

REPUBLIC OF IRAQ
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC
RESEARCH
UNIVERSITY OF BABYLON
COLLEGE OF EDUCATION FOR HUMAN SCIENCES
DEPARTMENT OF ENGLISH



A Cognitive Semantic Study of the Concepts of Paradise and Hell in English and Arabic Religious Texts

A THESIS

SUBMITTED TO THE COUNCIL OF THE COLLEGE OF
EDUCATION FOR HUMAN SCIENCES, UNIVERSITY OF
BABYLON IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR THE MASTER DEGREE IN ENGLISH LANGUAGE AND
LINGUISTICS

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2023 A.D

1445 A.H.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ

وَضِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

صدق الله العلي العظيم (سورة الرعد:35)

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

*(The parable of the Garden which the righteous are promised!- beneath it
flow rivers: perpetual is the enjoyment thereof and the shade therein: such is
the end of the Righteous; and the end of Unbelievers in the Fire.)*

(Al-Ra'd, or Thunder,35) (Ali, 2004, p. 685)

Almighty Allah, The Most High has told the truth

The Supervisor's Certificate

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Dedication

To

The Divider of the Paradise and the Hell; Imam Ali (PBUH) and His

Grandson

Imam Muhammad Ibn Al-Ḥasan Al-Mahdī (PBUH)

I dedicate this humble work

Acknowledgements

Before all, all thanks and praises go to Almighty Allah for His countless gifts and endowments upon me to complete this thesis, additionally, I would like to express my gratitude for the Prophet Mohammed and his household (peace be upon them) for their spiritual help and being there when I was in need.

I would like to express my deep respect and sincere gratitude to my supervisor Prof. Qasim Obayes Doaim Al-Azzawi (Ph.D.) for his kind guidance, support, advice, patience and his helping to complete this thesis. It was a great honor and privilege to study and work under his supervision.

Also, I would like to express my sincere gratefulness to Asst. Prof. Hussein H. Ma'yuuf (Ph.D.). the Head of English Department for his academic support, and his invaluable advice. I would like to express my deepest gratitude to asst. prof. Wafaa M. Faisal(Ph.D.) for the continual help and support she has offered me from the beginning to the end of my study.

I am also greatly indebted to my great teachers of the Department of English/College of Education for Human Sciences/Babylon University for their encouragement and support during my MA study.

Finally, my love and gratitude are due to my family, for their encouragement and support throughout the years of my study.

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Table of Abbreviations

Abbreviation	Full Form
CDS	Current Discourse Space
CL	Cognitive Linguistics
CM	Conceptual Metaphor
CMT	Conceptual Metaphor Theory
CS	Cognitive Semantics
ICLA	International Cognitive Linguistics Association
IST	Image Schema Theory
KJV	King James Version
QCA	Qualitative Content Analysis

Abstract

This study deals with the cognitive semantic aspects of the concepts of Paradise and Hell as represented in religious texts. Many existing studies often focus on either the Biblical or the Quranic texts separately, but a comprehensive exploration that juxtaposes the cognitive semantic structures of these two significant concepts is lacking. Thus, the current study aims to investigate the cognitive and semantic aspects of the concepts of Paradise and Hell in selected Biblical and Quranic texts, clarify the kind of image schemata that the concepts of Paradise and Hell in selected Quranic and Biblical texts reflect, and discuss the points of similarity and difference between the use of the concepts of Paradise and Hell in English and Arabic religious texts. The study employs a qualitative content analysis approach by examining 20 religious texts from the Glorious Quran and the Holy Bible. The selected data are analysed according to an eclectic model by adopting Lakoff & Johnson's Conceptual Metaphor Theory (1980) and its updated version of Kövecses' (2020) model, Leech's distinction of meanings (1981), and Johnson's Cognitive Semantic Approach to Image Schemata (1987). The study concluded that the totality of cognitive processes that work to assimilate and perceive meaning, along with contextual factors, can give us understandable and clear meanings for these religious concepts. Thus, this research enriches the field of cognitive semantics by showing the cognitive capacity to conceptualize these concepts in different ways. At the end of the present study, some recommendations and suggestions for further studies are presented.

CHAPTER ONE

INTRODUCTION

1.1 The Statement of Problem

Kronenfeld (1996, p.3) states that there is a significant issue with the way we use words to refer to the world around us. Human language is an interacting and explicatory tool; therefore, it includes a great number of semantically ambiguous words, such as metaphors or polysemy. In conventional language, there is no one-to-one relationship between vocabulary and things. A single word is used in many contexts to refer to multiple things, different in their structure, usage, or other characteristics, while different things are shown by a single word. This variety of references invigorated logicians, linguists, and etymologists to reformulate language so there would be a rational connection between a word and the conjunctively portrayed set of things it implied.

Figurative language is one of the main tools used to express everything in a human's mind and thoughts. Using language to conceptualize abstract concepts such as Paradise and Hell has been the subject of heated debate among anthropologists such as Foley (1997) and linguists such as Osherson & Smith (1981) and Armstrong et al. (1983). In fact, the main challenge for all anthropologists and linguists is to explain how abstract concepts are conceptualized in the human mind. Hence, **cognitive linguistics** (henceforth CL) and **cognitive semantics** (henceforth CS) explore this area from a linguistic perspective, and many theories have been proposed to explain the process of

conceptualization culturally (Sharifian, 2015).

Although the concepts of Paradise and Hell are prominent in both Biblical and Quranic texts, the researcher has found that there is a notable absence of comprehensive studies that explore the cognitive and semantic aspects of these concepts in a comparative analysis. Generally, existing research mainly focuses on either the Biblical or the Quranic texts separately, but a comprehensive exploration of these two concepts of paradise and hell across these two significant religious traditions is lacking.

Drawing on the cognitive-semantic approach, the researcher intends to focus on the role of metaphor, denotative and connotative meanings, image schemas (henceforth IS), and cultural influences in shaping human cognition and conceptualization. Such a study can provide valuable insights into the similarities and differences in their cognitive and semantic representations; it can also help uncover the shared conceptual metaphors and image schemas that underlie the understanding of Paradise and Hell in both English and Arabic.

Therefore, the gap in the existing literature lies in the lack of a comprehensive, comparative analysis of the cognitive semantic aspects of the concepts of paradise and hell in biblical and Quranic texts. This study aims to address this gap and contribute to the fields of CS, religious studies, and interfaith dialogue by examining the shared and distinctive cognitive structures of these concepts across two significant religious traditions.

The present study attempts to study the cognitive semantic aspects of the

concepts of Paradise and Hell in both English and Arabic cultures to determine whether they are used differently in different contexts (Palmer, 1996; Sharifian, 2015).

Based on the above-mentioned gap, the current study plans to answer the following questions:

1. What are the cognitive aspects of the concepts of Paradise and Hell in the selected Biblical and Quranic texts?
2. What are the semantic aspects of the concepts of Paradise and Hell in the selected Biblical and Quranic texts?
3. Which kind of image schemata do the selected concepts of Paradise and Hell in the selected Biblical and Quranic texts reflect?
4. What are the points of similarity and difference in the uses of such concepts in English and Arabic religious texts?

1.2 The Aims

The current study aims at:

1. Investigating the cognitive aspects of the concepts of Paradise and Hell in selected Biblical and Quranic texts?
2. Identifying the semantic aspects of the concepts of Paradise and Hell in in selected Biblical and Quranic texts?
3. Clarifying the kind of image schemata that the concepts of Paradise and Hell in selected Biblical and Quranic texts reflect?

4. Finding the points of similarity and difference between the use of the concepts of Paradise and Hell in English and Arabic religious texts.

1.3 The Hypotheses

Based on the research questions and aims of the study, it is hypothesised that :

1. The concepts of Paradise and Hell have different kinds of metaphors such as personification, container, and entity metaphors in different contexts according to the cognitive level.
2. The concepts of Paradise and Hell have certain denotative(dictionary) and connotative(figurative) meanings in different contexts according to the semantic level.
3. The concepts of Paradise and Hell have some types of image schemata (namely, container, force, and path) in English and Arabic religious texts.
4. The concepts of Paradise and Hell are viewed differently in English and Arabic cultures and having some common points of similarity in certain contexts.

1.4 The Limits

The current study is a qualitative research that aims to examine the cognitive and semantic aspects of the concepts of Paradise and Hell in selected Biblical and Quranic texts. The study is limited to analyse the two concepts, the

words or expressions that are related to them, and their connotative meanings that are mentioned in the Glorious Quran and the Holy Bible, i.e., the King James Version (KJV), Old and New Testament. The current study attempts to focus primarily on the metaphorical and denotative meanings of these two concepts in English and Arabic religious texts. In this regard, the collected data are limited to include 20 religious texts from the Holy Quran and the Holy Bible, in which five texts are chosen for each concept, i.e., Paradise & Hell, in both the Holy Bible and the Holy Quran.

As for the adopted model, the researcher will analyse the selected data based on identifying the cognitive, semantic, and image schemata aspects of these two concepts. As for the cognitive level of analysis, it is based on **adopting Lakoff & Johnson's Conceptual Metaphor Theory (henceforth CMT) (1980), and its updated version by Kövecses' (2020) model in his book *Extended Conceptual Metaphor Theory***. The semantic analysis is based on **Leech's distinction of meanings (1981)** by focusing on denotative and connotative meanings. The last level of analysis, which is based on the kinds of image schemata, is based on adopting **Johnson's Cognitive Semantic Approach to Image Schemata (henceforth IS) (1987)**.

1.5 The Procedure

To achieve the aims of the current study, the following procedure is adopted:

1. Surveying literature is given on CL, CS, and the theories that are related to this field of study such as CMT, IS and theories of Semantic Meaning.
2. Reviewing literature on the concepts of Paradise and Hell in both English and Arabic and how they are perceived in religious texts.
3. Presenting a theoretical background on the adopted theories that will be utilized in analyzing the selected data.
4. Collecting representative Biblical and Quranic Religious texts that include the concepts of Paradise and Hell to be analysed qualitatively.
5. Adopting an eclectic model of analysis to be followed for data analysis.
6. Analysing the selected data based on the adopted model to achieve the aims of the study and test its hypotheses.
7. Discussing the results to obtain the concluding remarks and giving some recommendations and suggestions for further research.

1.6 The Value

The current study is hoped to be useful for researchers, scholars, and translators who are interested in religious studies. This study may help translators of religious texts take into consideration the context of the religious discourse when discussing and interpreting it. Moreover, anthropological linguistic studies may benefit from this study by including the different concepts of Paradise and Hell in their studies according to the adopted analysis.

1.7 Thesis Structure

This study is divided into five chapters. The first chapter is an introductory part of the research, which includes the statement of problem, the research questions, aims, hypotheses, scope and limitations, procedures, significance, and an outline. Chapter Two introduces the literature review, which includes an idea about CL and CS and their important theories, as well as the definitions and classifications of Paradise and Hell in both English and Arabic religious texts. The third chapter presents the methodology of the study and the procedures for collecting data. The fourth chapter includes the analysis of the selected data along with the findings. The last chapter presents some concluding remarks, recommendations, and suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter offers a theoretical discussion of the main concepts related to cognitive-semantic theory and their relation to the conceptualization of religious concepts, particularly the concepts of Paradise and Hell in English and Arabic religious texts. In addition, it provides a simple presentation and general definitions of CL, CS, and conceptualization. In this context, this chapter also introduces some other concepts used in this field, such as **Image Schemata Theory, CMT**, and its relation to context. In addition, the researcher provides brief information on CS in religious studies, religious language, and previous studies related to the research study.

2.1 Cognitive Linguistics

The study of the human mind and how it works, in particular, has had a significant impact on CL. Cognitive linguistics is an extensive term for any approach that views language as a mental phenomenon. Therefore, as a part of cognitive science, it is used for any sort of mental process that can be studied in particular terms. Thus, CL is the study of language with regard to the human mind, considering language as a mirror to reveal the mind's workings (Talmy, 2000). CL is characterized as a series of substance-concepts prepared, arranged, and inspected by logicians, philosophers, and cognitive linguists who have

worked together on the development of this system.

