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CONCEPTUAL METAPHORS OF "MORALITY IS STRAIGHTNESS" AND "IMMORALITY IS CROOKEDNESS" IN THE PROPHETIC HADITH AND BIBLE A B S T R A C T

This research is concerned with the study of the concepts of morality and immorality as they are understood and realized as being straight and crooked respectively. The data are selected from the Prophetic Hadith in Arabic and the Bible in English. The model adopted in the analysis is an eclectic one that represents the conceptual metaphor theory which is established by Lakoff and Johnson (1980) and developed by subsequent scholars as it is shown in the theoretical background. The analysis of the data shows that Arabic and English realize the concepts of morality and immorality in terms of straightness and crookedness but Arabic has various linguistic metaphors that represent the concept of morality as being straight compared with English which has only one linguistic metaphor to represent this concept in the selected data. On the contrary, English has various linguistic metaphors to realize the concept of immorality compared with Arabic which has only one linguistic metaphor to realize this concept. The research is adopted from the first researcher's Ph.D. dissertation.

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الاستعارات المفهومية (الأخلاقيات مستقيمة) و (اللاأخلاقيات معوجة) في الحديث النبوي والكتاب المقدس

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الخلاصة:

يتناول البحث الحالي دراسة مفهومي الأخلاقيات واللاأخلاقيات الذين يفهمان ويحققان وفق مفهومي الاستقامة والاعوجاج على التوالي. اختيرت النصوص من الحديث النبوي في اللغة العربية والكتاب المقدس في اللغة الإنكليزية. يمثل النموذج المختار للتحليل نموذجاً انتقائياً متمثلاً بنظرية الاستعارة

المفهومية التي بدأت بنشر ليكوف وجونسن لكتابهما في العام (١٩٨٠) وما تلاه من تطور للنظرية من قبل المختصين لاحقاً والذي سيتم بيانه في لجانب النظري من البحث. بين التحليل للنصوص المختارة ان مفهومي الاخلاقيات و اللاأخلاقيات تم التعبير عنهما بالاستقامة والاعوجاج على التوالي الا ان العربية عبرت عن الاستقامة باستعارات لغوية متنوعة مقارنة مع الإنكليزية التي عبرت عنها باستعارة لغوية واحدة. على النقيض، تمتلك الإنكليزية استعارات لغوية متنوعة للتعبير عن اللاأخلاقيات مقارنة مع الغربية التي لم تستخدم الا استعارة لغوية واحدة للتعبير عن هذا المفهوم. البحث مأخوذ من أطروحة الدكتوراه للباحث الأول.

1. Theoretical Background

Lakoff and Johnson (1980:3) declare in their book 'Metaphors We Live By' that they find that metaphor is not limited to literary and extraordinary language as the classical approach of metaphor indicates; and that metaphor is not related to language only. Rather, metaphor is pervasive in everyday life; not just in language but in thought and action. They show that the nature of ordinary conceptual system is basically metaphorical. They add:

“The concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in suggesting that our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor.”

One can establish the matter with checking the concept ARGUMENT and the conceptual metaphor “ARGUMENT IS WAR” to clarify the idea that the concepts are metaphorical and that these concepts structure everyday activities. This conceptual metaphor is reflected in everyday language by a wide variety of expressions:

ARGUMENT IS WAR

Your claims are indefensible.

He attacked every weak point in my argument.

His criticism was right on target.

I demolished his argument.

I've never won an argument with him.

You disagree? Okay, shoot!

If you use that strategy, he'll wipe you out.

He shot down all of my arguments.

These examples show that ARGUMENT is not just expressed in terms of war. One can actually attack other positions or defend his own. If the position is indefensible, this position can be abandoned and a new line of attack is taken. Many of the things that are related to argument are partially structured by the concept of war. Though there is no physical battle, there is a verbal battle, and the structure of an argument-attack, defense, counterattack, etc. reflects this. So, the metaphor “ARGUMENT IS WAR” is one that 'we live by' in this culture³, it structures the actions we perform in arguing (Lakoff and Johnson, 1980:4).

