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## التوحيد والشرك في النصوص الدينية: تحليل معرفي-دلالي

Monotheism and Polytheism in Religious Texts: A Cognitive-Semantic Analysis

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Republic of Iraq  
Ministry of Higher Education and Scientific Research  
Wasit University  
College of Education for Human Sciences  
Department of English



# **Monotheism and Polytheism in Religious Texts: A Cognitive-Semantic Analysis**

A Thesis

Submitted to the Council of the College of Education for  
Human Sciences, Wasit University/ in Partial Fulfilment of  
the Requirements for the Degree of Master of Education in  
English Language and Linguistics

by

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**September 2026 A. D.**

**Rabi Al-Awwal 1448 A.H.**

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بسم الله الرحمن الرحيم

{رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ  
الصَّالِحِينَ} (القرآن الكريم، الجزء التاسع عشر، سورة النمل، آية ١٩)

صدق الله العلي العظيم

In the Name of Allah, the Most Gracious, the Most Merciful

{O my Lord! So order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit Me, by Thy Grace, to the ranks of Thy righteous Servants} (The Glorious Qur'an, Part 19, Surat Al-Naml: 19) (Ali, trans, 2004, p.186)

## **Dedication**

To the martyrs who sacrificed their souls for the sake of religion

I dedicate this humble work

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## List of Abbreviations

|      |                       |
|------|-----------------------|
| CL   | Cognitive Linguistics |
| CS   | Cognitive-Semantics   |
| KJV  | King James Version    |
| pbuh | peace be upon him     |
| pbut | peace be upon them    |

## Arabic Transliteration System

Arabic Alphabets Adopted from (Nakhilawi, 2016)

| No | Arabic Alphabets | Transliteration |
|----|------------------|-----------------|
| 1  | أ                | ā               |
| 2  | ب                | b               |
| 3  | ت                | t               |
| 4  | ث                | th              |
| 5  | ج                | j               |
| 6  | ح                | ḥ               |
| 7  | خ                | kh              |
| 8  | د                | d               |
| 9  | ذ                | dh              |
| 10 | ر                | r               |
| 11 | ز                | z               |
| 12 | س                | s               |
| 13 | ش                | sh              |
| 14 | ص                | Ṣ               |
| 15 | ض                | ḍ               |
| 16 | ط                | ṭ               |
| 17 | ظ                | Ẓ               |
| 18 | ع                | `               |
| 19 | غ                | gh              |
| 20 | ف                | f               |
| 21 | ق                | q               |
| 22 | ك                | k               |
| 23 | ل                | l               |
| 24 | م                | m               |
| 25 | ن                | n               |
| 26 | ه                | h               |
| 27 | و                | w               |
| 28 | ي                | ī               |
| 29 | ء                | ʿ               |

## **Abstract**

This study presents a cognitive-semantic analysis of the concepts of monotheism and polytheism in the Glorious Qur'an and the Holy Bible. As fundamental religious concepts, monotheism and polytheism play a central role in shaping religious identity and belief systems. Although previous studies primarily examined these concepts from religious, historical, and linguistic perspectives, their cognitive-semantic dimensions remain underexplored. Accordingly, this study aims to investigate the cognitive-semantic conceptualisations of these concepts in selected Qur'anic and Biblical texts through the application of Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations. It also aims to examine the role of linguistic expressions, together with social and political factors, in shaping religious cognition, and identify the similarities and differences between the Qur'anic and Biblical representations of these concepts. The study employs a qualitative research design and analyses sixteen representative religious texts, comprising eight texts from the Glorious Qur'an and eight texts from the Holy Bible. It adopts three models, namely Johnson's Image Schema Theory (1987), Fauconnier's Mental Space Theory (1985), and Palmer's Classification of Lexical Relations (1981). The findings reveal that linguistic choices, alongside social and political factors, significantly influence the cognitive construction of religious beliefs. Furthermore, both the Qur'anic and Biblical texts affirm the oneness of God and reject polytheistic practices; however, they differ in their doctrinal representations of monotheism. While the selected texts describe various forms of polytheism, their causes, and consequences, the Qur'anic discourse is predominantly direct, argumentative, and critical, whereas the Biblical discourse is generally narrative and descriptive.

*Keywords:* monotheism, polytheism, cognitive-semantic analysis, the Glorious Qur'an, the Holy Bible, image schema, mental space, lexical relations.

## Chapter One

### Introduction

#### 1.0 Background of the Study

Monotheism and polytheism are two major concepts in the religious field because they identify individuals' religious identity, whether they worship one God (monotheism) or several gods (polytheism) (Sharvani, 2016). They have historical importance, and they are still found in the contemporary era (Aisyah & Melati, 2026). The Prophet Adam (pbuh) was a monotheist and worshipped one God. Moreover, humans were monotheists during his time. After the Prophet Adam (pbuh), most of them deviated from the monotheistic path and began worshipping other entities. Therefore, Almighty Allah sent His Prophets (pbut), starting with the Prophet Noah (pbuh) and ending with the Prophet Muhammad (pbuh), and revealed sacred books including the Glorious Qur'an and the Holy Bible (Mahmood, 2020). This is mentioned in the following Qur'anic text:

(.....كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ) (القرآن الكريم، الجزء الثاني، سورة البقرة، آية ٢١٣).

"....Mankind was one single nation, and Allah sent Messengers with glad tidings And warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed (The Glorious Qur'an, Part Two, Surat Al-Baqara, Text 213) (Ali, trans, 2004, p.14).

These sacred books represent a major source of knowledge and guidance to all humans (Reeves, 2004). They share some fundamental principles while maintaining some differences, particularly in terms of monotheism and polytheism.

Monotheism denotes the existence of one God, whereas polytheism allows the existence of different entities (Rea, 2025). They are not ordinary concepts, but they are reflected through several beliefs, rituals, and practices. Therefore, an in-depth study is necessary to deeply and correctly understand these religious concepts. This study seeks to explore how monotheism and polytheism are represented in the Glorious Qur'an and the Holy Bible, the lexical relations that are related to them, their cognitive aspects, and the similarities and differences between the selected Qur'anic and Biblical texts in terms of monotheism and polytheism.

### **1.1 Statement of the Problem**

Monotheism and polytheism are fundamental concepts in all religions because they shape individuals' beliefs, religious identity, and the patterns of worship (Sharvani, 2016). In addition, they are widely mentioned in the sacred books including the Glorious Qur'an and the Holy Bible. Most of the previous studies (Section 2.6) discuss these two concepts by focusing on their religious, historical, theological, or linguistic aspects. However, their cognitive-semantic aspects are unexplored. In addition, most of the previous studies do not combine monotheism and polytheism, instead they deal with them separately.

Although monotheism and polytheism are essential to all religions, they are not expressed in a similar way because each religion has different beliefs, religious perspectives, and practices associated with these concepts (Göcke, 2017; Koslowski, 2001). Brian (2004) stated that there is a kind of difficulty found in the language of the sacred books, particularly the Glorious Qur'an, because it has a sort of ambiguity as well as explicit and implicit meanings that make it a bit difficult to be understood by the ordinary readers. Therefore, they may incorrectly interpret these sacred books

which, in turn, leads to an incorrect understanding of monotheism and polytheism (Al-Shahrani, 2025).

Moreover, individuals in different religions may lack enough knowledge about the religious beliefs, practices, and the sacred books of other religions. As a result, the current study attempts to address these gaps by exploring monotheism and polytheism in the selected Qur'anic and Biblical texts and identifying the similarities and differences between them.

### **1.2 Research Objectives**

The current study aims to achieve the following objectives:

- 1- Exploring the cognitive-semantic aspects of monotheism and polytheism in the selected Qur'anic and Biblical texts in terms of Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations.
- 2- Showing the linguistic, social, and historical elements and their roles in shaping the cognitive beliefs as presented in the selected Qur'anic and Biblical texts.
- 3- Identifying the similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism and polytheism.

### **1.3 Research Questions**

Based on the above objectives, the current study attempts to answer the following questions:

- 1- What are the cognitive-semantic aspects of monotheism and polytheism in the selected Qur'anic and Biblical texts in terms of Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations?

2- What are the linguistic, social, and historical elements and their roles in shaping the cognitive beliefs as presented in the selected Qur'anic and Biblical texts?

3- What are the similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism and polytheism?

#### **1.4 Procedures**

To achieve the objectives of the study, answer the research questions, and draw conclusions, the following procedures are adopted:

1- Conducting a comprehensive review of the relevant literature about the concepts of monotheism and polytheism.

2- Investigating the cognitive-semantic approach applied on the selected Qur'anic and Biblical texts.

3- Adopting three models to analyse sixteen representative religious texts: eight texts from the Glorious Qur'an and the other eight texts from the Holy Bible.

4- Analysing the Qur'anic and Biblical texts by adopting Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations.

5- Discussing the results, drawing the concluding remarks, and offering recommendations and suggestions for further studies.

#### **1.5 Scope and Limits**

The current study is qualitative in nature. It employs a cognitive-semantic analysis of monotheism and polytheism by focusing on two sacred books: the Glorious Qur'an and the Holy Bible. The study is limited to the analysis of sixteen

representative religious texts, which are divided as follows: eight texts from the Glorious Qur'an (four texts are associated with monotheism and the other four texts denote polytheism). The other eight texts are selected from the Holy Bible (four texts are associated with monotheism and the other four texts denote polytheism).

These sixteen representative texts are analysed on two levels. The first level is concerned with the contextual meaning of the selected Qur'anic and Biblical texts, based on authentic religious interpretations. The second level of analysis is concerned with the cognitive-semantic aspects of monotheism and polytheism. This level of analysis is composed of two integrated fields of linguistics: the cognitive field and the semantic field. As the cognitive field involves various theories, this study is based on two theories including Johnson's Image Schema Theory (1987), and Fauconnier's Mental Space Theory (1985). At the semantic level, Palmer's Classification of Lexical Relations (1981) is employed.

## **1.6 Significance**

The significance of this study lies in its focus on two significant concepts in the religious field: monotheism and polytheism; therefore, conducting this study enriches the religious field. On the other hand, this study deals with these two concepts by focusing on two sacred books, namely the Glorious Qur'an (the holy book of Islam) and the Holy Bible (the essential scripture of Christianity), rather than individualistic or sectarian perceptions. In addition, this study is comparative in nature because it seeks to identify the similarities and differences between the selected Qur'anic and Biblical texts in terms of monotheism and polytheism. Therefore, it is helpful for both Christians and Muslims, as well as for readers interested in exploring the similarities and differences between different religions and sacred books.

### **1.7 Layout**

This study is composed of Five Chapters. Each one serves a distinct purpose. Chapter One introduces the background of the study, problem, objectives, questions, limitations, significance, and organisation. Chapter Two presents a relevant literature review related to monotheism and polytheism, as well as some previous studies that are mainly related to the current study. Moreover, Chapter Three is concerned with research methodology, which deals with the nature of the study, data collection and description, and the theoretical framework of the study. Chapter Four is devoted to the analysis of the selected data under study and the findings obtained from the analysis. Finally, Chapter Five offers answers to the questions of the study. It also shows the contributions of the study and presents some recommendations and suggestions for further studies.

## **Chapter Two**

### **Literature Review**

#### **2.0 Introduction**

This chapter offers a literature review concerning monotheism and polytheism. It seeks to provide comprehensive definitions, types, and how these two concepts are represented in the sacred books, including the Glorious Qur'an and the Holy Bible. Moreover, this chapter delves into cognitive-semantic aspects of monotheism and polytheism. It also discusses some previous studies that are related to this topic.

#### **2.1 The Concept of Monotheism**

Monotheism is a foundational concept in the religious field because it identifies individuals' religious identity, whether they adhere to the belief in one God (monotheism), multiple Gods (polytheism), or do not believe (atheism) (Sharvani, 2016). In the ancient world, monotheism was considered an uncommon concept, as most people adhere to polytheism (Denova, 2019). Monotheism is initially found in Palestine in the British scholar Henry More's writings around 1660 (Smith, 2010). It is prevalent in the current time more than the ancient time, as the majority of individuals become aware of their God (Faruqi et al., 2025)

##### **2.1.1 The Religious Meaning of Monotheism**

Monotheism is defined the belief that only one God exists (Junaid et al., 2021). Abdullah and Ishak (2011) defined it as "the belief in the unity of God" (p.327). Sommer (2016) stated that monotheism is the conviction that there is a single God whose divine will and power are above all other beings. Monotheism is also referred to as "the Adamic religion" since the Prophet Adam (pbuh), who is

considered the first human on earth, followed the monotheistic path as he worshipped one God (Vitkovic, 2018, p.457).

Arlis et al. (2023) argued that monotheism is not merely a concept to be learned or memorised, but an action or activity that can be reflected in many religious rituals such as praying, fasting, obedience, sacrifice, and other rituals that differ according to different religions and traditions. According to Hashi (2013), monotheism is not a philosophy taught through various scholars' philosophical or religious debates, but it is a significant concept that originates from divine revelation.

### **2.1.2 The Linguistic Meaning of Monotheism**

According to Hashi (2013), monotheism is a combination of two words: mono and theism. Both words have their origins within the Greek language, but their meanings are different. In linguistics, the word "mono" means single, while the word "theism" means God (Vitkovic, 2018). The combination of these two words gives the literal meaning "one single God" (Denova, 2019; Sharvani, 2016). MacDonald (2003) stated that the opposite of monotheism is polytheism.

Ali (2023) mentioned that the Arabic equivalent of monotheism is التوحيد (al-tawhīd), which is derived from the Arabic noun أَحَدٌ (ahad, the One) that refers to Almighty Allah. Kazem and Khalifa (2022) stated that Almighty Allah is described as one single God about 176 times in the Glorious Qur'an through several nouns, adjectives, phrases and expressions. This divine singularity can be seen in the following figure:

**Figure 2.1**

*The use of the index finger to refer to one God*



*Note:* Reprinted from fingers by A. Pogrebnoj-Alexandroff, 2000, Wikimedia Commons.

([https://commons.wikimedia.org/wiki/File:Index\\_finger\\_%3D\\_to\\_attention.JPG](https://commons.wikimedia.org/wiki/File:Index_finger_%3D_to_attention.JPG))

### **2.1.3 Types of Monotheism**

Monotheism includes various types. Most of these types are mentioned in the Glorious Qur'an and the Holy Bible implicitly or explicitly. These types include:

#### **1- Monotheism of Lordship**

The term الربوبية (Al-Ruboobīyyah, lordship) is derived from the Arabic root: الرب (Al-Rabb, Lord), which means God (Al-Faruqi, 1992). This type is based on the belief that Almighty Allah is the only God who has created the whole universe, in six days, when nothing existed. Almighty Allah is the creator and sustainer that everyone needs Him, but He needs no one (Fatima et al., 2022). He knows everything concerning His creations, whether in the past, present, or future. If He wants something to happen, He just says: كُنْ (kun, be) and it is immediately done (Husain & Khan, 2025). This can be seen in the Qur'anic text:

## Example 2.1

(.....اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ) (القرآن الكريم، الجزء الرابع و العشرون، سورة الزمر، آية ٦٢).

"....Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs" (The Glorious Qur'an, Part Twenty-Four, Surat Al-Zumar, Text 62) (Ali, trans, 2004, p. 234).

Philips (2005) stated that the former polytheists acknowledge this type of monotheism and no religion denies it except الدهرية (al-dahriyyah, materialists) and الشيوعية (al-shiyu`iyyah, communism).

## 2- Monotheism of Names and Attributes

Bangura (2016) mentioned that this type of monotheism can be achieved by maintaining Almighty Allah's sacred names as they are without giving them other meanings or creating new names according to the personal will. Almighty Allah has 99 sacred names as well as divine attributes that are unavailable to anyone of His creation. The Glorious Qur'an asserts this fact in the following text:

## Example 2.2

(.....وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ) (القرآن الكريم، الجزء التاسع، سورة الأعراف، آية ١٨٠).

"....The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names" (The Glorious Qur'an, Part Nine, Surat Al-Araf, Text 180) (Ali, trans, 2004, p.78).

Moreover, Philips (2005) mentioned that although some people may adopt Almighty Allah's sacred names, the similarity is only in the names, but not in the

divine degree. He added that when people adopt Almighty Allah's sacred names, these names should be preceded by the prefix عبد (‘abd) which means servant because these names have a degree of perfection which is only associated with the divine entity. In addition, Almighty Allah should be described according to His divine attributes mentioned in sacred books and by the Prophets (pbut) (Shamsuddin et al., 2014). However, any attempt to describe Almighty Allah by using human attributes is considered as a form of major polytheism.

### 3- Monotheism of Worship

This is an important type of monotheism, and it is considered a complement to the first two types, namely "monotheism of lordship" and "monotheism of names and attributes" because these two types are insufficient to fulfil the religious requirements unless they are accompanied by monotheism of worship so that individuals can achieve completed belief (Al-Qahtani, 2000; Durie, 2025).

This type of monotheism means that worship and obedience should be devoted to Almighty Allah alone without associating نِدْ (nidd, partner) with Him. Watkins (2013) added that all forms of worship should be sincerely devoted to Almighty Allah alone and should be reflected not only through the tongue, but through the heart, mind, and inner self. These forms of worship include praying, fasting, charity, pilgrimage, obedience, animal sacrifice, oath, fear, hope, and love. Durie (2025) added that worshipping Almighty Allah is the primary purpose of humans creation as mentioned in the following Qur'anic text:

#### Example 2.3

(.....وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (القرآن الكريم، الجزء السابع والعشرون، سورة الذاريات، آية ٥٦).

".....I have only created Jinns and men, that they may serve Me" (The Glorious Qur'an, Part Twenty-Seven, Surat Al-Zariyat, Text 56) (Ali, trans, 2004, p. 266).

Moreover, the religious term **الموحدين** (monotheists) refers to those who worship one Go, while **المشركين** (polytheists) refers to those who worship many gods (Subhānī, 1992).

#### 4- Innate Monotheism

This type of monotheism naturally appears within individuals' inner self. Therefore, Raeesi and Shar (2021) referred to this type as pure monotheism because it appears from the beginning of individuals' lives through **الفطرة** (al-fiṭrah, instinct) as stated in the Glorious Qur'an:

##### Example 2.4

(.....فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ) (القرآن الكريم، الجزء الحادي عشر، سورة الروم، آية ٣٠).

.....So set thou thy face steadily and truly to the Faith: [establish] Allah's handiwork according to the pattern on which He has made mankind: no change [let there be] in the work [wrought] by Allah: that is the standard Religion: but Most among mankind understand not (The Glorious Qur'an, Part Eleven, Surat Al-Rum, Text 30) (Ali, trans, 2004, p. 201).

Ibn Kathīr (as cited in Husain & Khan, 2025) explained that instinct refers to individuals' innate disposition toward their creator. He added that although some individuals are illiterate, they know their God and pray to Him. According to Fatima et al. (2022), the Islamic belief can be regarded as pure monotheism.

**5- Exclusive Monotheism**

This type refers to the belief that only one God exists and controls the whole universe, and any other gods are totally denied. Religions such as Judaism, Christianity, and Islam are the best examples of this type of monotheism since believers hold faith and obedience to one single God (Sharvani, 2016). The following Biblical text can be taken as an instance of this type of monotheism:

**Example 2.5**

".....Thou shalt worship the Lord thy God, and him only shalt thou serve" (The Holy Bible, Matthew 4:11) (King James Version, 2004, p. 560).

**6- Inclusive Monotheism**

This type is similar to exclusive monotheism in its assertion that only one God exists, but the difference is that inclusive monotheism allows the existence of other gods as names or forms, but obedience and worship should be directed to one God (Sommer, 2016; Watkins, 2013). This can be seen in the following Biblical text:

**Example 2.6**

"....Among the gods [there is] none like unto thee, O Lord; neither [are there any works] like unto thy works" (The Holy Bible, Psalms 86:8) (King James Version, 2004, p.357).

The Hindu denominations can be taken as an example of this type of monotheism where the existence of multiple gods is allowed, and people are free to worship one God or multiple gods. However, these several gods are unequal; some of them are seen as higher than others (Sharvani, 2016). According to Denova (2019),

the term "henotheism" is also used to refer to this type of monotheism. However, the Glorious Qur'an and the Holy Bible explicitly reject the existence of multiple gods

#### **2.1.4 Monotheism in Religious Texts**

The concept of monotheism is more challenging to comprehend in sacred books than in everyday language (Heiser, 2012). This is associated with the fact that the language of the sacred books is complex and requires explanation and simplification to ensure correct understanding of its meaning (Bowie, 2004). The English term "monotheism" is not mentioned literally in the sacred books, whether in the Glorious Qur'an or the Holy Bible (Durie, 2025). However, there are numerous words, including nouns, verbs, and adjectives, that implicitly or explicitly allude to this concept. The Glorious Qur'an and the Holy Bible contain several texts that assert God's singularity (Fatima et al., 2022). This can be clearly seen in the following Biblical text:

##### **Example 2.7**

".....Hear, O Israel; The Lord our God is one Lord:" (The Holy Bible, Mark 12:30) (King James Version, 2004, p.587).

This text is mentioned in the Holy Torah and the Holy Bible and constitutes the first commandment that is imparted by the Prophet Jesus (pbuh) to his disciples (Sommer, 2016). In the Glorious Qur'an, words such as **أحد** (one), **الصمد** (absolute), **الرب** (Lord), **الخالق** (creator), as well as the Qur'anic text **الله لا إله إلا هو** "Allah! There is no god but He", are repeated to signify the meaning of monotheism, and to refer to the strict belief in one God. Moreover, Aisyah and Melati (2026) mentioned that the sacred books are generally monotheistic books because both highlight the significance of worshipping one God.

## **2.2 The Concept of Polytheism**

The study of monotheism cannot be completely understood without studying its opposite term "polytheism". In 2007, Assmann indicated that monotheism and polytheism are religious concepts, but the former is a recent concept while the latter is older. Goel (2009) stated that polytheism is very common in the ancient world because the idea of having multiple gods is accepted by humans. Some of them are completely ignorant, and others are morally corrupted (MacDonald, 2003). Bamunusinghe (2019) added that in the early phases of history, which are known as the primitive ages; people's major purpose is to survive rather than to worship God; therefore, polytheism is very common in the ancient world. According to Aisyah and Melati (2026), there are several factors that lead humans to commit polytheism, such as misunderstanding, ignorance, the connection with polytheists, fear, etc.

### **2.2.1 The Religious Meaning of Polytheism**

Polytheism, in religious contexts, refers to the belief in the existence of several deities (Junaid et al., 2021). Faruqi et al. (2025) defined it as the act of worship that is devoted to multiple gods. Ali (2023) defined it the act of associating partners or rivals with Almighty Allah in terms of lordship, worship, names and attributes.

Goel (2009) stated that polytheism occurs when the belief in God is linked with scepticism. Faruqi et al. (2025) added that polytheism is dangerous because it leads individuals to commit unacceptable practices. In religions, such as Islam and Christianity, it is regarded as an unforgivable sin because it leads individuals, who commit polytheistic practices, to hell (Durie, 2025; Sharvani, 2016).

### 2.2.2 The Linguistic Meaning of Polytheism

Polytheism is a combination of two words "poly" and "theism" which originate in the Greek language (Nasirovna, 2023). "Poly" means multiple or many and "theism" means God. The combination of these two words means the belief in multiple gods. The Arabic equivalent of polytheism is الشرك (al-shirk) (Bangura, 2016). Polytheism shares the same suffix "-ism" with monotheism. It was found by Philo of Alexandria when he firstly alluded to the ancient non-monotheistic religions (Leitāne, 2013; Schmidt, 1987).

### 2.2.3 Types of Polytheism

Polytheism is divided into two categories: الشرك الأكبر (al-shirk al-akbar, major polytheism) and الشرك الأصغر (al-shirk al-asghar, minor polytheism) (Sharvani, 2016). Major polytheism is the most serious category due to its numerous impacts, including its unforgivable nature, which results in explosion of individuals from the religious path and the immortality in hell (Philips, 2005). Philips added that minor polytheism is also regarded as a religious sin, but its impacts are less than major polytheism. However, Faruqi et al. (2025) argued that minor polytheism can evolve into major polytheism if individuals frequently commit it. According to Aisyah and Melati (2026), minor polytheism is the greatest sin after major polytheism because it gradually reduces humans' faith.

#### 2.2.3.1 Types of Major Polytheism

##### 1- Polytheism of Worship

This type of polytheism is practical because it can be viewed through individuals' practices (Taebi, 2022). It goes against the religious purpose upon which the Prophets' divine messages are based. It occurs when other gods are worshipped

besides or instead of Almighty Allah, and all forms of worship are devoted to them, such as praying, fasting, love, obedience and animal sacrifice (Kashmiri, 1997; Philips, 2005). In addition, this type can currently be found among some groups who worship the sun or the moon and worship animals such as cows, treating them as real gods (Madni, 2024).

## **2- Polytheism of Lordship**

This type of polytheism, along with the previous one, is practical since it can be noticed within individuals' practices (Taebi, 2022). It refers to the belief in multiple gods who are worshipped beside Almighty Allah. Moreover, those multiple gods have equality or nearly equal status with Almighty Allah (Sharvani, 2016). Sharvani added that anyone who assigns other gods besides Almighty Allah is considered a *مُشْرِك* (polytheist). He also stated that this type of polytheism can be noticed in some religions, for instance, some Christians believe that Jesus (pbuh) is the son of Almighty Allah, and they even worship him as God.

Muhammad (2012) indicated that when the Christians noticed Jesus's (pbuh) miracles, they believed in his message and exaggerated their belief until they considered him as God or the son of Almighty Allah who was born to save them from sins. This cognitive belief can be interpreted as partnership, which is an instance of major polytheism.

## **3- Polytheism of Names and Attributes**

This type refers to the polytheists' act of adopting multiple gods and giving them Almighty Allah's divine names, attributes and characteristics and vice versa. Once they do this, they establish equality or near equality between Almighty Allah

and their multiple gods. For instance, polytheists make different idols with humans' characteristics and claim that they symbolise God (Sharvani, 2016).