The following common ground CL is explained by The ICLA (1992, p. 125-26) stating that:

The idea that language is an integral part of cognition that reflects the interaction of cultural, psychological, communicative, and functional considerations; that language can only be understood in the context of a realistic view of conceptualization and cognitive processing; and that any theoretical conception of language must be compatible with what is known about neurological organization and function.

CL started with the study of metaphors back in the 1970s. In 1980, Lakoff and Johnson published a very influential book called "Metaphors We Live By". For CL, metaphors are not just linguistic conventions but patterns of conceptual association, which means we understand something in terms of another thing.

2.2.1 Cognition and Language

Cognition is described as “the set of faculties that allow the mind to process stimuli from the external world and to determine action in the external world”(Scaruffi, 2003,p.1). In other words, in order to perceive or learn something, store it in memory or retrieve related information, there is a range of functions performed by the human in his/her mind (such as imagining, perception, attention, consciousness, emotion, dreams, personality and volition, reasoning, memory, belief, and learning). These can be generally summarized as thoughts. All these functions are thought to be the result of the mind and are basically affected by the capacity of the human mind (Lakoff & Johnson, 1999, p. 10). As per cognitive linguistics, language forges relations between human’s

bodies and minds, and metaphors are important devices of these relations.

The origin of the concept 'cognition' actually has back to Latin, the word 'cognoscere' which is to 'get to know'. With that in mind, cognitive functioning is important for day-to-day life, governing our thoughts and actions(Scaruffi, 2003, p.1). Language is a cognitive aspect. It is not an independent module of the mind. It operates on the basis of the same principles that other cognitive faculties of the mind use. The key components of language are mostly meaning and conceptualisation not just form.(Lakoff, 1987,p.157-369). The world comes largely unstructured, while the language can shape and do organize the way we think (Whorf, 1956).Thus, language employs its duty through metaphors.

The traditional meaning of metaphor is to replace one word in place of another(Darmal, 2010). According to Lakoff and Johnson (1980), this definition is not correct because metaphor is not a word, but a structural notion mostly used in daily life. Human's conventional language is metaphorical in nature, and the metaphorical meaning is expressed by mapping. Metaphor is natural in language. A human being understands the meaning of one domain in terms of another through metaphor. For example, love does not have a concrete structure but can be structured only via metaphors. The concept of Love is an abstract notion that could be understood in terms of road metaphors such as "we may have to separate our ways". So, metaphor is used as a way of conceptualization.

One form of human cognition is generalization. Individuals generalize their experiences of their bodies when conceptualizing abstract notions. The

human's body has dimensions; when he conceptualizes a concept through metaphors, basically embodies a conception and makes it comprehensible. Embodiment means giving spatial dimensions to a conception. According to Lakoff and Johnson, metaphors are not arbitrary, they are conventional and differ from culture to culture. However, since humans' both objective experiences and concrete experiences such as movements, place, time, emotions, light and so forth are common, we notice commonality between cognition and languages (Lakoff & Johnson, 1980)

Lakoff & Johnson (1999) and Allwood & Gärdenfors (1999) proposed that there are two senses or meanings in which the word "cognitive" is currently used, namely a broad sense and a narrow sense. According to Allwood and Gärdenfors (1999), the first meaning refers to "any mental activity or structure that can be discussed closely. Most of these structures and operations are unconscious", such as visual processing, auditory processing, memory, attention, mental imagination, and motor operations. The second meaning refers to conceptual and propositional structures, including rule-based tasks.

2.2 Cognitive Semantics

Cognitive semantics is seen as part of the cognitive linguistics movement. The study of linguistic meaning is known as semantics. According to CS, language can only explain the world as humans see it; it is a component of a universal human cognitive ability. It is implied that simple things and processes

in the universe are conceptualized differently by different cultures (Croft & Cruse, 2004).

Meanwhile, cognitive-semantic theories assert that meaning is conceptual. That is, meaning is not necessarily a reference to the entity or relation in the real world. Instead, meaning corresponds with a concept held in the mind based on personal understanding. Therefore, cognitive semantics refers to an approach to linguistics that deals with the way the mind processes language in relation to its meaning, or conceptual content, within a given context. Contrary to the traditional approaches, CS sees all branches of linguistics, such as phonetics, syntax, etc., as interrelated to meaning. Therefore, linguistic processing cannot be separated from other mental processes (De Saussure, 1966; Montag, 1974).

CS is a scientific linguistic theory that attempts to conceptualize meaning and understand its mental experience. It aims to study human cognitive ability and describe the world as people conceive it (Crystal, 2008). In this regard, Evans (2007) states that CS is an area that investigates the relationship between experience, the conceptual system, and the semantic structure encoded by language. In specific terms, scholars who are working in CS investigate conceptual structure (knowledge representation) and conceptualization (meaning construction)" (p. 26).

2.2.1 Key Tenets of Cognitive Semantics

According to Allwood and Gardenfors(1999),CS can be viewed by having the following meanings:

1. Meaning is conceptualization in a cognitive model (not truth conditions in possible worlds). The prime assumption for mental semantics is: meaning is in the head. To sum up: Meaning comes before truth.
2. Cognitive models are mainly perceptually determined (meaning is not independent of perception). Since the mental designs in our minds are associated with our perceptual systems, directly or indirectly it follows that meanings are, to some extent , perceptually grounded.
3. Semantic elements are based on spatial objects (not symbols that can be composed according to some system of rules). In other words, the conceptual schemas that are used to represent meaning are often based on a spatial constructions such as: variety, pitch, temperature, weight, and the normal spatial aspects (Gärdenfors,1997).
4. Cognitive models are primarily image-schematic (not propositional). Image schema is one of the most important semantic structure in CS. Most image schemas are closely connected to kinesthetic experiences.
5. Semantics is primary to syntax and partly determines it (syntax cannot be described independently of semantics). According to Chomsky's school, grammar can be described via a system of rules, without any regard of the meaning of the linguistic expressions. Semantics is something that is added,

as a secondary independent feature, to the grammatical rule system. CS views meaning as the basis.

6. Concepts show prototype effects (instead of following the Aristotelian paradigm based on necessary and sufficient conditions). A concept is often represented in the form of an image schema and such schemas can show variations just like concepts normally do.

CS differs from other types of semantics in that, although it places the same emphasis on the study of the relationship between language, knowledge, meaning, and experience, CS holds to the idea that meaning is a cognitive phenomenon. Meaning is seen as residing in conceptualisation. This means that when individuals communicate, they unconsciously depend on vast cognitive and cultural resources such as categorization, frames, and image schemas. Thus, language does not represent meaning; it rather suggests the construction of meaning in particular contexts with particular cultural models and cognitive resources. These cognitive resources are not universal, but depend on the social and culture system of a particular group. Meaning is, therefore, grounded in the shared human experience of bodily and cultural existence, based on the structure of imaginations and perceptions such as images which are representations of specific, embodied experiences (Fillmore,1977). The way in which the different meanings of a single term are mutually related is through cognitive operations. Metaphor is regarded as one of the mechanisms of lexical change by which words acquire new senses (Evans & Green, 2006, p.12).

As humans originate rational and linguistic classifications on the basis of their physical activities and the various actions of their bodies, the most principle premise basis in the experientialist pattern is embodiment (Lakoff & Johnson, 1999). CL works from the premise that meaning is embodied and suggests that both the structures of language and the human capacity to learn are accounted for by general cognitive abilities, kinesthetic abilities, visual and sensorimotor skills, and human categorization, along with social, cultural, contextual, and functional boundaries (Barcelona,1997).

The focus of this study will be fundamentally on *Lakoff & Johnson's CMT with its updated "Extended" version by Kovecses, Leech's Semantics Theory*, and *Johnson's Image Schema Theory* since they are the focal issues of the concentrate. Moreover, there will be a highlight on the impact of sociocultural elements on meaning construction.

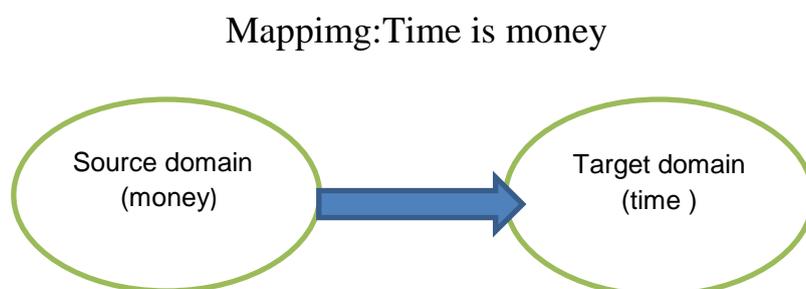
2.2.2 Conceptual Metaphor as a Cognitive Device

The cognitive approach considers language as a living creature, which proposes to see language in close connection to how individuals conceptualize the world. Therefore, the challenge for religious specialists, specifically, is to think of the conventional meaning with a consistent level of semantic and conceptual meaning. There are two main types of conceptual metaphors: conventional and non-conventional. Conventional metaphors are so ingrained in everyday speech that most people do not even consider them metaphors.

Additionally, conventional metaphors are categorized as having the following three functions of metaphors: orientational, ontological, and structural (Lakoff & Turner, 1989, p. 62). Non-conventional metaphors, in an original and unconventional way, connect various things. This type of metaphor is conceptual (cognitive) and concentrates on the mental images, not the actual words.

The issue of mapping is central to the concept of conceptual metaphor. The correspondence that exists between two domains (the source and the target domain) is called mapping. The first domain is typically more concrete and may incorporate individuals, creatures, plants, or food sources. The latter is more unique and may incorporate human relations, time, feeling, or consciousness. For example, people project their experience and knowledge of the source domain (money) to grasp the meaning of the abstract domain (time). In other words, the expressions, such as *save time*, *spend time*, *invest time*, and *waste time*, are used as if they talk about money. So, the metaphor is not in the words; the metaphor comes from the process of mapping, as seen in the figure below:

Figure 2.1 : *Time is money*



In Figure 2.1 above, mapping is the way in which a source domain tracks

onto and describes aspects of the target domain. Mappings describe the mental organization of information in domains. This conceptualization relates closely to image schema, mental representations used in reasoning, through the extension of spatial and physical rules to more complex situations (Lakoff & Johnson, 1980).

2.3 Concept and Conceptualization

The terms “concept” and “conceptualization” have been studied from different perspectives, and they are fundamental in the realms of cognitive science, psychology, philosophy, and various other fields. Concept may refer to a common image, word, idea, or perception of something, while conceptualization is the process of developing that image, word, idea, or perception into an existing and real concept (The Content Authority.com, 2023). Smith & Medin (1981) claim that without understanding the term “*concept*”, our lives will be chaotic because human beings cannot perceive any entity as having a unique name, and/or if we give each entity a distinct name, the language will be very difficult to comprehend. In this regard, Burge (1993, p. 309) states that:

Concepts are sub-components of thought contents. Such contents type propositional mental events and abilities that may be common to different thinkers or constant in one thinker over time. Having a concept is just being able to think thoughts that contain the concept.

Thus, one may say that understanding the notion of any concept may lead

to building a certain structure that can be constituted by linking different interrelated elements. In this regard, a concept (also referred to as construct) is a mental image that summarizes a group of related observations, feelings, or ideas. Concepts could be a word or a set of events or ideas referred to by a word. They are not completely arbitrary; they must match reality (Solonchak & Pesina, 2015).

