Evangelicals in non-European Christianity and their socio-political elements (Ruth Conrad and Roland Hardenberg, 2020, pp. 166-167).

Zyad (2018) shows that religious speech lies between moderate discourse and a fanatic discourse. It is evident that the two kinds of speech are indistinct in being established on consistent fundamental parts in the plan of religious speech: crucial parts that are not helpless to conversation, argument, or compromise. Also, these two sorts of speech are unclear with respect to their insightful premises, they are moreover undefined concerning the methods that they rely upon when they explain thoughts and when they endeavor to convince others and persuade followers (pp. 34-35). Religious speeches are assets in and for religious groups and gatherings, they focus on social viability. On a fundamental level, the rhetorical circumstance is a social circumstance to the extent that each open speech is addressed to a gathering of individuals. This gathering does not just frame the scenery of the speech. Rather, during the process of the discourse a gathering of audience members is made, legitimized and changed into a group, some of the time by effectively barring others. This rhetorical reality additionally

applies to religious discourse, particularly to preaching (Ruth Conrad and Roland Hardenberg, 2020, p. 166).

Additionally, Bhatia (2021) states that religious speech and direction are used especially in open conversations where there is no sensible right of exit, or of avoidance. For example, is it acceptable to have severe direction in state schools? From one perspective, the Indian Constitution clearly denies religious direction in any informational foundation totally stayed aware of out of State saves. Likewise, the United States Supreme Court tracked down this restriction inside the possibility of the parcel of church and state. On the other hand without respect to directing the parcel of church and state religious, direction is permitted in Colombian government subsidized schools. What is more the German fundamental law dares to such a limit as to communicate that religious direction will shape part of the instructive arrangement in express schools (pp. 508-510).

Religious speeches fills in sway on an overall scale and when a social ethos of politically mercy and a setting religious accentuation on religious basis and precision coordinate to safeguard religion and the religions from uneasy examination and investigation in the open field. This protectionism similarly torture the scholarly examination of religion, where it is compounded with a critical tendency of religion specialists and teachers to play a watchman work concerning religion (Hillary Rodrigues and John S. Harding, 2008, p. i).

There are two sorts religious speech: The First is explicitly religious speech since it contains a bunch of words and extraordinary heavenly warrants for a contention concerning what our finishes ought to be. We would all be able to perceive express religious speech that exists in the open arena. It is additionally

certain that individuals who utilize unequivocally religious speech will adjust what they say to be perceived by others.

The second type is implicit religious speech. It contains of a bunch of words with no reference extraordinary, heavenly warrants for a case about closes. However, they are planned by the speaker to be common substitutes for unequivocal religious speech that they would express assuming they were among individuals who shared their religious convictions. The Christian Bible, the wellspring of much speech in the public area, was itself the consequence of writers molding their message to get a listener or audience in various public areas. For instance, every one of the four gospel authors composed with an eye toward changing over an alternate gathering of individuals (Mark D. Jacobs and Nancy Weiss Hanrahan, 2005, pp. 399-400).

Adam (2017) clarifies that religious speech completely includes a multifaceted arrangement of various types, registers and text types. Regardless what the distinctions are, everything that can be marked religious are firmly connected with the essential motivation behind religious correspondence to make, intervene and reflect philosophy to convince per user of the veracity of the Christian principle. Sermons establish a piece of auxiliary religious speech, which is addressed by works that remark on, further examine, disperse or decipher the essential religious messages like biblical discourses (for example a particular class of philosophical literature deciphering the Scriptures) or instructions conveyed in a church (p. 7). Harrison (2007) demonstrates that religious language as utilized by researchers of religion refers to the composed and communicated in language regularly utilized by religious devotees when they talk about their

religious convictions and their religious encounters (p. 1).