In addition, Philips (2005) stated that Christianity is a good example of this type of polytheism in which a group of Christian painters, who are referred to as "the great painters" such as Michaelangelo, painted a picture in human form and claimed that it represents God. They also carve idols in their churches, which represent and show the Prophet Jesus (pbuh) as their God. This type is also found in the early stages of Islam, where Arabs worshipped different idols whose names are taken from Almighty Allah's divine names. For instance, اللات (Al-Lāt) is derived from إله (Al-Ilāh) and العزى (Al-`Uzzā) is derived from العزيز (Al-`Azīz) (Philips, 2005). This type is also found in the current time in which people in some countries, such as India, worship cows and prevent anyone from slaughtering them.

#### **4- Polytheism of Negation**

This type is known as "polytheism of denial". This type is associated with religions which, explicitly or implicitly, do not believe that God who created the entire universe, but they cognitively believe that the system of life is controlled by nature or individuals themselves (Hasiah, 2017). This type of polytheism can be found in some religious systems such as البوذية (Buddhism, Būdhizm) and هندوسية (Hinduism, Hindūizm) (Philips, 2005). Moreover, this type of polytheism can be found in Communism because Communists hold the belief that God is the result of imagination and everything is controlled by matter or nature.

#### **5- Hidden Polytheism**

This type is also referred to as "concealed polytheism" because it is associated with inner will and intention (Al-Qahtani, 2000). This type is the most dangerous one

because it is not clearly manifested, but it is hidden and usually practised by **المُنافقين** (hypocrites) who publicly perform religious practices such as praying, fasting, pilgrimage, animal sacrifice, and reading sacred books, but they do not really believe in the existence of God. The Glorious Qur'an negatively mentions this in the following text:

#### Example 2.8

(.....وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ) (القرآن الكريم، الجزء الأول، سورة البقرة، آية ٨).

.....of the people there are some who say: "We believe in Allah and the Last Day"; but they do not [really] believe. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise [it] not (The Glorious Qur'an, Part One, Surat Al-Baqara, Text 8) (Ali, trans, 2004, p.1).

### 2.2.3.2 Types of Minor Polytheism

#### 1- الرياء (Al-Riyā, Showing off)

The term showing off is frequently discussed due to its prevalence. It refers to individuals who publicly engage in proper religious practices, but are not real believers. This is considered a sin since they pursue others' attention and satisfaction rather than Almighty Allah's. Sharvani (2016) described it as polytheism of actions rather than thoughts. Ibn Abd Al-Wahhab (1998) mentioned that the act of showing off is a very dangerous sin and even the Prophet Muhammad (pbuh) warns from it in his Hadith: **أَخَوْفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الْأَصْغَرَ. قَالُوا: وَمَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: الرِّيَاءُ** "of the things which I fear for my Ummah, the thing which I fear most is minor Shirk. Then he was asked about minor Shirk, and he said: it is al-riyaa" (p.31).

## 2- prayer

Prayer refers to the practice of invoking assistance from Prophets (pbut), Imams, religious leaders or sacred locations. This is regarded as a form of minor polytheism because humans pray to these entities, which are basically dependent and need Almighty Allah's help and mercy (Subhānī, 1992). This is explicitly mentioned in the Glorious Qur'an:

### Example 2.9

(.....إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أُمْتَأَلِكُمْ) (القرآن الكريم الجزء التاسع، سورة الأعراف، آية ١٩٤).

".....Verily those whom ye call upon besides Allah are servants like unto you" (The Glorious Qur'an, Part Nine, Surat Al-Araf, Text 194) (Ali, trans, 2004, p.79).

Subhānī (1992) added that this intercessory prayer is undesirable as it may evolve into actual worship and then it is considered as a major polytheism.

## 3-Oath

Oath means swearing by the name of a specific creature or entity, such as mentioning the name of a prophet, Imam, religious text, sacred place, specific religious day, etc. In general, swearing is an unacceptable habit and considered a form of polytheism because when people swear by a particular entity, this means that they assign power to it. This shows that only Almighty Allah's name should be mentioned and sworn by (Ibn Abd Al-Wahhab, 1998).

## 4- Magic

Magic is an act in which incantations are written with specific words and phrases to achieve a particular purpose with the help of supernatural forces (Mendis,

2022). From a religious perspective, this act is unacceptable because it may harm others. Religions, such as Islam, explicitly refuse this act because it involves seeking help from creatures such as jinn, Satan, supernatural souls and dead people (Ibn Abd Al-Wahhab, 1998). However, the magical act is not associated with Almighty Allah; therefore, magicians never succeed, as the Glorious Qur'an states this:

#### Example 2.10

(.....لَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى) (القرآن الكريم، الجزء، الجزء السادس عشر، سورة طه: آية ٦٩)

".....Magician thrives not, [no matter] where he goes" (The Glorious Qur'an, Part Sixteen, Surat Taha, Text 69) (Ali, trans, 2004, p151).

### 2.2.4 Polytheism in Religious Texts

Badawi and Abdel Haleem (2008) stated that polytheism, as a term, is not literally mentioned in the sacred books, such as the Glorious Qur'an and the Holy Bible, but its Arabic equivalent الشرك (al-shirk) appears 168 times in the Glorious Qur'an, while it is not found in the Holy Bible (Bible Hub, n.d.). The Glorious Qur'an contains many texts which reject polytheism and warn against its punishment on the Day of Judgement (Alma'itah & Haq, 2022). According to Muhammad (2012), sacred books, whether the Glorious Qur'an or the Holy Bible, address the concept of polytheism by recounting the Prophets' (pbut) narratives when they deliver God's message to humans. These narratives show the polytheistic beliefs of the ancient nations.

Firestone (2020) asserted that both the Glorious Qur'an and the Holy Bible include numerous texts that allude to the disputes, chaos and corruption that may occur in the universe in the case of having multiple gods. The Glorious Qur'an mentions this: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا "If there were, in the heavens and the earth,

other gods besides Allah, there would have been confusion in both!". In addition, the Glorious Qur'an and the Holy Bible explicitly describe the punishment given to those who practice polytheism to convey a moral message to all readers. Moreover, these two sacred books consider polytheism as an unforgivable sin except if the polytheists repent and return to the correct path (Aisyah & Melati, 2026).

### **2.3 Abrahamic Religions**

Judaism, Christianity, and Islam are referred to as Abrahamic religions or revealed religions because they follow the Prophet Abraham's (pbuh) religious teachings (Ghani, 2022; Tofighi, 2012). They are considered as religions which follow a sacred book (Yunus, 2016). Yunus also portrays these religions as distinct branches which belong to the same tree because they all believe in the existence of one God, but there are still some differences between them. It is significant to mention that only Islam and Christianity are the focus of this study.

#### **2.3.1 Islam**

The word "Islam" is derived from the Arabic root سلام (salām, peace) which is literally translated as "submission to God" (Abdullah & Ishak, 2011; Vitkovic, 2018). Islam is regarded as one of the largest Abrahamic religions and complementary to both Judaism and Christianity. Denova (2019) mentioned that Islam originated in مكة (Makkah) (Saudi Arabia at the current time) when the Prophet Muhammad (pbuh) received the divine message in the cave of Hira through the angel Gabriel. The Prophet Muhammad (pbuh) was sent to the people of Makkah who worshipped different idols and committed numerous sins such as idolatry, theft, murder, forgery, and other various sins. They even considered الكعبة (Al-Ka`bah) as the centre place for idolatry (Fatima et al., 2022).

However, the Prophet Muhammad's (pbuh) message was rejected by the people of Makkah, including the leaders who were known as قُرَيْش (Quraysh). They employed various ways to stop his divine message. Therefore, he and his adherents departed from the land of Makkah and migrated to المدينة (Madīnah) in 622 AD (Goel, 2009). Within few years, the Prophet Muhammad (pbuh) and his adherents could defeat Quraysh and enter Makkah again. He established an Islamic notion that was later expanded under his successors (Wildgen, 2022).

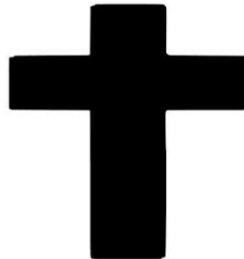
### 2.3.2 Christianity

The literal meaning of the term "Christianity" is "anointed one" and it is derived from the Greek word "Khristos" (Abdullah & Ishak, 2011). According to Johnson (2012), Christianity emerged in Palestine in the land of Israel. Vitkovic (2018) stated that Christianity began as a small sect of Jewish monotheism, but within an obscure situation. It emerged from Judaism, but incorporated the concept of the Trinity which was composed of Father, the Son, and the Holy Spirit. The Prophet Jesus (pbuh) did not bring a new doctrine, but he completed the Prophet Moses's (pbuh) divine message. Therefore, Christianity was seen as a complementary religion to Judaism (Bangura, 2016).

Moreover, Johnson (2012) argued that Jesus and his earliest followers had Jewish origins. Those earliest followers were referred to as الحواريون (Al-Ḥawāriyyūn, apostles). They received their religious instructions from the Prophet Jesus (pbuh) himself. Moreover, within the next three centuries, Christianity gradually evolved from a persecuted movement into a formal religion of the Roman Empire. At present, it is considered as one of the largest religions in the world and found in every land. Without Christianity, it is difficult to study the historical and religious development of the west (Kling, 2020).

**Figure: 2.2**

*The Symbol of Christianity*



*Note:* Adapted from "Understanding Islam's Tawhīdic World View," by M. J. Nadvi, M. Khalid, and Z. B. Junaid, 2021, *Majallah-yi Talim o Tahqiq*, 3(3), p. 75 (<http://hdl.handle.net/20.500.14131/1131>).

**Table 2.1**

*Summary of the major differences between Islam and Christianity*

| Item of Difference | Islam               | Christianity            |
|--------------------|---------------------|-------------------------|
| <b>Prophet</b>     | Muhammad (pbuh)     | Jesus (pbuh)            |
| <b>Sacred Book</b> | The Glorious Qur'an | The Holy Bible          |
| <b>Date</b>        | 610 CE              | 1 <sup>st</sup> century |
| <b>Adherents</b>   | Muslims             | Christians              |
| <b>View of God</b> | One God             | The doctrine of Trinity |

*Note:* Adapted from "the similarities and differences between Abrahamic religions" by S. Vitkovic, 2018, *IJASOS- International E-Journal of Advances in Social Sciences*, 4(11). (<https://doi.org/10.18769/ijasos.455673>).

## 2.4 Cognitive Linguistics

Cognitive Linguistics (CL) is an interdisciplinary and contemporary field that seeks to address language as a mental phenomenon and integral component of cognition. In theoretical and descriptive linguistics, CL emerged as one of the most

dynamic frameworks for studying language and thought. It is a part of the cognitive science which started with the study of metaphors in the late 1970s and early 1980s through Len Talmy's, Ron Langacker's, and George Lakoff 's work (Geeraerts & Cuyckens, 2007). According to Evans and Green (2006), Leonard Talmy is a prominent figure in CL during the 1970s. CL is associated with psycholinguistics, cognitive abilities, philosophy of mind, artificial intelligence, and cognitive psychology. It is examined in various cognitive and mental phenomena (Sinha, 2010).

According to Rao (2021), CL integrates both linguistics (which studies sounds, words, grammar, syntax, semantics, pragmatics, and discourse) and cognition (which examines mental processes). It is an integrated approach which combines knowledge from cognition, psychology and neuropsychology into the field of linguistics. It emphasises language as a tool for organising and transmitting information. In CL, metaphors are not just linguistic conventions, but patterns of conceptual association indicating that we understand something in terms of another (Alhousseini, 2023).

## **2.5 Cognitive-Semantics**

Cognitive-Semantics (CS) originated in the 1970s as a contemporary branch of CL. It is developed as a response against the objectivist perspectives that prevail in the Anglo-American philosophical tradition and the associated truth-conditional semantics formulated within formal linguistics (Evans & Green, 2006). CS focuses on the mental dimensions, processes, and cognitive faculties that facilitate speech analysis and comprehension (Lemmens, 2015). It aims to study humans' cognitive ability and describe the world as people conceive it (Crystal, 2008). According to Talmy (2000), CS examines conceptual content and its linguistic associations. It utilises language as a primary methodological instrument for clarifying conceptual

organising and structure. According to CS, linguistic meaning is an expression of the conceptual structure (Rao, 2021).

Cognitive theories typically assert that the meaning of lexical items is conceptual, indicating that the meaning of words does not refer to the real world, object or relationship, but it exists as a concept in the mind, depending on individuals' experiences and knowledge. Thus, semantic truth like "All bachelors are unmarried males" is seen not as a linguistic fact, but as an element of everyday knowledge (Meena, 2012). However, understanding that lexical meaning is not fixed, but differs depending on the way of recognising knowledge (Jackendoff, 1989). According to CS, pragmatic aspects, such as context and intent, are essential for understanding meaning (Schmid, 2012).

CS, in contrast to traditional approaches, sees all branches of linguistics, such as phonetics, phonology, syntax and others, as interrelated to meaning. Therefore, linguistic processing cannot be separated from other mental processes (De Saussure, 1966). Diodato (2021) mentioned that in recent decades, CS is seen as the more appropriate framework for exploring the intricate "mystery of meaning".

CS differs from other types of meaning in that it does not consider lexical and grammatical organisation as distinct subsystems, but it seeks to provide an account of them. Another difference is that CS considers meaning as a cognitive phenomenon. This means that when individuals communicate, they unconsciously depend on cognitive and cultural resources such as metaphors, frames or image schemas. These resources are not universal but depend on the social and cultural community (Fillmore, 1977). There are four guiding principles that collectively characterise the

collection of approaches that fall within CS and give rise to direct exploration, (as indicated by Evans & Green, 2006):

1- Conceptual structure is embodied: CS is concerned with the nature of the connection between conceptual structure and the outside world of experience perceived by the senses. Cognitive scholars are concerned with how meaning is created in our mind. They also believe that the outside world is significant in identifying how individuals think and communicate. The epitomized cognition thesis has emerged as an attempt to explore the nature of conceptual organization which is based on the physical world.

2- Semantic Structure is conceptual structure: This principle indicates that the objects that language refers to are found in individuals' minds rather than in the outside world. Accordingly, semantic structure is part of conceptual structure. Conceptual structures and semantic structures are not identical. The ideas, thoughts, emotions and feelings found within individuals' minds are much more than what we can express through language. For instance, the part between humans' nose and mouth where moustaches go is not conventionally encoded, because there is no English word to refer to it (Langacker, 1987).

3- Meaning construction is conceptualised: According to this principle, language, words, and other linguistic elements do not encode meaning. Instead, these linguistic elements act as units that prompt the creation of meaning. These linguistic elements might be a word (such as cat), a bound morpheme (such as -er in driver), or a larger structure (such as an active sentence). Based on this view, meaning is created within individuals' minds. This dynamic process whereby meaning developed through the mind and other linguistic units is known as "meaning conceptualization".

4- Meaning representation is encyclopaedic: This principle refers to the nature of the semantic structure, which is encyclopaedic. Words themselves do not only refer to a set of meanings (meanings found in the dictionary) but also act as points of access to a variety of information and knowledge stored in the mind. This can be illustrated in the sentence: "your husband is a real bachelor!". It is not possible to describe a husband (a married man) as a bachelor. However, depending on our cultural and encyclopedic knowledge, we can interpret this sentence as a warning issue regarding the husband's loyalty. This principle does not deny the fact that words have conventional meanings, but it indicates that words act as points of access alluding to other additional information. This also depends on the context and shared cultural knowledge.

It is significant to mention that cognitive-semantic, in this study, is considered as integrated approach involving both cognitive and semantic fields because the cognitive side cannot be studied away from language. This claim can be supported by what Lemmens (2015, p.90) mentioned that "the term "cognitive semantics" is somewhat misleading, as it may suggest that semantics is a separate module within the linguistic model. However, cognitive linguistics does not adopt a modular view on language: all structures in language, ranging from morphemes to words to syntactic patterns, are considered as inherently meaningful and, moreover, as being of the same kind".

### **2.5.1 Cognitive Theories**

Within the cognitive field, two theories are selected including Johnson's Image Schema Theory (1987) and Fauconnier's Mental Space Theory (1985).

### 2.5.1.1 Image Schema Theory

Image Schema Theory emerged within CS and influenced other areas such as cognitive and developmental psychology. Image schema is proposed by Mark Johnson in 1987 in his book, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason*". According to Evans and Green (2006), image schema is "a relatively abstract conceptual representation that arises directly from our embodied experience everyday interaction with and observation of the world around us" (p.176). The term "schema" is very important, and it means that image schema is not rich or detailed concepts, but abstract concepts that consist of patterns emerging from repeated instances of embodied experience. Ziqi (2023) mentioned that although the term "image" refers to visual patterns, this reference is extended in CL to refer to the mental and sensory systems.

Mandler and Pagán Cánovas (2014) described image schema as a cognitive structure, a mental framework that helps us to understand and organise information and also serves as a building block for conceptual knowledge. Many linguists such as Fauconnier, Fillmore, Lakoff, Langacker, and Talmy believe that image schema is derived from human's daily activities, such as walking, sleeping, eating, in addition to realising the surrounding environment (Evans, 2009). According to Evans and Green (2006), metaphorical mapping largely depends on image schema as it represents the source domain for the mapping. They also added that metaphors simplify and facilitate abstract thoughts that are image schematic in nature. There is a gap between the inside and outside world, between objective and subjective imagination. This gap can only be bridged through image schema.

The developmental psychologist Jean Mandler (2004) showed that image schema is emergent. This implies that it arises from embodied interaction with the

physical and social environment rather than being innate cognitive structures (Ziqi, 2023). This schema develops progressively along with the physical and psychological development which occurs in early childhood. Johnson (1987, p. 126) listed the most important image schemas as: container, balance, compulsion, blockage, counterforce, restraint removal, enablement, attraction, mass-count, path, link, centre-periphery, cycle, near-far, scale, part-whole, merging, splitting, full-empty, matching, superimposition, iteration, contact, process, surface, object, and collection schemas.

#### **2.5.1.1.1 Types of Image Schema**

Johnson (1987) prepared an initial list of image schemas. In this study, eight types of image schema are selected. These types are:

##### **1- Container Schema**

According to Lakoff and Johnson (2003), this type of image schema includes interior, exterior, and boundaries. Container image schema is realized by the use of certain prepositions, including in, into, out, out of, and out from. In this regard, container schema can be realized using certain linguistic items. Pea (1989) mentioned that this kind of schema includes several consequences, such as locating and restricting the entity's activities. For example, the following extract presents us with an ordinary day: You look in the mirror and see your face staring out at you. This example is taken from Johnson's (1987) book entitled *"The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason"*.

##### **2- Force Schema**

The physical entities that oppose other forces are regarded as a force image schema. Each entity has distinct strengths and tendencies. The majority of them are primarily dynamic. This type of schema is related to experiences of facing a block and

using an individual's power to overcome it (Gibbs, 2006). There are seven kinds of force schemas:

- 1- Blockage: when a force schema encounters an obstacle.
- 2- Compulsion: the force may be blocked when a movement occurs across a trajectory.
- 3- Removal of restraint: some actual barriers are removed by another force.
- 4- Enablement: an absence of barriers or blocking observed forces.
- 5- Attraction: the force is a kind of pulling in the direction of an object.
- 6- Counterforce: two equally strong forces meet face-to-face.
- 7- Diversion: conflicting or interaction of two or more vectors.

### **3- Source-Path-Goal Schema**

This type involves physical movement from one place to another. It consists of starting points (source), ending points (goal) and a set of other sites that connect source and the goal together. For instance, "Jake moves from England to France on train". The source is "from England", the goal is "to France", and the connector between the two is "the train" (Ziqi, 2023).

### **4- Link Schema**

In this type, there is a connection between two or more items and objects through a linking device. The connection depends on the relationship between these items, as it differentiates between dependent and independent elements. For instance, in the case of clothing, the dependent element tends to retain its configurable relationship with the independent element, i.e., the human body (Deane, 1992).

### **5- Centre-Periphery Schema**

This type includes a physical or metaphorical core and edge, as well as degrees of distance from the core. For instance, the structure of an apple in which the core represents the center and the skins represent the periphery (Ziqi, 2023).

### **6- Scale Schema**

In this type, variations are ordered along a continuum, providing a pre-conceptual framework for evaluating concepts such as more versus less or higher versus lower. It underlies judgments of intensity, quantity, and quality by mapping experiences onto a mental line. This type of schema helps to place entities or phenomena related to one another, whether in temperature, social status, moral virtue or experience (Croft & Cruse, 2004; Johnson, 1987).

### **7- Balance Schema**

The balance schema refers to a conceptual structure that models a dynamic equilibrium between opposing forces or quantities arranged around an imagined fulcrum. This schema facilitates intuitive reasoning about stability, fairness, and proportionality by representing how variations on one side of the balance demand compensatory changes on the opposite side to preserve equilibrium. It represents a dynamic equilibrium between opposing forces or quantities structured around a notional fulcrum. It enables intuitive reasoning about stability, fairness, and proportionality by capturing how increases on one side necessitate decreases on the other to maintain equilibrium (Johnson, 1987).

## 8- Up-Down Schema

This schema is also referred to as the verticality schema. It is based on human experience with vertical movements. Humans perceive the world around them as a vertical axis that is composed of two sides: up and down. This physical experience plays a major role in clarifying abstract ideas. Up-down schema stems from everyday interaction in which ideas related to happiness, success, achievement, etc., are associated with the up direction whereas concepts related to sadness and failure are associated with down direction (Wachowiak et al., 2023).

### 2.5.1.2 Mental Space Theory

Mental Space Theory is a cognitive framework that examines how humans process and create meaning within the structure of the mind. It is referred to as Conceptual Framing Theory. It was first proposed by Gilles Fauconnier in 1985 in his book *"Mental Spaces: Aspects of Meaning Construction in Natural Language"* and this theory was later developed in his book (1997) *"Mappings in thought and language"*. This theory examines how humans use mental spaces so that meaning can be organised, processed and communicated (Hammadi, 2023). Hammadi stated that this theory allows humans to create mental spaces that help them to mentally construct their experiences, relationships and complex concepts. These mental spaces serve as conceptual pockets or frames in the mind (Fauconnier, 1994). These pockets or frames are interconnected forming a complex network within the structure of the mind. They are constructed as we think or talk about a specific situation whether in the past, present, or future. For instance, when individuals encounter a new situation, they make sense of it by creating a new mental space which relates to their past experience (Fauconnier & Turner, 2002).

Moreover, Mental Space Theory plays a major role in other fields, including linguistics, philosophy, psychology and communication (Fauconnier, 1994). This theory attempts to build a basis which connects mental and linguistic constructions to achieve meaning comprehension. It can be built in our short and long term memory. According to Stockwell (2002), mental space is divided into four main parts: time spaces (tense and aspects), space spaces (geographical spaces), domain spaces (activity spaces, such as games and careers) and hypothetical spaces (conditional and assumed spaces).

#### **2.5.1.2.1 The Conceptual Structure of Mental Space Theory**

Sentence meaning depends on the context in which it is used. Linguistic expressions do not merely encode meaning, but they also provide partial instructions for mental spaces. Linguistic expressions represent partial building instructions according to which mental spaces are constructed (Fauconnier, 1994). Within mental space, spaces include a set of elements which together build that space (Alshamary, 2023). The main grammatical devices that engage in the process of cognitive construction are:

##### **1- Space Builders**

Space builders are linguistic expressions that together create a new space or act a reference to previously constructed spaces. According to Fauconnier (1994), space builders may be prepositional phrases (in 2007, in Jake's mind, from his own perspective, etc.), adverbs (probably, actually, really, etc.) connectors (either.....or, neither.....nor, if.....then, etc.) or subject-verb combinations (Mary thinks, John believes, Mr. Smith claims, etc.), or connectives (moreover, however, as well as, etc.).

Fauconnier added that these space builders should syntactically and pragmatically fit into the space.

## **2- Elements**

Mental space consists of elements “which are either entities constructed on-line or pre-existing entities in the conceptual system” (Evans and Green, 2006, p.371). Mental space includes entities which also contribute to build space. These elements include names (Elizabeth, Max, Jake, etc.), noun phrases (the old man, the big building, an African elephant, etc.), pronouns (we, he, it, etc.), or descriptions (the girl with green eyes, the man who lives near the sea, etc.) (Fauconnier, 1994).

## **3- Properties and Relations**

The properties of the elements and the relations between them build new space. The space builders, which include connectives, adverbs, prepositional phrases, etc., play a major role in identifying the properties of the elements and the nature of the relation between them. This can be illustrated in the example given by Fauconnier (1994, p.42): "maybe, Romeo is in love with Juliet". The space builder is "maybe" and the elements are "Romeo" and "Juliet", which are connected through the possible relation "love".

## **4- Counterparts and Connectors**

In mental space, the connectors play a major role by linking different spaces with each other, which establishes mappings between counterpart elements. Counterparts are identified based on their pragmatic functions, that is, when elements in separate mental spaces share a common pragmatic functions. A good example of pragmatic function is an identity connector. For instance, "Donald Trump" and "the President of the USA" are the same since they refer to the same individual. Although

they appear in separate spaces, they can be linked through identity connectors (Evans and Green, 2006).

### **5- Access Principle**

According to this principle, "an expression that names or describes an element in one mental space can be used to access a counterpart of that element in another mental space" (Fauconnier 1997, p. 41). For instance, if two elements: a and b, which occur in different spaces, are linked through a connector, they are counterparts. Element b can be accessed by describing or naming element a. This establishes mapping or relationship between elements in different mental spaces.

### **6- Tense and Epistemic Distance**

Tense and epistemic distance are significant dimensions in Mental Space Theory. Tense specifies the time of the space and how to move from one space to another. It gives further information about the time of the event mentioned in space. It can be morphologically marked at the end of the verb. Present simple denotes events that occur at the time of speaking, past tense signals events preceding the time of speaking, and the future signals events that follow it.

In addition to its reference to time, tense can also denote epistemic distance (Evans and Green, 2006). The use of the past simple signals the speaker's uncertainty about a particular event, unlike the present or future tense, which indicates a certain degree of possibility. The term epistemic is associated with the speaker's knowledge and opinion regarding necessity, possibility, probability, certainty, or doubt which can be expressed through English modal verbs, such as *might* and *would*. Along with that tense, these modal verbs specify the speaker's distance from reality (Hager, 2016). This can be illustrated in the following examples (Fauconnier, 1997, p. 93):

If you go fishing tomorrow, you will have food for me.