Shodiya (2023) confirms that the term “concept” can have different interpretations that are related to the fields of psycholinguistics, linguistics, cognitive linguistics, and cultural studies. He (p. 63) adds that:

From the point of view of psycholinguistics, the concept is subject to the laws of a person's mental life, and has a dynamic character in the process of cognition and communication. In linguistics, the concept is considered as a linguocognitive and linguocultural phenomenon. The main subject of cognitive linguistics and linguistics is the concept, which reflects the spiritual values of the nation as a unit of thought. In cognitive linguistic concept is a vital image, meaning a language unit.

Images are the most effective method for demonstrating how individuals interpret meaning. The concept of "campfire" is used as an example to illustrate how people make sense of meaning in order to clarify the concept. A person's intuitive insights and past experiences, not their rational knowledge, are what shape people's mental image. Seeing such an image of a campfire enables people to identify the intended kind of fire. As a result, meaning is not straightforward; instead, it is a matter of construct coherence (Lakoff & Johnson, 1980, p. 227). Such an image is seen in Figure 2.2 below:

Figure 2.3: Conceptualisation of fire



Thus, linguistic structures indicate conceptualizations, and conceptualisation is more than just reference. It includes imagery in the inclusive sense of the vocabulary. The conceptualizations that are interpreted in normal language have an experiential base. In other words, they are linked to the way in which people interact with reality, both culturally and physiologically. Therefore, cognitive linguistics in this sense embodies a wholly contextualized understanding of meaning (Geeraerts, 2006, p. 27). The metaphorical conceptualization of the religious concept of Paradise is viewed as a number of different places that share the property of “being ideal.” That is, the source domains of the concept of Paradise are all places where (eternal) life is good and pleasant—free of pain, sorrow, injustice, and so forth. The target concept of heaven thus appears to be a schematically ideal place, hence the metaphor that Paradise is an ideal physical place. The same idea can be applied to the concept of Hell (Kövecses, 2007).

A significant point about concepts is the fact that concepts are not static, in other words, it evolves as the human perceiver continues to be exposed to new experiences (Evans, 2009, p. 2).

Differences in representational formats are related to the distinction between concepts and perceptions-how experience is stored and presented at the cognitive level. Concepts are representations that are stored in memory and can be activated at any time, whereas perceptions are derived from information that is integrated from a number of different sensory systems and available to conscious experience. However, concepts can be remembered even in the absence of the perceptions that may have influenced them. As a result, the concept is the fundamental unit of knowledge (Langacker,1987).

Individual concepts are the units of thought. Concepts are distinguished on the basis of two kinds of considerations: their reference to various entities in the world and their role in various. Although concepts like social status may play a definite function in social theory, their meanings can vary depending on the context. Not all concepts in a given study are reflected by a variable. At an inpatient treatment facility, there is no variation in the clients; they are all patients in real life. It goes without saying that we can still research client differences, like gender and clientele. In this instance, the variable is gender, and decline is still a constant(Carey, 2009).

The work in the brain sciences and the psyche sciences suggests a way to consider the apparent simplicity of perceiving the concepts of Paradise and Hell, which seems unequal with the complexity of Paradise and Hell's structure. Almost each individual has had the experience of having an unusual repertoire and being able to make something of it. This possibility suggests understanding

in humans comparable to the sort of competence for language proposed by Noam Chomsky (1986). These competencies of this sort raise many questions, particularly where cultural entities such as the concepts of Paradise and Hell are concerned. It seems more promising to follow the path of researchers who have rejected linguistic competence as a given and who have set about exploring the cognitive foundations of language, where their main task is to discover what processes are basic to human cognition and then to determine how they are specified for language.

Based on the above, researchers need a sense of the word "concept" when describing, for example, the word expression "mother" as having the semantic content "mother". Without such a sense, we are unable to distinguish between the expression and content sides of language; there is no reason to believe that one conception is more satisfactory than the other. Although conceptualisation as a whole is a distant relative of categorical perception, the central theoretical basis of a semantic theory should not treat the two equally.

2.3.2 Concepts and Types of Meaning

Many scholars consider concepts to be the fundamental components of thought and belief. Therefore, concepts play an important role in the functioning of any intelligent system. Accordingly, scholars assume that concepts facilitate categorization. Scholars categorize categorization in two ways. First, concepts group objects, events, or relations into a class based on common characteristics. The first important task of concepts in cognition, then, is to categorize the world

into manageable and recognizable components (Wallis, 2020).

For example, the concept of a bottle, as seen in Figure 2.3 below, groups together all kinds of objects that share all kinds of differences and some important similarities. Namely, bottles serve the purpose of providing a portable container that is typically used to transport liquids. In other words, categorization means grouping a number of individual objects, properties, events, or relationships within a single concept.

Figure 2.3: conceptualizing the concept of Bottle



Second, concepts allow us not only to categorize but also to benefit from our past experiences for the future. So concepts allow us to create a knowledge base from our past experiences as well as an organizational structure for that knowledge base. When you recognize an object as a bottle, you access a set of basic information about bottles that you have gained from your past experiences with bottles.

2.3.2.1 Types of Meaning

The principled separation of context-independent (sentence) and context-dependent (speaker/writer) meaning is misunderstood, according to many cognitive linguists. They emphasized that contextual knowledge typically

determines a word's meaning as well as the correct interpretation of the sentence it contributes to. For this, since we are concerned with meaning, the theory of meaning proposed by Geoffrey Leech (1981, p. 10) is also necessary for this study. Referring to the term "meaning," Leech (1981, p. 9) classified meaning as follows:

“On the basis, I shall break down „meaning“ in its widest sense into seven different ingredients, giving primary importance to logical meaning or (as I shall prefer to call it) CONCEPTUAL MEANING, the type meaning I was discussing earlier in connection with semantic competence“. The six other types I shall consider are connotative meaning, social meaning, affective meaning, reflected meaning, collective meaning, and thematic meaning

The focus of this study is on two types of meaning which are the core of the study (conceptual meaning and connotative meaning):

1. The conceptual Meaning

In his classification, Leech emphasises "conceptual meaning" as a central factor in linguistic communication (1981, p. 9). He assumes that logical or conceptual meaning (also called "denotative" or "cognitive") plays an important role in linguistic communication. Denotation refers to the aspect of the meaning of a particular word or group of words that is based on a definite reference to a particular section of the observable "outside world" and on a kind of conventionalization (Hikmet, 1998,p.119). Lobner (2002,p.25) relates the concept of denotation to the truth condition, according to which the denotation of a word is more than the set of all existing ones of this kind, it includes both

real and fictitious referents, common and uncommon exemplars, i.e. the conceptual meaning of the word never changes from the beginning until the disappearance of the word itself..

2. The Connotative Meaning

To define this kind of meaning precisely, Leech points out that connotative meaning is the "communicative value that an expression has beyond its purely conceptual content because of what it refers to" (1981, p.12). According to Jeffries (1998), "connotation" is a word we use easily and often in everyday language to refer to emotions that are obvious but indirectly expressed.

The connotative meaning is the opposite of the actual meaning. In our daily lives, we use connotative meaning to denote or express our feelings, emotions, thoughts, and desires. For example, I am feeling very blue today (i.e. sad). The connotative meaning is most likely to be associated with personal experiences. The connotative meaning comes from the personal experience of the person using the word and is closely related to who and what they are as a person.

Moreover, Leech (1981, p.12) states that connotative meaning is relatively impermanent and varies considerably according to culture, historical era, and the experiences of individuals. Unlike conceptual meaning, connotative meaning is indeterminate and open-ended. This means that the connotative meaning of words used in an expression can change at any time (Merriam,

1953).

2.3.2.2 Denotative and Connotative meanings in Logic

Knowles and Moon (2006, p.75) suggest that "context-based" and "text-based" approaches are used to distinguish between literal and non-literal meanings. The two approaches identify how information in the context designates that language is either figurative or verbal and what kind of meaning speakers give in regard to metaphor. Thus, to differentiate between literal and figurative meaning, Knowles and Moon believe that the context is used as an instrument to help one recognize the intended meaning. Thus, when we consider these two types of meaning, we conclude that the meaning of denotation and the meaning of connotation mean roughly "the same thing," with one complementing the other. Sometimes the context in which a word is used determines the connotation of the word (Chandler, 2002, p. 141).

The grammatical separation of connotation and denotation is important. While one might assume that the denotation of a word is fully intended, connotations are often emotional in nature, and, when intended, may serve the purpose of influencing a person's emotional response rather than the logical evaluation of an argument (Barker, 2000, p.67). In grammar, denotation is roughly equivalent to lexical definition. In logic, the uses of denotation and connotation are very different. A denotation is the list of a class of objects to which the word refers. Thus, the word "planet" denotes certain objects such as

Venus and Earth,etc. (Palmer, 1981, p. 67).

For example, in this verse ((وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ)), the conceptual meaning of this word (تلبسوا address) is to *put clothes on someone or oneself*, while the connotative meaning means not to mix truth with falsehood, that one follows some and leaves some after one's benefit.

2.3.3 Conceptualizing the Concept of Paradise

Cognitive conceptualizations work best when they are considered processes of successive approximations that begin when the researcher first obtains information about the phenomenon and continue throughout the course of study. Conceptualizations work best when they are developed in a collaborative setting.

Paradise is an extensive concept with a large number of names (heaven, Promised Land, Zion (Christianity), Happy Valley (Islam), City of God, Elysian fields, garden of delights, divine abode, heavenly kingdom, etc.). Instead of giving the concept of paradise a dictionary-like definition (such as any place of complete bliss, delight, and peace, or, for instance, the ultimate abode or state of the righteous), in accordance with the argument of this thesis, Paradise can be described at various levels of schematicity. Paradise is a concept that is based on, or characterized by, several image schemas, such as container, link, path, and object. According to the Holy Bible, the concept of Paradise has many meanings, mostly used to refer to the place where believers will stay before the

day of judgment and resurrection. These meanings include the following concepts:

1-kingdom of heaven(Paradise): kingdom of heaven is spiritual and have no material.

“Not everyone who says to me, ‘Lord,’ will enter the kingdom of heaven, but will do the will of my Father who is in heaven” (Matt, 7:21).

2- Paradise as a place to bury the dead:

“Then Manasseh lay down and was buried in his father’s garden”

3- Paradise is as a garden:

"Gardens are planted not only for the sake of their fruits and herbs, but rather Also as places of residence to enjoy its lush shades, its sweet breeze, the fragrance of its sweet winds, and the music emanating from the sound of running water in streams and trenches, especially in the summer when the heat intensifies" (Song 5: 2; 6: 2; 8: 13).

As for the Glorious Quran, the concept of Paradise is described as a vast place for all believers. Therefore, the concept of Paradise piqued the interest of numerous authors, academics, and researchers from several different perspectives. The concept of Paradise in the Glorious Quran has two meanings related to this world and the hereafter: as a garden, and as the everlasting place of believers. These meanings can be seen in the following:

1- The place for believers(al-firdows, dar-alnaim, paradise).In this regard, the Holy Quran regards Paradise as the last place for believers as in the following

Quranic verse:

{ "وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ" (82) البقرة }

"But those who have faith and work righteousness they are Companions of the Garden therein shall they abide (forever)" {82}.Al Baqara(Ali,1991,p.33)

2- As a garden full of trees

{ "وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ

فَأَتَتْ أَكْثُهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ" {265} البقرة }

{ "And the likeness of those who spend their substance seeking to please God and to strengthen their souls is as a garden high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain light moisture sufficeth it. God seeth well whatever ye do(265)}.(Al Baqara:256)(Ali,1991,p.44)

2.3.4 Conceptualizing the Concept of Hell

The concept of 'Hell' has been discussed by many scholars from different perspectives and fields of study such as religious, cultural, linguistic, social, etc. In this regard, McCraw & Arp (2015, p. 1) state that:

Eternal flames, pitchforking demons, and suffering cries of those damned have dominated popular conceptions of Hell. Such a picture has varying degrees of reflection in serious philosophical and theological thought running throughout the history of consideration of the topic. The concept of Hell combines a number of notions of perennial investigation: the nature of the afterlife, Divine judgment, the ultimate ends of human existence, our place in the grand scheme of the cosmos, and a host of others. Accordingly, philosophers and theologians have found the topic ripe for many different kinds of

discussions, positions, and approaches from a wide variety of traditions, methodologies, and interests.