3.1 Historical Background

Graham (2010) believes that religious texts are sacrosanct and vital to the lessons of pretty much every given religion. They are huge as these texts pass on otherworldly truth, build up an association with the heavenly, cultivate public personality, and give the advancement of enchanted encounters and profound practices. The term sacred text is normally saved for religious texts that have been focused on the composed or printed page, as the actual word and its normal counterparts recommend. However in many religious customs, hallowed texts were sent orally in any case and recorded or written just somewhat late. Nor do composed sacrosanct books exhaust the full scope of texts that work plainly as sacred text. It might likewise be contended that non-educated groups have oral texts that capacity in numerous ways like composed hallowed texts in literate communities, to the extent that these societies utilize conventional recitations in cultic practice or hold specific fantasies or other oral texts adequately sacred to be deserving of transmission over ages (pp. 195-196).

The following are the names and history of some sacred religious texts which are demonstrated such as:

1- Bahá'i religion and the name of their text '(The Seven Valleys and The Four Valleys)': These are two clear texts of the Bahá'i confidence composed that were by Baha'u'llah, the originator of the Bahá'i confidence. The Seven Valleys, written in the year 1860 in Baghdad, clarifies the excursion of the spirit through seven phases of life that attention on tracking down the correct way The Four Valleys, written in the year 1857 in Baghdad, states characteristics of the enchanted voyagers as the recognition of laws of religion, excursion to God

by utilizing rationale and reason, with affection for God and excursion through reason, submission and motivation.

2- Buddhism religion and the name of their book (Tipitaka): The Tipitaka was composed around first century BC, and is definitive essentially in the Theravada Buddhism. Their emphasis is on the clothing standard, certain dietary guidelines to be adhered to, and the lessons of the Buddha.

3- Christianity religion and their book is (Bible): The Bible is viewed as a heavenly motivation that records the connection among God and mankind. The holy text traces all the way back to fourth Century from when duplicates have been protected in the Vatican Library, and incorporates the sacred composing connected with Jesus. It is viewed by Christians as the inerrant expression of the God.

4- Hinduism religion and its book is (Vedas and Upanishads): The Vedas in their composed structure were incorporated around 4,000 to 6,000 years prior. It incorporates the first texts known as Mantra and the analysis segment as Brahmana. It incorporates four Vedas with lessons, similar to the methods of wedding in the Rig Veda, conciliatory ceremonies in the Yajur Veda, reciting of melodies of commendation in the Sam Veda, and philosophical and policy driven issues are a piece of the Atharva Veda. The Upanishads, otherwise called Vedanta, are considered as closures of Vedas, and are spiritual consideration of the equivalent.

5- Islam religion and its source from (Quran and Hadiths): The Quran in Islam is viewed as the expression of God that is revealed to Muhammad (S.A.W.), and the Hadiths contains the maxim of the Muhammad (S.A.W.) and his supporters, as this is a sort of narrative. These are definitive texts in Islam.

6- Judaism religion and its source are (Tanakh and Talmud): The Tanakh is an assortment of Jewish texts, and a portion of its source material fills in as the reason for the Christian Bible's Old Testament. A significant number of similar heavenly lessons from the Bible are recorded in it. In the Talmud, rabbinic lessons are depicted which tell about the importance of work and the denial of various kinds of work.

7- Zoroastrianism religion and its source from (Avesta): The Zoroastrian Avesta incorporates the law, lessons, and ritual from the prophet Zarathushtra, and incorporates songs, petitions, and minor texts (Sheth, 2019).

3.2 Basic Themes

The incredible biblical subjects are about God, his uncovered works of creation, arrangement, judgment, redemption, his contract, and his guarantees. The Bible shows what befalls humanity in the light of God's temperament, exemplary nature, loyalty, kindness, and love. The significant topics about humanity connect with man's defiance, his alienation and corruption. Man's recovery, absolution, compromise, the gifts of effortlessness, the new life, the coming realm, and the last fulfillment of man's expectation are totally seen as the benevolent works of God. Religious speech is frequently utilized for converting non-believers, but on the other hand is utilized to start up the dependable base of believers. Two of the main figures in the present religions are Jesus and Muhammad (PBUH), both of whom were known as extraordinary speakers. The force of these men to persuade regularly threatening audience of the legitimacy of their messages is demonstration of their abilities as speakers. Jesus' ''sermon on the Mount" keeps on being cited today (Tanabe, 2018).