If you went fishing tomorrow, you would have food for me.

The above examples are similar in the time and event, but they differ in the speaker's distance. The first sentence is in the present simple which indicates the speaker's neutral position, but in the second example the speaker's distance is increased by using the past simple tense (Evans and Green, 2006).

### **2.5.2 Semantic Theories**

In this study, the semantic field involves one theory, namely Palmer's Classification of Lexical Relations (1981).

#### **2.5.2.1 Lexical Relations**

Words do not merely contain meaning, but they also have relations to each other. These relations are known as lexical relations (Yule, 2023). Lexical relations are an important branch of semantics that focuses on the meaning of a word in relation to other words (Rina & Oktariza, 2024). It is another way to classify words and put them into groups according to their similarity, contrast, whole-part relation, etc. The importance of lexical relations can be seen in various communicative events and situations. It helps language users to understand the meaning of unfamiliar words through their relations to other words (Crystal, 2008). Palmer (1981) introduced paradigmatic lexical relations and classified them into: synonymy, polysemy, homonymy, incompatibility, hyponymy, antonymy, and relational opposites. This study focuses on five lexical relations: synonymy, antonymy, hyponymy, meronymy, and entailment.

### **2.5.2.1.1 Types of Lexical Relations**

#### **1- Synonymy**

Synonymy is very common among all other lexical relations. Palmer (1981) defined synonymy as words that have different spellings, but similar or near-similar meaning. Elhaj and Gawi (2015) defined synonymy as multiple words with similar or closely similar meaning in different contexts. The notion of synonymy also depends on the context because two or more words may have the same meaning in a particular context, but they differ in another context. According to Yule (2023), the idea of sameness is not whole because there are some synonyms which cannot replace one another in a sentence. Synonyms may differ in terms of accent or dialect of register, such as standard, literary, colloquial, etc. Synonyms can be nouns, verbs, adjectives or adverbs (Brinton, 2010).

According to Cruse (2000), there are three types of synonymy: absolute, propositional and near synonymy. Absolute synonymy are two lexical items that are completely identical such as sofa/couch. Propositional synonymy can be defined in terms of entailment as when two words have the same truth conditions so they can be exchanged without affecting the meaning of the sentence as in the sentence: "he passed away" which entails "he died". Near-synonyms are words that have similar meaning, but not completely identical, such as big/large.

#### **2- Antonymy**

Yule (2023) defined antonymy as two words with different meanings. However, not all of the English words have an obvious antonym: angry, for instance, has no antonym. In English, antonyms are very common since they can be generated in different ways, such as using prefixes: -un, -in, -im, etc. Murphy (2003) divided

antonyms into three types: “gradable” (opposites along a scale), “non-gradable” (direct opposites), and “reversives”. Gradable antonyms are opposites that are found along a scale and used in comparison such as big/small. Non-gradable antonyms are direct opposites, which means that if one item is true, the other item must be false as in: dead/alive. Reversives, according to Yule (2023), are opposites in which the meaning of one word is the reverse action of the other, such as dress/undress.

### **3- Hyponymy**

Hyponymy refers to the relationship of semantic inclusion that occurs between the general terms, such as bird, and the specific items such as finch (Geeraerts, 2010). Hyponymy is a relation of inclusion that is the meaning of one word is included in the meaning of another. Moreover, these words are ordered from specific to the general and vice versa. The general words are placed at a higher level and called superordinate items, while the specific words are called subordinate items. For instance, the general word "animal" includes other specific items which are known as co-hyponyms such as dog, horse, cat, etc. (Yule, 2023).

### **4- Meronymy**

Meronymy is a lexical relation that refers to the whole-part relationship, in that something stands as part of another thing and completes it. For instance, a hand is part of the body (Saidova, 2025). According to Jovbo‘riyeva and Xolliyeva (2025), the term "meronymy" comes from two ancient Greek words: "meros" which means part and "onoma" meaning name. The combination of these two words refers to a concept which is an inseparable part of another concept.

## **5- Entailment**

Entailment emerged from formal logic and used now within the study of semantics and found in the daily communication. Crystal (2008) stated that entailment is a relation between two sentences that the truth of one sentence is implied in another. If one sentence is true, the other sentence must be true. Researchers classify entailment into four types; one-way entailment, two-way/mutual entailment, negative entailment and metaphorical entailment. One-way entailment is a relation between two sentences in that if the first sentence is true, the second must be true. For instance, I see a dog entails I see an animal (Sa'adah, 2014).

Two-way entailment refers to a mutual relation between two sentences in that the truth of the first sentence is expressed differently in the second one. The notion is known as paraphrase, which involves using different items or different grammatical structures. For instance, the boy breaks the window entails the window is broken. The third type is negative entailment, in which the truth of the first sentence is expressed in the second sentence through a negative form, as in: he is an adult entails he is not a child. In the metaphorical entailment the properties of the source domain are imparted to the target domain (Kövecses, 2010). For instance, argument is war; the source domain is war, and the target domain is argument.

## **2.6 Previous Studies**

Monotheism and polytheism are widely discussed by many scholars, linguists and philosophers from different perspectives, particularly the religious one. However, most of these studies discuss these two concepts separately, either monotheism or polytheism. This Section is dedicated to introducing these studies which are related to the present one.

Rea (2006) wrote an article entitled *"Polytheism and Christian Belief"*. This article examined the religious meaning of polytheism. It also focused on the religious and theological practices of Christianity. It asserted that Christianity was one of the largest monotheistic religions across the world. One of the purposes of this study was to clarify that the doctrine of the Trinity was prevalent among certain Christian groups, but not all of them. Orthodox Christianity was one of the Christian denominations that believe in Trinity. This doctrine referred to the existence of three divine beings: Father, Son, and the Holy Spirit. For some Christians, these three divine beings constituted the same God. The study stated that the Trinity caused a religious tension over the classification of Christianity as either a monotheistic or polytheistic religion. The findings indicated that the Christian doctrine of Trinity aligned with the definition of polytheism (multiple gods) than with monotheism (single God). Therefore, those Christian denominations who adhered to the doctrine of the Trinity were categorized as somewhat polytheistic.

Next, *"Monotheism in the Qur'an and in the New Testament: Comparative Theological Explorations of the Role of Prophets and the Covenants"* was a master's thesis in English conducted by Jafarov (2016). This thesis was divided into three chapters. The first chapter served as an introduction that outlined the problem, purpose and comparative methodology of the study. The second chapter examined the notion of God in the Holy Bible and the Glorious Qur'an. The Holy Bible introduced God through the theology of the Trinity, but the Glorious Qur'an portrayed Him as a single indivisible God. The third chapter discussed the role of Prophets (pbuh), particularly the Prophets Jesus and Muhammad (pbuh). This study argued that all the Prophets (pbuh) were sent by Almighty Allah with the same divine purpose, but religious texts portrayed them differently. The Holy Bible portrayed Jesus (pbuh) as a

son of God and one part of the Trinity. Some Christians worshipped him as God. Conversely, the Glorious Qur'an considered him as God's Prophet to the people of Israel. The Glorious Qur'an asserted that it was illogical to worship Jesus (pbuh) as he worshipped Almighty Allah.

Another important study that was written by Firestone (2020) and entitled "*A Problem with Monotheism: Judaism, Christianity, and Islam in Dialogue and Dissent*". This study examined the religious transition from polytheism to monotheism and explored their historical emergence and evolution. According to this study, monotheism, in all religions, did not emerge abruptly, but it evolved gradually from polytheism in the ancient times. It was, rather, a process of religious development. This study stated that one advantage of monotheism was the elimination of chaos that resulted from having multiple gods. This study argued that Judaism, Christianity, and Islam were classified as monotheistic religions. There was a religious conflict between them. The conflict emerged because one religion regarded the beliefs of the other as a form of polytheism. For instance, both Judaism and Islam regarded the Christian theology of the Trinity as a form of polytheism. Also, Christianity regarded Judaism and Islamic belief as incomplete.

Adeleke (2024) conducted research under the title "*The Common Foundations of Faith in Christianity and Islam: Monotheism's Role in Life and the Afterlife within the Abrahamic Religions*". It was published in *At-Turost: Journal of Islamic Studies*. The research included a literature review which discussed the religious meaning of monotheism, its origin in the Abrahamic religions, its impacts in life and afterlife, comparative analysis, results and discussions. The researcher employed a qualitative approach for the analysis to highlight the similarities and differences between Islam and Christianity. For the analysis, two sacred scriptures were chosen, including the

Glorious Qur'an and the Holy Bible along with explanations and theological writings by Islamic and Christians scholars. The researcher indicated that both Christianity and Islam were similar in being monotheistic religions. However, there were some basic differences between them. In Christianity, monotheism was associated with the Trinity. In contrast, Islam had a strict belief in Almighty Allah as the only God and Jesus (pbuh) as one of God's Prophets (pbut).

Another important study was "*Metaphor and Symbolism in the Language of the Quran: A Linguistic Study on the Concept of Tauhid (Analysis of Surah al-Fatihah)*". It was written by Suri and Tanjung (2025). This was an article published in Pharos Journal of Theology. It studied the meaning and function of metaphors and symbols that were employed in the Glorious Qur'an, particularly in the context of the concept of tauhid (monotheism) in Islam. The study was divided into an introduction, literature review, analysis of metaphors and symbols, results and discussion. The primary data of this study was the Glorious Qur'an, particularly the text of Surat al-Fatihah. The study was qualitative in nature as it employed a linguistic analysis which integrated Lakoff and Johnson's conceptual metaphor theory alongside Sperber and Wilson's relevance theory. This study found that although some Muslims recited Surat Al-Fatihah in their daily prayers, but they might not have a full understanding of the theological and spiritual meanings that were involved in this Surah. Moreover, every word and phrase in Surat Al-Fatihah or in the Glorious Qur'an had multi-layered meanings and filled with symbols and metaphors. Therefore, Islamic religious education showed a greater use of the linguistic analysis to interpret sacred texts and enhance deep understanding of their content.

Another study that deals with monotheism in Judaism, Christianity, and Islam was written by Arman et al. (2025) and entitled "*One God, Many Perspectives: A*

*Comparative Study of Monotheism in Abrahamic Religions from an Islamic Viewpoint*". A qualitative, comparative and descriptive method was employed to analyse three religious scriptures; the Holy Torah, the Holy Bible and the Glorious Qur'an according to the Islamic perspective. The findings of this study stated that the three Abrahamic religions were similar in being monotheistic religions. However, they differ in their religious rituals. In Judaism, monotheism could be expressed through prayer, reading the Holy Torah and following the commandments. In Christianity, monotheism could be expressed through prayer, sacraments, the Eucharist, and the belief in Jesus (pbuh). In Islam, the religious faith could be reflected through five pillars including shahada, prayer, fasting, almsgiving and pilgrimage.

Finally, Aisyah and Melati (2026) wrote a study entitled "*Understanding Shirk in The Qur'an and Sunnah*" and published it in Quality, Journal of Education, Arabic and Islamic Studies. This study aimed to provide a comprehensive analysis of the concept of shirk as represented in the Glorious Qur'an and Sunnah, its linguistic and religious definitions, classifications, and the potential consequences resulting from committing it. In this study, the researcher employed a qualitative library research method, which involved reviewing the literature related to this concept. The data were selected from the Glorious Qur'an, Prophets' (pbuh) Hadiths, and religious research written from Islamic perspectives. This study classified the concept of shirk into two categories: major shirk and minor shirk. The conclusion of this study shows that this concept was historical and theological and represented a moral threat. It involved severe effects such as losing divine guidance, corrupting the soul, removing peace and God's mercy, and eternal torment after death.

The current study differs from the previous studies in its objectives, analytical approach, models, scope, and focus. Although the above previous studies provided clear insights into monotheism and polytheism, most of them concentrated on either monotheism or polytheism. None of the above previous studies addressed these two concepts together. Moreover, most of them focused on the religious, historical, theological, or general aspects of monotheism and polytheism. None of them took into account their contextual or cognitive-semantic aspects. In other terms, these reviewed studies did not combine Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations within an integrated cognitive-semantic approach so that to comparatively analyse the selected Qur'anic and Biblical texts. As a result, the current study addressed this gap by focusing on both monotheism and polytheism in two sacred books: the Glorious Qur'an and the Holy Bible. It provided a comprehensive understanding of the contextual and cognitive-semantic aspects of these two concepts and summarised the points of similarities and differences between the two sacred books in terms of monotheism and polytheism.

## **Chapter Three**

### **Methodology**

#### **3.0 Introduction**

This chapter presents research methodology. It is devoted to introducing the nature of the study and the method of data collection. It also provides a description of the data used in this study. In addition, it discusses the proposed theoretical framework, the adopted model and the steps for collecting and analysing the collected data.

#### **3.1 Nature of the Study**

The approach employed plays a major role in determining the nature of the study. These approaches can be classified as: quantitative, qualitative, and mixed research methods. Creswell (2018) mentioned that qualitative research entails gathering and analysing non-numerical data, such as interviews, open-ended questions, transcripts, photos, videos or audio. Qualitative research aims to understand ideas, uncover the essence of certain phenomena (Sarraf, 2024). In contrast, quantitative research involves the collection and analysis of numerical data to quantify behaviours, opinions, attitudes, and other variables, allowing for the generalization of results from a larger sample population (Morse & Niehaus, 2016). According to Creswell (2018), the primary research questions in qualitative research are what, how, and why, while quantitative analysis uses how many and how much. Mixed research, as explained by Merriam and Tisdell (2016), combines elements of both qualitative and quantitative approaches to leverage the strengths of each.

The current study employs a qualitative research method to clarify the data descriptively and explore the differences between two religious texts, the Glorious

Qur'an and the Holy Bible, concerning the concepts of monotheism and polytheism. Qualitative research encompasses content analysis, case studies, in-depth interviews, focus groups, and ethnographic studies. Content analysis is used in this study because it helps to achieve the objectives of the study. According to Hsieh and Shannon (2005), qualitative content analysis is one of the numerous research methods used to analyse textual data. It focuses on the characteristics of language as a means of communication, with attention to the content or contextual meaning of the text. Providing knowledge and understanding about the phenomenon under study is the goal of content analysis (Downe-Wamboldt, 1992).

### **3.2 Data Collection**

According to Wang (2007), data collection refers to the process in which valid information is extracted by the researcher from large data. Researchers follow certain strategies in order to choose and analyse data. According to Denzin and Lincoln (2000), qualitative research permits researchers to study things in their natural settings, trying to make sense of, or to analyse phenomena in terms of the meanings people bring to them.

In qualitative research, the researcher is regarded as the primary tool for data collection, specification, and analysis (Creswell, 2018). Maxwell (2005) stated that qualitative approaches require certain qualities to collect data successfully. These qualities include sufficiency, saturation, and representativeness. Representativeness is an important quality. Maxwell stated that researchers must pay attention to the representativeness of the data collected and the relationships between them to ensure generalizability of research findings.

Seale et al, (2004) stated that generalizability of research findings also depends on factors other than representativeness, such as chance, luck, or artificial manipulation of data processing. Murray and Chamberlain (1998) stated that when choosing a sample for qualitative research, it should be both controllable and representative of the overall community being studied.

According to Faulkner and Trotter (2017), data saturation occurs when no new or relevant information discovered during data processing even if more participants or settings are added. In qualitative research, data saturation is a critical point since it helps the researcher to avoid unnecessary repetitions and redundancies while allowing for comprehensive analysis of the chosen data (Kaiser & Hennink, 2020). Data sufficiency refers to having enough data to accomplish the study's goals and provide a response to the research question (Denzin & Lincoln, 2000). Patton (2002) stated that the study's questions and objectives determine the number of samples that should be used in the study.

### **3.3 Data Description**

To achieve the three features: representativeness, saturation, sufficiency, and to avoid repetitions, sixteen texts are carefully selected. These texts are taken from the Glorious Qur'an and the Holy Bible. They are divided into four Biblical texts that denote monotheism, and the other four Qur'anic texts refer to monotheism. Similarly, four Biblical texts are associated with polytheism, and the other four Qur'anic texts are related to polytheism. The Qur'anic texts are written in the Arabic language, along with their translations in the English language according to Ali (2004). The Qur'anic and Biblical texts are carefully selected to ensure that different monotheistic and polytheistic beliefs are involved, whether from the Glorious Qur'an and the Holy

Bible. Moreover, this study depends on these two sacred books to achieve an objective analysis and findings.

**Table 3.1**

*The Selected Data of the Study*

| Concept           | No. | Name of Text | Number of Text |
|-------------------|-----|--------------|----------------|
| <b>Monotheism</b> | 1.  | Al-Kafirun   | 1-6            |
|                   | 2.  | Al-Rum       | 30             |
|                   | 3.  | Al-Ikhlās    | 1-4            |
|                   | 4.  | Al-Baqara    | 255            |
|                   | 5.  | Mark         | 12:30-31       |
|                   | 6.  | 1 Timothy    | 6:17-18        |
|                   | 7.  | Joshua       | 24:14-15       |
|                   | 8.  | 1 John       | 7:8            |
| <b>Polytheism</b> | 9.  | Al-Saffat    | 149-151        |
|                   | 10. | Yunus        | 18             |
|                   | 11. | Al-Nisaa     | 153            |
|                   | 12. | Al-Naml      | 24             |
|                   | 13. | Exodus       | 20:10-11       |
|                   | 14. | Psalms       | 106:35-38      |
|                   | 15. | Romans       | 1:22-23        |
|                   | 16. | 2 Kings      | 17:17-18       |

### 3.4 Criteria for Data Collection

Wang (2007) described data selection as a method which enables researchers to extract information from extensive datasets. Similarly, Corbin and Strauss (2015) emphasized that researchers should follow specific procedures in selecting data in order to achieve the objectives of the study and answer the questions. In this study,

sixteen texts are carefully selected to avoid any repetition in the analysis. The process of data collection follows specific criteria which are represented as:

- 1- The researcher selects texts which are representative to achieve the objectives of the study, answer questions, and draw authentic findings.
- 2- The choice of the Glorious Qur'an and the Holy Bible is because they are the central sacred books for both Islam and Christianity.
- 3- The researcher selects texts that include direct reference to monotheism and polytheism to achieve comprehensive analysis.
- 4- The selected Qur'anic and Biblical texts are analysed by following a specific order to ensure a focused study. The selected Qur'anic and Biblical texts that denote monotheism are firstly analysed followed by the texts associated with polytheism.
- 5- Throughout the data collection phase, references to authoritative exegeses, scholars, and linguists are incorporated to enhance the reliability and credibility of the study.

### **3.5 Procedures for Data Analysis**

To achieve systematic analysis, a set of steps is followed which can be summarized as:

- 1- Identify the sources of data collection by dividing them into Qur'anic and Biblical texts to guide and help the readers with useful organization.
- 2- Clarify the contextual meaning of the selected data depending on the Qur'anic and Biblical interpretations.
- 3- Explore the cognitive aspects by adopting Johnson's Image Schema Theory (1987) as well as Fauconnier's Mental Space Theory (1985).

3- Identify the lexical relations found in the selected Qur'anic and Biblical texts by applying Palmer's Classification of Lexical Relations (1981).

4- Find out the main similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism and polytheism.

### **3.6 Theoretical Framework**

This study seeks to explore both monotheism and polytheism depending on sixteen texts selected from the Glorious Qur'an and the Holy Bible. This study focuses on these two sacred books to ensure an objective text-based analysis. The reason for selecting sixteen texts for the analysis is to achieve the required balance between monotheism and polytheism and between the Glorious Qur'an and the Holy Bible. In addition, during the process of data collection, it was noticed that three numbers can be considered: 12, 16, and 20. However, twelve texts are insufficient to achieve the objectives of the study, whereas twenty texts lead to repetition in the analysis, particularly in the monotheistic texts. As a result, sixteen texts are more appropriate for this study, which are divided as follows: eight texts from the Glorious Qur'an and the other eight texts from the Holy Bible. The Qur'anic texts are translated based on Ali's translation (2004) because it has a formal language and widely used in academic research. Moreover, the Biblical texts are selected from the King James Version (KJV) because it is the most authentic and used by several scholars and researchers.

In general, the selection of these sixteen texts (Table 3.1) is based on the criteria of data collection. The reason for selecting these Qur'anic and Biblical texts for the analysis is that they are mainly related to monotheism and polytheism. They also involve numerous aspects that can be analysed. In addition, their selection

ensures offering new ideas without repetition or redundancy and achieves the objectives of the study (Section 1.2).

To analyse the selected Qur'anic and Biblical texts, a qualitative approach is employed. The analysis is conducted on three levels: the first level is the contextual analysis in which the selected Qur'anic and Biblical texts are interpreted according to the most common and authentic religious interpretations. The Qur'anic texts are interpreted depending on Al-Qurtubi (2006), Al-Shirazi (2013), Al-Tabatabai (2010), and Ibn Kathir (1999). Furthermore, the Biblical texts are interpreted according to the Bible Hub Website (n.d.) which is an electronic platform that includes interpretations by numerous Christian scholars.

The second level of analysis is the cognitive-semantic analysis, which integrates both the cognitive and semantic fields into one approach. The cognitive analysis is conducted by adopting two models: Johnson's Image Schema Theory (1987) and Fauconnier's Mental Space Theory (1985). On the other hand, the semantic analysis is based on one model, namely Palmer's Classification of Lexical Relations (1981). In this study, the cognitive and semantic fields of analysis are not treated as two separate fields, but they are integrated together into a cognitive-semantic analysis.

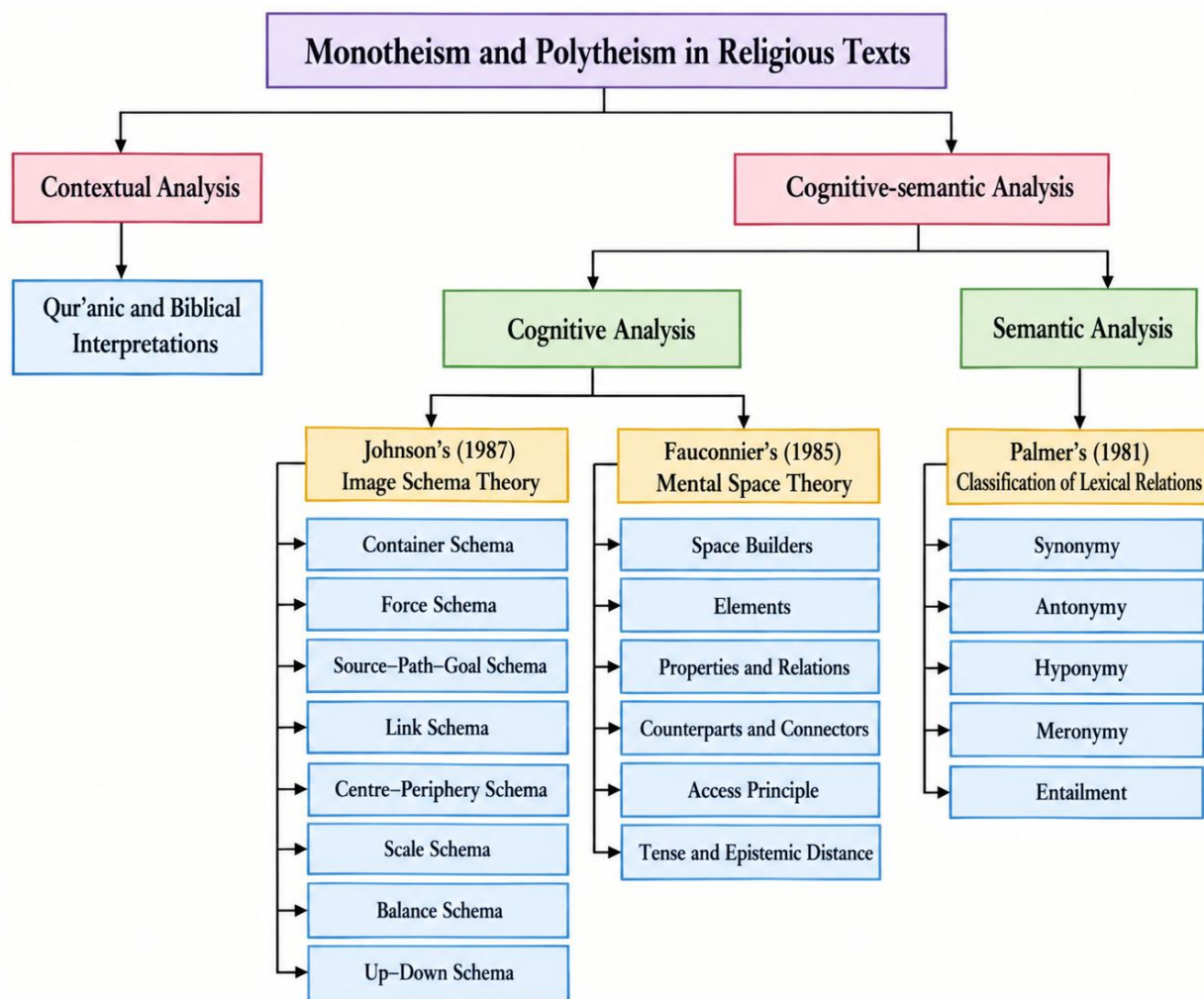
The above three theories are selected to analyse the sixteen selected Qur'anic and Biblical texts. The process of selecting these theories is preceded by an analysis of small data samples to decide which theory is the most appropriate for this study. Each one of the selected theories focuses on a specific aspect in the analysis, which finally leads to a comprehensive analysis. Image Schema Theory represents the foundation of the analysis because it clarifies how humans' abstract thoughts and

cognitive beliefs are built and transformed into actual practices. Mental Space Theory is involved to explore the selected Qur'anic and Biblical texts in detail. It also focuses on the humans mind and how it is built. Another significant point about this theory is that it identifies the participants in the monotheistic and polytheistic discourse, their relations, properties, roles, etc. All these details are necessary in religious studies to understand the religious contexts well.