This concept is derived mainly from the Anglo-Saxon term *helan*, meaning "to hide" or "to conceal" (Tober & Lusby, 1987). The idea of Hell is equated with the underworld in many cultural traditions and religions. For example, the Greco-Roman, ancient Egyptian, and Mesopotamian traditions view this concept of hell as a place of darkness, punishment, judgment, and silence in the underworld, filled with the somber shadows of former liveliness. In terms of religious views, Judaism believes that the concept of hell means Sheol, which has two meanings: either the grave itself or the land of the dead or shadows. As for Christianity, Christian scholars view the concept of hell in a similar way to the Jews. The Bible uses three terms that are often translated as Hell: Hades, Gehenna, and Tartarus.

According to the holy Bible, there are numerous types of fire in regards to the concept of Hell (fire), such as : Hellfire, the fire of trials, God as Fire, sin's fire, tongs' fire, etc.

(<http://muslimchristiandialog.com/modules/mysounds/singlefile.php?cid=31&lid=1220>)

1. The fire of trials (purifying and sanctifying) To purify and test faith:

“Verily I baptize you with water for repentance, but come after me who is mightier than I, I will take his throat: he will baptize you with Holy Spirit and fire” Matthew 3:11.

2. Hellfire (harsh):

"The rich man died and was buried, and lifted up his eyes in hell in torment"
 "(Luke 16:22).

3. Fire of the Tongue (destroyer):

"The tongue is nar. Thus He has placed in our members the tongue that defiles
 (defiles) the whole body, because it is filled with deadly poison, and with it we
 curse people". (James 3:8).

4.The Fire of Sin (burning):

"Can a man take fire in his bosom (evil work) and his clothes not be burned"
 (Proverbs 6:27).

5.God is embodied as Fire:

"For, behold, he comes with fire, and his chariots like a whirlwind, to turn back
 his fierce anger and rebuke with flames of fire".(Isaiah 66/15).

6. light and joy:

"at night he led them with the light of his fire. Fire gives light in darkness"
 Psalm 78:14".

As for the Islamic point of view, Arab scholars have been interested in learning more about how to comprehend the idea of Hell. This can be seen in the verses of the Holy Quran and the views of Arab linguists. Thus, the term 'Hell' may denote different conceptual and connotative meanings such as النار (fire), الجحيم (hell), الهاوية (bottomless place of hell), اللظى (Flame of Hell), الحطمة (the Crusher), جهنم (hell) , سقر (Saqar or Hell), السعير (the Blazing Fire) (Al-Afghani, 2018).

Arab scholars have mentioned that the term النار (fire), which is one of the terms used to denote Hell, is derived from the trilateral root of the noun nūn wāw rā (ن و ر). This term is used in the Holy Qur'an to denote two meanings: one in this world and the second in the Hereafter. The first meaning used in this world denotes various connotative meanings such as الافادة (benefit), والمنفعة (benefit), الرمزية (symbolism), اظهار القدرة الالهية (showing divine supremacy), الخلق (creation), (Abed, 2009). These meanings can be seen as follow:

1-The first meaning is الاحراق (burning), this can be seen in sūrat Al-baqarah, verse(266)

(أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ)

البقرة:266

{"Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that you may consider"(266)} (Al-baqarah:266). (Ali,1991,p.55)

2-The second meaning is الافادة والمنفعة (benefit), this can be seen in sūrat al-naml ("إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنست نارا سأتيكم منها بخبرٍ أو آتيتكم بشهابٍ قَبَسٍ لعلكم تصطلون" (النمل:7) {"Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our

fuel, that ye may warm yourselves".(7)}(Ali,1991,p.377)

3-The third meaning is الخلق (creation), this can be seen in sūrat l-hij'r, verse (27):

{وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ(27)}

{"And the Jinn race, We had created before, from the fire of a scorching wind"

{27}.(Ali,1991,p.262)

4-The fourth meaning is اظهار القدرة الالهية (Showing the Divine Supremacy), this can be seen in sūrat yāsīn,verse(80)

{الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ (يس: 80)}

{"The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!"(80)}(Ali,1991,p.440)

4-The fifth meaning is الرمزية (symbolism, this is seen in sūrat Al-māidah,

{وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعْنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ

كَثِيرًا مِنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْفَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا

نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ (64)}

{"The Jews say: 'The Hand of Allah is chained. ' Their own hands are chained!

And they are cursed for what they said! Rather, His Hands are both outstretched, He spends as He will. That which Allah has sent down to you will surely increase the tyranny and disbelief of many of them. We have stirred among them enmity and hatred up until the Day of Resurrection. Whenever they kindle the fire of war, Allah extinguishes it. They spread corruption in the land, and Allah does not love those who corrupt"(64)}. (Al-maeda 64)

(Ali,1991,p.106).

For the second meaning, which is used in the hereafter, the concept of fire is used to denote other various meanings such as **الاحراق** burning for the unbelievers, **الصلي** (burning in a Fire of [blazing] flame), **التعذيب** (punishment with fire), and **التحطيم** (smashing) (Abed, 2009).

1-The meaning of the word **الصلي** (burning in a Fire of [blazing] flame).

"إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا" {

{"Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise"} (Al-Nisāa:56)
(Ali,1991,p.77)

2.The second word is **الاحراق** (burning for the unbelievers)

{ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۗ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ (10) }

{"Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against God: they are themselves but fuel for the fire"}.(
Āl-‘Imrān :10) (Ali,1991,p.50)

3. The third one is **التعذيب** (punishment with fire)

(كَلَّمًا نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا){56}

{"We shall change them for fresh skins that they may taste the penalty: for God is Exalted in Power Wise"} (Al-Nisāa:56) (Ali,1991,p.77)

4. The last one is the word **التحطيم** (smashing)

{كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ (4)}

{"By no means ! He will Be sure to be thrown into That which Breaks to Pieces"(4)}(Al Humaza:4) (Ali,1991,p.601)

2.4 Conceptual Metaphor Theory

Fromkin, Rodman & Hymes, (2006, p.3) assume that "language is the source of human life and power". This indicates that there must be mental representation levels where language-transmitted information and experiential system-derived information are compatible (Jackendoff, 1983, p.16). Language will be the subject of analysis to determine our emotions, behavior, and decisions based on how it affects thought and thought processes. This means that language may act as a window for the human mind (Croft & Cruse, 2004).

Conceptual metaphor is one of the most significant terms in CL, which refers to the process of establishing cognitive links, or mappings, between several concepts (conceptual structures) relating to different domains (Lakoff & Johnson, 1980, p. 5). Unlike the traditional linguistic approach to metaphor, conceptual metaphor represents a universal quality of thinking (Lakoof,1999, p. 7). It can be expressed by verbal language (e.g. She has come to a crossroads in her life) as well as non-verbal language such as arts, music, gestures, etc. The history of the CMT can be traced back to a long time, which views metaphor as a logical system for organizing, sorting out, and even making reality. Aristotle is credited with being the first to outline the notion of metaphor. For him,

metaphor is defined as a "movement [epiphora] of an alien [allogrius] name from either genus to species or from species to genus or from species to species or by analogy" (Kennedy's translation, 1991, p. 295).

Drawing from existent literature, CMT indicates that "metaphor is pervasive in everyday life, not just in language but in thought and action". This means that most of our activity in ordinary daily life indicates a metaphorical way of life (how we think or act). The primary objective of CMT is to examine and describe metaphor's conceptual nature: how conceptual metaphors organize thought, how they draw inferences, how they can build new ideas or concepts, how they are grounded in life's experience, and so forth. The close association between the metaphorical aspects of cognitive activities and the diverse set of contextual factors that influence the emergence of metaphors is being considered by an ever-increasing number of scientists in this field. (Cameron, 2003; Gibbs & Cameron, 2007; Goatly, 2010).

CMT was set up by George Lakoff and Mark Johnson's book "Metaphors We Live By" (Gibbs, 2008). Lakoff and Johnson (1980, p. 22) assert that "our conceptual system is largely metaphorical; the way we think, experience, and act every day is, to a greater extent, a matter of metaphor". This theory argues that our entire conceptual framework is largely metaphorical in nature, that is, mapping one conceptual domain onto another is central to our everyday perception of the world. According to Lakoff and Johnson (1980), every metaphor encompasses two domains. The concept or equivalent figurative

meaning that is used to construct the metaphorical construction is referred to as the source domain. Concerning the target domain, is portrayed as a concept that needs to be explained by means of metaphor.

Lakoff views metaphor as a connector or map between two domains in a conceptual system, where many concepts are gathered. In other words, it is not words and phrases that make metaphors. As per this claim, the words and phrases are used as connections between the conceptual domains (الهاشمي, 1999). Thus, CMT is defined as a systematic set of coincidences between two experience domains.

2.4.1 Three overlapping categories of conceptual metaphors

Cognitive linguists George Lakoff and Mark Johnson (1980, p. 5), have identified three overlapping categories of conceptual metaphors according to the cognitive perspective that include *ontological metaphors*, *orientational metaphors*, and *structural metaphors*. These types can be explained as follow:

1. Ontological metaphors

Lakoff & Johnson (1980) suggest that human experiences and bodily objects supply another base to extract a broad variety of conceptual metaphors as abstract experiences and ideas. Ontological metaphor is defined as “ways of viewing ideas, activities, events, emotions, etc., as substances and entities” (1980,p. 26). They are used to grasp actions, events, activities, and states. For example, the metaphorical expression “They fall in love” refers to the

ontological metaphor “States as Containers”; also, the expression “He participated in a mental arithmetic competition” refers to the ontological metaphor “Events or Actions Are Objects” (Lakoff & Johnson, 2003, p. 31).

2. Orientational metaphors

Orientational metaphors is defined as the arrangement of thoughts in connection and collaboration in space, such as up-down, inside-out, and so on. According to Lakoff and Johnson(1980) “many human concepts must be structured by orientational metaphors”. Many prepositions are usually seen in this kind of conceptual metaphor, such as up-down, in-out, on-off, etc. For example, “up” refers to a good situation “down” refers to bad situation. Conceptual metaphors that use the source space to understand something that is not spatial by itself are called spatial metaphors. Orientational metaphors are culture-specific (changes from one culture to another). Therefore, this type of metaphor is not used randomly; it depends on the cultural and physical experiences of human beings.

3. Structural metaphors

Lakoff & Johnson mention that structural metaphor is the state “where one concept is metaphorically structured in terms of another” (1980, p. 15).In other words, a source domain can provide the framework for a target domain. For example, in the metaphorical expressions “The linguist is rich in ideas” or “the linguist has a wealth of ideas”, the concept of “idea” here refers to money. Thus, the structural metaphor “ideas are money”. The cognitive function of

structural metaphor is to help people understand the structure of the target domain by means of the structure of the source domain. According to Lakoff and Johnson (1980), structural metaphors are the most useful resource since they can highlight several aspects of conceptualization. Below are some examples concerning three types of metaphor:

1. "Time is money. "He is wasting his time.(deals with the abstract Time as "an act of expending something carelessly").
2. This gadget will save you hours.(avoid the need to spend time).
3. I have no time to give you. (not hold or possess the time).
4. How would you invest your time these days?(achieving a profit)
5. That flat tire cost me an hour.(an amount to be spent to do something)
6. I've invested a lot of time in her.(endow someone a particular thing)

Table 2.1 Lakoff & Johnson's Conceptual Metaphor Theory (CMT) (1980)

No.	Concepts	Brief description of categories
1.	Oriental Metaphor	focuses on spatial relationships, such as up/down, in/out, on/off, or front/back.
2.	Ontological Metaphor	one can be understood as something concrete and is projected onto something abstract .
3.	Structural Metaphor	one can explain or interpret a complex abstract concept by using some other concrete terms or concept.