4-On Kurdish Religious Texts: The Kurds are a religiously different ethnic gathering with huge

populaces in northwest Iran, the ''Kurdistan Region of Iraq, the Kurdish-greater part Rojava cantons in northern Syria, and southeast Turkey a district alluded to as Kurdistan by ethnic Kurds and their allies''. While the majority Kurdish individuals are Sunni Muslims and have a place with the *"Shafi'i madhhab*, some are *Shi'i*, and some *Yarsan* (Kaka'i), Alevi or Yezidi''. Others are rationalists, nonbelievers, ongoing proselytes to non-partisan Christianity or fit other religious portrayals. In a town or city on a Friday, crowds of men should be visible praying in the mosques, while the ladies pray at their homes. Churches of worship are likewise promptly apparent, particularly in those areas where Christians have since quite a while ago bunched (King, 2015, p. 22).

Gafoor (2010) demonstrates that there may be no exaggeration if we say that: religious speech and especially on Friday is the first and the most influence source in the thinking and the direction of individual in this country. According to the data of Ministry of Endowments and Religious Affairs in Kurdistan Regional Government in 2009, there are four thousand and eighty- nine mosques, near about a millions of people from different classes, that contain from a child to old man, from a worker to university teacher are listened carefully to the orators and take the religious speeches as the message of their religion (p. 19).

The sensitivity of those speeches is that, what have being said people will take them more as the message and instructions of their religion rather than as the opinion of the orators, in particular common people that includes a huge number of the audience, from here if there are any shortcoming and incompleteness in these speeches will have a bad effect on the mentality of the individual. Therefore the speaker should be so mature in thinking and analysing and their intellectuality

and his experiences that should be at the level of directing a significant percentage of in intellectuals, scientist and educated people and not be bothered by the weakness of the speaker for a few moments (Gafoor, pp. 19-20).

Qaradaxi (2017) states that Religious speeches always need to be renewed, but at the same time we have to protect the changes, because without emphasizing what has not changed, Muslim nations would lose their identity, Islam, which is a religion for all time. It is necessary to connect the callous discourse of both originality and modernism, because the call should not be separated from its time and should be the same. Dr. Abdul Hamid al-Ansari (as cited in Ali Qaradaxi) says that we need to reach a political, cultural, social agreement, whether it is in terms of renewing religious speech, or in any way, but in any way. We must protect ourselves from politicization of our religious speech, whether by the state or by a political organization that wants to exploit religion for themselves which is a difficult problem and we will not be easily saved from it (Qaradaxi, 2017).

Modern religious speech should be humane and save itself from pushing all criminals to the West and looking at them as first-class enemies. We must start the process of religious reform among ourselves and separate religion and culture from each other. And once again, we will read a new reading of the texts of the Qur'an and the hadith, and adapt it to the spirit of the development of the era, and put the Muslim nations on the path of the advances that the people have come to, in terms of science and Information and technology development and community life (Qaradaxi, 2017).

4.1 Historical Background

The first Islamic speech or oration presented by the prophet Muhammad (S. A. W.) when he

was ordered by Allah to warn and summon his relatives, so he went up Safa's mountain and published his first oration and media explanation and continued until his death. He read and explained the most important Islamic instructions in his farewell speech, including: (Your blood, your property and your honour are forbidden (*haram)* to each other, as forbidden of this day, in this city, this month, Did I not tell you?) (Alsuwaidan, 2017, p. 21).

El-Sharif (2011) argues that Prophet Muḥammad (S. A. W.) also introduced himself as a khaṭīb (orator) in the wake of taking Mecca in 630. The initial four caliphs, the Umayyad caliphs, and the Umayyad common lead representatives generally conveyed khutbahs (orations) in their separate regions. However, the core of the speech was as of now not rigorously exhortatory yet managed viable inquiries of government and on political issues and, every so often, even included direct requests. Prophet Muhammad's (S. A. W.) speech is a deliberate speech, and one part of its importance can be seen in the huge collection of old and contemporary Arabic and Islamic political, public, and instructional addresses which portray the Arabic culture for a really long time. A significant part of the contention of these discourses is upheld by reference to religious ideas got from Islamic religious speech, for example, '(aljamacaa)' adherence to the Muslim gathering and submission to the Muslim ruler (p. 24).