Moreover, the integration of Palmer's Classification of Lexical Relations with these two theories is related to the fact that cognition cannot be studied without language. Moreover, it is based on the attempt to examine the linguistic expressions involved in the selected texts and the relations between them. Another reason is that, as mentioned in Chapter Two (Sections 2.1.4 and 2.2.4), neither the English terms "monotheism" and "polytheism" nor the Arabic التوحيد literally mentioned in the Glorious Qur'an or the Holy Bible, but there are numerous words and phrases, that explicitly or implicitly, reflect these two religious concepts. Therefore, Palmer's Classification of Lexical Relations is employed to study these words and phrases. The last point is related to the contextual analysis involving both Qur'anic and Biblical interpretations. This analysis is necessary for this study to demonstrate the religious meaning of the selected texts as well as to support the three theories, particularly Mental Space Analysis.

**Figure 3.1**

*Theoretical Framework of the Study adopted from Johnson's (1987) Image Schema Theory, Fauconnier's (1985) Mental Space Theory, and Palmer's (1981) Classification of Lexical Relations*



## Chapter Four

### Data Analysis, Findings, and Discussion

#### 4.0 Introduction

This chapter is devoted to the practical part of this study by analysing the concepts of monotheism and polytheism in the selected Qur'anic and Biblical texts. It is concerned with the analysis of the collected data that include sixteen texts: eight texts are selected from the Glorious Qur'an (four texts represent monotheism and the other four texts represent polytheism) as well as eight texts are taken from the Holy Bible (four texts denote monotheism and the other four texts denote polytheism). The collected data are analysed through the application of Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations (Figure 3.1).

This chapter is divided into Five Sections. Section One deals with the analysis of four Qur'anic texts that denote monotheism, whereas Section Two deals with the analysis of four Biblical texts that refer to monotheism. Moreover, Section Three deals with the analysis of four Qur'anic texts that denote polytheism and Section Four deals with the analysis of four Biblical texts that are associated with polytheism. Finally, Section Five is devoted to discussing the findings resulting from the analysis.

#### 4.1 Analysis of the Qur'anic Texts of Monotheism

##### 4.1.1 Analysis of Text (1)

(قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ) (القرآن الكريم، الجزء الثلاثين، سورة الكافرون، آية ١-٦)

Say: O ye that reject Faith! I worship not that which ye worship, Nor will ye worship that which I worship. And I will not worship that which ye have been

wont to worship, nor will ye worship that which I worship. To you be your way, and to me mine (The Glorious Qur'an, Part Thirty, Surat Al-Kafirun, Text 1-6) (Ali, trans, 2004, p.324).

#### 4.1.1.1 Contextual Analysis

Al-Shirazi (2013) mentioned that this Qur'anic text is specifically revealed when the idolaters of Makkah offer a compromise to the Prophet Muhammad (pbuh) that he worships their idols for one year and, in turn, they worship Almighty Allah for the next year. Therefore, this Qur'anic text is revealed to firmly reject this compromise. Moreover, this Qur'anic text is also known as سورة البراءة (sūrat al-barā'ah) because it refuses polytheism and asserts the monotheistic teachings. Al-Shirazi emphasises that the central theme of this Qur'anic text is the absolute rejection of polytheism and disbelief. So, it is not merely a passive tolerance.

The repetition of the statement لَا أَعْبُدُ مَا تَعْبُدُونَ "I worship not that which ye worship" is not accidental. Al-Shirazi (2013) explained that this repetition involves a total and timeless rejection of the idolaters' compromise. It also means that there is nothing in common between them and the Prophet Muhammad (pbuh) because monotheism cannot be integrated with polytheism. The Prophet Muhammad (pbuh) recites this Qur'anic text to the idolaters of Makkah to announce his decision that he would follow Almighty Allah's path.

#### 4.1.1.2 Cognitive-Semantic Analysis

##### 4.1.1.2.1 Cognitive Analysis

##### A. Image Schema Analysis

In this Qur'anic text, source-path-goal schema is reflected in the statement قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ "Say: O ye that reject Faith! I worship not that which ye

worship". This schema consists of three elements: source, path, and goal. The source is Almighty Allah who initiates the communicative scene by issuing the divine command. The goal is the people of Makkah because Almighty Allah's instructions are directed to them. The Prophet Muhammad (pbuh) is the mediator (path) as he transforms the divine commands from Almighty Allah to the people of Makkah without any change in their divine content. This schema shows the divine revelation as a spiritual movement from the divine authority to humans.

Next, the container schema is embedded in the repeated statement *لَا أُعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عُبِدُوا مَا أُعْبُدُ* "I worship not that which ye worship, Nor will ye worship that which I worship". It shows the Prophet Muhammad's (pbuh) religion and the idolaters' religion as two distinct religious containers involving a set of different practices, rituals, beliefs, and objects of worship that build their internal structures. This construction establishes clear cognitive boundaries between these two religious containers and excludes any overlap between them. The Prophet Muhammad (pbuh) is clearly positioned within the boundaries of the divine container, whereas the idolaters of Makkah remain within their own container. This means that the compromise, that is intended to be established between the two groups, fails. Furthermore, these constructed boundaries suggest that the container of each religion is closed, physically and spiritually separated, and there is no possibility of transition between them. This separation is ultimate as evident in the concluding expression *لَكُمْ دِينُكُمْ وَلِيَ دِينِ* "To you be your way, and to me mine".

Moreover, the balance schema is embedded in this Qur'anic text, which begins with a religious conflict between two opposing groups, but it ends with a balance between them. This balance is achieved through the announcement of the concluding statement *لَكُمْ دِينُكُمْ وَلِيَ دِينِ* "to you be your way, and to me mine" which implicitly

involves an ultimate separation and excludes any possibility of connection between the two opposing groups.

### **B. Mental Space Analysis**

In this Qur'anic text, the base space is established through the general truth that the people of Makkah do all their efforts to stop the Prophet Muhammad (pbuh) from delivering the divine message. This base space represents a basic foundation for other mental spaces. Moreover, it is related to what is mentioned in Chapter Two (Section 2.3.1) about the idolaters' attempts, including the compromise, to stop the divine message. The first space is the disbelievers space which is constructed through the imperative verb قُلْ (qul, say), and the vocative particle يَا (yā, o), which both function as space builders. The vocative particle is significant particularly when it is combined with أَيُّهَا (ayyuhā, ye) in which they are both used to attract the disbelievers' attention. In this Qur'anic text, it is used to attract the attention of the Makkan idolaters. The elements involved in this space are: Almighty Allah (the source of this command), the Prophet Muhammad (pbuh) (the mediator), and the people of Makkah (the addressees) who are assigned the property of being الْكَافِرُونَ (Al-Kāfirūn, disbelievers). Within this space, the relation between the elements is based on religious argument as evident in the first negative phrase لَا أَعْبُدُ مَا تَعْبُدُونَ "I worship not that which ye worship".

The second space is a separation space, that is built through the negative marker لَا (no) standing as a space builder. The elements of this space are similar to the first space. The negative marker is repeated three times in this space to strengthen the boundaries between the two opposing groups. Moreover, it activates the epistemic distance and increases it since each group doubts the religious system of the other. In

addition, this repeated negation is related to the tenses involved in this text. For instance, the negative expressions لَا أَعْبُدُ مَا تَعْبُدُونَ "I worship not that which ye worship" is in the present simple tense which indicates the Prophet Muhammad's (pbuh) immediate rejection to the idolaters' request. Moreover, the expression وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ "And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship" involves an immediate rejection, announced by each side, of the current and the next religious practices.

This Qur'anic text begins with religious argument and conflict, but the last statement لَكُمْ دِينُكُمْ وَلِيَ دِينِ "To you be your way, and to me mine" builds a resolution space. This space is set up through the involvement of لَكُمْ (to you) and وَلِيَ (to me) which represent space builders and establish a cognitive religious parallel between the two opposing groups. In this space, two different groups are involved as elements: the unbelievers' group, which involves the people of Makkah (polytheism) and the believers' group, which includes the Prophet Muhammad (pbuh) (monotheism). The relation between the two elements is absent since each group is completely independent of the other group.

The resolution space helps to recognise the religious identity of both groups, in which the idolaters are identified as polytheists whereas the Prophet Muhammad (pbuh) is identified as monotheist. This final Qur'anic statement helps to understand that the religious identity of each group is fixed and not influenced by any external changes meaning that monotheism remains separated from polytheism. Moreover, two types of monotheism are implicitly involved in this Qur'anic text, namely monotheism of worship and lordship because the Prophet Muhammad (pbuh) announces to continue worshipping Almighty Allah as God and refuses their suggested compromise. In addition to monotheism, polytheism of worship is implicitly found,

because the idolaters insist on remaining following and worshipping their ancestors' idols neglecting the divine instructions that are issued by the Prophet Muhammad (pbuh).

#### 4.1.1.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

The first lexical relation found in this Qur'anic text is antonymy which occurs between the term **الْكَافِرُونَ** (disbelievers) (those who reject faith) and the implicit item **المؤمنون** (believers) (those who accept faith). The first term is associated with those who worship multiple unknown idols. In contrast, the second item refers to humans who follow the monotheistic path and worship one God. This pair represents an instance of complementary antonymy since individuals are classified either believers or disbelievers with no intermediate religious state within this classification. Moreover, the significance of mentioning this antonymic pair is that it functions as a discursive distinction that differentiates two different groups in terms of belief, rituals, practices, and even religion. This distinction is evident in the concluding statement **لَكُمْ دِينُكُمْ وَلِيَ دِينِ** "To you be your way, and to me mine".

Moreover, meronymy is the next semantic relation employed in this Qur'anic text since the word **دِين** (religion) represents a whole term, in turn, the statement **لَكُمْ دِينُكُمْ وَلِيَ دِينِ** "To you be your way, and to me mine" means that there are two distinct religious systems regarded as parts of the whole term "religion". This whole-part relation demonstrates that the word "religion" is not an ordinary noun, but it is various and complex concept encompassing both faith and practical practice.

Finally, entailment is evident in the following statement **لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُوا مَا أَعْبُدُ** "I worship not that which ye worship, Nor will ye worship that which I

worship". This negative statement entails that the acts of worship performed by each group are different and exclusive because they both belong to different religious systems. This supports the previous discussion concerning religious diversity and complexity. This can also be taken as evidence that each different religious group possesses different cognitive beliefs.

#### 4.1.2 Analysis of Text (2)

(....فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ) (القرآن الكريم، الجزء الحادي والعشرون، سورة الروم، آية ٣٠)

.....So set thou thy face steadily and truly to the Faith: [establish] Allah's handiwork according to the pattern on which He has made mankind: no change [let there be] in the work [wrought] by Allah: that is the standard Religion: but most among mankind understand not (The Glorious Qur'an, Part Twenty-One, Surat Al-Rum, Text 30) (Ali, trans, 2004, p.201).

##### 4.1.2.1 Contextual Analysis

According to Al-Qurtubi (2006), this Qur'anic text reminds humans to follow the religion that Almighty Allah wants. Religion is associated with الفطرة (al-fiṭrah, instinct) because humans are created with knowledge about their creator and religion, as stated in Surat Al-Zariyat: "وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ" "I have only created Jinns and men, that they may serve Me". In this Qur'anic text, the term "religion" refers to Islam. Humans should follow religion with actions, not only faith. Therefore, the Glorious Qur'an used the adjective حَنِيفًا (ḥanīfan, steadily and truly), which means stable without following other religions, which are changeable. Therefore, this religion is described as الْقَيِّمُ (al-qayyim, the standard religion), but those who do not follow it are unable to think and realise this truth. According to Ibn Kathir (1999),

Almighty Allah tells the Prophet Muhammad (pbuh) not to worry about the idolaters but worry about your followers' faith. He added that the term الفطرة means مِلَّة (millah, creed) which originates within mankind and leads them to God's religion which cannot be altered or changed.

#### 4.1.2.2 Cognitive-Semantic Analysis

##### 4.1.2.2.1 Cognitive Analysis

##### A. Image Schema Analysis

In this Qur'anic text, the statement "فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا" "so set thou thy face steadily and truly to the Faith: [establish]" activates source-path-goal schema which metaphorically describes the process of following religion as a dynamic movement. This movement basically originates from the beginning of life through الفطرة (al-fiṭrah, instinct) which represents the starting point (source) in this schema. Pure monotheism represents the goal whereas following the religious instructions is the pathway that guides individuals toward the goal.

The negative structure "لَا تُبَدِّلْ لِحَلْقِ اللَّهِ" "no change [let there be] in the work [wrought] by Allah" activates the force schema by showing Almighty Allah's system as powerful, stable, resisting any change or alteration by a particular force. Furthermore, balance schema is evident in the statement "ذَلِكَ الدِّينُ الْقَيِّمُ" "that is the standard religion" which reflects the idea that following the divine religion (monotheism) achieves spiritual balance as individuals worship only one God. However, following multiple gods (polytheism) results in corruption, imbalance and disorder as evident in Surat Al-Anbiyaa: "لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا" "If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!".

## B. Mental Space Analysis

This Qur'anic text begins with the base space, which is related to the basic truth that Almighty Allah gives instructions to His creatures through His Prophets (pbuh). This Qur'anic text includes some of the divine rules which are found in several spaces. The first space is the divine direction space, which is built through the space builder لِلدِّينِ (to religion). The elements are Almighty Allah (the divine speaker), the Prophet Muhammad (pbuh) and humans as the addressees and the divine religion. The relation between these elements is based on the authority that Almighty Allah possesses over His creations. Within this space, religion is the value element, whereas humans are the role element who are required to follow the religious path with obligation and stability, as evident in the imperative verb فَأَقِمْ "set thou thy face". Moreover, the adjective حَنِيفًا (steadily and truly) conditions this following. This imperative expression does not mean to physically fix the face toward a particular place, but it is a metaphorical, moral and religious command to be fixed on the correct religious path. In this space, religion becomes an imposed necessity, not optional.

The second space is the instinct space which is constructed through the expression فَطَرَتْ اللَّهُ "Allah's handiwork". This space implicitly involves humans' original nature. The elements of this space are the same as those elements involved in the first space. The statement فَطَرَتْ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا "Allah's handiwork according to the pattern on which He has made mankind" involves the pronoun "He", which acts as an anaphora that refers to the divine element (Almighty Allah). So, the pronoun "He" and "Almighty Allah" are counterparts and linked by the identity connector, which provides access to counterparts in different mental spaces. This means that the access principle is employed in the construction of the first and second spaces. This space shows that monotheism is not an ordinary religious concept, but it originates

within humans, and it is part of their cognitive structure. This specific Qur'anic statement involves a significant type of monotheism, namely innate monotheism which involves innate readiness toward religion as an inherent necessity within humans.

The third space is an evaluative space where three elements are evaluated, including Almighty Allah's creation, the religion and mankind. This space is set up through the space builders including the negative marker لَا (no) and the contrastive marker وَلَكِنْ (but). The verb تَبْدِيل (tabdīla, change) refers to a potential existence of a particular force or reason causing changes to the divine system. However, the negative marker precedes this verb to negate any possibility of change and show the divine system as unchangeable and unaffected by any form of alteration. In addition, the referential particle ذَلِكَ (that) refers to the religion followed through instinct. Religion is the value element whose property is الْقِيَم (al-qayyim, standard). The conjunction لَكِنْ acts as a contrastive frame within this space. Although humans are born innocent with the instinct to follow the standard religious path, some individuals gradually lose this instinct because of the external or internal factors that cognitively influence them.

#### 4.1.2.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

One of the most significant semantic relations is the presence of antonymy that is implicitly embedded in the term حَنِيفًا (ḥanīfan, upright). According to Badawi and Abdel Haleem (2008), this term comes from the root حَنَف (ḥ-n-f) and refers to deviation towards the true religion (monotheism) away from several deities. This true religion is described in the Qur'anic statement دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا "a religion of

right,- the path [trod] by Abraham the true in Faith". This Qur'anic statement can be related to what is stated in Chapter Two (Section 2.3) about the Abrahamic religions that follow the Prophet Abraham's (pbuh) religious teachings. Based on this clarification, the meaning of the term "حَنِيفًا" activates its implicit antonym الانحراف (deviation), which refers to the movement towards from the right path by following multiple gods (polytheism). This pair can be regarded as a form of complementary antonymy.

Entailment is found in the negative phrase "لا تَبْدِيلَ لِخَلْقِ اللَّهِ" "no change [let there be] in the work [wrought] by Allah" which shows the power and stability of the divine system. It resists any change and alternation. In addition, entailment is employed in the imperative expression "فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا" "so set thou thy face steadily and truly to the Faith" entails that faith must be sincere, fixed, and total. The declarative statement "فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا" "Allah's handiwork according to the pattern on which He has made mankind" entails another statement which indicates that the religious faith is innate and naturally embedded within individuals' inner self from the beginning of life. This also suggests that deviation from faith may be acquired as a result of different surrounding factors that influence individuals' cognitive beliefs and religious practices.

#### 4.1.3 Analysis of Text (3)

(قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) (القرآن الكريم، الجزء الثلاثون، سورة الإخلاص: آية ١-٤)

"Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him" (The Glorious Qur'an, Part Thirty, Surat Al-Ikhlās, Text 1-4) (Ali, trans, 2004, p.325).

#### 4.1.3.1 Contextual Analysis

According to Al-Tabatabai (2010), this Qur'anic text is monotheistic and represents the essential text upon which all Islamic teachings are built. It describes Almighty Allah's divine properties. He has absolute authority and everyone needs Him. He is one and not subjected to any plurality, whether externally or mentally. He does not eat, does not drink, does not sleep, does not give birth. He is unique God in His actions and qualities. The ultimate source in which everyone begins, ends and returns. This Qur'anic text also negates two claims about Almighty Allah. The first claim is said by some Christians that the Messiah is the son of God. The second is the idolaters' claim that their idols are children of God. Therefore, this text glorifies Him as the God of gods and the Lord of Lords.

#### 4.1.3.2 Cognitive-Semantic Analysis

##### 4.1.3.2.1 Cognitive Analysis

##### A. Image Schema Analysis

First, centre-periphery schema is employed in **اللَّهُ أَحَدٌ** "Allah, the One and Only" which explicitly asserts that Almighty Allah is the only God who controls the universe (the centre). It explicitly denies the existence of other gods. This schema constructs Almighty Allah as the centre while all other beings are positioned at the periphery. This Qur'anic texts highlights two type of monotheism namely exclusive monotheism and monotheism of lordship. Force schema is evident in the two expressions: **اللَّهُ الصَّمَدُ** "Allah, the Eternal, Absolute" and **وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ** "and there is none like unto Him". They both show Almighty Allah as an independent entity and no one can share Him in His creation. All His creatures need Him, but He needs no one.

In addition, container schema is implicitly found in the negative construction **لَمْ يَلِدْ وَلَمْ يُولَدْ** "He begetteth not, nor is He begotten" which places Almighty Allah outside the biological or generative container. It explicitly denies the disbelievers' claim that Almighty Allah has children to establish equality with Him. This claim is mentioned in Surat Anbiyaa: **وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا** "And they say: [Allah] Most Gracious has begotten offspring". However, this Qur'anic statement excludes humans' properties from the divine entity and highlights monotheism of names and attributes.

### **B. Mental Space Analysis**

This Qur'anic text is based on the base space which is implicitly involved. It states that there is only one God in this universe. The first space is the divine singularity space. It is formed by the imperative verb **قُلْ** (qul, say) which functions as a space builder. Moreover, this verb builds a communicative space involving the elements, namely Almighty Allah (the divine speaker), the Prophet Muhammad (pbuh) (the addressee or transmitter), and humans, implicitly included as receivers supposed to cognitively accept the divine truth that Almighty Allah is one God. The relation between these elements can be predicted as based on authority in which divine commands are issued by Almighty Allah, transmitted through the Prophet Muhammad (pbuh) and received by humans who should follow them.

The phrase **قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ** "say: He is Allah, the One and Only; Allah, the Eternal, Absolute" is not an ordinary phrase, but it represents the core of the monotheistic doctrine. The referential pronoun **هُوَ** (He) is not an ordinary pronoun because it refers to divine being who cannot be seen by anyone, but can be cognitively perceived. This pronoun stands as a cataphoric reference because it precedes the explicit noun "Allah". They are connectors within the same space. Within this space,

Almighty Allah is the value element whose is given the properties "one and absolute". These two properties can be considered as identify properties because they describe the real divine entity.

The structure *لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ* "He begetteth not, nor is He begotten; and there is none like unto Him" builds a divine uniqueness space through the negative marker *لَمْ* (not) which is repeated three times in this Qur'anic text. This repetition highlights the divine singularity space that is previously mentioned and add other divine attributes associated with Almighty Allah. Moreover, these negative markers function as space builders that explicitly exclude humans' properties from Almighty Allah's and highlight the impossibility of any comparison with Him. Each one of these negative markers excludes a particular and different humans' property from the divine entity. For instance, *لَمْ يَلِدْ* "He begetteth not" excludes the biological production (giving birth) from Almighty Allah, *وَلَمْ يُولَدْ* "nor is He begotten" negates the possibility that Almighty Allah is created in the same way like other creatures.

In addition, the expression *وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ* "and there is none like unto Him" conceals the existence of possible beings and asserts monotheism of lordship. All of these negative statements reflect what is known as *التنزيه* (transcendence, *al-tanzīh*) which, in Islam, should be directed to Almighty Allah alone. In this space, the access principle is activated, as the pronoun "He" (the counterpart) is connected to the divine name "Allah" that is mentioned in the first space. The pronoun "He" and "Allah" are connected through identity connector because they refer to the same entity.

#### 4.1.3.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

In this Qur'anic text, the adjectives أَحَدُ (One and Only) and الصَّمَدُ (Eternal and Absolute) are significant because they explicitly denote monotheism. According to Badawi and Abdel Haleem (2008), both of these adjectives occur only in this Qur'anic text. Moreover, both of them mean "one", emphasising Almighty Allah's divine singularity and deny the plurality of gods. This can be regarded as an instance of monotheism particularly monotheism of lordship and monotheism of attributes. It can be said that the involvement of these adjectives constructs a lexical relation, namely hyponymy because they both involved within Almighty Allah's essential attributes. These attributes are co-hyponyms and not separated, but they are complementary to fully describe the divine entity.

Moreover, the structure لَمْ يَلِدْ وَلَمْ يُولَدْ "He begetteth not, nor is He begotten" implicitly activates antonymy by showing the contrast between the divine and human attributes. In this text, the difference is not merely lexical, but biological since human beings are inherently subject to biological processes, such as birth, whereas Almighty Allah is not governed. This Qur'anic text involves many cases of entailment as in the negative statement لَمْ يُولَدْ "nor is He begotten" which entails another negative statement that Almighty Allah's existence is not caused by birth, origin or time like humans. Moreover, وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ "and there is none like unto Him" entails the impossibility of being equal to Almighty Allah.

#### 4.1.4 Analysis of Text (4)

(.....اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ) (القرآن الكريم، الجزء الثالث، سورة البقرة، آية ٢٥٥).

.....Allah! There is no god but He—the Living, the Self-subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in heavens and on earth. Who Is there that can intercede in His presence except as He permits? He knows what appears to His creatures as before, after, or behind them. Nor shall they encompass anything of His knowledge except as He will. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, the Supreme (in glory) (The Glorious Qur'an, Surat Al-Baqara, Text 255) (Ali, trans, 2004, p.18).

##### 4.1.4.1 Contextual Analysis

Ibn Kathir (1999) mentioned in his exegesis that this text is the greatest text in the Glorious Qur'an because it begins with the holy name الله (Allāh) and the monotheistic statement that Almighty Allah is one single God. He is great God and has attributes not available to His creation. He does not get tired and does not sleep. He possesses the heavens, earth and everything within them. According to Ibn Kathir, the term كُرْسِيُّهُ (Kursiyyuhu, His throne) refers to the divine knowledge which surrounds the universe. One of Almighty Allah's attributes is that He is aware of everything whether in the past, at the present or even things that do not happen yet. In addition, no one can do something, including intercession, without His divine permission. The process of preserving the universe is impossible for humans, but easy

for Him. This text explicitly glorifies Almighty Allah by stating that He is supreme and above all things.

#### 4.1.4.2 Cognitive-Semantic Analysis

##### 4.1.4.2.1 Cognitive Analysis

##### A. Image Schema Analysis

The first schema found in this Qur'anic text is center periphery which is employed in the opening declaration *اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ* "Allah! There is no god but He—the Living, the Self-subsisting, Eternal". In this text, the conceptual system of divinity is reorganised in which the singularity of Almighty Allah is asserted whereas all other possible gods are neglected and portrayed as the periphery of the schema. This Qur'anic statement involves two types of monotheism particularly monotheism of lordship and exclusive monotheism. Force schema is evident in the negative expression *لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ* "No slumber can seize Him, nor sleep". The negation in this expression is not merely descriptive, but it is intentional to assert the contrast between the creator and His creation. Humans are biologically and inherently influenced by tiredness, drowsiness and sleep. This reflects their dependency and weakness. In contrast, Almighty Allah, as indicated in this text, is totally unaffected. This divine uniqueness can be considered as a type of monotheism namely monotheism of names and attributes.

The statement *لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ* "His are all things In the heavens and on earth" activates up-down schema as both of heavens and earth are metaphorically portrayed as subjected to the limits set by Almighty Allah. Everything contained within their boundaries belongs to Him and is controlled by His divine authority. Based on the spatial position, heavens refer to a high position (up domain)

as it is located above earth whereas earth refers to low position (down domain) as it occurs below heavens.

The statement which involves a questioning tone *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ* "Who Is there that can intercede in His presence except as He permits?" implicitly employs source-path-goal schema which portrays intercession as a directed process in which humans represent the source of intercession whereas Almighty Allah is the goal. However, the path to achieve this divine intercession is Almighty Allah's permission which is portrayed as a physical and cognitive pathway. However, being able to pass this path is not frequently available, but it is controlled and conditioned. It can only be achieved by following the divine instructions. In the structure *وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ* "His Throne extends over the heavens and the earth", container schema is activated as Almighty Allah's Throne is metaphorically portrayed as a container where both of heavens and earth are involved within it. In this schema, the divine Throne is shown as a secure and unlimited container where everything inside it can be encompassed by protection and care.