2.4.2 Main Concepts and Development of CMT

Based on the basic concept of CMT, a number of views and concepts have been developed to discuss this theory. These can be seen as follow:

A- Metaphors are all-pervasive

The CMT researchers gathered metaphors from numerous sources, including conversations and their own linguistic repertoires, newspapers and

magazines, dictionaries, and a number of other sources. The majority of metaphors are familiar to native speakers. It was thought that the prevalence of metaphor was demonstrated by the large number of instances of polysemy and idiomaticity in the vocabulary (lexis). Accordingly, they proposed what became known as "conceptual metaphors" based on such examples.

B- Systematic mappings between two conceptual domains

Conceptual metaphors are defined as a systematic collection of correspondences between two experience domains. As such, it signifies "understanding one domain as far as another". In the literature, "correspondence" is also frequently referred to as mapping.

C-From the concrete to the abstract

As per CMT, the source space is a significant domain, while the objective area is a hypothetical space. In our effort to grasp the world, it takes considerably more sense to move conceptually to the physical things, that is, or at least, conceptualize the less intellectually open areas regarding the more available domains. Individuals would not find this way of understanding journey, fire, or building simply because people know much more about these expressions than they do about concepts of life, anger, or theory.

D- Metaphors essentially construct in thought

The concept of metaphors is conceptual in nature, and they involve our perception of specific events in metaphorical terms. A particular metaphorical

reality is created when we conceptualize the intangible from the perspective of a more tangible domain. Consider life, for instance, from two perspectives: first, as a journey (life is a journey), and second, as a play in a theater, as expressed by Shakespeare in his well-known lines, "The world is a theatre, and people are just players. Various types of research show that in addition to language, gestures, visual representations (such as cartoons), and visual arts (such as painting), there are conceptual metaphors (Forceville, 2008; Müller & Cienki, 2008).

E- Conceptual metaphors are balanced

According to the most common interpretation of conceptual metaphor, there is a resemblance or similarity between two things or events that arises, develops as having similar structure . To put it another way, the metaphor is based on similarity, albeit one that is very abstract (Grady ,1997).

F- Origin of source domains

Metaphorical structures are basically based on the human body and mind, largely due to their universality. Additionally, scholars notice that there are a bunch of context-oriented factors that impact the emergence of metaphors because of the close connection between metaphorical aspects and those contextual factors. As a result, metaphors can come from the body, cultural particulars, and even the larger context (Kövecses, 2005).

2.4.3 Conceptual Metaphor Theory and Context

The concept of context is a very important topic in linguistic research, especially in pragmatics. It is seen as the main feature that is used to separate the study of semantics from pragmatics. Pragmatics depends mainly on understanding the context of an utterance. Hence, this concept has attracted the attention of many philosophers and linguists, such as Malinowski (1923; 1935), Bloomfield (1935), Firth (1957), Hymes (1967; 1971), Lyons (1968), van Dijk (1977), Halliday (1979; 1985), Leech (1981), Levinson (1983), Sperber & Wilson (1986), and many other linguists. Most of their studies have focused on the interpretation of people's utterances in relation to a particular context and how the context affects what people say.

In recent years, new suggestions and modifications concerning CMT have been proposed by the linguist Kövecses. Palmer (1981) and Kövecses (2020) state that it is not only the culture that may influence the analysis of meaning and the understanding of the metaphor but also the contextual factors that have a significant role in recognizing the kinds of meaning and metaphor. Researchers and semanticists have found that understanding the semantic meaning of words cannot have a central or specific meaning because such words cannot have the same meaning in two different contexts or utterances (Diller, 1971). In this regard, Diller (1971, p. 477) mentions that "no word (or semantic unit) ever has exactly the same meaning in two different utterances". This indicates that the same word in any language may have different meanings in different contexts.

Hence, Cruse (2006) states that the context is:

an essential factor in the interpretation of utterances and expressions. The most important aspects of context are: (1) preceding and following utterances and/or expressions ('co-text'), (2) the immediate physical situation, (3) the wider situation, including social and power relations, and (4) knowledge presumed shared between speaker and hearer.

As this study aims at studying the cognitive semantic aspects of the concepts of Paradise and Hell, it is important to study these two concepts within the contextual factors and aspects that are mentioned above. Thus, Barsalou et al (1999, p. 17) mention that:

Theories of knowledge often assume that concepts are context independent and universal. Concepts are context-independent when they represent exemplars in isolation, omitting the typical situations in which they occur". For example, a context-independent concept for *chair* might only represent the physical parts of chairs, omitting the situations in which they are normally found, such as a library or living room. Concepts are universal when they attempt to cover all relevant exemplars simultaneously. For example, a universal concept for *chair* might attempt to provide a set of features that identifies every possible chair in the world and excludes all non-chairs.

Based on the above contextual aspects, it can be said that the study of these two concepts, i.e., Paradise and Hell, needs to be cognitively examined within different types of contexts, such as situational, bodily, and cognitive-conceptual contexts. This can help researchers and readers clearly understand the meaning of these two concepts in both English and Arabic. Kövecses (2015) notes that cognitive linguists have ignored the importance of context and

focused only on how conceptual systems can change and vary. Thus, he maintains that the cognitive study of any type of discourse is influenced by different contextual factors. He (2017, p. 18) groups these factors into four main categories: “*situational context, discourse context, conceptual-cognitive context, and bodily context*. All of these context types can be broken down into various kinds of specific contextual factors”. These four factors and their kinds can be summarised in the following Table:

Table 2.2 Four context types and their contextual factors adapted from Kövecses (2015)

No	Kinds of context	Their categories or contextual factors			
1	Situational context	Physical environment	Social situation	Cultural situation	
2	Discourse context	Surrounding discourse	Previous discourses on the same topic	Dominant forms of discourse and Intertextuality	
3	Conceptual-cognitive context	Metaphorical conceptual system	Concerns and interests	Ideology	History
4	Bodily context	Correlations in experience	Bodily conditions	Body specificities	

Situational context is the most common type of context. It includes the physical environment, social situation, and cultural situation, among other contextual factors. The physical context incorporates the greenery, the scene, the temperature, the climate, perceptual properties of the circumstance, etc. Concepts like gender, politeness, work, education, social organizations, and social structure are at the center of the social context. Both the global context

(the community's shared knowledge) and the local context (the specific knowledge in a given communicative situation) are part of the cultural context.

The metaphorical conceptual system, ideology, knowledge of previous events, and interests and concerns are all part of the conceptual-cognitive context. Ideas can remain in a figurative relationship with each other (e.g., life is an excursion) in long-haul memory. given these metaphorical connections between ideas (e.g., life is a journey). Thus, if the metaphorical connection does not exist in the user's conceptual system, he or she would not be able to come to use a metaphor. The way metaphors are used in discourse can also be shaped by ideology. People typically use metaphors that are relevant to their interests and concerns about the world, such as using more metaphors about sports if they prefer them (Kövecses, 2005).

People's bodily specificities affect which metaphors they tend to use. The body is responsible for the emergence of hundreds of conceptual metaphors through the many correlations between subjective and sensory-motor experience, as well as the production of particular metaphors in more immediate, local contexts. For this, the body can be used as an additional context type.

Thus, the main contribution of Kövecses concerning CMT is his emphasis on the role of context in the production of metaphors. Therefore, he demonstrates how context can produce viable metaphors. The body is not only responsible for the production of a large number of conceptual metaphors

through the connection between subjective and sensory-motor experience (what is called by Lakoff and Johnson "orientational metaphor"), but it can also prime the use of particular metaphors in more immediate, local contexts. In other words, it can lead to the production of metaphors in discourse in the same way as the other contextual factors previously mentioned do .The view of this type of context is thought of as a cognitively-oriented alternative to Sperber and Wilson's treatment of metaphor use and comprehension as an "inferential process" (Sperber & Wilson 1995)

2.5 Cognitive Semantics in Religious Studies

It is critical to weigh the distinctive characteristics of religions such as a supernatural elements, a shared set of moral guidelines and prohibitions, and ritual against the astounding diversity of religious practices and convictions that can be found around the globe. In addition, religion as it is practiced needs to be seen in its entirety, including reasoning mechanisms that are more automatic and obscure to conscious awareness than stated theologically correct "beliefs" (Barrett & Keil, 1996; Alogna et al., 2019).

In general, humans are "guilty before God." Any act against God requires a divine penalty, hence ,the length and duration of Hell depend on the type of sin, thus , rewards and punishments take different forms (Kvanvig 1993, p. 19).

Religious organisations may have entrenched notions of truth, an accompanying zeal to protect pure teachings against impurity and heresy, and a

demand for total allegiance to a particular conception of the divine.(Norenzayan, 2013).

In the late 1950s,Chomsky made the revolutionary claim that the brain has an innate, abstract knowledge of grammar and that this knowledge is separate from our general cognitive abilities . This led cognitive linguists like Langacker (1987), Lakoff (1987b), and Talmy (2000) to make the following claim: Language representations develop through use and are acquired via general cognitive abilities (Beckner et al., 2009).

2.6 Metaphors in Sacred Texts

By and large, metaphor is a fascinating expression that connects two things not on the grounds that they are basically the same, it utilized to comprehend the idea or make a comparison (Abrams&Harpham, 2011). Further, Charteris & Black (2004, p.21) underscored that metaphor is "a linguistic representation that outcomes from any change in the utilization of word or an expression". As a cognitive perspective, metaphor is an essential component of human perception. People employ metaphor to transfer a conceptual framework from one element to another (Lakoff, 1993, p. 80). In this regard, concepts that indicate directions and spatial positions, such as up and down, inside and outside, behind and in front, depth and surface, and center and margin, are accompanied by conceptual metaphors known as "schema metaphors"(Kövecses, 2010). For instance, in the articulations "she raised her

head from happiness" or "she lowered her head from shame", raise and lower are metaphors of happiness and shame.

This usage can be seen in the language of the Glorious Quran. i.e. "Whoever is moved away from the Fire and admitted to Paradise," where the word "زُحِرَاحَ" (moved away)", implies a certain degree of distance from the body(involve change in location).

The majority of metaphors that have emerged as a result of meaning relations, are depicted as a change in the utilization of a specific word from one context to another. Gibbs(2001) states that grasping divine metaphor in the holy Bible is more complicated process than grasping the literal meaning of sentences. Therefore, the explanation is heavily influenced by individuals' religious and spiritual beliefs. In other words the beliefs and faith of people play an important role in the explanation. Hence, the degree of perceiving this type of metaphor may differ according to which those who believe and those who do not.

Searle (1979) emphasized that despite the importance of literal meaning, metaphorical meaning must be taken into account in order to comprehend the context-specific meaning of the linguistic expression. At a similar wave, Newmark (1988) states that to get a handle on metaphors is to consider their meaning against their etymological and social ones. Moreover, Knowles and Moon (2006, p. 75) exhibit that "context -based" and "text-based" approaches can support understanding figurative implications all the more successfully.

Many Quranic verses metaphorically use images or words or expressions that refer to the features of paradise and Hell. In this regard, عبد الحليم (2001) explicates that when discussing the concepts of Paradise and Hell, the Glorious Quran describes the effects of the images of Paradise and Hell on the inner feelings of human in life and hereafter. Thus, the main feature of the Glorious Quran is where some abstract concepts are presented in visual and auditory imagery rather than in abstract language. This image is utilized as a main vehicle enhancing the power and effect of the Quranic texts.

Similar to the Glorious Qur'an, the Holy Bible is perceived as being a coherent system of signs. Biblical texts are expounded as communication, and analyzed on the basis of the distinctions between lexical and semantic meaning.