Kövecses (2002: viii) indicates that “the new view of metaphor was first developed by George Lakoff and Mark Johnson in 1980 (as mentioned above) in their book 'Metaphors We Live By'. This view is considered as a challenge to all the aspects of the powerful traditional or classical theory using a coherent and systematic way. Conceptual Metaphor Theory challenges the deeply entrenched view of metaphor by claiming that”:

- 1- Metaphor is related to the concepts property, not of words;
- 2- The function of metaphor is to better understand certain concepts; and not just for some artistic or aesthetic purpose;
- 3- The basis of metaphor does not depend on similarity;
- 4- Metaphor can be used without much efforts in everyday life by ordinary people, and it is not specified to specialists talented people; and
- 5- In addition to having metaphor extra thought of pleasing linguistic ornament, it is also a necessary human thought and reasoning process.

Deignan (2005:4) mentions that conceptual metaphor theory is sometimes given the name Cognitive Metaphor Theory. This theory has the most familiar

theory that deals with metaphor-as-thought. Metaphor, here, is indispensable to both thought and language. Conceptual metaphor theory can be argued that writers talk about writing as gardening or cooking because they think about it in this way. “The mental structure of cooking or gardening that a writer holds internally underlies their mental structure for writing. It is thus natural that one finds several semantically related metaphors in their talk which underlie thought patterns.”

All the above clarifications denote that the nature of metaphor is cognitive, i.e., its nature is not a purely lexical phenomenon. This means that metaphor is a deep-seated conceptual phenomenon that shapes the way we think (not just the way we speak) rather than being superficial in language. Some writers mention that conceptual metaphor theory is not the first theory that calls for considering the cognitive nature of metaphor because there are a number of previous writings in the field of philosophical and language studies which mention this nature of metaphor. But even if the cognitive conception of metaphor by conceptual metaphor theory is not revolutionary as it is said by these writers, conceptual metaphor theory systematically offers different types of evidence the nature of metaphor is conceptual rather than just the lexical (Geeraerts, 2010:204-205).

The systematic evidence for the conceptuality of metaphors, which the conceptual metaphor theory presents, can be summarized as follows:

1- Metaphors come in patterns that transcend the individual lexical item. For example:

MORE IS UP, LESS IS DOWN

Is considered as a pattern from which many linguistic expressions branch such as:

- “The number of books printed each year keeps going up.
- My income rose last year.
- The number of errors he made is incredibly low.
- His income fell last year.
- He is under age.
- If you are too hot, turn the heat down.”

2- The images of metaphor can be used in a creative way. The expressions that show metaphoric patterns are considered open-ended. They may attract new

metaphoric patterns in addition to the conventionalized expressions that they compromise. For example, under the conceptual metaphor MORE IS UP, an expression such as:

- To walk on cloud nine.

Which means being a happy person that may be extended unconventionally such as:

- “You may be walking on cloud nine now, but do not forget there's a world with other people underneath.”

Such expressions show that the image included in this expression is to be alive on that allow the expansion like that in the second expression.

3- Metaphoric patterns may occur outside language. For example, 'thumb up' gesture indicates that because GOOD IS UP and BAD IS DOWN, a 'thumb up' gesture means straight which is activated by this metaphoric pattern. This means that it is a positive indication when pointing upward, and this is similar to the concept UP which is associated with an evaluation scale when it is related to the positive end of it. Non-linguistic metaphors are recognized in many fields such as advertising, gesture, sign language and mathematics.

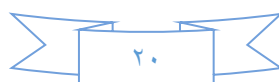
(Geeraerts, 2010:205-

206)

Grady (2007:190) indicates that the basic idea in conceptual metaphor theory is that of 'mapping'. This term is taken from Mathematics. It indicates systematic metaphorical correspondence between ideas which are closely related. An example of this is the familiar conceptualization of 'nation' (which is the Target domain) as a ship (which is the source domain) corresponding the ship with the state regarded as a whole. It also includes corresponding the ship course with the state of historical progression; the seas crossed and the political and other conditions that face this state; and so on. “In the conceptual metaphor theory system, the course of the ship is said to 'map' or 'being mapped' onto the historical progression of the state, and other elements of the conceptual domain of ships and navigation is likewise 'mapped' onto the elements of the conceptual domain of nations and politics”. This mapping can be clarified in the following:

STATE

SHIP



- Determining politics / actions Steering the ship
- Failure / problems Sailing mishaps
- Circumstances affecting the state Sea conditions
- State's politics / action Ship's course
- Success / improvement of the state Forward motion of the ship

Stockwell (2002:106-107) states that “most definitions of metaphor involve understanding of two or more conceptual domains. Traditional literary criticism has differentiated 'tenor' (the familiar element) and 'vehicle' (the new element which is described in terms of the old familiar element)”. Statistically, the elements which are new tend to appear first, such as:

- Sarah (vehicle) is the sun (tenor).