The main targets of the Prophet Muhammad's speeches can be stated as follows:

1- Explaining the rightful rule.

2- Explaining the wisdom and purposes of legislation.

3- Correcting a false concept.

4- Knowing the situation and desires of the people.

5- Rescinding a suspicion that has controlled people's mind.

6- Investigate, analyse and show general rules.

7- Interpretation of the Hoy Qur'an.

8- Encouraging people during war or giving or doing a rightful task.

9- Showing the position of one of the companions of the prophet Muhammad (S. A. W.)

10- Sometimes, the speeches about the lessons and advice of the past nations (Alsuwaidan, 2017, p. 23).

4.2 Basic Themes

Qutbuddin (2012) demonstrates that in the religion of Islam a large portion of speeches of the speakers concentrated in on four significant themes:

1- A call to the love of Allah and treaty to Muhammad's (S.A.W.) messenger hood.

2- Remind of the listeners the temporality of human existence.

3- Scathing rebuke of this world with the end goal of decreasing common desires.

4- Urging admonishments to have a devout existence and get ready for the hereafter.

These topics were introduced through subthemes, including: recognition of God, insistences of his aloneness (tawhid), and requests to Him for direction and pardoning; orders to God-cognizant devotion (taqwa), submission (ta'a), and devout deeds; laudations of Muhammad (S.A.W.) as a model to be followed; orders to take direction from the Qur'an; alerts of the closeness of death (p. 205).

The interpenetration of topics additionally appears on a more extensive level, with much blending and converging of expressive classes, all meant by the Arabic expression (khutba) religious speech were shaded by an authentic setting, political speech and fight discourses were saturated by devout insight, and the custom Islamic religious speeches for Friday and

Eid supplication joined orders to righteousness with authoritative and military guidelines (p. 206).

Additionally, Islamic religious speeches likewise stress whatever prompts the maintenance of the individual or community, paying little mind to their religion, is great and permitted, and whatever is harmful is terrible and disallowed. In the Prophetic Tradition, Prophet Muhammad accentuates the disallowance of shedding the blood of non-Muslims, and he cautions that whoever killed an individual having a deal with the Muslims will not smell the smell of Paradise (El-Sharif, 2011, p. 17).

Also Gafoor (2010) argues that the message of Islam carries a moral soul you can see dozen of text in the Qur'an which emphasise on human values such as affection and compassion, love and harmony, freedom and courage, honesty and integrity, immaculate and loyalty, peaceful and inoffensive, caring and generous, helping, justice and humanity, these are not only for Muslims even with every human being, as well as with friends and enemies. It means that the message for establishing humanity and justice in human life. Even the spiritual principle is a dynamo to promote the human values of humanity and justice, just as that justice in its place attracts people's attention to the important of faith principle (pp. 93-94).

Huwidi (1994, as cited in Gafoor, 2010) he criticizes Islamic discourses and religious scholars because they do not mainly pay attention to the problem of people and these issues not in the priority of their work, asserts that religious speech and its focus towards some minor issues, regardless of the issue of the day and people's concern as if they have been coming from another era and planet. The topic of death in the religious speeches which includes the majority of the speeches or oration, after this topics such as, useless of human life in this world, the criminal of human being, the basis of faith, the details of the four basis of Islam, but people's today problems such as political and economic corruption, cultural and intellectual knowledge, domination of the mentality of use and lack of production , problems of boys and girls, empty and unemployment, weakness of the level of public science, religious and national violence, weakness of social relationship, pollution of the environment, wasting of public wealth, health awareness, illiteracy, family violence and many internal and global problems are not much pay attention (pp. 97- 99).

5- Analysis of the Selected Texts

To analyze the selected texts, the researcher will start with the English orations. First, the metaphorical constructions will be identified. Second, the researcher will try to account for the construction of the target metaphor in terms of CBT. The same procedures will be followed in analyzing the Kurdish oration.