The whole Bible is really talked about Jesus as a Savior, his coming and his work to give salvation to all world. Almighty Allah created man and placed him in a perfect environment, but because of their sins, Almighty Allah create Hell(Isaiah, 11,p.1-10). Therefore, Holy Bible extensively employs metaphors as a method for managing issues and convincing society of its teachings. In general, Biblical metaphors are utilized to support an established view. The references of animals, plants, light and fire, buildings, and shelter, are used as a means to persuade the recipients.

Lakoff & Johnson (1980) believe that all the types of metaphors are powerful tools that can be understood in the contexts. The primary focus of this research is on identifying and interpreting the metaphorical roles and meanings

of Paradise and Hell concepts in the Holy Bible and glorious Qur'an by applying a cognitive and linguistic perspective on metaphor hypothesis as brought about by Lakoff and Johnson (1980) regarding the variety of ontological, structural, and Orientational structures

2.7 Image Schemata Theory

One of the remarkable theories in cognitive semantics related to conceptual metaphor is the image schema theory. It is one of the most intriguing concepts in CS for conceptual metaphor.

In his (1987) book *The Body in the Mind*, Mark Johnson asserts that image schemata are the result of embodied experiences within the conceptual system, in which image schemata are extracted on the basis of perceptual and sensory experiences of people's daily interplay with the world. Image schemas is classified as (e.g. containers, paths, links, forces, balance, etc.) and orientations and relations (e.g. up-down, front-back; in-out; near-far; part-whole, etc.) (Lakoff, 1987). According to Saeed (2011), the mental framework of abstract form exists in the unconscious.

According to Evans and Green (2006), metaphorical mapping largely depends on image schemas as they represent the source domain for the mapping. According to them, metaphors simplify and facilitate abstract thoughts that are image schematic in nature. 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 realizing the surrounding environment (Evans, 2007).

Croft and Cruse (2004, p. 44) emphasize that Image schemas are schematic rather than specific images. The term of schematic means that image schemas are generalizations of imagistic concepts in the mind. For example, the containment schema is applied to any container regardless of its size, shape, state, etc. (not limited to one entity). Image schemas are the foundation for many of the metaphors; in other words, many conceptual metaphors are based on image schemas (Grady, 2005, p. 35).

Kövecses (2020) discern four distinct degrees of schematicity that arranged from most schematic to least schematic. For their highly schematic nature, images schemas provide a wide range of ideas and experiences meaningful. For instance, in order to distinguish it from other kinds of motion, 'journey' presupposes the more schematic structure of motion, specifically source-path-goal motion. Further, concepts may require multiple image schemas to conceptually support them. The image schemas of container, verticality, and (structured) object, for instance, serve as the foundation for the concept of the body. Lastly, the same image schemas may also be used to describe concepts. For instance, the container, verticality, and object schemas are presupposed by the idea of building—in the sense of an enclosed construction—much like the body (Kövecses, 2020).

Langacker (1987, P. 488) defines the notion of domain as follows:

“Domain is "A coherent area of conceptualization relative to which semantic units may be characterized". Dissimilar to image schema, the difference between domains and image schemas is that domains is propositional in nature in a highly schematic fashion .The significant of domains comes immediately after image schemas. Image schemas make domains such as journey, body, and building meaningful. The various image schemas apply to different aspects of a domain in the sense of a domain matrix (Langacker, 1987).A domain as a domain matrix, like a building, requires a number of concepts that define its various facets. Domains contain more information than image schemas because they have many more parts. It is difficult to distinguish between domains and frames, or idealized cognitive models (Lakoff, 1987), as noted by Langacker himself. One way to distinguish between them is by looking at their schematicity.

2.7.1 Types of Image Schema

The study of motion and spatial relations served as the foundation for the initial identification of image schemas. Lakoff and Johnson prepare an initial list of image schemas. In this regard, four sorts of image schemas are chosen for the current study. These are as follows:

1. Containment Image Schema:

According to Lakoff (1999,p.26) this image schema includes (interior, external, and boundaries). It encompasses the experiments where the physical

body is seen itself as a container and from the experiences of being bodily located ourselves within limited locations like rooms, hall, etc..., and also putting things into containers boxes, cans, and bags (Grady, 2005, p. 60). Pea (1989,p.453) mentioned that this kind of schema includes a number of consequences, such as locating and restricting the content entity's activities. The container can have elements inside or outside of it. The entity is contained in both the container and the other container; as in the following example: When John was swelled by the whale, he was deeply desperate.

2. Path Image Schema:

This type involves physical movement. It consists of starting points(source), and (path) refers to a set of events to reach final point which called the goal ,for example :He has gone a long way toward changing his life. According to Johnson and Lakoff (1987, p. 49) Path schema can be expressed in a variety of ways, including: Courses are the mean for accomplishing goals. Actors are Travelers, Purposes are Locations, States are Locations, Major Choices are Crossroads (in the crossway), Challenges are Traveling Obstacles (as lost his way), and Progress is the Distance Traveled (long or short distance).

3. Force Schema

The physical entities that oppose other forces are regarded as forces image schema . (Gibbs, 2005) Each entity has distinct strengths and tendencies. The majority of them are primarily dynamic. This type of schema is related to experiences of facing an block and using an individual's power to overcome it.

There are seven kinds of force schemas:

1. Blockage: When a force schema encounters an obstacles (Peña,1999).
2. Compulsion: Johnson (1987, p 43) states that the force may be blocked. When we have a movement across a trajectory.
3. Removal of Restraint: Some actual barrier is removing by another force.
4. Enablement: an absence of barriers or blocking observe forces.
5. Attraction: The force is a kind of pulling in the direction of an object.
6. Counterforce: Two equally strong force centers meet face to face.
7. Diversion: conflicting or interaction of two or more vectors (Johnson, 1987).

4. Link schema

This type of schema represents two or more entities, connected physically or metaphorically, in which there is a bond between them, such as: A child holding her mother's hand (Johnson, 1987, p 51). This schema emerges from experience, when we hold an object in our hand, we form a link between the object and our hand .

2.7.2 Image Schemas and Metaphors

One of the major foundational pillars of the conceptual system which proposed by Lakoff (1987) and Johnson is the term of an "image schema". According to Johnson (1987) an image schema can be described as “a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence to our experience”. This indicates that specific schematic elements start to arise and become represented in the brain when the initial characteristics of an entity occur repeatedly. These structures are called image schemas.

Kövecses (2006, P. 207) highlights two significant aspects of image schema: First, the nature of image schema is imagistic. Second, image schema are extremely abstract or schematic. As a result, the schemata are imaginative structures that give phenomena meaning by connecting sense perception to concepts of understanding. The term "image schema" was derived from these two properties.

A large amount of conceptual metaphors depends on "image schemas" (Lakoff & Johnson 1987). These images are theoretical, preconceptual structures that rise up out from our repetitive experiences of the world. The states for example, are containers metaphor essentially derived from the container image schema, for instance, (life is a journey) where source-path-goal are there.

According to Finch (2005) and Saeed (2003), there are two views of metaphor: a traditional view and an effective one. The former deals with metaphor as just a decoration ,or design for language in which it is peripheral to language, not a part of language. At the second hand, an effective metaphor deals with emotions and everyday experiences. The word, for example "anger" denotes "upset", it belongs to the domain of nervous (fire in his eyes). Since many negative feelings are viewed as concrete entities and people struggle with them, below some examples which are seen as metaphorical expressions (Radden & Dirven, 2007), Let's consider the following:

1-That kindled my wrath .

- 2-These notes were inflammatory remarks.
- 3-The smoke was coming out of his head.
- 4-They were burning with anger.
- 5-The man was spitting fire to hear the news.
- 6-The events set the people ablaze with anger
- 7-These occasions leave individuals on fire with outrage.

With the help of mappings, it could be explained why the metaphorical expressions listed earlier : why, for instance, kindle and inflammatory mean causing anger, and why burning, spitting fire, and being ablaze with anger indicate a high intensity of anger, with probably fine distinctions of intensity between them. As can be seen, the mappings are provided at a general level in standard CMT. In the case that outrage is figuratively seen as fire, we can utilize our further information on fire as outrage ;namely , that fire can be escalated or quenched . CMT gives a rich clarification of such instances by expanding conceptual metaphors.

According to modern religious studies, religions are formed in certain metaphorical representations, so they are metaphorical in nature. It is noted that conceptual metaphors (employ image schemas to make our language meaningful, and then to emphasize that image-schematic structure of religious expressions) is the basis of meaningfulness of religious language.

2.8 Religious Language

In the teaching of religious, lexical terms are employed to denote religion concepts. Even though many religious concepts are typically linked with

religion jargon, such as resurrection day, heaven, and hell, the truth is that many of these phrases are actually everyday words that are used in our daily life. Due to the potential for students to connect these common phrases to prior knowledge, they might become problematic when used in a religious environment. The fact that English is the language of most studies. Tardy (2004) makes it more difficult for non-native speakers because it's possible that they comprehend the religion terminology "Emotion are Fire" metaphor according to their culture. Social and, bodily experience. Past studies, such as (e.g., Kawasaki, 1996, 2002; Aikenhead, 2001), found that in non-western contexts particularly, one of the main reasons for students' misunderstanding of religious concepts is language.

The most common literary devices employed with religious language is metaphor. Therefore, metaphor is a key tool for understanding and interpreting religious language (Okoye, 2010, p. 32). So, religious language is metaphorical. Some linguists, including Okoye (2010) and Naeem et al (2014), list the following justifications for the metaphorical nature of religious texts:

- a. A good presentation of descriptive truth is achieved,
- b. Better comprehension is gained,
- c. The text is made memorable,
- d. The concepts are presented thoroughly,
- e. The text is made persuasive,
- f. Enthrall readers or listeners

Significantly, from 1960 to 2000, biblical scholars realized that studying

the language as an autonomous system in the traditional lexicographic manner was not sufficient to comprehend a word's meaning (Van Wolde, 2009, p. 18). Instead, according to Nida (1975a, p. 32), words "have meaning only in terms of systematic contrasts with other words that share certain features with them but contrast with them in respect to other features." Additionally, Nida (1975b) contends that a concept is connected to a word's meaning. This indicates that a given word is a part of a larger group of words that share certain meanings. A semantic domain is a term used to describe such a group (De Blois, 2000).

The glorious Quran utilizes certain tropes to explain the meanings of specific concepts such as "al-jannah," which means paradise, "alnaar," which means hell, "al-Sai'ah," which means the Day of Judgment, and "al-kursi," which means God's Throne. Some of these concepts are past the powers of human thoughts, that can't be completely realized by the human mind. So, to clarify such concepts, specific expressions are used in which the human mind can realize such as ontological metaphors in form of abstract notions (الزمخشري, 1986).

The studies suggest that many religious and spiritual phenomena are conceptualised differently across languages. This finding is the motivation behind this study to analyse the similarities and differences that lie between the English words used as concepts of religious and their Arabic counterparts. To this end, the study is concerned with the two major concepts in the religious study, Paradise and Hell. These concepts are chosen for the analysis because

they are one of the main complicated concepts, and the terms denoting it in both English and Arabic, i.e., Paradise and Hell الجنة والنار (Aljena wl nar), do not have the same senses in religious study as they do in ordinary language.

2.9 Previous Studies

Though CS is a new field of linguistics, a number of studies that are related to the current study has been done by some linguists, philosophers, and most commonly by Islamic and Christian scholars. Thus, this section is devoted to review such studies that dealt with CS studies and investigated the denotative and connotative meanings of the concepts of Paradise and Hell. These studies will be discussed from different perspectives and have a close relationship with the present study.

Much of the research has been concerned with the "heaven-hell" dichotomy. Galya and Yuri (1993) wrote "Between Heaven and Hell: The Myth of Siberia in Russian Culture" as one of these studies that dealt with the concepts of Paradise and Hell. In this study, the writer made use of these two concepts metaphorically to show the most amazing and the most fearful part of the Russian landscape. He examines the origin, nature, and implications of these images from historical, literary, geographical, anthropological, and linguistic perspectives. It creates a striking, fascinating picture of this enormous and mysterious land.