## **B. Mental Space Analysis**

This Qur'anic text is strongly associated with monotheism. It begins with the base space which is essential in the Islamic monotheism. It asserts monotheism of attributes because it offers Almighty Allah's divine attributes and uniqueness. The first space is the singularity space which is built through the negative marker لا (no). This marker is repeated twice in this space to assert the divine authority. The holy name *اللَّهُ* "Allah" is the value element within this space and the adjectives *الْحَيُّ* (the Living) and *الْقَيُّومُ* (the Self-subsisting) are essential properties assigned to Him. Moreover, the heavens and earth are other explicit elements within this space. The relation between

them is that they are both created and controlled by Almighty Allah. In this space, the referential pronoun هُوَ (He) functions as an anaphora which refers back to the divine entity that cannot be seen but can be cognitively realised by the believers. Next, the negative expression, لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ, "No slumber can seize Him, nor sleep" establishes a contrastive frame within this space and shows Almighty Allah as a perfect entity in His essence and attributes. He is not influenced by physical factors such as tiredness, sleep, or rest. In contrast to humans who are influenced by these biological factors.

In addition, the hypothetical space is constructed through the rhetorical question مَنْ ذَا "Who Is there" which acts as a space builder. This question "مَنْ ذَا" has a negating, critical, and argumentized tones to reflect humans' limited power in comparison with the divine authority. The elements of this space are similar to the first space with the addition of Almighty Allah's creation and the intercession. In this space, intercession acts as an implicit and abstract element that is introduced as being limited and not possible to anyone. Moreover, the pronoun "He" is repeated twice in this space. It acts as an anaphora that refers to the noun "Allah" which is mentioned in the first space. Both pronoun "He" and the noun "Allah" stand as counterparts that are connected through the identity connector. This identity connector creates mapping between the two mental spaces. However, the limitation device إِلَّا بِإِذْنِهِ "except as He permits" means that intercession is a possible action only to those who are given divine permission. The verb يَعْلَمُ (knows) highlights the contrastive conceptual knowledge between the implicit Almighty Allah and His creation.

The third space is humans' limitation space. Similarly to the first space, this space is built through the negative marker لَا (no). The elements of this space are Almighty Allah (referred to through the anaphoric reference He) and humans who are

implicitly involved through the negative phrase *وَلَا يُحِيطُونَ* "nor shall they encompass". Heavens and earth are other explicit elements. This space implicitly compares divine power and knowledge with humans' ability. The result of this comparison is that humans have very limited knowledge about divine will. However, an amount of this knowledge can be given if Almighty Allah allows.

The verb *وَسِعَ* (extends) holds a highly significant meaning in that the huge scale of both heavens and earth is associated with complexity according to humans' cognitive experience. However, this Qur'anic text explicitly reinforces the divine omnipotence and argues that the act of sustaining and preserving the universe is effortless according to the divine authority, as state in Surat Fatir: *وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ* "Nor is Allah to be frustrated by anything whatever in the heavens or on earth". The properties *الْعَلِيِّ* (the Highest) and *الْعَظِيمِ* (the Supreme) are assigned to Almighty Allah to distinguish His attributes from humans. What is specific about this Qur'anic text is that it begins and ends with two explicit properties assigned to Almighty Allah.

#### 4.1.4.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

This Qur'anic text employs many lexical relations including antonymy which is evident in the adjective *الْحَيِّ* (the Living) which activates its implicit conceptual opposite *الميت* (the dead). The first adjective describes Almighty Allah whereas the second is associated with humans who are subject to death. These adjectives represent a case of complementary antonymy. Although the adjective *الميت* is not found in the text, it is implicitly activated to show the contrast between Almighty Allah's attributes and humans' properties. Moreover, the cognitive belief that Almighty Allah is not

influenced by death is considered as a form of monotheism. Antonym is also observed between the binary pair: السَّمَاوَاتِ (Al-Samāwāt, heavens) and الْأَرْضِ (Al-Ard, earth) which both activate an implicit antonymic pair: up versus down. The significance of mentioning this pair is to reflect the truth that both the heavens and earth are created and controlled by Almighty Allah

In addition, a significant explicit opposition is found between the expressions "يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ" He knows what appears to His creatures as before, after, or behind them" and "وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ" Nor shall they encompass anything of His knowledge". These two expressions highlight the contrast between the divine knowledge which is described as unlimited and total and human knowledge which is inherently limited and partial. This asserts the contrast between the creator and His creation

Next, meronymy is employed in the set of nouns: الْحَيُّ (the Living), الْقَيُّومُ (the Self-Subsisting), الْعَلِيُّ (the Most High) and الْعَظِيمُ (the Supreme) which are classified as parts of Almighty Allah's divine attributes as well as parts of His conceptual names . This Qur'anic text employs many cases of entailment including اللَّهُ لَا إِلَهَ إِلَّا هُوَ "Allah! There is no god but He" entails that God is one and other gods are false. Moreover, لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ "No slumber can seize Him, nor sleep" entails that Almighty Allah is perfect and there is not any deficiency in His attributes. The statement لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ "His are all things in the heavens and on earth" entails that everything in this world belongs to Almighty Allah alone including angels, humans, animals, plants, rivers, etc.

## 4.2 Analysis of the Biblical Texts of Monotheism

### 4.2.1 Analysis of Text (1)

.....The first of all the commandments [is,] Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment (The Holy Bible, Mark 12:30-31) (King James Version, 2004, p.587).

#### 4.2.1.1 Contextual Analysis

In this Biblical text, there are three groups sitting with the Prophet Jesus (pbuh) the Pharisees, the Sadducees, and the Scribes. They want to trap the Prophet Jesus (pbuh) and test his knowledge; therefore, each group decides to ask him a question. The Pharisees ask the Prophet Jesus (pbuh) about taxes, the Sadducees ask him about the day of judgement. The Scribes like his great responses, therefore one of them ask the Prophet Jesus (pbuh) by saying: "Which commandment is the most important of all?". The Scribes disagree about the commandments in that which one is the most important and which one is less important. Some say the commandment of the Sabbath is the most important, while others say the sacrifices (Bible Hub, n.d.).

However, the Prophet Jesus (pbuh) answers by saying: "The first commandment is the most important". This commandment states that God is one and greater than anyone; therefore, you should love Him with all your heart, all your soul, all of your mind and all of your strength and effort. The Scribe wants to ask the Prophet Jesus (pbuh) to make sure whether he can distinguish between these commandments or disorders them. Moreover, this commandment is referred to as الشّماع (the Shema), which is very basic to the Christian belief (Bible Hub, n.d.).

#### **4.2.1.2 Cognitive-Semantic Analysis**

##### **4.2.1.2.1 Cognitive Analysis**

###### **A. Image Schema Analysis**

The first image schema found in this text is the center-periphery schema which is explicitly embedded in the statement "The Lord our God is one Lord". It holds a strict monotheistic belief and portrays God as unique and above all entities (centre) and at the same time it shows other gods are dependent entities and positions them at the periphery. This schema builds a clear distinction between the creator and His creation. The above statement involves several types of monotheism, particularly monotheism of lordship and exclusive monotheism. Next, container schema can be implicitly found in the instruction which states that love for God should be with all heart, soul, mind and strength not merely speech. This means that these parts are metaphorically treated as interrelated internal regions and containers inside humans' bodies where they can be filled with love and obedience.

In addition, the source-path-goal schema is embedded in the abstract movement in which humans' heart, soul, mind and strength are regarded as the starting points (source) from which love should be directed to God (goal) through a metaphorical pathway structured by sincere love, obedience and worship. This schema shows faith as a dynamic and spiritual journey not merely an emotional or physical movement. Moreover, this path should be continuous, not limited to a limited period. The link schema establishes interrelated bonds between humans' internal parts: heart, soul, mind and strength. This means that faith begins with love in the heart and expands to other parts since each part influences the other. These parts are related because if love does not exist in the believers' heart, then it would not exist in the

other parts. However, divine love are regarded as partial and incomplete if it is presented only in one part.

### **B. Mental Space Analysis**

This Biblical text begins with the construction of the base space, which functions as a frame from which other spaces are constructed. The base space, in this text, constructs the essential religious instruction that the Lord is one. The first space is a communicative religious space. The space builder that sets up this space is the statement "Hear, O Israel" in which the verb "Hear" functions as an imperative verb and the statement "O Israel" is a vocative expression which is used by the speaker to attract the attention of the people of Israel and open a communicative space. In addition, this statement is similar to a spiritual invitation, inviting the people of Israel not only to listen but to physically and spiritually engage in the communicative religious scene.

The elements involved in this space are the people of Israel as listeners, the Prophet Jesus (pbuh) as a speaker reciting a religious commandment in front of them and the Lord. From the vocative-imperative statement: "Hear, O Israel", we can understand that the nature of the relation between the elements is that the speaker, Jesus (pbuh), possesses a religious authority over the people of Israel as he invites them to listen to the religious instructions that he wants to recite. Moreover, the collective pronoun "our" expands this relation by showing that both Prophet Jesus (pbuh) and the people of Israel belong to one God. It also means that they all share the same cognitive and religious belief. In addition, it means that the Prophet Jesus (pbuh) considers himself part of the Christian community and believers. Within this space, God is assigned the property of being one single God.

The second space is the divine love space, which is constructed through the imperative phrase "And thou shalt love", which stands as a space builder. In addition to the elements of the first space, humans' heart, soul, mind, and strength are other added elements. The relation between these added elements is that they are linked and each part completes the other. The usage of the model verb "shalt" adds an obligatory frame within this space. It explicitly means that loving God and following the content of this commandment is not optional but necessary for the people of Israel. It also reflects their role in that they should direct total love to their God as indicated in the quantifier "all". This commandment means that the belief in God is not only words, but it should be part of humans' inner self.

#### **4.2.1.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

By following Palmer's (1981) Classification of Lexical Relations. The first lexical relation found in this text is antonymy, as it begins with an explicit announcement that God is one "The Lord our God is one Lord". The numerical term "one" activates its antonym "many". In addition to antonymy, these two words can be regarded as binarity oppositions: one (associated with monotheism) versus many (associated with polytheism). The imperative statement "And thou shalt love the Lord thy God" includes the verb of feelings and emotions "love", which activates its implicit antonymic verb "hate". In this Biblical discourse, the verb "love" does not refer ordinary love, but it is divine love that can be reflected through obedience, sincere worship, and following God's instructions.

In addition, meronymy is another lexical relation found in this text, particularly between the lexical items: heart, soul, mind and strength. These are

significant parts of humans' inner self which represent the whole term. Heart is associated with emotions and feelings, soul is linked to the spiritual essence, mind reflects individuals' intellectual as well as cognitive dimension, and strength relates to physical power. Moreover, meronymy can also be found in the declarative statement "this is the first commandment" which is considered part of the Holy Christian Commandments. Another semantic relation is entailment found in the statement "The Lord our God is one Lord" which entails explicit denial of other gods

#### **4.2.2 Analysis of Text (2)**

.....Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy (The Holy Bible, 1 Timothy 6:17-18) (King James Version, 2004, p.686).

##### **4.2.2.1 Contextual Analysis**

This Biblical text is a message written by Paul, an apostle of the Prophet Jesus (pbuh), to his student named Timothy. This message involves glorification to God by mentioning His divine properties which are unavailable to humans. All creatures, just like the Prophet Jesus (pbuh), should publicly and sincerely admit that God is the Lord of Lords who cannot be overcome by death and cannot be seen by anyone, even the angels. Paul also gives advice to the rich people that they should not be proud of the power of their wealth and put their trust and hope in their money because they would be lost one day. This is the religious sin that some rich people commit.

Therefore, they should only put their hope in God's goodness and blessings (Bible Hub, n.d.).

#### **4.2.2.2 Cognitive-Semantic Analysis**

##### **4.2.2.2.1 Cognitive Analysis**

###### **A. Image Schema Analysis**

This Biblical text contains many schemas which emphasise the unique divine entity. The first is the container image schema, which is clearly found in the statement "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see". In this text, the term "light" is not merely a physical phenomenon but rather a metaphorical concept drawing a line between divine existence and human position. The term "light" metaphorically and conceptually functions as a sacred container where God exists while humans and other creatures are placed outside it. Moreover, they cannot even reach or see it because they cannot be equal to God in power and greatness.

Next, the source-path-goal image schema is embedded in this text in: "which no man can approach unto". In this statement, humans position represents the source, the divine existence of God is the goal, and the path is the physical movement from humans position toward the divine existence. However, it is impossible for humans to move through this path because humans have limited power. This schema implicitly shows that although humans cannot approach God or see Him, they still believe in His divinity. This belief is based on their cognitive knowledge rather than physical observation. In addition, the statement "To whom be honour and power everlasting" activates force schema by showing God as the greatest entity and the divine source of this universe. The statement that is mentioned later, "who giveth us richly all things to

enjoy", emphasises force schema and the fact that God is the ultimate source that all creatures depend on.

In addition, in the statement: "charge them that are rich in this world, that they be not high minded" up-down schema is embedded in the adjective "high" which is often associated with a positive value, but in this text, it is negatively reinterpreted as it means pride, arrogance or stubbornness. The adjective "high minded" is usually associated with those individuals who are away from God. Although, they possess riches and wealth, these are not everlasting. So, this text is the opposite interpretation of the up schema as well as a moral lesson to remind them, so that they remain following the divine path, which makes them spiritually rich. The statement "the living God, who giveth us richly all things to enjoy" employs a center-periphery schema by establishing a hierarchy where God is positioned at the centre of this hierarchy while other creatures and material things are placed at the periphery domain. This means that God is the divine controller and sustainer of this universe and everyone depends on Him.

### **B. Mental Space Analysis**

In this Biblical text, the base space involves a description about God which is closely related to the truth that He possesses unique properties not available to humans. This base space represents a foundation from which all other spaces are built. The first space is the divine properties space. Within this space, the restrictive marker "only" stands as a space builder. Within this space, the elements are implicitly involved, including Paul (the speaker), Timothy (the addressee) and God (referred to through "who"). From the description provided in this space, the relation between the

elements can be interpreted as a hierarchical relation in that God has immortality, eternity, absolute power and other divine properties unavailable to humans.

Moreover, the negation of the verbs "no man hath seen" and "nor can see" highlights the contrast between God and humans, and shows the impossibility of being able to see God. The negation of the modal verb "nor can" emphasises this impossibility. Moreover, the tense of the verb "hath seen" is a present perfect simple meaning that God's divine properties extend across the past, present, and future without any limitation or end. The involvement of these divine attributes emphasises the type of monotheism, namely monotheism of names and attributes, which is mentioned in Chapter Two.

The second space is a moral space. It is constructed through the prepositional phrase "in this world" which functions as a space builder. This space represents a clear shift from the divine description to moral instructions given to the rich people, who are referred to through the cataphoric pronoun "them". The usage of the imperative verb "charge them" clarifies the relation between the speaker (Paul) and the addressee (Timothy). It means that Paul occupies a higher position than Timothy. Paul commands Timothy to address the rich people and offer them moral advice to be rich through their relationship with God rather than through possessing wealth and riches. Moreover, people's riches are assigned the property of being uncertain, whereas God is living. This opposite description, along with the contrastive marker "but", builds a cross-space mapping between the divine world and the material world.

#### 4.2.2.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

The first lexical relation found in this Biblical text is antonymy, which is the most prominent relation since it highlights the contrast between the divine attributes, which are everlasting and humans' attributes, which are limited. The term "immortality" evokes its implicit antonym "mortality". This pair represents an instance of complementary antonymy and binary oppositions. Moreover, it reflects a significant theological distinction in that immortality is an attribute unique to God while mortality is humans' characteristic.

The next semantic relation is synonymy, particularly near-synonymy, which can be found between the two expressions: "Who only hath immortality", that is mentioned at the beginning of this text, and "the living God", which is mentioned at the end of the text. These two expressions include the same fact that God is immortal and not influenced by death. Meronymy is evident in this phrase as both "honour and power" which can be interpreted as parts of God's everlasting and divine attributes rather than independent qualities.

#### 4.2.3 Analysis of Text (3)

.....Now therefore fear the LORD, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood and in Egypt. And if it seems evil unto you to serve the LORD, choose you this day whom ye will serve; but as for me and my house, we will serve the LORD (The Holy Bible, Joshua 24:14-15) (King James Version, 2004, p. 138-139).

#### **4.2.3.1 Contextual Analysis**

This Biblical text stands as a renewing for the Christian covenant. The Prophet Joshua (pbuh) gathers the Christian tribes including their heads, leaders and officers to remind them of God's great works; therefore, they should worship Him and leave other gods. Some of the listeners may refuse to serve God, therefore the Prophet Joshua (pbuh) offers alternatives by saying: "and if it seems evil unto you to serve the LORD, choose you this day whom ye will serve". His statement means that if they do not choose God, they can serve other deities. They can choose to serve the gods of their heritage (the gods which your fathers serve on the other side of the River) or the gods of Canaan (the Amorites' gods in whose land they dwell) ( Bible Hub, n.d.).

During his speech, the Prophet Joshua (pbuh) gives a promise for the future that he, along with his family, will worship God. When he mentions his family, this means that he considers himself responsible for the decision and the religious future of his family. He implicitly encourages the listeners to choose the same path. In Hebrew language, the use of future tense carries full meaning by indicating that the Prophet Joshua's (pbuh) choice extends from the past, present and continues to the future. (Bible Hub, n.d.).

#### **4.2.3.2 Cognitive-Semantic Analysis**

##### **4.2.3.2.1 Cognitive Analysis**

##### **A. Image schema Analysis**

In this Biblical text, container image schema is embedded in the propositional phrase "serve Him in sincerity and in truth". Linguistically, the preposition "in" functions as a spatial preposition, but in this text, it metaphorically portrays "sincerity" and "truth" as spiritual regions or containers of religious faith where

humans should be involved. In this regard, sincerity and truth are not treated as abstract properties but rather as spiritual domains or environments in which the act of worship is reflected. Next, the statement "choose you this day whom ye will serve" implicitly employs source-path-goal schema as the verb "choose" involves a dynamic cognitive movement from one side to another. This movement involves a starting point (source) which represents humans inherited religious case as evident in the statement "the gods which your fathers served". The end point (goal) is the God or gods being selected. The path is humans' decision to choose either the multiplicity of gods or one single Lord. This schema metaphorically portrays religious life as a spiritual journey where humans undertake.

This Biblical text involves two conflicting sides: the Lord's side versus other gods' side. The concluding statement "but as for me and my house, we will serve the LORD" activates center-periphery schema, because it explicitly excludes all claimed gods by considering them as secondary entities while placing the Lord at the centre through the decision to serve Him. This exclusion of the multiple gods can be regarded as an instance of exclusive monotheism which asserts the existence of one single God.

### **B. Mental Space Analysis**

The base space of this text is implicitly constructed through the background knowledge about the Christian covenant to worship God and obey Him because He created the universe and controlled it. The first space is monotheism space which is built through the temporal adverb "now" which stands as a space builder. The elements involved in this speech are the Prophet Joshua (pbuh) who speaks and gives

religious instructions to the Israelites (the addressees) and the Lord (the central point of the speech).

The relation between these elements can be interpreted through the imperative verbs "fear" and "serve" which collectively reflects a sense of the authority that the speaker has over the Israelites. The temporal adverb "now" is involved to attract the Israelites' attention. In this space, the Lord is a value element whose assigned property is being one God that should be worshipped and the Israelites are the role elements as they are required to worship and serve the Lord. Furthermore, this serve is conditioned in that it should be associated with sincerity and truth. This space involves a significant type of monotheism namely monotheism of worship.

The second space is polytheism space which is built through the prepositional phrase "on the other side of the flood" and "in Egypt" which function as space builders. This space involves several elements including the Prophet Joshua (pbuh) as a speaker, the Israelites as addressees, the Israelites' fathers, the gods on the side of the flood and the gods in Egypt. The relation between these elements is that the fathers give dominance to their gods rather than the Lord. So, the Israelites' father are assigned the property of being polytheistic individuals. However, the past simple verb "served" means that this polytheistic practice happens previously and now the Prophet Joshua (pbuh) advises the Israelites from following the path of their fathers. This means that this space implicitly involves a moral and religious message.

The third space is the decision space. It is constructed through the involvement of "if" and "but" which both stand as space builders, adding new information. The elements involved are the Prophet Joshua (pbuh) as a speaker, his family, the Israelites as the addressees and the Lord. The conditional statement "and if it seems evil unto

you to serve the LORD" is related to the previous spaces because it involves the possibility that the Israelites may refuse the Prophet Joshua's (pbuh) advice and insist to follow their fathers' religious path. The involvement of this conditional speech implicit means that the Prophet Joshua (pbuh) is a wise entity as he takes all the possibilities into consideration. Within this space, the Israelites are assigned the property of being free to choose any religious path.

Moreover, the argument is increased when he publicly declares his monotheistic decision to serve a single God. He also includes his family as evident in the expression "my house" and the anaphoric pronoun "we" which refers to the Prophet Joshua (pbuh) himself and his family through the identity reference. The usage of the future verb "will serve" is significant meaning that the decision to serve God is stable and ultimate.

#### **4.2.3.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

The first lexical relation found in this Biblical text is antonymy which is explicitly found in the contrast between the two explicit terms "gods" versus "the Lord". This contrast represents a clear example of complementary antonymy. The term "Lord" denotes monotheism which refers to one entity while the term "other gods" denotes polytheism which refers to multiple gods including "the gods on the side of the flood" and "the gods in Egypt". This semantic relation enforces a binary selection between two choices: humans either choose to serve several gods or choose to serve only the Lord.

In addition to antonymy, the next semantic relation is synonymy which is found between two terms "sincerity" and "truth". Synonymy found between these two

terms is classified as near-synonyms since they both have an overlapping meaning and the integration of sincerity and truth leads to completed and faithful worship. Another important relation is hyponymy in which the term "gods" functions as a superordinate term (higher item) which, according to this text, includes other additional terms such as the fathers' gods, the gods of the flood and the gods in Egypt. These items act as co-hyponyms of the superordinate term. Finally, entailment is another important relation found in the expression "put away the gods" which entails explicit denial to other gods. In addition, it implicitly entails another statement "worship should be directed to one God".

#### **4.2.4 Analysis of Text (4)**

.....For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One. And there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in One (The Holy Bible, 1 John 5:7-8) (King James Version, 2004, p. 706).

##### **4.2.4.1 Contextual Analysis**

This Biblical text is the strongest proof that alludes to the Christian doctrine of Trinity. In heaven, there are three persons that witness Jesus's (pbuh) salvation that is offered to humanity: the Father, the Son and the Holy Spirit. These three persons are attributes of one God. On the cross, three witnesses appear to witness the completion of Jesus's (pbuh) salvation: the human spirit united with the divine nature, which Christ surrendered at his death; the blood and water that is flowed from his side when he is pierced; and the three are one in nature and essence, namely, Christ who is died for our redemption. This witness is not an ordinary witness, but it is for sake of humans. When we are baptized, the Holy Spirit receives the salvation accomplished

by Christ's blood on the cross and sanctifies the water of baptism, so that we may be born anew. (For the Church) (Bible Hub, n.d.).

#### **4.2.4.2 Cognitive-Semantic Analysis**

##### **4.2.4.2.1 Cognitive Analysis**

###### **A. Image Schema Analysis**

Container image schema is the first schema found in this text. There are two distinct containers. The first is the heavenly container which is introduced through the prepositional phrase "in heaven". It functions as an abstract spiritual container including three related elements within it: the Father, the Word and the Holy Ghost. Moreover, the prepositional phrase "in earth" introduces the earthly container. It stands as a physical container involving three related elements: the Spirit, the water, and the blood. The second schema is link schema in that all the elements are cognitively linked together meaning that the plurality becomes unity. The evidence is the Biblical expression: "these three agree in One". In addition, balance schema is embedded in this Biblical text as it introduces two witnesses: the heavenly witness and the earthly witness. The balance is achieved as each witness involves three related elements.

###### **B. Mental Space Analysis**

In this text, the base space is constructed through the basic Christian doctrines which are trinity, baptism, crucifixion. This base space provides a foundation for two spaces. The first space is the heavenly space. It is constructed through the space builder namely the prepositional phrase "in heaven". The elements are the Father, the Word and the Holy Ghost. According to Christianity, the Father refers to God, the Word denotes the Prophet Jesus (pbuh), and the Holy Ghost represents the divine

spirit. These are value elements whose role is bearing witness in heaven. The relation between them is that the existence of one element is necessary for the existence of the other, to the extent they are considered as being one. This space refers to the basic Christian doctrine namely the trinity. According to this doctrine, God is one, but found in three beings. These three beings are not separated, but they are considered as one in nature and essence.

The second space is the earthly space. Within this space, the prepositional phrase "in earth" acts as a space builder that sets up this space. The noun phrases including "the Spirit" "the water" and "the blood" are the elements found within this space. The Spirit functions as a spiritual entity related to divine guidance. Water refers to baptism and purification. Blood denotes Jesus's (pbuh) death on the cross. Similar to the first space, the relation between the elements is that they are all considered as one entity. These are value elements whose role is recording witnesses in earth.

#### **4.2.4.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

Firstly, antonymy is the first lexical relation found in this text. It occurs between the explicit terms heaven and earth. They are both created by God and represent an instance of spatial opposition because they are separated in their location. Heaven refers to high position whereas earth denotes low position. Meronymy is next relation found between the three related items the father, the word and the Holy Ghost. In Christianity, they are considered as essential components of the whole concept namely the heavenly witness. The same relation is evident in terms of the spirit, the water and the blood which also represent obligatory components of the

whole item "the earthly witness". The absence of one component, whether in the earthly or heavenly witness, makes the witness incomplete.

### 4.3 Analysis of the Qur'anic Texts of Polytheism

#### 4.3.1 Analysis of Text (1)

(.....فَاسْتَفْتِهِمُ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ) (القرآن الكريم، الجزء الثالث والعشرون، سورة الصافات، آية ١٤٩-١٥١).