5.1 Analysis of the English Text

The English text of the present study consists of one English sermon quoted from Iceland Christian Church. It is entitled 'HEARING FROM GOD'. It is composed by Pastor Joe Garofalo and introduced at the ICC on 20th April 2020 (See Appendix 1). This speech contains three metaphorical constructions that can be accounted for in terms of CB:

1. ' **Hearing from God**'. It can be argued that this metaphor can best be accounted for by CBT. The network of this metaphor consists of two inputs. The first is that of two persons talking to and hearing each other directly. So, this input includes the elements of agents, act of talk, act of hearing, closeness to each other.

The second input is that of individuals praying, talking to and hearing from God. This input includes the elements of God, individuals, act of praying and talking to God. The elements shared by these two inputs are projected in the third input which represents the generic space. It includes the elements of individuals, closeness, act of saying and hearing). The emergent structure which occurs in the blended space which represents the fourth input is GOD IS CLOSE TO US. WE CAN SPEAK TO HIM AND HEAR HIM. Accordingly, the features of talking to and hearing from those physically close to us are given to the act of calling upon God.

2. 'To know **God's heart** for you this year through His Word, How would that be for a response to someone who asks how the year going so far?'

This metaphor does not appear in the linguistic form of the two nouns of God and heart, on the grounds that the word heart does not mean an inside piece of the body which is an organ in the chest on the left side that sends blood to other parts of the human body and it does not mean that God has a heart. The whole metaphor is built on the concept of heart as a symbol of or source of feelings particularly mercy. Accordingly, the blending network of this metaphor consists of two input spaces. In the first one we have a living entity or agent, body organs including heart, act of hope, and speaking to others. In the second input we the elements of God, the act of caring for and warning people through words. The elements of these two spaces are associated by generic space, which is the third input and has the elements of God, people, act of knowing and hoping. The fourth input is the blended space in which the emergent structure occurs. The intended meaning is GOD HAS MERCY symbolized by heart. PEOPLE KNOW HIS MERCY

THROUGH HIS WORDS. So, God has the nature of forgiving or kind attitude towards people.

3. 'Our responsibility is to get **to know the Shepherd** through His Word then, we will be able to discern His voice'. This is another metaphor that is accounted for by CBT. The network here contains two inputs. The first contains a shepherd, act and responsibility of caring for sheep. The second input space contains God, people, act of caring for people. The third input contains the shared elements of agent, act of caring and responsibility, entities receiving care. The fourth space includes he emergent structure GOD IS OUR SHPHERED. What really is projected here is the shepherd's care for a sheep and the sheep's confidence in the shepherd. Metaphorically, people should be confident in the care of God for us.

5.2 Analysis of the Kurdish Text

The Kurdish sermon is entitled 'Make the Qur'an your friend' and composed by Mamosta Ali Khan on 8th March 2010. It is quoted from Ba8.org website (See Appendix 2). In this oration there are only two CBs:

1. خۆت بكه قورئان هاورێی بكه)**Make the Qur'an your friend)**

This metaphor associates the image of Qur'an and its readers with the image of human friendship. The network of this metaphor consists of two inputs. The first is that of friendship. It contains the elements of individuals (friends), good relation, the act of caring for each other. The second input is that of the relation between Qur'an and Its readers. Like friends, Qur'an which is the speech of Allah guides its readers in the same way a real friend cares for his friends. This input consists of agents (Qur'an, readers, believers), connection, act of caring and guiding. The elements shared by these two inputs are projected in the generic space. The emergent structure demonstrated in the blended space can be something like

QUR'AN IS YOUR FRIEND. IT CAN GUIDE YOU AND CARE FOR YOU. The speaker here tries to urge the audience to take Qur'an as a guide in their daily life.

2.'**And makes it the spring of our lives with its bright verses**'.