One of the important studies that dealt with the concepts of Paradise and

Hell in the monotheistic religions and in the pre-Islamic Arab heritage was done by (يحيى) (2014) entitled " دراسة فى التفسير الموضوعى - الجنة والنار فى القرآن الكريم " (Heaven and Hell in the glorious Qur'an: A Study of Objective Interpretation). This study is an MA thesis in Arabic. It includes five sections, and each section is divided into subsections. In this regard, the first section is a preliminary one that searches for these concepts in different religions as well as in Arabic prose and poetry. As for the second and third sections, they discussed the interpretations of the concept of paradise linguistically and cognitively. Concerning the fourth and fifth sections, they examined the interpretations of the concept of hell linguistically and cognitively. Generally, this study focused mainly on the images of the two concepts in the Holy Quran and how these concepts are perceived semantically and conceptually.

صورة الجنة و صورة النار " (2016) العميرة produced a significant work entitled " صورة الجنة و صورة النار ". This work consists of an introduction, a preamble, three modules, and a conclusion. The theoretical framework, character traits, and image as a whole are discussed in the introduction to Al-Quran Kareem. The first module discusses the various ways that images are formed, including visual, auditory, sensational, taste, smell, and sense touch. The second module covers picture resources and content, specifically the human, natural, and animal worlds' perceptions of those worlds. The final lesson examines the various types of images that can be used in rhetoric, including partial, extensive, and whole images. The study concludes by highlighting the significance of the

Quran's picture in gaining and establishing meaning for all people (showing the image of heaven and hell in the holy Quran). Additionally, it aims to demonstrate to the audience the validity of its message and the power of its impact.

One of the significant studies concerning the concepts of paradise and hell is "Paradise and Hell in Islamic Traditions", conducted by linguist Christian *Lange (2016)*. The study is divided into two main sections. The first section is named "Textual Foundations: Narrating the Other-World" (37–152), which represents a fascinating explanation of the concepts of Paradise and Hell, while the second section is called "Discourses and Practices: Debating the Other-World" (165–278). Lange describes the concepts of paradise and hell as a journey that has a beginning, a middle, and an end. He uses the idea of "time" figuratively or metaphorically as a "goal". Thus, Paradise and Hell are not merely "other" *حياة اخرى*; instead, they are the final cause of one's existence. Paradise and Hell metaphors are the main means of the holy Quran. Lange makes it clear that the other world of Islam is so interrelated with this life. He presented various pictures of Paradise and Hell parallel to those mentioned in the Quran. He finished up his study with some advice from the modern reader that can help him grasp all literary categories when engaging with the Glorious Quran. So, there is no doubt that this analysis of some concepts has had a great influence on the way believers think and understand nowadays and in the coming generations.

دلالة المكان في صور الجنة والنار في القرآن " (2016) السلامي (The semantics significance of the place in the images of Heaven and Hell in the Holy Quran) claims that the setting plays a crucial role in the depictions of both paradise and hell in the holy Qur'an. Any image must exist in the space that the material occupies, as this is where it can only be generated. The sacred text has divided the location into segments that resemble visions of paradise; it has specified its public space, which is occupied by gardens that are beneath rivers, and it has also highlighted the unique location as a form of blissful location there. A key component of creating a believable scene or image in the receiver's imagination was the specifics of the location and what it contained. The psychological impact of place was seen in the receiver. The location is a lover and companion that man has yearned for both in his fantasies and in his waking hours.

A study related to " Image Schema theory: The Concept Of Hell In The Holly Quran Surat Q (سورة ق): A Cognitive Semantic Study ", مفهوم الجحيم في , is done by (فادي and خليل & حامد, 2019). This study is mainly based on image schema as a dynamic pattern of our perceptual interface that shows consistency and structure to our experience. Then the researchers thrown glow on how schema constructed and processed in the brain and how it creates our understanding for the world. The data of this study is based on the holly Quran where the researchers selected Surat Q (ق) to explain how it works. How the schema is structured, created and then worked ,,then

they have concentrated to analysis (Surat Q سورة ق) the concept of hell (جهنم) in these verses.

Another study was conducted by *Al-Issa et al. (2021)* regarding cognitive sciences and examined Islamic religious phenomena from the perspective of cognitive science. In this study, "To Heaven through Hell: Are There Cognitive Foundations for Purgatory? Evidence from Islamic Cultures", the scholars assume that the human mind has cognitive biases and tendencies that play an important role in the persistence of religious beliefs and behaviors between cultures. This study dealt with the notion of purgatory doctrine, one of the main concepts in Christian culture. It asserts that most believers must endure punishment in life in order to be cleansed of their sins before entering heaven. Drawing on a cognitive science of religion lens, the scholars examine this hypothesis in an Islamic cultural context. According to *Al-Issa et al.* the writers of this study, this is the first study documenting the phenomenon of theological incorrectness in Muslim afterlife beliefs by using empirical research.

Alimdjanovna(2022)wrote an article entitled "Linguistic Representations of the Concepts Heaven and Hell" that examined the main point of linguistic representation of the concepts Heaven and Hell. The researcher adopted various methods of collecting data, such as "etymological, historical, and modern, explanatory, phraseological, and dictionaries of synonyms and antonyms" to analyze the linguistic representations of the concepts "heaven" and "hell". She found that these concepts may have some points of similarity as well as a set of

differential features. She (2022) added that these concepts can be “characterized by spatial and temporal localization, attribution, cause-and-effect relationships, and role-playing attitudes that subjects who find themselves in a situation of heaven or hell take on, so we can talk about the frames "hell" and "paradise" (p. 941).

In light of previous studies and views, Arabic Qur'anic metaphors and Biblical metaphors have received little attention. The classic theories of metaphors developed by Lakoff & Johnson (1980), Lakoff & Tuner (1989), Lakoff (1988), and Lakoff influenced the majority of the studies that have been conducted in this field. However, the use of the cognitive metaphor approach is made for two reasons: the presence of cognitive metaphors in the Qur'an and the Bible, as well as the creative imagination that is utilized for these conceptual metaphors. The application of the Cognitive Theory of Metaphor will expose how such metaphors are used creatively, which is based on the dichotomy of paradise and hell, life and death, good and evil, and how they are widely used to cover many aspects of human life after death. Thus, the current study is different from the previous studies mentioned earlier. First of all, it relies on Lakoff & Johnson's CMT (1980) and its updated version by following Kövecses' (2020) model in his book *Extended Conceptual* as well as Leech's distinction of meanings (1981). Second, no one of the previous studies take into account the contextual, semantic and cognitive aspects of these two concepts. Third, the current study concentrated on the cognitive and metaphorical

meanings of the concepts of paradise and hell in English and Arabic religious texts.

A cognitive-semantic analysis of the English and Arabic terminology used to describe the two concepts will be done. Language is typically interpreted by cognitive linguists in light of the ideas that underlie words and terms, taking into account both characteristics of language that are universal and those that are language-specific. To do this, the notions of paradise and hell in English and standard Arabic are examined using Lakoff's (1999) CMT in order to spot any gaps that might exist between the concepts that apply to both languages.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter provides a brief overview of the research methodology used in this study. As mentioned earlier, the aim of this study is to conduct a cognitive semantic analysis of Paradise and Hell in both English Biblical and Arabic Quranic texts. Thus, the researcher intends to present the nature of the current study whether it is qualitative, quantitative or mixed, and the process of data collection and description. In addition, it discusses the proposed theoretical framework, the adopted model and the steps of analysing the collected data.

3.1 The Nature of the Present Study

The researcher employed the qualitative method so as to analyse the data descriptively. This qualitative study aims to examine the relationship between the religious concepts of Paradise and Hell found in the Glorious Quran and the Holy Bible, i.e., King James Version (KJV), Old and New Testaments, as well as their CS in order to identify their cognitive analysis, recognize the meaning of these two concepts within the context, and reveal the similarities and differences that exist between the two languages. Additionally, it emphasized how these two concepts are utilized in both language communities through religious discourse. The nature of this study is qualitative ,it discusses the nature

of the selected corpus, as well as the methods used to examine the nature of the collected samples and how the samples are analysed to achieve the purpose of this study.

3.2 Data Collection and Selection

The data that are used in this study were carefully chosen in order to achieve the study's objectives. The Holy Bible and the Glorious Quran served as the sources for the collection and analysis of the data. In qualitative research, the researcher is regarded as the primary tool for data collection and specification. Maxwell (2005) stated that qualitative method requires certain qualities to collect data successfully. These qualities include sufficiency, saturation, and representativeness. The term of representativeness means that a small sample is taken from a larger sample is tested, in which the consequences would be very similar to the larger sample if it was also tested. Data representativeness is a technique to guarantee the generalizability of study findings.

Given (2008) defines saturation as "the point in data collection when no new or relevant information emerges concerning the newly constructed theory" (P.195). Data saturation occurs when no new information is discovered during data processing, which indicates that saturation avoids redundancy (Faulkner & Trotter, 2017). Data sufficiency means that there is sufficient data to achieve the study's goals (Denzin & Lincoln, 2000).

Generally, the Holy Bible and the Glorious Quran include different texts that include the concepts of Paradise and Hell in different contexts. However, these texts are sometimes used for emphasis or they may be used similarly. For this reason, the researcher does not use all such texts for analysis. Thus, based on the features of "sufficiency", "saturation", and "representativeness", and to avoid redundancy, the researcher purposely chooses (20) concepts with their semantic meanings that are related to the two concepts of Paradise and Hell to keep the readers interested. These 20 concepts, that are mentioned in the Holy Bible and the Holy Quran, have been divided as such: five concepts about the Hell and five concepts about Paradise from the Holy Bible (by following King James Version (KJV), as well as five concepts about the Hell and five concepts about Paradise from the Holy Quran.

As mentioned above, this study will be qualitative in nature. The pile of raw data needs to be organized, constructed, and regulated with a lot of imagination and creativity by using the Qualitative content analysis approach(henceforth QCA).The essential goal of this QCA study is to give a thorough and purposeful assessment of the two concepts. QCA is one of the primary strategies that numerous scientists may employ to collect data in qualitative studies (Mayring, 2000; Hsieh & Shannon, 2005; Leedy & Ormrod, 2013). According to Krippendorff (2004,p.8), "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use" is the definition of the theory of content analysis. He

stated that all texts can be read and qualitatively analyzed.

Consequently, the study aims to determine the meanings of the two concepts "Paradise" and "Hell" in various contexts in English and Arabic religious texts in order to draw certain conclusions about the culture of the two languages. Krippendorff (2004) illustrated that "texts not only map, speak about, or indicate features of an existing world, they can construct worlds for competent speakers of a language to see, enact, and live within". Thus, these two concepts should not be seen as just a collection of words; rather, they are a series of related discursive acts that can be read and interpreted in a variety of ways depending on their situational contexts. The collected data are summarised in Table 3.1 below

Table 3.1 The Selected Samples of the Study

No.	Name of Concept of Paradise in the Holy Bible and the Glorious Quran	N0.	Name of the concept of Hell in the Holy Bible and the Glorious Quran
1.	Heaven	1.	Hell
2.	Paradise	2.	Hades
3.	Eden ,the Garden of God	3.	Sheol
4.	Abraham's Bosom	4.	Gehenna
5.	The Heavenly Country	5.	The Lake of Fire
6.	Paradise (Al-Janaah) (الجنة)	6.	Al-Jaheem (الجحيم)
7.	Al-Mawaa (الماوى)	7.	Jahanam (جهنم)
8.	Al-Naeem (النعيم)	8.	Al-Saeer (السعير)
9.	Eden (عدن)	9.	Al-Hutamah (الحطمه)
10.	Al-Firdaus (الفرديوس)	10.	Saqer (سقر)

The current study employs content analysis to investigate the usage and meaning of these two concepts in the chosen samples. Therefore, three steps are utilized in this study ,first these two concepts are selected to be investigated in terms of their occurrence, and significance; second :a few general categories are determined and categorized; third, examining and analyzing the chosen samples in order to draw some conclusions, generalizations, or findings that might be drawn from such an analysis. The study is restricted to analyzing twenty texts.