.....Now ask them their opinion: is it that thy Lord has [only] daughters, and they have sons? Or that We created the angels female, and they are witnesses [thereto]? Is it not that they say, from their own invention, "Allah has begotten children?" but they are liars (The Glorious Qur'an, Part Twenty-Three, Surat Al -Saffat, Text 149-151) (Ali, trans, 2004, p.226).

##### 4.3.1.1 Contextual Analysis

Al-Qurtubi (2006) stated that some tribes, including that of Juhainah, Khuza'ah, Banu Malih, Banu Salamah, and 'Abd al-Dar claim that the angels are Almighty Allah's daughters. In this Qur'anic text, Almighty Allah narrates to the Prophet Muhammad (pbuh) this claim. He commands him to ask them about this. This question is not meant to receive a response from their side, but to rebuke them. Through this claim, the idolaters simultaneously create three attributes and assign them to Almighty Allah. The first is childbirth, which is humans' property. The second is that they assign daughters (the symbol of lower social status) to Almighty Allah while sons to themselves. This refers to the injustice of their claim. The third is their claim that the angels are girls although they do not physically witness their creation. Al-Qurtubi and all religious scholars agree that these claims are based on their inventions instead of divine evidence.

#### 4.3.1.2 Cognitive-Semantic Analysis

##### 4.3.1.2.1 Cognitive Analysis

##### A. Image Schema Analysis

Firstly, the up-down image is implicitly embodied in this verse as in *فَاسْتَفْتِهِمْ* "now ask them their opinion: is it that thy Lord has [only] daughters, and they have sons". It clearly shows the disbelievers' manipulation as they attempt to construct a multi-layered social hierarchy. This construction is based on their social and cognitive perspectives. Within this social hierarchy, they place sons at the higher level whereas they position daughters at the lower level. According to their perspectives, girls are socially and culturally associated with weakness, shame and a lower social state while sons are associated with strength, pride and a higher social state. Therefore, they used to dislike girls, and at the same time they like sons.

The second is the force schema, which is closely related to the up-down schema. In this Qur'anic text, the force is not physical but ideologically embedded in the idolaters' attempt to reconstruct the social hierarchy away from reality. They attribute sons to themselves while daughters to Almighty Allah. This attempt shows their desire to maintain and reinforce their social and cultural power in the community as well as to reduce the divine force. This attribution is not neutral but deliberate, reflecting their personal bias toward sons. The Glorious Qur'an mentions this in Surat Al-Nahl: *وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ* "when news is brought to one of them, of [the birth of] a female [child], his face darkens, and he is filled with inward grief".

Moreover, link schema is evident in the disbelievers' attempt to establish a conceptual link between themselves and Almighty Allah by attributing biological

properties, particularly the daughters, to Him. This link is not neutral, but an ideological link to establish similarity between the divine and human systems and destroy the boundaries that separate them. This similarity is not legitimate but based on their own desires. The Glorious Qur'an revealed this bias in Surat Al-Nahl: وَيَجْعَلُونَ وَيَجْعَلُونَ "وَاللَّهُ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ" and they assign daughters for Allah! –Glory be to Him! – and for themselves [sons,- the issue] they desire!".

### B. Mental Space Analysis

In this Qur'anic text, the base space is that the idolaters create liars and associate them with Almighty Allah. The first space is an interrogative space. It is constructed through space builders including the rhetorical particles الهمزة (al-hamza, is it) and أَمْ (or), which both stand as space builders. The elements are Almighty Allah (the speaker), the idolaters and the Prophet Muhammad (pbuh) (the mediator between Almighty Allah and the idolaters). Moreover, daughters, sons and angels are other explicit elements within this space. The relation between these elements seems to be based on argument, as the idolaters seek to create liars against Almighty Allah. In this space, they assign humans property (having daughters) to Almighty Allah. This represents an instance of major polytheism, particularly polytheism of names and attributes.

Moreover, the usage of the interrogative marker (mentioned above) is not to get the idolaters' response, but to deny their accusation and remind them that Almighty Allah is exalted from their claim. This claim increases the epistemic distance since it is constructed away from divine reality. This space represents a strong shift from merely rhetorical question to real divine argument that involves a challenging tone which can be clearly seen in the phrases: أَمْ خَلَقْنَا "or We created" and

وَهُمْ شَاهِدُونَ "while they witness?" The verb "created" is in the past simple tense which represents evidence that they are not physically present at the time of creation, so how can they witness the angels?. This increases the temporal epistemic distance between the time of creation and the idolaters' claim.

The final expression *أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ* "is it not that they say, from their own invention, "Allah has begotten children?" but they are liars" builds an evaluative space that is posed by Almighty Allah against the idolaters' claim. This space is set through the phrase *مِّنْ إِفْكِهِمْ* "from their own invention" which shows the origin of their claim. This claim is completely rejected since it is not based on evidence but fabricated, as shown in the phrase *مِّنْ إِفْكِهِمْ* "from their own invention". Therefore, they are judged as *لَكَاذِبُونَ* "they are liar !" which is classified as a negative property. The particle *لَا* in *لَكَاذِبُونَ* is known as *لَا التوكيد* (*lām al-tawkid*), which highlights the certainty of the divine judgement. The elements within this space are Almighty Allah, the Prophet Muhammad (pbuh), the idolaters, and the children which are attributed to Almighty Allah. Moreover, this space employs the term "Allah" whereas the first space uses the term "Lord". These two act as counterparts referring to the same divine entity through the identity connector. As a result, the access principle is activated as it allows us to access both counterparts "Allah" and "Lord" in different mental spaces creating a mapping between them.

#### 4.3.1.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

In this verse, many semantic relations can be found. The first semantic relation is antonymy, which occurs between the two lexical items *الْبَنَاتُ* (*al-banāt*, girls) and *الْبَنُونَ* (*al-banūn*, sons). This type of opposition can be classified as complementary

antonymy because individuals are created either as girls or sons with no other intermediate case. Moreover, this contrast is not merely lexical but biological, cultural and ideological. Both terms refer to a distinct gender category and stand as binary oppositions. Another semantic relation found in this Qur'anic verse is hyponymy in that both girls and sons are subordinate terms (hyponyms) and belong to the higher superordinate term الذرية (al-dhurriyyah, offspring). Both of them stand together in a hierarchical relationship.

Entailment is another semantic relation found in the expression *أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ* "they say, from their own invention" entails a more explicit statement *إِنَّهُمْ كَاذِبُونَ* "they are liars". According to Badawi and Abdel Haleem (2008), the term *إِفْكِهِمْ* comes from *إِفْكٍ* (ifk) and it means falsehood, lie and false slander. This Qur'anic text explicitly ascribes this negative habit to the disbelievers because their claim that Almighty Allah has daughters is based on falsehood rather than facts and evidence. This activates another semantic relation, namely synonymy, which occurs when two or more lexical items have similar or closely similar meaning. The word *إِفْكِهِمْ* refers to the disbelievers' falsehood; therefore, they are described as *أَفَّاكُونَ* (affākūn, inventors), which is semantically similar in meaning to the adjective *كَاذِبُونَ* (kādhībūn, liars). While the two terms refer to the act of falsehood, they both differ in their exact lexical meaning. The term *أَفْكٍ* is more particular and denotes intentional falsehood by changing the truth. In contrast, the concept *كذب* refers to general liars.

#### 4.3.2 Analysis of Text (2)

(.....وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْتَبِهُونَ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ) (القرآن الكريم، الجزء الحادي عشر، سورة يونس، آية ١٨)

.....They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe [to Him] (The Glorious Qur'an, Part Eleven, Surat Yunus, Text 18) (Ali, trans, 2004, p.94).

#### 4.3.2.1 Contextual Analysis

Tabatabai (2010) mentioned a highly significant point about this Qur'anic text in that the Glorious Qur'an does not merely say that these idols cannot benefit, but added that they cannot even harm. In Arab traditions, the fear of harm is the fundamental reason for worship. The idols, as the Glorious Qur'an states, are unable to harm, so they do not deserve to be worshipped. The idolaters justify their worship by claiming that these idols are their intercessors. Tabatabai explains this by stating that the idolaters attempt to establish a hierarchy: Allah at the top, idols in the middle as intercessors, and themselves at the bottom. He adds that this hierarchy is collapsed since true intercession requires divine permission. Tabatabai also notices that those idolaters claim that their idols possess knowledge that God does not have. The question is that if Almighty Allah does not know, why do they seek intercession? This question is sarcastic, showing the weakness of their belief.

Almighty Allah is aware of everything within this universe and even beyond it. Therefore, this Qur'anic text ends with التَّزْيِيهِ (transcendence): the declaration of Allah's absolute transcendence and purity. The phrase سُبْحَانَهُ وَتَعَالَى (subhānahu wa ta'ālā, Glory to Him! And far is He) is not merely a phrase of praise; it is a theological statement that places Allah beyond any comparison, partnership, or need for intermediaries

### 4.3.2.2 Cognitive-Semantic Analysis

#### 4.3.2.2.1 Cognitive Analysis

##### A. Image Schema Analysis

The first image schema is the source-path-goal schema which occurs in the statement *وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ* "they serve, besides Allah". This schema shows the idolaters' deliberate deviation from Almighty Allah's side (source) to that of idols (goal) by the act of worship directed to them (path). This deviation is not merely physical, but intentional and spiritual. Next, force schema is embedded in the structure *مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ* "things that hurt them not nor profit them". The idolaters worship different idols because they cognitively believe that they possess power and influence. In contrast, this Qur'anic structure shows that the idols lack power because they neither harm nor give benefits instead they are separated from their worshippers. This creates a logical and cognitive contrast because worship should be directed to powerful entities.

In addition, link schema is clearly employed in the phrase *وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا* "and they say: "These are our intercessors with Allah" particularly in the possessive pronoun *نَا* (our). The disbelievers worship several idols to establish indirect connection with Almighty Allah. So, the idols act as direct mediators between them and Almighty Allah. This clarifies their purpose behind worshipping idols. However, this connection is impossible because it exceeds the divine boundaries between human and the divine domain. The Glorious Qur'an explicitly states in Surat Al-Baqara that the act of intercession is limited only to those who have divine permission: *مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ* "who is there can intercede in His presence

except as He permitteth?". This Qur'anic phrase supports this text and shows that the idols are unable to intercede as the idolaters think.

Moreover, container schema is found in the expression *أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ* "Do ye indeed inform Allah of something He knows not, in the heavens or on earth ?" which metaphorically describes the universe as inner container where both of heavens and earth are involved inside it. Moreover, it portrays divine knowledge as the greatest container which includes the whole universe inside it. The idols, which are supposed to be interceded, are positioned outside the divine container.

### **B. Mental Space Analysis**

In this Qur'anic text, the base space is that Almighty Allah is one God and nothing happens without His permission. The first space is the idolaters' space since it explicitly shows their cognitive belief. The phrase *وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ* "they serve, besides Allah" stands as a space builder. The verb "worship" refers to the idolaters' cognitive practice whereas the verb "say" refers to their justification for this practice. The elements are the disbelievers (the worshippers), idols (worshipped entities) and Almighty Allah (the divine entity). The relation between these elements is that the disbelievers leave the divine path to worship the idols instead. Within this space, the idolaters attempt to give their idols a divine power, particularly when they assign the intercession role to them. However, the Glorious Qur'an attributes the property of being powerless to these gods as evident in the double negation which excludes any possibility of having power *مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ* "hurt them not nor profit them".

Next, the divine space is constructed through the imperative interrogative expression *قُلْ أَتُنَبِّئُونَ* "do ye indeed inform" which functions as a space builder. The

elements involved within this space are Almighty Allah (the speaker), the Prophet Muhammad (pbuh) (the addressee) and the disbelievers. The interrogative marker **الْأَلِف** (al'alif) in **أَتُنَبِّئُونَ** "do ye indeed inform" builds a rhetorical question frame. However, it is not involved to seek a response from the idolaters, but it is a powerful divine challenge that no one can reach the divine knowledge or do something without His permission. He knows everything and His knowledge extends the whole universe. The last expression is monotheistic as it glorifies Almighty Allah by excluding all idols. It also supports the base space which reflects Almighty Allah's singularity.

#### 4.3.2.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

Antonymy is the first prominent relation that occurs in this text. It is employed in the negative phrase **لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ** "hurt them not nor profit them" which involves two opposite verbs **يَضُرُّ** (to hurt) and its opposite **يَنْفَعُ** (to benefit). These two verbs form binary oppositions between the terms: **الضر** (harm) versus **النفع** (benefit). Hyponymy is implicitly employed in the expression **وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ** "they serve, besides Allah, things that hurt them not nor profit them". The concept of worship is general (superordinate concept) and it can be directed to multiple objects including idols, angels, saints, planets, supernatural things, etc. These objects are co-hyponyms of the superordinate term "worship". In this Qur'anic text, worship is directed to multiple idols which can be regarded as a type of major polytheism particularly polytheism of worship.

Moreover, entailment occurs in the reported statement **وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ** "and they say: "These are our intercessors with Allah" which entails two statements. The first statement is that the idolaters believe in Almighty Allah's existence and

power, therefore they need mediators to Him. The second statement is that they know that they commit a polytheistic practice. The second type of polytheism namely minor polytheism (asking for intercession from different entities) is explicitly involved in this Qur'anic statement.

#### 4.3.3 Analysis of Text (3)

(.....يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَأَتَيْنَا مُوسَى سُلْطَانًا مُبِينًا)  
(القرآن الكريم، الجزء السادس، سورة النساء، آية ١٥٣)

.....The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater [miracle], for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority (The Glorious Qur'an, Part Six, Surat Al-Nisaa:153) (Ali, trans, 2004, p. 45).

##### 4.3.3.1 Contextual Analysis

Ibn Kathir (1999) mentioned that this Qur'anic text narrates the historical argument done by the people of the Book. They ask the Prophet Muhammad (pbuh) to descend a book to them from heaven, just as the Holy Torah that is sent down to the Prophet Moses (pbuh). They even ask the Prophet Muhammad (pbuh) to descend this book to a specific group to show the truth of his message. Ibn Kathir argued that the people of the Book ask for this because of their stubbornness, rejection, and disbelief not for the sake of truth. He also added that there is a similarity in the behavior of the people at the Prophet Moses's (pbuh) time and those at the Prophet Muhammad's (pbuh) time. However, their ancestors (at the Prophet Moses's (pbuh) time) asked

greater than this. They demand to see Almighty Allah in public. This demand is more audacious than asking for a book. The term **الْبَيِّنَاتُ** (the signs) refers to the divine miracles and proofs performed by the Prophet Moses (pbuh) in Egypt, including the demise of their enemy, Pharaoh and his soldiers, when they are all drowned in the sea.

However, when they pass by people who worship idols, they say to Moses: **قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ** "they said: "O Moses! Fashion for us a god like unto the gods they have". Ibn Kathir mentioned the full story of calf worship in his exegesis. When the Prophet Moses (pbuh) goes to meet God, the people begin to worship the calf after him. When he returns, he finds the people worshipping an animal beside Almighty Allah. When they ask repentance, Almighty Allah orders those who do not worship the calf to kill those who worship it. When they adhere this command, Almighty Allah accepts their repentance and gives miracles to the Prophet Moses (pbuh) as proofs for His divine power.

#### **4.3.3.2 Cognitive-Semantic Analysis**

##### **4.3.3.2.1 Cognitive Analysis**

##### **A. Image Schema Analysis**

The statement **يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنْزِلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ** "the people of the Book ask thee to cause a book to descend to them from heaven" activates up-down schema which plays a significant role in clarifying the contrast between high versus low, superior versus inferior and God versus human. The term "heaven" refers to a high position (up) and it is associated with divine authority. The implicit term "earth" denotes low position (down) and it is linked with humans. The question of descending a book from heaven represents a vertical physical movement. It also shows that the idolaters do not merely accept revelation on earth, but they attempt to receive it from

heaven. This means that they acknowledge the high position and try to select the source of revelation according to their personal desire rather than the divine well.

Next, the expression *فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ* "but they were dazed for their presumption, with thunder and lightning" employs force schema particularly the divine force onto those who rebel against His divine well. This Qur'anic expression shows the divine force as sudden, irresistible and destructive force. Humans are shown as weak entities under Almighty Allah's power. However, the cause behind this divine punishment is their deviation from the correct religious path as explicitly indicated in the phrase *بِظُلْمِهِمْ* "their presumption".

### **B. Mental Space Analysis**

The base space in this Qur'anic text is that Almighty Allah is the source of revelation, and it is not governed by humans' choice or condition. The structure *يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ* "the people of the Book ask thee to cause a book to descend to them from heaven" sets up a demand space through the verbs *يَسْأَلُكَ* "ask you" and *تُنَزِّلَ* "descend" which both stand as space builders. The verb "ask" refers to the demand made by the people of the Book, whereas the verb "descend" indicates a specific spatial path. The elements within this space are divided into implicit and explicit elements. Implicit elements involve Almighty Allah (the divine speaker) and the Prophet Muhammad (pbuh) (the addressee). The explicit elements are represented by the people of the book (at the Prophet Muhammad's (pbuh) time) and the divine book they ask for.

The people of Makkah ask the Prophet Muhammad (pbuh) for a new book instead of the Glorious Qur'an. However, they add a condition to this demand. This condition is a spatial condition in that the divine book should be descended from

heaven. This condition shows that they do not accept the revelation depending on its content or divine reality, but on its physical origin. This demand reflects their cognitive belief. Moreover, it means that the Glorious Qur'an, which is already available to them, do not fulfill their desire. Their demand increases the epistemic distance because it means that they doubt in the current miracles such as the Glorious Qur'an and seek to witness another performative evidence.

The next space is a historical space which is constructed through the statement *فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ* "indeed they asked Moses for an even greater [miracle], for they said: 'Show us Allah in public,' but they were dazed for their presumption, with thunder and lightning". It narrates the history of the antecessor. The verbs *سَأَلُوا* "they asked" and *فَقَالُوا* "they said" are the space builders. The tense of this verb is past simple tense which indicates the temporal gap of their demand. The elements are Almighty Allah (the divine speaker), the Prophet Muhammad (pbuh) (the implicit addressee) and the Prophet Moses (pbuh) and Jews of his time.

The comparative adjective *أَكْبَرَ* (greater) opens a comparative subspace within this historical space. This comparison involves two groups. The first group is the Jews, at the Prophet Muhammad's (pbuh) time, who demand a book from heaven. The second group is the Jews, at the Prophet Moses's (pbuh) time, who ask to see Almighty Allah. The cognitive result is that the previous Jews are more stubborn because their demand to see Almighty Allah is greater than merely a book. The divine response is Almighty Allah's punishment which happens because of their stubbornness. The Glorious Qur'an narrates their demand to remind the Jews who witnessed the Prophet Muhammad's (pbuh) time of their ancestors and thus warn them from Almighty Allah's punishment.

Another space is the calf space that is built through the temporal expression **ثُمَّ اتَّخَذُوا** "yet they worshipped" which functions as a space builder that sets up this space. The implicit elements are Almighty Allah (the divine speaker), the Prophet Muhammad (pbuh) (the addressee). The explicit elements include the Prophet Moses (pbuh), the calf (the adopted God) and **الْبَيِّنَاتُ** (divine signs). This space is related to the previous space (the historical space) because they expression **ثُمَّ اتَّخَذُوا** "yet they worshipped" means that they adopt the calf and worship it as a cognitive reaction because their demand to receive a book from heaven is refused by the divine well. The act of worshipping the calf reflects their cognitive belief which seems to be limited to the visible entities. It also shows the mapping where non-divine objects are mapped onto divine role.

Moreover, a contrastive subspace can be established within this space in that despite the existence of the divine signs the people worship the calf. This represents a form of major polytheism, particularly polytheism of worship and lordship because they worship animals instead of Almighty Allah. In addition, the expression **فَعَفَوْنَا** "we forgave" contains a contrastive meaning because Almighty Allah forgives the idolaters despite their polytheistic action of worshipping the calf.

#### 4.3.3.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

The first lexical relation is meronymy which is embedded in the term **أَهْلُ الْكِتَابِ** "the people of the Book". This term is a whole term and refers to people who follow a divine book that contains divine instructions to be followed. It refers to Jews, Christians, and even Muslims which are regarded as parts of this term. Jews' sacred book is the Holy Torah. Christians' sacred book is the Holy Bible, and the Glorious

Qur'an is Muslims' divine book. The second lexical relation is hyponymy which is evident in the item الْعِجْلُ "the calf". According to the hierarchy of innate beings, the calf is a young immature animal and a kind of the superordinate term "animal". The significance of mentioning this lexical relation is that the calf is considered as a God by the idolaters rather than an animal.

Moreover, antonymy is employed in the opposite meaning between the two statements فَأَخَذْتَهُمُ الصَّاعِقَةُ "they were dazed for their presumption, with thunder and lightning" and فَعَفَوْنَا "we forgave". The first statement is associated with the term العذاب (torment) while the second with the term الرحمة (mercy). These two terms are opposites in their meanings and associations. In contrast to mercy, the term "torment" refers to the divine punishment against the idolaters. This punishment comes from high position (Almighty Allah) to down position (the idolaters).

#### 4.3.4 Analysis of Text (4)

(....وَجَدْنَاهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ)  
(القرآن الكريم، الجزء التاسع عشر، سورة النمل، آية ٢٤).

"....I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the path, so they receive no guidance" (The Glorious Qur'an, Part Nineteen, Surat Al-Naml, Text 24) (Ali, trans, 2004, p.187).

##### 4.3.4.1 Contextual Analysis

Al-Shirazi (2013) mentioned that this Qur'anic text narrates a story about the people of Sheba who live in a very great kingdom. The hoopoe bird comes to the Prophet Solomon (pbuh) to report what he sees in this kingdom. He sees a group of people and their queen worship the sun. The term "their deeds" refers to their act of

worship which is interpreted as being polytheistic act. Satan decorates their deeds in their eyes by making them correct, therefore they are unable to see the truth. The term "the path" refers to Almighty Allah's path (monotheism). Al-Qurtubi (2006) refers to this group of people as الزنادقة (al-zinadiqa 'heretics) who worship the sun and everything gives light.

#### 4.3.4.2 Cognitive-Semantic Analysis

##### 4.3.4.2.1 Cognitive Analysis

##### A. Image Schema Analysis

By following Johnson's (1987) Theory of Image Schema, centre-periphery schema is clearly found in the expression يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ "worshipping the sun besides Allah". This expression shows that the sun is positioned at the centre through the act of worship committed by a group of people. Moreover, this act places Almighty Allah at the periphery as evident in the phrase مِنْ دُونِ اللَّهِ "besides Allah". The major polytheism particularly polytheism of worship and lordship is involved in this text. Next, force schema is embedded in the phrase وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ "Satan has made their deeds seem pleasing in their eyes and has kept them away from the path". This Qur'anic phrase shows the Satan as an internal dynamic force that possesses a spiritual and psychological influence upon the cognitive belief of people to the extent, they become blind and not able to move toward guidance as evident in فَصَدَّهُمْ "kept them away".

In addition, up-down schema is employed in this text particularly in the verb يَسْجُدُونَ لِلشَّمْسِ "worshipping the sun". The verb "worshipping" involves physical movement from high position to low position. According to general cognitive experience, the act of worship is associated with submission and reverence which is

illegal in this text, because it should be devoted to Almighty Allah rather than other entities. The Glorious Qur'an explicitly prevents the act of worshipping the sun as in Surat Ha Mim: "لا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ" "Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve".

### **B. Mental Space Analysis**

Following Fauconnier's Mental Space Theory, the base space is that Almighty Allah is one God who should be worshipped whereas the sun is not a God, but an object created and controlled by Almighty Allah. The first space is polytheistic space constructed through the verbs وَجَدْتُهَا "found her", يَسْجُدُونَ "worshipping" and the exceptional phrase مِنْ دُونِ اللَّهِ "besides Allah" which all function as space builders. This space involves several elements including Hoopoe bird (the speaker as well as reporter), the people of Sheba and their queen Bilqis (the worshippers), the sun (the people of Sheba's God), the Prophet Solomon (pbuh) (the listener to the Hoopoe's report) and Almighty Allah.

The relation between these elements is that the people of Sheba are influenced by their queen and her rules to the extent they establish their religious identity according to her cognitive conviction. In this space, they are given the role of being worshipers to the sun. The past verb وَجَدْتُهَا "I found her" means that the Hoopoe bird physically and directly witnesses the people of Sheba worshipping the sun and this reflects a sense of truth in his report. It also introduces him as a critical observer and monotheistic bird. In addition, the sun, in this space, is a value element assigned a property of being God to the people of Sheba. The exceptional phrase مِنْ دُونِ اللَّهِ "besides Allah" activates and increase the epistemic distance between the people of

Sheba and the divine reality which states that Almighty Allah is the ultimate creator and the sun belongs to Him.

The second space is the Satan space because it shows the primary reason that derives the people of Sheba to commit polytheism. The verbs *وَرَبَّيْنَهُمْ* "pleasing", *فَصَدَّاهُمْ* "kept them away" and *لَا يَهْتَدُونَ* "receive no guidance" are space builders that set up this space. Along with the first space elements, the Satan is other element added to this space. The relation between the Satan and the other elements is influential in that the Satan manipulates the cognitive belief of the people of Sheba and practices a deceptive role against them by making their religious practices desirable and legitimate. The negative marker *لَا* (no) in the expression *فَهُمْ لَا يَهْتَدُونَ* "they receive no guidance" is significant because it shows the results of following the Satan as well as it negates any possibility to view the correct religious path. In short, this Qur'anic text shows that there are several factors that derive humans to commit polytheism. These factors can be internal such as satanic influence or external as in the influence of the high ruler in society.

#### 4.3.4.2.2 Semantic Analysis

##### A. Lexical Relations Analysis

Based on Palmer's (1981) Classification of Lexical Relations, this text involves two lexical relations. The most significant relation is antonymy which occurs between the two entities: the sun and Almighty Allah. The significance of mentioning this pair is that the sun is treated as a God and worshipped by a group of people rather than Almighty Allah. This act of worship reflects a distraction of the natural hierarchy where the true creator is replaced by the created entity. So, this pair implicitly reflects the opposite relation between monotheism and polytheism. Next, meronymy is

embedded in the verb يَسْجُدُونَ "they kneel" which involves physical action and represents part of the whole term العبادة "worship". Minor polytheism particularly (praying) is involved in this text because the people of Sheba direct their prayer to the sun instead of Almighty Allah.