وه بهئایهته پرشنگدارهکانی ژیانمان درهوشاوهتر و)
(گهشاوهتر بکهین

In this metaphor (Qur'an is the spring of our lives), we are approached to see Qur'an as the spring of our lives, which brings about various positive inferences connecting with the value of the Qur'an. The metaphor comprises of two inputs. The first is that of spring season when people can enjoy happy life. It contains the element of agent (people), time (spring season), act of living happily. The second input is that of believers who enjoy living in the light of Qur'an which makes them happy as if living in spring. This input contains the elements of agents (Qur'an, Muslims) act of living happily. The elements shared by these two inputs are projected in the generic space. This input contains the elements of agent (Qur'an, Muslims), happy time (spring season), act of living happily. The emergent structure demonstrated in the blended space can be something like QUR'AN IS THE SPRING OF OUR LIVES. WE CAN LIVE HAPPILY AND SAFELY IN ITS LIGHT. The speaker tries to show the audience that if we recite the Holly Qur'an and regard it as the guide of our lives, our lives become a spring season.

6- Discussion of Results

The results of analyzing the selected English and Kurdish Religious Speeches are discussed here in the form of answers to the research questions which are presented in chapter one. As for the first research question which states "Can we apply CBT to account for meaning construction in English and Kurdish religious speeches?", the findings of the study show that

it's possible to apply this model to the analysis of the way orators in both languages construct meaning in the metaphorical constructions they use in their speeches. This model serves as an efficient tool in the interpreting and understanding of metaphorical constructions in the English and Kurdish religious speeches under study. The normal construction of blending network makes the examination of religious speeches simpler. Perceiving the inputs assists with perceiving the source and target domains. Hearing from God is an example of English speeches that can be interpreted by CB.

As for the second research question "What are the main differences between English and Kurdish religious speeches in terms of the applied model?", the results of analysis show that English and Kurdish religious speeches show similarities and differences in this concern. Orators in both languages uses the selected model, but with different degrees of frequencies. CBT occurs three times in the English oration, but it occurs only two times in the Kurdish oration.

Based on the above discussion, the two adopted hypotheses which state that "(1) the mechanisms of CBT can reveal the cognitive structure of the metaphorical constructions employed by both English and Kurdish orators, and (2) English and Kurdish religious speeches manifest similarities and differences in terms of the adopted model" are verified.

7- Conclusions

Based on the findings of the study, the following conclusions can be drawn:

1- Cognitive models including CBT can efficiently account for meaning constructions that conceptualize the perspective of religious speeches. They can be utilized not just in that frame of mind of theoretical combination

networks, they can also be utilized to show dynamic mappings in thought and language.

3- Approaching metaphorical constructions via CBT shows that a metaphor is not simply an elaborately stylistic approach to communicating thoughts through language; it is a perspective about things. It is an epistemic planning process in light of input spaces (1 and 2), generic space which contains the components shared by the first two input spaces, and the emergent structure which occurs in the blended space can be known as fourth input.

5- The Mechanism of CB can empower listener or viewer to analyze and grasp religious speeches. It can likewise show how meaning is being scrutinized.

6- CBT depends greatly on individual's background knowledge, which has been saved in his/her long term memory. That is why analyzing and showing up the emergent meaning is different from one person to another.

7- Direct analysis of the qualitative of religious speeches reveals its richness in the construction of metaphor.

8. The number of metaphorical constructions that can be analyzed in terms of CBT in English religious speeches exceeds that of Kurdish speeches. This indicates that English orators have more tendency to use blended metaphorical conceptualizations than Kurdish orators.

Appendix (1)

The English oration (Hearing from God) By Pastor Joe Garofalo (20 April. 2020)

https://islandchristian.com/hearing-god/

Hearing from God- would that not be awesome? To know God's heart for you this year through His Word, How would that be for a response to someone who asks how the year going so far?

So what does it mean to hear from God? (I've gleaned some insights on this subject from Dr. Bill Thrasher in his book, "Living the Life God Has Planned.") I'll say it again, we hear from God, or more specifically, receive revelation from God mainly through His Word. This is by far the clearest, most accurate way in which God speaks to His people. In fact, the Scriptures tell us is that if God is anything He is consistent in His character. He cannot be or do things that are not in His divine nature, despite the fact that He is all-knowing and all-powerful.