The 'ground' of this metaphor is represented by the common properties between the aforementioned two elements (here, warmth, beauty, life-affirming).

The elements 'vehicle' and 'tenor', in Cognitive Linguistics, are seen as 'target' and 'source' respectively. So, the previous example can be illustrated as:

- Sarah (target) is the sun (source).

Cognitive Linguistics models the process of metaphor as a mapping of properties between the two domains of 'Sarah' and 'the sun'; and 'mapping' represents the 'ground' in the traditional theory (ibid).

The mapping of metaphor is said to have a scope and the mapping scope is defined by Ungerer and Schmid (2006:119) as:

“a set of constituents regulating which correspondence are eligible for mapping from a source concept onto a chosen target concept ... These constraints not only help to avoid just any kind of feature that is transferred from the source to the target concept but also motivate the range of possible correspondences. Essentially, the mapping scopes of metaphors reflect our conceptual experiences in dealing with the world around us.”

Three major components of mapping scope can be distinguished as follows:

- 1- Image schemas, which are firmly recognized in the bodily experiences. These include orientational schemas such as 'front-back', 'inside-outside', 'in-out' as well as the 'inside-outside' (or 'container-contained') schema,

the 'part-whole' and the 'path' schema. All human beings mostly share the same image schemas.

- 2- Basic correlations, which are not experienced bodily like image schemas, but they guide in understanding the events and actions that human beings may face in the world. Examples are relations of presumably universal significance like 'action/change correlates with motion', 'cause-effect', 'purpose-goal' and 'presence-existence'. It is likely that they also have a universal status like image schemas.
- 3- Culture-dependence evaluations, that are specified to the people in a specific culture. In the Western culture, they include some notions like evaluative attributes as 'rich', 'young', 'stupid' or 'beautiful' (persons attributes); 'strong', 'majestic', 'aggressive' or 'dirty' (for animals), and 'valuable', 'durable', 'useful' or 'fragile' (for objects) (Ungerer and Schmid, 2006:119-120).

The conceptual metaphor LIFE IS A JOURNEY is best activated with first kind of mapping scope relying on the image schema of 'path' rather than all other image schemas. The TIME IS MONEY metaphor as expressed in *you are wasting my time* requires a mapping scope of basic correlations incorporating the widespread evaluation that 'money' is a valuable commodity. Culture-dependence evaluation can be illustrated by the distinct cultural differences of using the lexeme 'pig'. The Western culture-specific attributes of the pig is 'dirty' which indicates that the metaphorical phrase *John is a pig* is understood as 'He is untidy'. By contrast, in the modern China, for example, the lexeme 'pig' can be used as a term of endearment for lover and it carries associations of somewhat straightforward and silly kind of loveliness. So, in such a culture, the conceptual metaphor "A PERSON IS A PIG" has completely a different interpretation from the Western one since some attributes like 'dirty' are not suggested as parts of the mapping scope of the lexeme 'pig' in modern China (ibid:120).

2. Research Methodology

The present study is concerned with the analysis of some religious texts which are the Prophetic Hadith and Bible. In regard to Arabic data, the research depends on five authentic Islamic books that are concerned with compiling the Prophetic Hadith. These collections of Hadiths are Al-Bukhari's, Muslim's, Al-Tirmithi's, Al-Nawawi's and Al-Tabrizi's. Concerning the English data, the Old

Testament is adopted in the analysis because it is more comprehensive than the New Testament. The study depends on an authentic English translation of the Bible which is the New International Version published in 1999.

The present study is qualitative which is concerned with the CMs that are related to the conceptual metaphor of MORALITY IS STRAIGHTNESS and the linguistic metaphors that realize these conceptual metaphors. Identifying that the lexical units are metaphorically used in the selected data depends on a model designed for this concern. This model is suggested by Pragglejaz Group (2007) which is entitled "MIP: A Method for Identifying Metaphorically Used Words in Discourse." This MIP can be clarified as follows:

1. "Read the entire text-discourse to establish a general understanding of the meaning.
2. Determine the lexical units in the text-discourse
3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
(b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For the current purposes, basic meanings tend to be:
 - More concrete; what they evoke is easier to imagine, see, hear, feel, smell, and taste.
 - Related to bodily action.
 - More precise (as opposed to vague)
 - Historically older.Basic meanings are not necessarily the most frequent meanings of the lexical unit.
- (c) If the lexical unit has a more basic current–contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.
4. If yes, mark the lexical unit as metaphorical."