#### **4.4 Analysis of the Biblical Texts of Polytheism**

##### **4.4.1 Analysis of Text (1)**

.....Six days shalt thou labour, and do all thy work: But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is,] and rested the seventh day (The Holy Bible, Exodus 20:10-11) (King James Version, 2004, p. 42).

##### **4.4.1.1 Contextual Analysis**

This Biblical text involves the fourth commandment, which indicates the necessity to worship God on the seventh day of the week. The sanctification of the seventh day is related to the religious issue that God created the whole universe in six days and He is pleased with His work; therefore, he takes a rest on the seventh day. To glorify God, all humans, including men, women, children and slaves, are commanded to sanctify the seventh day, the sabbath, by worshipping God, remembering and increasing sacrifices to Him, and leaving all physical activities (Bible Hub, n.d.).

In the Hebrew language, the word "Sabbath" means rest. Since humanity has a material nature, they would be more interested in their work and material gain and forget that they have another life in heaven which they should also seek. Therefore, God commands them to work for six days, and the seventh day, Saturday, is a day of

worship. This commandment is eternal, and the Christians and all the churches are required to achieve it (Bible Hub, n.d.).

#### **4.4.1.2 Cognitive-Semantic Analysis**

##### **4.4.1.2.1 Cognitive Analysis**

##### **A. Image Schema Analysis**

The container schema is embedded in the expression "Six days shalt thou labour and do all thy work: But the seventh day [is] the sabbath of the LORD". This text involves two distinct container schemas, namely the six days and the seventh day (the sabbath). Both of them are regarded as temporal containers that conceptualize humans' activities. The six days act as a temporal schema where members are engaged in regular daily activities. However, the seventh day (the sabbath) functions as another distinct temporal schema in which individuals are prevented from any type of work.

Next, cycle schema is evident in this text, which conceptualizes human daily life as a structured and repeated cycle where they move on. This text shows a systematic alternation between six days of work and one day of rest. When the repeated sequence of work ends, individuals naturally move to another phase of rest, which initiates a new cycle. This repeated pattern is not random or arbitrary, but it is structured according to the pattern of the cosmic system as indicated in "for [in] six days the LORD made heaven and earth, the sea, and all that in them [is,] and rested the seventh day".

Balance schemas are employed in this text as human activities are distributed between work and rest during the week. From a cognitive perspective, this distribution is not merely temporal or to restore physical energy, but a spiritual task to

achieve spiritual balance with the divine instructions. The significance of the seventh day is reinforced in the statement "the seventh day [is] the sabbath of the LORD thy God", which transforms it from an ordinary day into a sacred period specified for the Lord. As a result, rest on this day becomes a symbolic act of obedience and devotion. In this text, balance is achieved at the spiritual level more than the physical level.

### **B. Mental Space Analysis**

The base space is based on the truth that God has created the universe in six days. He is the dominant entity that possesses properties different from those of humans. The first space is the sabbath space, which is built through the space builders, including the temporal expressions "six days" and "the seventh day". This space involves several elements including the Lord (the divine entity), and the people of Israel (implicit listeners), son, daughter, manservant, maidservant, cattle, stranger and the sabbath day. The relation between these elements seems to be authoritative, as these elements should follow the divine instructions as stated in the imperative verbs "do" and "not do". The descriptive phrase "the sabbath of the Lord" shows the implicit property assigned to the seventh day (the sabbath), which is a holy day or the day of God. Moreover, this phrase shows the Sabbath as a day specialised to God alone. It acts as a spiritual line that separates humans from their ordinary life, where they engage in a spiritual and religious period. Within this space, the Lord is implicitly given the role of being the ruler over the universe, whereas humans are given the role of being obedient to the divine instructions.

The second space is the rest space that is constructed through the prepositional phrase "in six days" and "the seventh day", which function as space builders. The Lord, heaven, earth, and the sea are the elements involved within this space. The

relation between these elements is that they are all created by the Lord in six days and controlled by His divine authority, so they are created entities while the Lord is the creator. In this space, the verb "rested" is normally associated with fatigue; therefore, individuals normally need to rest in order to recover their energy. All these properties are attributed to humans rather than God. However, this human property is assigned to God in this Biblical text. This attribution shows the reason behind classifying it as a polytheistic text rather than a monotheistic text. The reason is that the past simple verb "rested" is inconsistent with the monotheistic belief that God is unique and perfect in His divine attributes. The involvement of this verb contrasts the divine properties which are mostly mentioned in the Qur'anic text (Section 4.1.4). Another significant point is the influence of linguistic terms on individuals' cognitive and mental beliefs because this verb causes general readers to think that God needs rest.

#### **4.4.1.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

The first semantic relation is antonymy, which occurs between the verb "do" and its negative counterpart "shalt not do". This pair can be classified as an instance of complementary antonymy since individuals either do something or do not it. This instance of antonymy suggests that the action of doing something is temporarily constrained. This pair holds a religious significance because individuals are permitted to work during the six days of the week and prevented from working on the seventh day. When they adhere to this religious instruction, this reflects their belief in the divine entity.

Meronymy explicitly occurs in this Biblical text through the involvement of several temporal phrases such as "six days" and "the seventh day", which are regarded

as parts of the more general term "week" which is implicitly involved. This case can be classified as a temporal instance of meronymy. Moreover, the same semantic relation is found in the list of items including "son, daughter, manservant, maidservant, cattle and stranger". Each item is part of the larger social and natural community. In addition, the elements "heaven, earth and the sea" are created by the Lord and represent essential components that collectively construct the whole universe. This list of items can be regarded as a cosmic instance of meronymy.

#### **4.4.2 Analysis of Text (2)**

....But were mingled among the heathen and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, [even] the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: And the land was polluted with blood (The Holy Bible, Psalms 38-106:35) (King James Version, 2004, p. 369).

##### **4.4.2.1 Contextual Analysis**

This Biblical text narrates the Israelites' sins and rebellions against their God who involves them with His unlimited mercy. When they rebel against Moses's message, God raises His mercy from them. As a result, they follow بعل (Baal) and other entities. The plural term "idols" refers here to the evil spirits and Satan's. They also mingled with other nations and adopted their sins and followed them in worshipping several idols. They commit different sins and severe practices, such as they offer their children (sons and daughters) as sacrifices to their gods. They also give their children to these idols' priests who then throw them into fire which is known as "the offering in the fire". The term "shed innocent blood" means the blood

of innocent children who do not commit evil deeds flow on the ground (Bible Hub, n.d.).

#### **4.4.2.2 Cognitive-Semantic Analysis**

##### **4.4.2.2.1 Cognitive Analysis**

##### **A. Image Schema Analysis**

Firstly, source-path-goal schema is evident in this text in the statement "but were mingled among the heathen, and learned their works. And they served their idols". This sequence of actions reflects a dynamic cognitive and religious movement which is adopted by the people of Israel. The source is the monotheistic religion where one Lord is worshipped. The path is portrayed through a series of gradual stages, it begins with social and cultural contact "mingled among the heathen", then it is followed by cognitive influence "learned their works" and concluded with full adoption "they served their idols". The practice of idols worship represents the goal (the final point of this religious transformation).

Next, container schema is embedded in the expression "the land was polluted with blood". The land is portrayed as a bounded physical container (just like a place) that can be filled with materials such as blood. In this schema, blood is portrayed as a content that fills the internal structure of the container (the land). However, this schema metaphorically describes the blood as a contaminating material that changes the state of the land from clean space into polluted space. The blood which is referred to as "innocent blood" negatively influences the land. Then, corruption extends to influence the whole community.

In addition, force schema is activated throughout the whole text which reflects the force of the internal and external influence over individuals. Contact with other

nations, as mentioned in the statement "but were mingled among the heathen", can be described as a social and cultural force that causes a religious change. The results of this change are stated in the expression "learned their works. And they served their idols: which were a snare unto them". In addition to external and internal influence, idols also function as essential forces that control human life and action. The force of idols is particularly emphasised when the people begin sacrificing their sons and daughters to them.

Moreover, link schema is evident in this text particularly in the initial phrase "but were mingled among the heathen and learned their works " which reflects the social link between two distinct nations. This text implicitly shows that this link is not an ordinary link, but it breaks all the boundaries including the cultural, religious and cognitive boundaries. The verb "mingled" strengthens this link and represents the foundation for all actions that are adopted by the people of Israel including blood sacrifice.

### **B. Mental Space Analysis**

In this Biblical text, the base space is implicit and based on the background knowledge about the previous polytheistic practices that are committed by the Israelites due to their ignorance. The first space is polytheistic space that is built through the space builder "but". The space involves several elements including the people of Israel, other nations (heathen) and idols. The relation between these elements is based on contact and influence. This can be inferred from the narrative statement "but were mingled among the heathen and learned their works". It can be interpreted that the people of Israel are influenced by this connection to the extent they gradually shift from their original religion to other nations' religion. Furthermore,

this connection activates the mapping in which the practices of other nations are mapped onto the people of Israel. Moreover, the structure "and they served their idols: which were a snare unto them" shows that idols represent the central elements and have dominance over nations including the people of Israel.

The second space is the sacrifices space. The phrases "unto devils" and "unto the idols of Canaan" act as space builders. This space involves several elements including sons, daughters, idols of Canaan, devils and the innocent blood. The relation between these elements is that the idols act as value element to the extent the beloved children are given to them. The pronoun "they" is repeated in the first and second spaces. This repetition shows the numerous polytheistic practices committed by the people of Israel. In this space, the people of Israel's cognitive and religious beliefs are transformed into actual practices and rituals.

The expression "and the land was polluted with blood" shows the results of the previous actions which are mentioned at the beginning of this Biblical text "mingled among the heathen and learned their works". These results of the Israelites' connection with other nations are not merely personal, but general spreading to the whole society. The term "polluted" is a negative property assigned to the land as a result of worshipping idols. This land is created by God so that humans can live, but their practices transform this place into corrupted space. This corruption is not merely physical, but moral and religious corruption.

#### **4.4.2.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

Antonymy is the first relation that is employed in the lexical organization of this text as the noun "idols" stands in opposite relation with the implicit concept

"Lord". This opposition acts not merely at the semantic level, but also at the cognitive level. The term "idols" refers to the practice of worshipping material objects. This practice is classified as a form of polytheism. In contrast, the term "Lord" means one God and it is associated with monotheism. Moreover, the existence of these two terms creates a religious conflict within this discourse. Individuals who adopt polytheism are cognitively different from those who adopt monotheism.

Hyponymy is evident in this text as the term "idols" operates as a superordinate term that involves more specific items related to it including "idols of Canaan" which represents a co-hyponym within this category. Moreover, the same semantic relation is embedded in the term "sacrifice" which stands at a higher level including several types of sacrifice given to the idols. According to this text, sons, daughters, and blood are instances and co-hyponyms of human sacrifice. This kind of sacrifice is illegal and considered as a form of major polytheism particularly polytheism of lordship and worship because these idols are worshipped as gods and sacrifices are introduced to them so that to obtain their satisfaction.

Meronymy is employed in the use of the term "blood" which is clearly part of the human body (the whole). In addition, it functions as a symbol of life. In this text, the act of shedding blood for the sake of idols represents the end to this life. Moreover, meronymy is also embedded in lexical items "sons" and "daughter" which are parts of the family category as well as the Israelite community. However, the act of sacrificing the sons and daughters represents a destruction to the family and social structure.

#### **4.4.3 Analysis of Text (3)**

.....Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man (The Holy Bible, Romans 1:22-23) (King James Version, 2004, p. 47).

##### **4.4.3.1 Contextual Analysis**

This Biblical text is part of Paul's message that he writes to the people of Rome. This message discusses several issues. One of these discussed issues is humans' deviation from monotheism to polytheism and the consequences that result from this deviation. Although humans are ignorant, they possess innate knowledge about God, as their creator and then they recognise His perfection, power, eternity and divine control over the universe. They also know their religious duties toward their creator. However, they do not acknowledge, worship or follow His divine commands. Instead, they worship idols and other creatures. They even attribute wisdom for themselves including the Greeks, Egyptians (who worship the calf) and Romans (who worship physical desires) who glorify themselves under the term of wisdom. As a result of their religious sins, those idolaters become more ignorant and ridiculous in their thoughts and practices and their heart becomes dark. The darkness of their heart highlights the distance between those idolaters and God (Bible Hub, n.d.).

#### **4.4.3.2 Cognitive-Semantic Analysis**

##### **4.4.3.2.1 Cognitive Analysis**

###### **A. Image Schema Analysis**

The first schema is source-path-goal schema which is embedded in the phrase "and changed the glory of the uncorruptible God into an image made like to corruptible man". This Biblical statement explains how humans gradually move from God's path (monotheism) to worship other entities (polytheism). The phrase "when they knew God" represents the source within this schema because humans are created with awareness of their God. The path is humans' foolish thoughts and heart as embedded in the phrase "became vain in their imaginations, and their foolish heart was darkened". The goal is polytheism when they begin worshipping other entities as in "and changed the glory of the uncorruptible God into an image made like to corruptible man".

The next schema is container schema which is clearly employed in the descriptive expression "their foolish heart was darkened". According to the cognitive perspective, humans' hearts are seen as an internal part that is filled with feelings, emotions and internal thoughts. However, these texts portray humans' heart as an internal container filled with darkness and foolish thoughts. This negative description shows the consequences of deviating from God's path. It also reflects that religious and moral corruption begins internally (as humans' thoughts became foolish and their heart became dark) and then expands to be external (as they publicly worshipped other entities). Moreover, up-down schema is evident in this text since those idolaters gradually move from high position (up) to low position (down) immediately when

they decide to leave the divine path as evident in the negative description that is assigned to them in this text.

### **B. Mental Space Analysis**

The base space is based on the general truth that humans come to this life with innate awareness of their creator. This base space represents a foundation upon which all other spaces are built. The first space is humans' knowledge space. It is constructed through the temporal phrase "when they knew God" which stands as a space builder. The implicit elements are Paul (the speaker), the people of Rome (the addressees) and the explicit elements involve the idolaters and God. The relation between these elements is that humans possess knowledge about their God, but they intentionally refuse to worship Him. The negation "they glorified [him] not as God, neither were thankful" is significant as it reflects humans' religious state in that they cognitively realise their God, but they behaviorally and spiritually fail to glorify Him through worship and obedience.

The second space is humans behavior's space that is constructed through the contrastive marker "but" which functions as a space builder. The usage of this marker is significant because it shows the contradictory relation between humans' knowledge about God and their behavioral reaction toward this knowledge. It also reflects the conflict between what occurs and what should occur. Within this space, there are several negative properties assigned to those humans who do not glorify their God including being foolish in their thoughts and possessing dark heart which metaphorically means they become blind from truth and blocks any hope that they return back to God's path. The involvement of these properties reflects the results of humans' deviation from the divine path.

The third space is polytheism space that is built through the past simple verbs "became" and "changed" which are significant as they show the polytheists' gradual and deliberate movement from monotheism toward polytheism. There are other elements added to this space, including God, idolaters, and the image of man which is made through the idolaters' hands. Within this space, humans are implicitly described as being polytheistic. The act of worshipping images of men and idols is an instance of major polytheism particularly polytheism of worship and lordship, because these entities are worshipped as gods besides the Lord.

#### **4.4.3.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

This Biblical text involves several antonymic cases. The first case occurs between the two explicit adjectives "wise" and "fools". This antonymic pair shows the contradiction between the idolaters' claim and the actual reality described by the text. It also involves an ironic meaning in that the idolaters' pride and wisdom lead them toward ignorance. Another antonymic relation is employed in the pair "uncorruptible God" and "corruptible man". In contrast to the adjective "uncorruptible", the adjective "corruptible" does not merely mean influenced by dissolution but also influenced by moral corruption. This pair emphasises the contrast between divine eternity and humans' mortality.

Meronymy is implicitly involved in the negative expression "they glorified [him] not as God, neither were thankful". The idea is that thank and glorification are parts of human duty toward their creator. In contrast, humans deny this and direct thanks and glorification to other entities. This denial is a form of major polytheism particularly polytheism of negation.

#### 4.4.4 Analysis of Text (4)

.....And they left all the commandments of the LORD their God, and made them molten images, [even] two calves, and made a Grove, and worshipped all the host of heaven, and served Baal. And used divination and enchantments, and sold themselves to do evil (The Holy Bible, 2 Kings 18-17:17) (King James Version, 2004, p. 226).

##### 4.4.4.1 Contextual Analysis

This Biblical text presents the Israelites' sins which are the primary reason behind their captivity in Babylon. They refuse to worship God and adhere to the tenth commandments; therefore, they lose God's mercy and protection. This text mentions the term "calves" which refers to two idols that are made in the kingdom of Israel. The first calf is made at Bethel and the second calf is made at Dan. These two calves are worshipped by the Israelites. They also worship the moon, Venus and the queen of heaven through the Asherah poles (Bible Hub, n.d.).

Moreover, the phrase "the host of heaven" refers to the stars and other planets which are also worshipped by the Israelites. Worship is directed to Baal which they adopt from a group of people known as "the Assyrians". The term "divination" refers to the act of expecting the future and exploring knowledge of the unseen without any divine revelation or proof. This act is achieved by observing the movement of the sun, stars or clouds. They sell themselves to devils and magicians instead of God and His sacred book. As a result of these sins, God expels them from His mercy (Bible Hub, n.d.).

#### **4.4.4.2 Cognitive-Semantic Analysis**

##### **4.4.4.2.1 Cognitive Analysis**

###### **A. Image Schema Analysis**

Firstly, source-path-goal schema is evident at the beginning of this Biblical text which describes the Israelites' deviation as religious and spiritual movement that they do as a result of several factors. The source of this movement is God's path which is represented by following the tenth religious commandments. The goal is the act of worshipping several entities as new gods. The path involves several stages that the Israelites undergo after they leave the divine path. These stages include leaving the commandments, making two calves, worshipping the soldiers of heaven and finally serving Baal as God instead of the Lord.

Next, up-down schema is employed in this Biblical text because the Israelites initially occupy a high position and possess value (up schema). However, they gradually descend toward a low position once they leave the divine path (down schema). Phrases such as "served Baal" and "sold themselves to do evil" intensify their descendancy because it shows them losing their value and morals and serving other entities which are unreal. Force schema is evident in the phrase "and used divination and enchantments" which describes the Israelites' cognitive belief that magicians and devils possess power, therefore they resort to them to expect their future events. This means that they assign force of knowledge to these entities instead of God. The act of practicing the magical actions is refused in religion and considered as a form of minor polytheism because it may be changed into major polytheism by worshipping these magical entities. Moreover, force schema is found in the structure

"served Baal" which explicitly reflects the relationship between Baal and the Israelites in which they become slaves to the idol which has dominance over them.

### **B. Mental Space Analysis**

The base space of this text is the historical truth that the Israelites make a promise to God to worship Him and follow all His instructions, but they leave this promise and rebel against the divine instructions. The first space is the rebellion space in which God and the Israelites are regarded as essential elements within it. The verb "left" functions as a space builder which involves a physical as well as spiritual separation between God and the Israelites. The relation between them is that the Israelites do not keep their promise to God and do the opposite of His commandments. Within this space, they are assigned an implicit property of being rebellious, disobedient and polytheistic people.

The second space is worship space in which different entities are worshipped as gods. This space is set up through the space builders including the verbs "made", "worshipped" and "served". These verbs are significant because they reflect the Israelites' shift from the divine space to polytheistic space. The elements are the calves, Baal, the host of heaven which are explicitly mentioned. These elements are value elements within this space. All of them are assigned the role of being gods to the Israelites who are implicitly given the role of being worshipers. The verb "made" holds an implicit meaning in that the Israelites intentionally attempt to make objects, such as calves, according to their personal way and then they assign a divine property to it. The cross-space mapping occurs as they project divine power onto these multiple entities that are made through their hands.

The third space is the evil space because it shows the evil deeds that are performed by the Israelites. The verbs "used" and "sold" stand as space builders. The previous spaces show the Israelites' practices while this space shows their cognitive belief which is embedded in the phrase "used divination and enchantments". They are cognitively convinced that divination can perform supernatural deeds. Moreover, the expression "sold themselves" has an implicit meaning as it shows mortality and self as a commodity that can be sold and exchanged. The price is the decision to leave the divine path. These practices highlight the moral corruption that spreads among the Israelites.

#### **4.4.4.2.2 Semantic Analysis**

##### **A. Lexical Relations Analysis**

The first lexical relation is synonymy which occurs between the two verbs "served" and "worshipped". This type of synonymy is classified as near-synonymy as both of them indicate loyalty and submission to the worshipped entity. In religious field, loyalty and submission that are found in this text are illegal because they are directed to unreal entities. Next, antonymy is implicitly involved in the conceptual meaning of this text particularly between the commandments of the Lord and the Israelites' practices. The commandments assert the singularity of God particularly the first commandment while the Israelites worship different beings. These Israelites' practices are classified as a form of major polytheism particularly polytheism of worship and lordship. Antonymy is also found in the two terms "God" and "Baal". There is a significant contrast between them in that God refers to divine entity cannot be seen or helped while Baal refers to an idol that is made, seen and touched by humans.

### 4.5 Findings

Based on the above analysis, the following tables attempt to discuss the results obtained from the analysis of the selected Qur'anic and Biblical texts as presented in Chapter Four. Table (4.1) is dedicated to discussing the findings resulting from the analysis of the Qur'anic and Biblical texts related to monotheism, whereas Table (4.2) summaries the findings resulting from the analysis of the Qur'anic and Biblical texts associated with polytheism.

**Table 4.1**

*Summary of the cognitive-semantic analysis of monotheism in the selected Qur'anic and Biblical texts.*

| No. |                  | Cognitive-Semantic Analysis                                   |                                                                                                              |                                    |
|-----|------------------|---------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|------------------------------------|
|     |                  | Cognitive Analysis                                            |                                                                                                              | Semantic Analysis                  |
|     |                  | Image Schema Analysis                                         | Mental Space Analysis                                                                                        | Lexical Relations Analysis         |
|     | Qur'anic Texts   |                                                               |                                                                                                              |                                    |
| 1.  | Al-Kafirun (1-6) | Source-Path-Goal Schema<br>Container Schema<br>Balance Schema | Space Builder<br>Elements<br>Tense and Relation<br>Epistemic Distance                                        | Antonymy<br>Meronymy<br>Entailment |
| 2.  | Al-Rum (30)      | Source-Path-Goal Schema<br>Force Schema<br>Balance Schema     | Space Builder<br>Elements<br>Relation<br>Role and Property<br>Counterpart and Connectors<br>Access Principle | Antonymy<br>Entailment             |
| 3.  | Al-Ikhlās (1-4)  | Container Schema<br>Centre-Periphery Schema<br>Force Schema   | Space Builder<br>Elements<br>Relation<br>Property<br>Counterpart and Connector<br>Access Principle           | Antonymy<br>Hyponymy<br>Entailment |

|    |                        |                                                                                                          |                                                                                   |                                                |
|----|------------------------|----------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|------------------------------------------------|
| 4. | Al-Baqara<br>(255)     | Centre-Periphery Schema<br>Force Schema<br>Up-Down Schema<br>Container Schema<br>Source-Path-Goal Schema | Space Builder<br>Elements<br>Relation<br>Property<br>Counterpart and Connector    | Antonymy<br>Meronymy<br>Entailment             |
|    | Biblical<br>Texts      |                                                                                                          |                                                                                   |                                                |
| 5. | Mark<br>(12:30-31)     | Centre-Periphery Schema<br>Container Schema<br>Source-Path-Goal Schema<br>Link Schema                    | Space Builder<br>Elements<br>Relation<br>Property                                 | Antonymy<br>Meronymy<br>Entailment             |
| 6. | 1 Timothy<br>(6:17-18) | Container Schema<br>Source-Path-Goal Schema<br>Force Schema<br>Centre-Periphery Schema<br>Up-Down Schema | Space Builder<br>Elements<br>Relation<br>Epistemic Distance<br>Tense and Property | Antonymy<br>Synonymy<br>Meronymy               |
| 7. | Joshua<br>(24:14-15)   | Container Schema<br>Source-Path-Goal Schema<br>Centre-Periphery Schema                                   | Space Builder<br>Elements<br>Relation<br>Tense and Property                       | Antonymy<br>Synonymy<br>Hyponymy<br>Entailment |
| 8. | 1 John<br>(7-8)        | Container Schema<br>Link Schema                                                                          | Space Builder<br>Elements<br>Relation<br>Tense and Property                       | Antonymy<br>Meronymy                           |

Based on the above table, it is noticed that some schemas repeatedly occur in the analysis of the selected Qur'anic and Biblical texts, including container schema, source-path-goal schema, force schema, and centre-periphery schema. The repetition of these schemas is not random, but it holds a significant interpretation. The container schema occurs seven times in the analysis of the selected Qur'anic and Biblical texts because they metaphorically describe the divine system and religion as a spiritual container. The believers, heavens, earth, etc. are involved within the boundaries of this container and protected by the divine power as indicated in the Qur'anic statement *وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ* "His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for

He is s the Most High, the Supreme (in glory)". In contrast, the idolaters are positioned outside the divine container and thus away from. God's mercy.

Next, the source-path-goal schema occurs in six texts because most of the selected texts metaphorically portray the divine revelation and instructions as a spiritual movement that begins from the divine source (Almighty Allah) to humans (the goal) through the Prophets and Messengers (pbut), who are the mediators selected by Almighty Allah to deliver His divine message because humans cannot see or approach God as indicated in the Biblical text (Section 4.2.2); therefore,

In addition, centre-periphery schema is repeated in five texts whereas force schema occurs in four texts. The repeated occurrence of these two schemas is related to the truth that monotheistic texts explicitly assert the divine power and frequently show Almighty Allah as the greatest entity in the universe while all other gods are placed at the periphery of the universe. Moreover, the repetition of these two schemas can be taken as evidence that Almighty Allah is the true God and deserves to be worshipped. Another reason for this repetition is to implicitly compare Almighty Allah with other claimed entities. In general, the repetition of all these schemas, in the selected Qur'anic and Biblical texts that denote monotheism, shows that these texts are similar in their structures and representations of this concept. Some schemas, such as link and up-down schemas, occurred less because their occurrence is restricted to contexts that involve movement from a high position to a low position or other texts that involve hierarchy, unity, or connection.