That said, God is a God who communicates with His people and that occurs primarily through His Word. He also communicates with us in three secondary and I mean VERY secondary ways: 1) through the prompting of the Holy Spirit; 2) through other people; 3) through life's circumstances. The reason I emphasized the importance of Scripture over the other three is that each of those gets their marching orders from Scripture. For example, if anything comes to you that you perceive may be from the Holy Spirit but seems off (meaning does not line up with the God of the Bible), then it cannot be from the Holy Spirit. Indeed, not every strong urge is a prompting from the Holy Spirit. We can be tempted not only to desire but even to crave wrong things (1 Corinthians 10:6). Our responsibility is to get to know the Shepherd through His Word then, we will be able to discern His voice (John 10:4).

The same holds true with God's people. Many well-intended (and even not so well-intended) people will give us advice or counsel that may sound good, but never let it override your own seeking of God through what His Word says and by prayer. Also, in the circumstances of life, be wary of making decisions strictly on opened and closed doors without a Scriptural basis. I have seen both opened and closed doors be used of God for direction and in helping make decisions

for myself and for others. However, that should not be the sole basis. In some cases, even when there seems to be an open/shut door before us, we are called to wait on the Lord. If fact, if we are not willing to wait, our hearts are probably not in a position of faith. In some cases, God allows long delays before He does things. Such was the case of the birth of Issac to Abraham and Sarah (Genesis 17:15-21), or the birth of John the Baptist to Zacharias and Elizabeth (Luke 1:5-25).

Since we can trust Scripture, we must use it as the lens by which all other revelation is received and acted upon. God has clearly laid out principles for us to follow in His Word to do His will. As we follow the general principles, more light will be shed on the particulars. For example, here are some clear statements that can be applied to a variety of decisions in guiding us through life:

• It is God's will for us to live in moral purity and be set apart for Him (1 Thessalonians 4:3).

• It is God's will that we rejoice always, pray without ceasing and be thankful in everything (1 Thessalonians 5:16-18).

• It is God's will that we submit to the authorities in our lives (Romans 13:1).

There can be added so many other clear commands to this list. They are easy to find, especially if you make a normal practice of Scripture intake. As you do, it's just amazing how God makes His will known. Get a fresh perspective on your life and its purpose by regularly going deep in His Word. You'll hear from God and get to act with certainty as to all He has for you!

Appendix (2)

The Kurdish Oration (Make the Qur'an your friend)

By Mamosta Ali Khan on 8th March 2010.

 (Ba8.org website)

8- References

1- Adam, M. (2017). Persuasion in religious discourse: Enhancing credibility in sermon titles and openings. *MUNI, 10*(2), 5-25.

2- All, T. b. (2021). *THE HOLY QUR' AN / ARABIC TEXT AND ENGLISH TRANSLATION.* Islamabad: Islam International Publications Limited.

3- Alsuwaidan, D. T. (2017). *Rebari Witarbezhei Sarkawtu.* (M. A. Ali, Trans.) Slemani: Nawandi Ragayandni Ara.

4- Barbara Lewandowska-Tomaszczyk and Łukasz Bogucki. (2015). *A Conceptual Blending Theory of Humour.* Frankfurt: Peter Lang Edition.

5- Bhatia, G. (2021). Religious Speech. In A. S. SCHAUER, *The Oxford Handbook Of FREDOM OF SPEECH* (pp.

6- Burke, M. (2014). Rhetoric and poetics, The classical heritage of stylistics. In M. Burke, & b. Routledge (Ed.), *The Routledge Handbook of Stylistics* (M. Burke, Trans., pp. 11-30). New York, Landon and New York: Routledge.

7- Burke, M. (2014). Stylistics as rhetoric. In E. b. Burke, *The Routledge Handbook of Stylistics* (p. 1). Landon and New York: by Routledge.

8- Dancygier, B. (2014). Stylistics and blending. In E. b. Burke, *The Routledge Handbook of Stylistics* (pp. 297-312). London and New York: Routledge.

9- David Crystal & Derek Davy. (2013). *Investigating English Style.* London and New York: Routledge.

10- El-Sharif, A. (2011). *A Linguistic Study of Islamic Religious Discourse: Conceptual Metaphors in the Prophetic Tradition.* London: Queen Marry.