(Pragglejaz, 2007:3)

'Lexical item' is the unit of analysis in this study. The lexical unit does not mean only one word because in many cases the meaning of the word cannot be

identified completely unless it is checked with other words within the text to identify the intended meaning in the text. So, the lexical unit, in addition to separate words, include poly words (such as: 'of course' and 'all right'), phrasal verbs (such as: 'get on' and 'put up'), classical idioms (as: 'have a bee in one's bonnet'), and fixed collocations (such as: staking a claim) (Pragglejaz, 2007:26-27).

The model adopted in this study is an eclectic one because there is no complete and perfect model that can be followed in the field of CMT. This study makes use of a number of writings in the field of conceptual metaphor theory. They include the original conceptual metaphor theory suggested by Lakoff and Johnson in their book *'Metaphors We Live By'* in its two editions (1980a) and (2003); Lakoff *et al.*'s *'Master Metaphor List'* published in (1991); Kövecses' (2002) *'Metaphor: A Practical Introduction'*; Johnson's (1987) *'Body in the Mind'*; Pragglejaz's (2007) model mentioned in the previous sub-section; and many other books and researches which are used and consulted in the analysis of the data in this study.

Concerning Pragglejaz MIP (2007) mentioned in the previous sub-section, this method is set just to determine whether the lexical unit is used metaphorically or not. This method is adjusted to fit the topic of this study and to make use of its analysis of results in the contrastive analysis between the English and Arabic data. In addition to the contextual and basic meaning, a general commentary on each Biblical verse and Prophetic Hadith is presented to give the general meaning that proves them to be related to MORALITY. After presenting the contextual meaning and basic meaning, basic meaning is compared with the conceptual meaning to find if there is a relationship between them. In this point, the researcher proves that this lexical unit is a linguistic metaphor which belongs to a conceptual metaphor.

As the current research is about the conceptual metaphor MORALITY IS STRAIGHTENESS, its opposite is also adopted to include the concept of IMMORALITY which is IMMORALITY IS CROOKEDNESS. The selected data include five linguistic metaphors in the Arabic data and six in English which realize the conceptual metaphors MORALITY IS STRAIGHTENESS and IMMORALITY IS CROOKEDNESS. The samples that repeat the same linguistic metaphors are ignored.

3. Data Analysis

3.1. Arabic Data

1. حنيفية

وَلَكِنِّي بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

(But I have been sent with the (religion of Islam which inclines to) truth and tolerance) (At-Tabrīzi: 3849).

- (a) General Commentary: The Prophet Muhammad (PBUH) indicates that he is sent with a religion that contradicts false religions and inclines to truth and tolerance (Al-Manāwī, 1998:433, vol1).
- (b) Contextual meaning: the noun (حنيفية) indicates good quality of Islam as It does not have any difficult or bad attributes that other religions may have.
- (c) Basic meaning: The noun (حنيفية) means inclination from one direction to another. So, it is the opposite of straightness (Ibn-Manzūr, 1414AH:57, vol9).
- (d) Contextual meaning versus basic meaning: The contextual meaning contrasts with the basic meaning and can be understood by comparison with it. Being good is understood and expressed in terms of leaving any direction other than the correct and right one which is expressed as (حنيفية).

2. رشد

اَللّٰهُمَّ اِهْمِنِيْ رُشْدِيْ

(O Allah! Inspire me my right direction) (At-Tabrīzi: 2476).

- (a) General Commentary: This Hadith represent a supplication to Allah to inspire the supplicator to do what is right and to avoid evil and this is the aim of each believer to be righteous in the eyes of Allah (Al-‘Uthaimen, 1426AH:43, vol16).
- (b) Contextual meaning: The noun (رشد), in this context, refers to the right and good attribute that Allah wants people to be so.
- (c) Basic meaning: The noun (رشد) means the straight path (Ibn-Fāris, 1979:398, vol2).

- (d) Contextual meaning versus basic meaning: The physical state, which is expressed as (رَشَد) here, is used to refer to the abstract attribute of being good or well through doing what is right and moral.

3. سَدَد

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ

(O God, guide me and keep me straight) (An-Nawawi:1481).