Concerning Mental Space Analysis, there are components repeated in all texts such as the space builders, elements, relation, property, counterpart, and connector. The repetition of these components is significant to interpret how cognitive or mental beliefs are built. Moreover, these components are essential to fully understand the

religious texts which have explicit and implicit meanings. So, the repetition of mental space components completes the cognitive analysis and clarifies how linguistic elements build the Qur'anic and Biblical discourse. Moreover, these mental components are significant and necessary to build a new mental space. Moving to Lexical Relations Analysis, antonymy occurs in all texts because the monotheistic texts implicitly and explicitly involve contrastive items such as God versus idols, eternal versus immortal, one versus many, etc. These contrastive pairs are significant for showing the difference between the broader terms monotheism and polytheism. Moreover, entailment is repeated in six selected texts because religious discourse implies surface and deeper meaning.

**Table 4.2**

*Summary of the cognitive-semantic analysis of polytheism in the selected Qur'anic and Biblical texts.*

| No. |                       | Cognitive-Semantic Analysis                                                |                                                                                                                           |                                                |
|-----|-----------------------|----------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|------------------------------------------------|
|     |                       | Cognitive Analysis                                                         |                                                                                                                           | Semantic Analysis                              |
|     |                       | Image Schema Analysis                                                      | Mental Space Analysis                                                                                                     | Lexical Relations Analysis                     |
|     | <b>Qur'anic Texts</b> |                                                                            |                                                                                                                           |                                                |
| 1.  | Al-Saffat (149-151)   | Up-Down Schema<br>Force Schema<br>Link Schema                              | Space Builder<br>Elements<br>Property and Relation<br>Epistemic Distance<br>Counterpart and Connector<br>Access Principle | Antonymy<br>Hyponymy<br>Entailment<br>Synonymy |
| 2.  | Yunus (18)            | Source-Path-Goal Schema<br>Link Schema<br>Force Schema<br>Container Schema | Space Builder<br>Elements<br>Relation<br>Property                                                                         | Antonymy<br>Hyponymy<br>Entailment             |
| 3.  | Al-Nisaa (153)        | Force Schema<br>Up-Down Schema                                             | Space Builder<br>Elements<br>Relation<br>Tense and Property<br>Epistemic Distance                                         | Antonymy<br>Meronymy<br>Hyponymy               |

|                       |                       |                                                                            |                                                                         |                                  |
|-----------------------|-----------------------|----------------------------------------------------------------------------|-------------------------------------------------------------------------|----------------------------------|
| 4.                    | Al-Naml<br>(24)       | Up-Down Schema<br>Centre-Periphery Schema<br>Force Schema                  | Space Builder<br>Elements<br>Relation<br>Property<br>Epistemic Distance | Antonymy<br>Meronymy             |
| <b>Biblical Texts</b> |                       |                                                                            |                                                                         |                                  |
| 5.                    | Exodus<br>(20:10 -11) | Container Schema<br>Cycle Schema<br>Balance Schema                         | Space Builder<br>Elements<br>Property and Relation<br>Role              | Antonymy<br>Meronymy             |
| 6.                    | Psalms<br>(106:35-38) | Container Schema<br>Source-Path-Goal Schema<br>Force Schema<br>Link Schema | Space Builder<br>Elements<br>Relation<br>Property                       | Antonymy<br>Hyponymy<br>Meronymy |
| 7.                    | Romans<br>(1:22 -23)  | Container Schema<br>Source-Path-Goal Schema<br>Up-Down Schema              | Space Builder<br>Elements<br>Relation<br>Property                       | Antonymy<br>Hyponymy             |
| 8.                    | 2 Kings<br>(17:17-18) | Source-Path-Goal Schema<br>Up-Down Schema<br>Force Schema                  | Space Builder<br>Elements<br>Relation<br>Property<br>Role               | Antonymy<br>Synonymy             |

Based on the above table, it is clear that force and container schemas frequently occur in the Qur'anic and Biblical texts that address polytheism. The repetition of the force schema is related to the truth that idolaters assign divine force to their idols, such as being able to intercede, listen, and create. Some texts also describe the force and dominance that these idols have over their worshippers. Moreover, container schema is repeated because polytheistic texts implicitly or explicitly establish abstract boundaries between the idolaters and believers as well as between God and the idols. The source-path-goal schema occurs in four texts because it describes humans' deviation as a spiritual journey that begins at the starting point (the divine path) and leads to the polytheistic path (goal). The path is represented in several factors, such as the connection with other nations, the devil's influence, and their sins.

In addition, up-down schema is found in five texts in which most of them have a narrative structure narrating the idolaters' moral decline, and how they gradually move from a high position (divine path) to a low position (idols' path), and how they begin to lose their religious dignity and value as they leave the divine path. It can be said that these texts show the consequences resulting from committing polytheism and implicitly reflect a moral message. Link schema is employed in three texts, which show how the idolaters seek to establish a link with their idols and other polytheistic nations and block any connection with their true creator. Furthermore, balance, cycle, and centre-periphery schemas rarely occur in the polytheistic texts because the occurrence of these schemas is restricted to specific events and contexts.

At the level of Mental Space Analysis, the essential components including the space builder, element, property and relation frequently occur because the polytheistic discourse contains several linguistic markers and participants, which are involved within the focus of Mental Space Theory. Moreover, the epistemic distance is employed in three texts because it shows the distance between the idolaters and the divine truth since their polytheism is based on their religious doubt in the divine power.

Concerning Lexical Relations Analysis, antonymy, similarly to Table 4.1, is found in all texts because they involve contrastive pairs such as God versus Baal, guidance versus deviation, Almighty Allah versus sun, etc. The repetition of these opposite pairs highlights the conflict that occurs in the polytheistic discourse. The repetition of antonymy is related to the fact that the entire study is based on the contrast between monotheism and polytheism. In addition, the repetition of hyponymy and meronymy in these texts is related to the truth that the different worshipped

entities are parts of the universe that is created and controlled by Almighty Allah rather than real gods as the idolaters believe.

## **Chapter Five**

### **Conclusions, Contributions, Recommendations, and Suggestions for Further Studies**

#### **5.0 Introduction**

This chapter is devoted to presenting conclusions, recommendations, and suggestions for further studies. The research questions that are introduced in Chapter One are answered in this chapter. Each question is answered in a separate section. The questions are:

- 1- What are the cognitive-semantic aspects of monotheism and polytheism in the selected Qur'anic and Biblical texts in terms of Image Schema Theory, Mental Space Theory, and the Classification of Lexical Relations?
- 2- What are the linguistic, social, and historical elements and their roles in shaping the cognitive beliefs presented in the selected Qur'anic and Biblical texts?
- 3- What are the similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism and polytheism?

#### **5.1 Concluding Remarks of Research Question 1**

The first question of this study focuses on the cognitive-semantic aspects of monotheism and polytheism. In this study, the cognitive-semantic analysis integrates two levels of analysis: cognitive analysis and semantic analysis. The cognitive analysis of the selected Qur'anic and Biblical texts shows that monotheism and polytheism are organised and presented through a rich cognitive structure. This cognitive structure reflects how the cognitive religious beliefs are mentally built and linguistically expressed in the selected Qur'anic and Biblical texts. In the analysis,

linguistic and lexical expressions in the selected Qur'anic and Biblical texts played a significant role in clarifying and interpreting the cognitive and mental beliefs.

Based on the cognitive analysis of the monotheistic texts, it is noticed that container, centre-periphery, force, and source-path-goal schemas are repeatedly found in the selected Qur'anic and Biblical texts. The repetition of these schemas is associated with the monotheistic belief that God is the creator and sustainer of the whole universe, and everything needs and returns to Him. He has divine power not available to anyone. This result supports the review of monotheism, particularly monotheism of lordship, mentioned in Chapter Two. In addition, the cognitive representation of monotheism can be better understood by studying the cognitive structure of polytheism.

Moving to the selected Qur'anic and Biblical texts that deal with polytheism, the cognitive structure of the polytheistic texts is more complex than the structure of monotheism because the polytheistic texts do not merely reflect practices and beliefs, they show religious arguments and conflicts between several sides. Each side possesses distinct cognitive and mental beliefs. Moreover, these texts clarify the reasons, as well as the consequences and moral corruption that occur within individuals' inner self or general society. For instance, the frequent repetition of up-down schema in the polytheistic texts is significant to show the idolaters' descent from a high position to low position as a result of committing several polytheistic practices.

In addition, the use of Mental Space Theory clarifies the analysis of monotheism and polytheism in the selected data. The components of this theory, particularly space builders, elements, relations, and properties are found in all texts because they are significant in building a new mental space. They also facilitate the

process of understanding and interpreting these religious texts by investing them in details. Moreover, these components clarify who and how individuals' cognitive beliefs are shaped and evolved into actual daily practices.

Moving to the semantic aspect which explores the lexical relations used in the selected Qur'anic and Biblical texts. The analysis of the lexical relations is significant in this study because it investigates the lexical items and concepts, whether general or specific, that are related to monotheism and polytheism. Lexical relation analysis is significant in this study because the term "monotheism" as well as "polytheism" are not literally mentioned in the Glorious Qur'an and the Holy Bible; therefore, lexical relations analysis helps to investigate words and phrases that allude to these concepts. Moreover, it is noticed that some of these lexical items and concepts contribute to shaping individuals' cognitive and mental beliefs, as seen in Section 4.4.1. This supports what is mentioned in Chapter Two (Section 2.4) about the inseparable relation between language and cognition. In addition, it is found that monotheism and polytheism can be reflected through different lexical relations such as antonymy, synonymy, meronymy, hyponymy, and entailment. Within these lexical relations, different parts of speech can occur whether nouns, verbs, adjectives, or adverbs.

In the analysis of the selected Qur'anic and Biblical texts, it is found that antonymy occurs most frequently because this study is built on the distinct relation between monotheism and polytheism. The selected Qur'anic texts imply several opposite pairs including "dead" versus "living", "believers" versus "disbelievers", "God" versus "idols", etc. In addition to the selected Qur'anic texts, the selected Biblical texts also involve several antonymic pairs such as "one" versus "many", "the Lord" versus "gods", "mortality" versus "immortality", etc. Antonymy is found in

monotheistic and polytheistic texts because this study is built on two distinct concepts, namely monotheism and polytheism.

Moreover, entailment is considered, as a significant lexical relation because it facilitates the process of understanding the religious texts which involve explicit and implicit meanings. It is found that most Qur'anic and Biblical texts, particularly those that denote monotheism, generate additional meanings. For instance, the Qur'anic statement *لَمْ يَلِدْ وَلَمْ يُولَدْ* "He begetteth not, nor is He begotten" entails that God is perfect, unique, and not governed by biological processes, just like humans (Section 4.1.3). Moreover, the Biblical expression "the Lord our God is one Lord" entails an explicit denial of the multiplicity of gods (Section 4.2.1). As for meronymy, it is noticed that this relation is equally employed in the Qur'anic and Biblical texts that refer to God's attributes, names, creation, worship, and religious practices. For instance, the Qur'anic text namely Surat Al-Baqara (Section 4.1.4) involves a set of names which are classified as parts of the divine names: *الْحَيُّ* (the Living), *الْقَيُّومُ* (the Self-Subsisting), *الْعَلِيُّ* (the Most High), and *الْعَظِيمُ* (the Supreme).

In addition, hyponymy is mostly found in the polytheistic texts more than monotheistic texts because monotheism is related to terms such as "singularity" and "divinity", whereas polytheistic texts involve multiple entities which activate the hyponymic relation. Finally, it is noticed that synonymy is very limited in its occurrence. The selected Qur'anic and Biblical texts do not include totally synonymous items, but only near synonymous terms.

## 5.2 Concluding Remarks of Research Question 2

The analysis of some selected Qur'anic and Biblical texts shows that individuals' religious and cognitive beliefs are not randomly built, but the linguistic

expressions involved in the selected texts, social, and historical factors play an essential role in shaping and influencing their religious and cognitive beliefs. This is clearly seen in the cognitive analysis of some selected Qur'anic and Biblical texts particularly the texts that denote polytheism. The Qur'anic text (Section 4.3.1) shows that individuals' cognitive perspectives are not built in isolation, but they are clearly influenced by the surrounding social environments. These environments, particularly in ancient times, prefer sons because they are cognitively linked with power. In contrast, they dislike girls, and even kill them, because they are cognitively associated with weakness. Therefore, they attribute girls to God which is evidence of how the social environment contributes to constructing individuals' polytheistic beliefs.

Moreover, the Qur'anic text (Section 4.3.3) demonstrates the influence of social and historical factors in building people's cognitive beliefs. The verb *تُنَزَّلُ* (descend) reveals how individuals' social beliefs lead them to think that a real miracle should descend from a high position. In addition, the influences of the historical factors and the inherited religious beliefs are significant in this Qur'anic text because it shows individuals' attempts to imitate their previous ancestors. Therefore, this Qur'anic text involves two groups of people: the people at the Prophet Moses (pbuh) time and the people at the Prophet Muhammad (pbuh) time. The involvement of these two groups can be taken as evidence of the influence of historical factors which influence individuals' religious beliefs.

Moving to another Qur'anic text (Section 4.3.4) which illustrates the influence of the social as well as political powers. This Qur'anic text describes the people of Sheba's religious practice of worshipping the sun. The Qur'anic statement *وَجَدْنَاهَا وَقَوْمَهَا* "I found her and her people" means that the queen and the whole society share and follow one religious practice. Moreover, political power is significant in this Qur'anic

text because the queen, the political figure, worships the sun. In return, her practice influences people's cognitive and religious practices because they imitate her as a model for society and to show obedience. Since the queen, the highest political individual, worships the sun; therefore, no one can challenge and change this practice without her acceptance.

In addition to the Qur'anic texts, it is found in the analysis that the Biblical text (Section 4.4.2) involves several factors that strongly influence and build humans' cognitive and mental beliefs. The Biblical statement "but were mingled among the heathen and learned their works" demonstrates the strong influence of the social interaction with other societies. The social connection with other polytheistic societies plays a significant role in transforming unacceptable religious practices into other societies, which may possess monotheistic beliefs. This can be clearly seen in the involvement of the conjunction "but" and the past verb "learned" which describes the cognitive transformation from the monotheistic path into the polytheistic path. This states that religious practices can be acquired because the lexical terms that are employed in this text illustrate that the people of Israel were originally monotheistic, but the influence of social connections and observation reconstructs their cognitive beliefs. Furthermore, the past verbs "sacrificed", "shed", and "polluted" explain the severe consequences that result from changing the cognitive belief and religious practices. These consequences do not merely influence the individuals, but extend to the whole society as in the concluding statement "the land was polluted".

Another text is the Biblical text (Section 4.4.1) which begins with a monotheistic structure, but the involvement of the past verb "rested" is the reason for classifying it as a polytheistic text. The meaning of this verb may influence the individuals' cognitive beliefs because a perfect God does not need to take a rest like

ordinary creatures. This verb may cause the individuals to doubt the divine attributes. Since this study compares between the selected Qur'anic and Biblical texts, the Qur'anic text (Section 4.1.4) states a completely different point: لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ "No slumber can seize Him, nor sleep". Moreover, this Biblical text clarifies a very significant point related to the influence of linguistic expressions on individuals' cognitive beliefs. The text continues to indicate that the Christian believers are commanded to take a rest and worship God on the seventh day of the week. This means that the linguistic expression (the verb 'rested' in this context) influences their cognitive beliefs and thus transforms into actual practice.

In addition to the above explanation, the Qur'anic text (Section 4.1.1) suggests that the external factors, whether religious, social, or historical do not always influence individuals' cognitive beliefs. In this Qur'anic text, the Prophet Muhammad (pbuh) and the people of Makkah have different cognitive and religious beliefs. Despite the different factors they are employed by each side to cognitively influence the other side, this attempt fails, as seen in the expression لَكُمْ دِينُكُمْ وَلِيَ دِينِ "to you be your way, and to me mine". This can be related to Chapter Two (Section 2.1.3), which involves a particular type of monotheism, namely "innate monotheism". According to this type, humans are born with an innate disposition toward a pure religion.

### 5.3 Concluding Remarks of Research Question 3

There are some similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism and polytheism. Concerning the similarities at the level of monotheism, it is found that both the selected Qur'an and Biblical texts assert the singularity and lordship of one God who is the ultimate source of power and authority. They both state that God is perfect, unique, cannot be seen, and does not need while His creatures need Him. This can be reflected through the usage of several

linguistic items that are involved in the selected Qur'anic and Biblical texts, such as "one", "only", "eternal", "absolute", "living", etc. Moreover, the selected Qur'anic and Biblical texts frequently assert that the whole universe is created by one God in six days and controlled by His divine power. They both call mankind to sincerely believe in God and avoid polytheism in all its forms.

Despite the similarities between the selected Qur'anic and Biblical texts, there are some significant differences between them in that the Qur'anic texts employ the term "Allah" to refer to God, whereas most of the Biblical texts use the term "Lord" to refer to Him. This difference can be regarded as a difference in the language that is used in these selected sacred books. Moreover, monotheism is expressed differently in both selected Qur'anic and Biblical texts. In the selected Qur'anic text (Section 4.1.4), monotheism is reflected through what is known as الشَّهَادَةُ (al-shahāda) which implies the announcement that God is one and the Prophet Muhammad (pbuh) is His Messenger. However, in the selected Biblical text (Section 4.2.1), monotheism is indicated through الشَّمَاع (the Shema) which originated in Judaism and then was adopted by Christianity. This is related to Chapter Two (Section 2.3.2) which indicates that Christianity is a complementary religion to Judaism.

The most significant difference between the selected Qur'anic and Biblical texts is the different religious doctrines they involve in indicating monotheism. The selected Qur'anic texts (sections 4.1.3 and 4.1.4) indicate a strict monotheistic doctrine that assert one God's existence and explicitly deny any other partners. In contrast, the selected Biblical text (Section 4.2.4) implies the doctrine of the Trinity. This doctrine asserts that the divine essence is found in three entities: Father, Son, and Holy Spirit. According to Christian teachings, this doctrine is a form of monotheism and an essential condition to be a Christian monotheist and to have total belief.

However, the Islamic teachings and the Glorious Qur'an explicitly reject this doctrine and consider it a form of major polytheism as indicated in Surat Al-Maida: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ "They do blaspheme who say: Allah is one of three in a Trinity: For there is no god except One God".

In addition to monotheism, the selected Qur'anic and Biblical texts have some similarities and differences in terms of polytheism. The analysis of the selected Qur'anic and Biblical texts shows that polytheism is not limited to the practice of worshipping several entities, but it can be found in other practices and beliefs, such as denying God's existence, denying the Prophets' (pbut) divine message, changing the divine names and attributes, attributing humans' properties to God, etc. It is noticed that most of these selected texts narrate several polytheistic practices, their reasons, and the consequences associated with them, whether within individuals' inner selves or the whole society.

At the level of differences, although the selected Qur'anic and Biblical texts narrate numerous polytheistic practices committed by different groups, these differ across selected texts and historical or cultural periods. For instance, the selected Qur'anic texts show the idolaters' claim that God has children, particularly daughters (Section 4.3.1). Moreover, they narrate the act of worshipping numerous entities including the sun (Section 4.3.4), the calf (Section 4.3.3), and the act of worshipping different idols to get their intercession (Section 4.3.2). However, the selected Biblical texts narrate other polytheistic practices such as assigning humans properties, including tiredness and the need for rest, to God (Section 4.4.1). They also discuss the act of worshipping different entities such as Baal, the calves, and the host of heaven (the stars) (Section 4.4.4).

Another significant difference between the selected Qur'anic and Biblical texts is the language employed in all texts. From the analysis of the selected texts, it is noticed that the language of the selected Qur'anic texts is explicit, direct, and argumentative, as in: وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ "They serve, besides Allah, things that hurt them not nor profit them". Some texts involve a critical tone as evident in: فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبُتُونَ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ "Now ask them their opinion: is it that thy Lord has [only] daughters, and they have sons? Or that We created the angels female, and they are witnesses [thereto]?".

In contrast, the language of the selected Biblical texts is descriptive and narrative in nature as in "but were mingled among the heathen and learned their works. And they served their idols: which were a snare unto them". It describes different polytheistic practices committed in different historical and cultural periods and the influences resulted from them. The significance of mentioning the difference in the language of the selected Qur'anic and Biblical texts is to show how the language of the sacred books differ, it remains significant in shaping individuals' cognitive and religious beliefs.

#### 5.4 Contributions

As mentioned in Chapter One, this study deals with both monotheism and polytheism in the Glorious Qur'an and the Holy Bible. This study makes several contributions which can be summarised as:

1- This study contributes to the cognitive-semantic field because the previous studies, as mentioned in sections 1.1 and 2.6, tackle the historical, religious, and theoretical aspects of monotheism and polytheism. Therefore, this study fills this gap in the

cognitive-semantic field by selecting some of its theories and applying them to the selected Qur'anic and Biblical texts.

2- It enriches the readers' vocabularies by introducing several religious and linguistic terms related to monotheism and polytheism.

3- It is useful for the general readers, particularly those interested in exploring the diversity of the religious rituals and daily practices in both of Islam and Christianity.

4- Another significant contribution of this study is that it is comparative in nature. It offers an objective comparison by showing some of the similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism and polytheism.

### **5.5 Recommendations**

Based on this study, the following recommendations are proposed for researchers who are interested in pursuing further investigation into this topic:

1- Researchers are encouraged to expand the scope of the comparison of monotheism and polytheism by involving Abrahamic and Non-Abrahamic religions or Eastern and Western cultures.

2- To obtain a deeper and more comprehensive analysis, researchers are recommended to combine the cognitive approach with other branches of linguistics such as pragmatics, semiotics, or discourse analysis.

3- Scholars in cognitive research are advised to pay attention to the role of context, metaphorical expressions, conceptual patterns and linguistic markers in shaping religious discourse.

4- Future researchers are recommended to employ other cognitive theories, particularly, Conceptual Metaphor Theory and Conceptual Blending Theory, which are significant in transforming abstract concepts into human experiences.

5- Researchers should take into consideration the cultural and historical backgrounds that may influence the interpretation of religious texts.

### **5.6 Suggestions for Further Studies**

To enhance knowledge about monotheism and polytheism, the following titles are suggested for further studies:

1- A Pragmatic Study of the Consequences of Monotheism and Polytheism in Religious Texts.

2- A Cognitive-Semantic Analysis of the Prophet Muhammad's Hadiths about Monotheism and Polytheism.

4- A Metaphorical Study of Monotheism and Polytheism in English and Arabic Texts.

5- A Linguistic Study of Divine Attributes in Religious Texts.

6- A Critical Cognitive Analysis of the Influence of Social and Political Factors on Individuals' Religious Beliefs.

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### المستخلص

تقدم هذه الدراسة تحليلاً معرفياً-دلاليًا لمفهومي التوحيد الشرك في القرآن الكريم والكتاب المقدس. يُعدّ التوحيد والشرك من المفاهيم الدينية الأساسية التي تؤدي دوراً محورياً في تشكيل الهوية الدينية وأنظمة العقائد. رغم أن الدراسات السابقة تناولت بشكل أساسي المنظورات الدينية، التاريخية، واللغوية لهذين المفهومين، إلا أن أبعادهما المعرفية-الدلالية لا تزال غير مستكشفة. بناءً على ذلك، تهدف هذه الدراسة إلى الكشف عن التصورات المعرفية-الدلالية لهذين المفهومين في النصوص المختارة من القرآن الكريم والكتاب المقدس من خلال تطبيق نظرية مخطط الصورة، نظرية الفضاء الذهني، ونظرية العلاقات المعجمية. كما تهدف هذه الدراسة إلى فحص دور التعبيرات اللغوية، إلى جانب العوامل الاجتماعية والسياسية، في تشكيل الإدراك الديني، وتحديد أوجه التشابه والاختلاف بين تمثيلات هذين المفهومين في النصوص المختارة من القرآن الكريم والكتاب المقدس. توظف هذه الدراسة منهجاً بحثياً نوعياً وتحلل ستة عشر نصاً دينياً تمثيلاً، والتي تضم ثمانين نصوص من القرآن الكريم وثمانين نصوص من الكتاب المقدس. كما تتبنى هذه الدراسة نموذج تحليلي انتقائي والذي يدمج نظرية مخطط الصور لجونسون (١٩٨٧)، نظرية الفضاء الذهني لفوكونييه (١٩٨٥)، ونظرية العلاقات المعجمية لبالمر (١٩٩٧). وتكشف نتائج الدراسة أن الاختيارات اللغوية، إلى جانب العوامل الاجتماعية والسياسية، تؤثر بشكل كبير على البناء المعرفي للمعتقدات الدينية. علاوة على ذلك، تؤكد كلاً من النصوص المختارة من القرآن الكريم والكتاب المقدس على وحدانية الله وترفض الممارسات الوثنية؛ غير أن هذه النصوص تختلف في تصويرها العقائدي لمفهوم التوحيد. وبينما تصف هذه النصوص المختارة أشكالاً مختلفة عن الشرك وأسبابها ونتائجها، فإن الخطاب القرآني هو خطاب مباشر، جدلي، ونقدي في الغالب، بينما يتسم خطاب الكتاب المقدس بأسلوب سردي ووصفي.

*الكلمات المفتاحية:* التوحيد، الشرك، تحليل معرفي-دلالي، القرآن الكريم، الكتاب المقدس، مخطط الصورة  
الفضاء الذهني، العلاقات المعجمية.



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قسم اللغة الإنجليزية

## التوحيد والشرك في النصوص الدينية: تحليل معرفي-دلالي

رسالة مقدمة

الى مجلس كلية التربية للعلوم الإنسانية، جامعة واسط  
وهي جزء من متطلبات نيل درجة ماجستير/ تربية في اللغة الإنجليزية وعلم اللغة

تقدمت بها

بتول حسن جاسم

بإشراف

أ.د. هاشم عليوي محمد الحسيني

ربيع الأول ١٤٤٨ هـ

أيلول ٢٠٢٦ م