11- Fauconnier, G. (2001). Conceptual Blending. In E. N. Baltes, *The Encyclopedia of the Social and Behavioral Sciences* (pp. 2495-2498). Berlin: Elsevier Science Ltd.

12- Gafoor, O. A. (2010). *Gutari Aini la Zher Wirdbinda.* Hawler: Dazgay chapu blawkirdinaway Aras.

13- GILLES FAUCONNIER and MARK TURNER. (2002). *THE WAY WE THINK: Conceptual Blending and the Mind's Hidden Complexities.* USA: BASIC BOOKS A Member of the Perseus Books Group.

14- Graham, W. A. (2010). *Islamic and Comparative Religious Studies.* New York: Ashgate Publishing.

15- Harrison, V. S. (2007, December 3). Metaphor, religious language and religious experience. *Sophia: International Journal for Philosophy of Religion, 46*(2), 2-25.

16- Hazim, H. (2020). *Zman zbri u Gutari Ainee.* Hawler: KurdJ.

17- Hillary Rodrigues and John S. Harding. (2008). *Introduction to THE STUDU OF RELIGION.* London and New York: Routledge.

18- *Qura'n English Translation.* (2012). (T. Itani, Trans.) Dallas, Beirut: ClearQuran.

19- King, D. (2015). A religious landscape of the Kurds. In A. S. Schrott, *The Kurds History- Religion- Lnguage- Politics* (p. 22). Vienna: Wolfgang Taucher - Mathias Vogl - Peter Webinger.

20- Lakoff, G. (1987). *Women, Fire and Dangerous Thing.* Chicago and London: The University of Chicago Press.

21- Lesley Jeffries and Dan McIntyre. (2010). *Stylistics.* Cambridge: CAMBRIDGE UNIVERSITY PRESS.

22- Mark D. Jacobs and Nancy Weiss Hanrahan. (2005). *The Blackwell Companion to the Sociology of Culture.* Malden, Oxford and Carlton: Blackwell Publishing Ltd.

23- Nina Nørgaard, Rocío Montoro and Beatrix Busse. (2010). *Key Terms In Stylistics.* London: Continuum.

24- Qaradaxi, A. (2017, January 1). *Gashapedan*. Retrieved January 20, 2022, from gashapedan. org: https://gashapedan.org/?p=1637

25- Qutbuddin, T. (2012, 6 30). THE SERMONS OF 'ALI IBN ABI TALIB: AT THE CONFLUENCE OF THE CORE ISLAMIC TEACHINGS OF THE QUR'AN AND THE ORAL, NATURE-BASED CULTURAL ETHOS OF SEVENTH CENTURY ARABIA. *Medieval Studies Yearbook, 42*(1), 201-228.

26- Revised and Edited by: THE PRESIDENCY OF ISLAMIC RESEARCH, I. C. (1991). *The Holy Qur'an English translation of the meaning and Commentary.* Al Madinah Al Munawarah: King Fahd Holy Qur'an Printing Complex.

27- Robinson, H. W. (2001). *Biblical Preaching.* Michigan: Baker Academic.

28- Ruth Conrad and Roland Hardenberg. (2020). Religious Speech as Resource. A Research Report. *International Journal of Practical Theology*, 165-195.

29- Sheth, K. (2019, June 20). *WorldAtlas*. Retrieved January 20, 2022, from Society: https://www.worldatlas.com/articles/sacred-texts-of-major-world-religions.html

30- Tanabe, R. (2018, December 21). *Oratory*. Retrieved December 30, 2021, from New World Encyclopedia: https://www.newworldencyclopedia.org/p/index.php?title=Oratory&oldid=1016790.

31- Turner, M. (2007). In D. G. CUYCKENS (Ed.), *Cognitive Linguistics* (pp. 378-393). New York: Oxford University Press.

32- Vyvyan Evans and Melanie Green. (2006). *Cognitive Linguistics An Introduction.* Edinburgh: Edinburgh University Press.

33- Whiteley, A. G. (2018). *Contemporary Stylistics Language, Cognition, Interpretation.* Edinburgh: Edinburgh University Press Ltd.

34- Zayd, N. H. (2018). *Critique of Religious Discourse.* New Haven and London: Yale University Press.