- (a) General Commentary: The one who walks in a path tries his best to stay on it and not to go right or left for the sake of arriving at his destination and not to be lost. Thus, the one, who asks Allah for guidance and being straight, should bear in his mind the guidance and straightness in moving on a path in a specific direction (Al-Khitabi, 1932:214, vol4).
- (b) Contextual meaning: The noun (سَدَاد), in this context, means righteousness or morality which Allah may lead people to.
- (c) Basic meaning: The noun (سَدَاد) means straightens which is derived from the verb (اسْتَد) that means to become straight.
- (d) Contextual meaning versus basic meaning: The contextual meaning contrasts with the basic meaning and can be understood by comparison with it. The abstract righteousness or morality is understood and expressed in terms of the physical state of being straight.

4. اعْوَجَّ

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَيَقُولُ: اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنْ اعْوَجَّجَتْ اعْوَجَّجْنَا

(When the son of Adam wakes up, all his organs address the tongue. They say, 'Fear Allah in us. We are your followers. If you are straight, we are straight, and if you are crooked, we are crooked') (At-Tirmithi: 2407).

- (a) General Commentary: When the son of Adam wakes up, all his organs invoke the tongue to fear Allah in them because if the tongue speaks what is good, all the other organs will be good. Otherwise, if the tongue is crooked through speaking bad things, all the organs will be bad (Al-Manāwī, 1988:75, vol1).
- (b) Contextual meaning: The verb (اعْوَجَّج) means here the attribute of being bad or immoral through doing bad deeds.

(c) Basic meaning: The verb (اعوج) means to become crooked or bent (Al-Azdi, 1987:486, vol1).

(d) Contextual meaning versus basic meaning: The abstract state of being immoral is understood and expressed by the verb (اعوج), i.e. being crooked.

5. مستقيم

قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ

(Say: "I believed in Allah, and then, stick to it) (An-Naisābūri: 38).

(a) General Commentary: This Hadith combines belief with obedience. The one, who believes in Allah, should also obey the orders and instructions of Allah leaving anything that contradicts belief and obedience (Ibn-Daqeeq-il-Id, 2003:80).

(b) Contextual meaning: The imperative form of the verb (استقام), in this context, is a teaching to be righteous through following the orders of Allah and never to disobey them.

(c) Basic meaning: The lexical unit (استقام) means to be straight (Ibn-Manzūr, 1414AH:498, vol12).

(d) Contextual meaning versus basic meaning: The abstract notion of being righteous and keeping this state is understood and expressed in terms of straight and this is realized by the verb (استقم).

Table 1: A Breakdown of the Linguistic Metaphors in Arabic Prophetic Hadiths

No.	Linguistic Metaphor	Morality	Literal Meaning	Metaphorical Meaning
1	حنيفية	+	Inclination from one direction to another	<u>Good</u> and bad
2	رشد	+	A path free from curves	Virtue
3	سدد	+	To make something free from curves	Virtue
4	اعوج	-	Being crooked	Right and <u>wrong</u>
5	مستقيم	+	A path free from curves	<u>Good</u> and bad

3.2 A- English Data

1. Turn aside

“So be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. Walk in all the way that the LORD your God has commanded you” (Deuteronomy 5:32,33).

- (a) General Commentary: This verse signifies that people should show their strict observance of God's laws, and a steadfast persisting in the path of their duty (Coke, 1803).
- (b) Contextual meaning: The lexical unit 'turn aside' refers to the immoral action, which means leaving what is right and moral.
- (c) Basic meaning: The lexical unit 'turn aside' means changing the course of or cause to take a new direction (SOED, 2002). Here, the meaning of 'turn aside' refers to leaving the straight direction as it collocates with the prepositional phrase 'to the right or to the left'.
- (d) Contextual meaning versus basic meaning: As this lexical unit means to leave the straight direction, IMMORALITY is understood as a CROOKED PATH, which does not lead to the right destination.

2. Crooked

Whose paths are crooked and who are devious in their ways_ (Proverbs 2:15).

- (a) General Commentary: This verse is about the man who speaks forward things; “things of subversion, to turn or change the course of a thing. Men who wish to subvert the state of things, whether civil or religious; who are seditious themselves, and wish to make others so” (Clarke, 1832).
- (b) Contextual meaning: The adjective 'crooked' here describes the state of those do not deal with themselves and with others according to what God wants them to behave. God wants them to follow His direction in a specific direction but they leave this direction and behave according to their desires.
- (c) Basic meaning: The adjective 'crooked' means not a straight line; bent or twisted; for example: "a village of crooked streets" (Oxford, 2000:315).
- (d) Contextual meaning versus basic meaning: Righteous men should follow exactly the orders of God as if they are moving in a straight path and leaving any of these orders is understood and expressed in terms of

leaving this straight path. So, those, who are seditious and who wish to make others so, are said to be crooked i.e. not straight.

3. Straight

Make straight your way before me (Psalms 5:8).

- (a) General Commentary: This verse is said by David in which he asks God to make His way straight before David's face; his way of providence, grace, worships and duty. David asks God to let the way appear plain and manifest that he may know in which way he should walk, and to let all obstructions be removed out of his way, that he may walk straight on without any difficulty or hindrance (Gill, 1999).
- (b) Contextual meaning: The adjective 'straight', in this context, refers to the teachings and instructions that God may present to David which make him able to behave rightly and to do what God wants him to do without any difficulty.
- (c) Basic meaning: The adjective 'straight' means free from curves, bends, angles, or irregularities or that thing that is generated by a point moving continuously in the same direction and expressed by a linear equation (Meriam-Websters, 2004:1231).
- (d) Contextual meaning versus basic meaning: Being well is understood as the physical moving on a straight path by the use of the adjective 'straight'.

4. Devious in their ways

Whose paths are crooked and who are devious in their ways (Proverbs 2:15)

- (a) General Commentary: This verse is about the man who speaks forward things; things of subversion, “to turn or change the course of a thing. Men who wish to subvert the state of things, whether civil or religious; who are seditious themselves, and wish to make others so” (Clarke, 1832).
- (b) Contextual meaning: The adjective 'devious', in this verse, refers to the immoral state of sinners who are seditious and who want others to be like them.
- (c) Basic meaning: The adjective 'devious' means pursuing indirect or winding course; deviating from the straightway (SOED, 2002)

- (d) Contextual meaning versus basic meaning: MORALITY is considered as a STRAIGHT PATH. As somebody may deviate from the straight path which leads to the required destination, doing sins is understood and expressed in terms of deviating from the PATH of MORALITY.

5. Swerve

“Do not swerve to the right or the left; keep your foot from evil” (Proverbs 4:27).

- (a) General Commentary: The current verse presents pieces of advice not to turn to the right hand nor to the left i.e. to the paths of evil; and to remove the foot from evil withdrawing it at once in case of danger (Kretzmann, 1923).
- (b) Contextual meaning: The verb 'swerve' denotes the state of leaving righteousness and following evil.
- (c) Basic meaning: The verb 'swerve' means turning aside or deviating from a direct course (SOED, 2002); and because it is followed by the prepositional phrase 'to the right or the left', then it means deviating from the straight course or path.
- (d) Contextual meaning versus basic meaning: Being immoral, which is an abstract notion, is understood and expressed in terms of moving to the right or to the left leaving the straight path of MORALITY.

6. Warped minds

But men with warped minds are despised (Proverbs 12:8).

- (a) General Commentary: A man is praised as he shows insight: a brainless creature is despised. The man may also be praised for his wisdom, but men with warped minds are despised (Coffman, 1999).
- (b) Contextual meaning: The adjective 'warped' means here an attribute of those who behave immorally leaving righteousness apart.
- (c) Basic meaning: The adjective 'warped' has the meaning of becoming or making something twisted or bent out of its natural shape (Oxford, 2000:1517).
- (d) Contextual meaning versus basic meaning: Behaving immorally is understood by the physical state of being twisted or bent by the use of 'warped'.

Table 2: A Breakdown of the Linguistic Metaphors in English Biblical Verses

No.	Linguistic Metaphor	Morality	Literal Meaning	Metaphorical Meaning
1	Turn aside	-	Leaving the straight direction	Right and <u>wrong</u>
2	Crooked	-	Not being in a straight line	Good and <u>bad</u>
3	Straight	+	Being free of curves or irregularities	<u>Right</u> and wrong
4	Devious	-	Leaving the straight path	Good and <u>bad</u>
5	Swerve	-	Leaving the straight path	Right and <u>wrong</u>
6	Warped	-	Bent or twisted	Praise and <u>blame</u>

4. Conclusions

1- Both Arabic and English utilize the concept of straightness to represent the concept of morality.

2- Morality is realized into four different linguistic metaphors whereas it is realized into one linguistic metaphor by the use of the lexical item 'straight'.

3- Only one linguistic metaphor represents the concept of Immorality in Arabic as being crooked whereas five linguistic metaphors realize this concept in the English data.

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