3.3 Data Description

Taylor& Powell and Renner (2003) state that to examine texts or any narrative data like stories, composed archives, articles, reports, meetings, and perceptions, the scientists ought to classify data all through coding the information, ideas and expressions, and sorting out the information “into coherent categories that summaries and bring meaning to the text” (Renner ,2003:p. 2).The current study utilized a number of Biblical and Quranic religious texts in both English and Arabic languages. The selection of these texts is contingent on the availability of particular significant criteria related to the concepts of Hell and Paradise. The texts chosen for analysis are based on Lakoff and Johnson's CMT perspectives and ideas (1980) as well as Leech's distinction of semantic meanings (1981).

These criteria are viewed as the cornerstone and a useful system in order to classify the concepts Paradise and Hell in English and Arabic languages.

Berg (2001) confirmed that these criteria ought to be suitably extensive in order to make sense of the expected data from the investigation, and to respond to the research questions.

3.4 Theoretical Framework

In order to attain the objectives of the current study, the researcher adopts an eclectic model for analyzing the selected data. In this context, four models are adopted starting with Lakoff & Johnson's CMT (1980) in addition to its updated version by Kövecses (2020), Leech's classification of meanings (1981), Johnson's Image Schema Theory (1987).

The reasons behind choosing the updated version of Lakoff & Johnson's CMT(1980) are attributed to the following justifications: First, Kövecses' theory may be a significant milestone of CMT that explains how conceptual metaphors work in various contexts. The second reason is that CMT is rarely utilized to deal with four relevant types of context that influence the use of metaphors in discourse. These types include *the situational context, the discourse context, the conceptual-cognitive context, and the bodily context*. Thus, CMT added a strong cognitive dimension to the study of metaphor that will be capable of "changing the way we think about metaphor not only in language, but also thought and action"(Kövecses, 2020).

According to Leedy & Ormord (2013), researchers collect their data for qualitative content analysis from a variety of sources, including spoken or

written text. Patton (2002) asserts that researchers cannot use predetermined rules to determine the sample size in qualitative studies. "Sample size depends on what you want to know, the purpose of the inquiry, what's at stake, what will be useful, what will have credibility, and what can be done with available time and resources". As a result, one can draw the conclusion that the level of information depth as well as the size of the sample are important aspects of data collection.

Consequently, Guest et al. (2006) discuss the sample size in a number of qualitative studies. Bertaux(1981) confirmed that the number of samples varied from fifteen to thirty, depending on the variety of structural experiences.

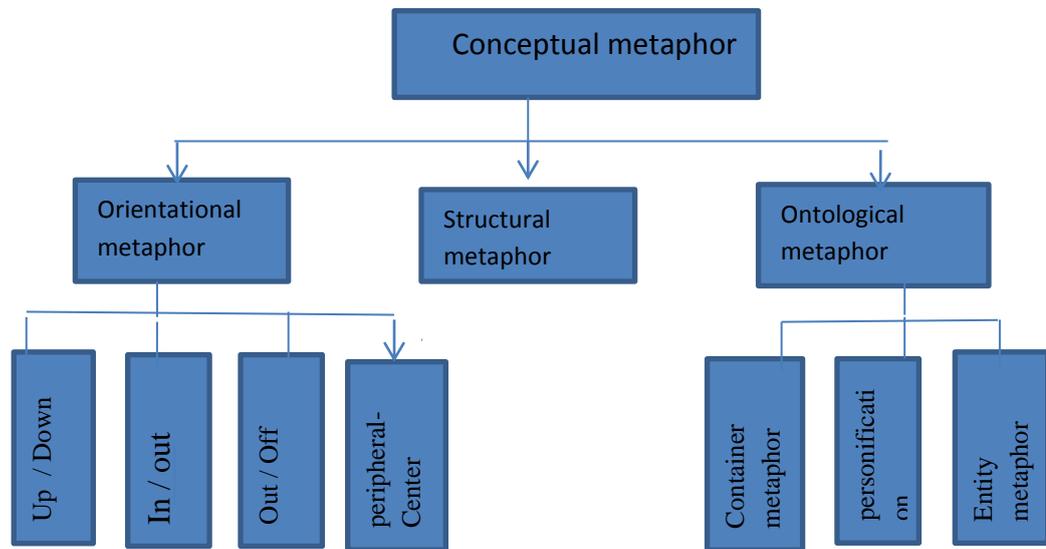
3.5 Procedures of Data Analysis

As seen over, the current study adopts QCA as a research method. Accordingly, the following procedures are adopted in this study . First, the sampled texts will be examined to explore the occurrence, function, and meaning of the two concepts Paradise and Hell in these texts. Second, the major themes, forms, criteria and categories existing in these texts will be identified and classified. Third, the selected samples will be analysed in order to draw findings, conclusions, and generalization from this analysis. Four, in addition to the above QCA procedures, two levels of analysis will be done: a conceptual and semantic analysis.

The first level of analysis is based on Lakoff & Johnson's Conceptual

Metaphor Theory and its updated version (1980) by Kövecses' (2020) model in his book *Extended Conceptual Metaphor Theory*. This will be carried out by identifying the forms of the two concepts in terms of their contextual ,cognitive ,conceptualizing analysis. George Lakoff and Mark Johnson, in their influential book "*Metaphors We Live By*" (1980), suggested that metaphors are pervasive, in which metaphors are not just an ornamental device in language but a conceptual tool for structuring, restructuring, and even creating reality. CMT defines metaphor as a cross-domain mapping across conceptual domains (Lakoff, 1993, p. 203). Lakoff and Johnson claim that the pictorial system of the human mind on which our thoughts and activities are based is originally metaphoric. They agree that metaphor confers a good understanding of concrete concepts through tangible experiments. Accordingl, every metaphor has two domains (the source domain and the target domain). There are three distinct kinds of metaphors: structural, ontological, and orientational. These kinds help to recognize the cognitive meaning of the two concepts in the two languages.

Figure 3.5: Lakoff & Johnson's Conceptual Metaphor Theory (CMT) (1980)



According to Figure 3.1 above, “Orientational metaphors” are having metaphorical structures that may vary from one culture to another. It is built on organizing concepts according to spatial orientations such as up/down. For example, the expression “Heaven is Up” is oriented UP which comes from the “Rewards is Up”. Ontological Metaphors means understanding experiences in terms of *objects* and *substances*. Such metaphors allow individuals to treat parts of their experience as discrete entities or substances of a one kind. There are different types of ontological metaphors that may mostly include: *containers*, *entity*, and *personification*. As for Structural metaphors, they allow others to understand a complicated experience by means of simple experience. It depends on the systematic correlations with the one's experiences, e.g., Love is a journey.

The second level of analysis is to pursue a semantic analysis by applying leech's classification of the semantics analysis. The second model focuses on explaining meaning based on the two types of meaning and their descriptions in the book "*Semantics by Geoffrey Leech*" (1981). Leech (1981) divided meaning from a wide perspective into seven types, which give essential significance to logical or conceptual meanings. He affirmed that prior knowledge of the "conceptual meaning (the dictionary definition) of words is what makes communication by use of language possible". In the course of discussing the difference between conceptual and connotative meaning, Leech (1981) says that "it can be assumed, as a principle without which communication through that language would not be possible, that on the whole, speakers of a language share the same conceptual framework." (p. 13).

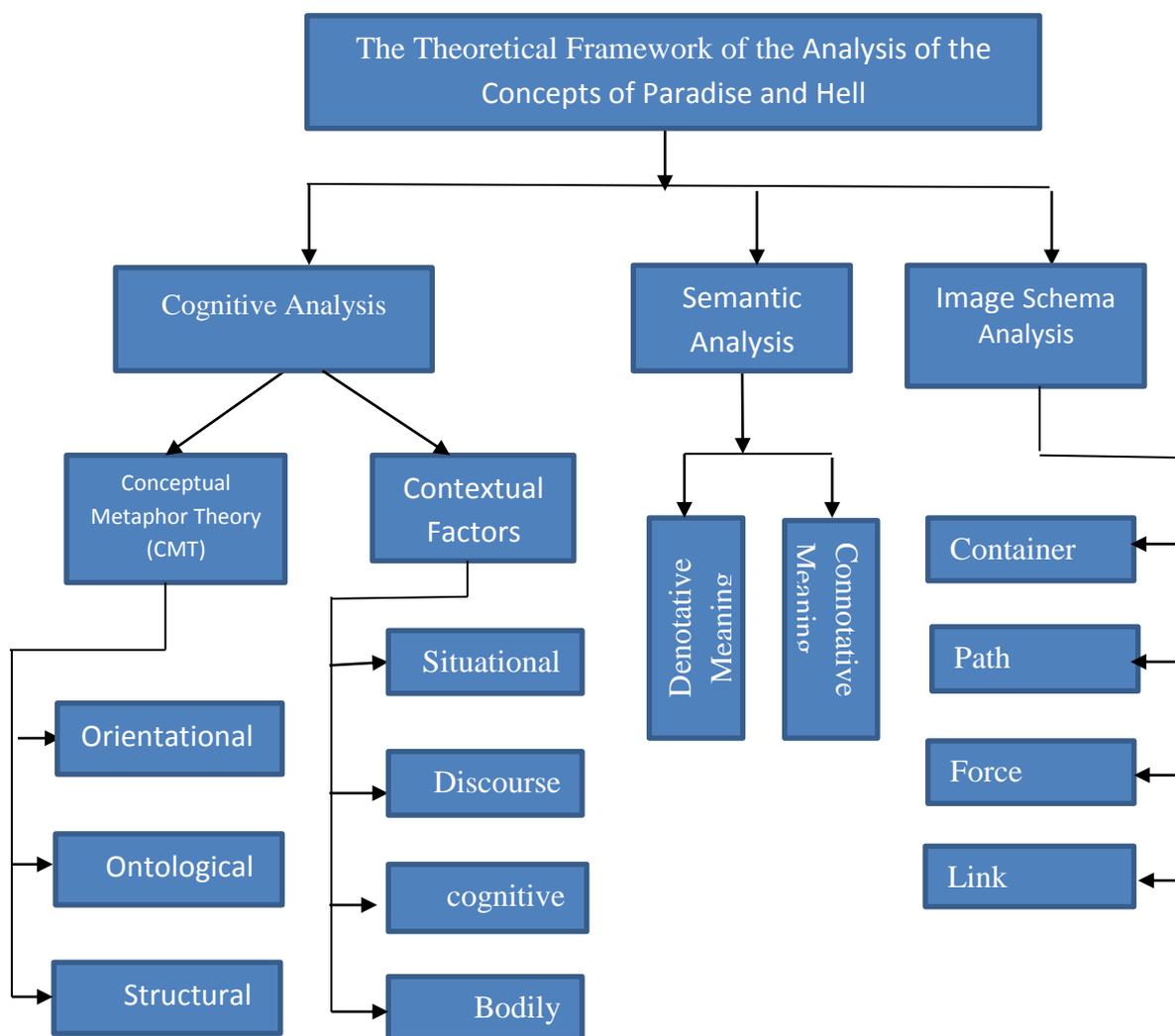
Leech (1981) emphasized that the meaning of any word or expression is connected in one way or another to the context in which it is used, but he rejects the idea that the total meaning of any word is derived from the context. He believes that contextual meanings depend on a predetermined set of possible meanings. The purpose of this semantic analysis is to investigate the denotative and connotative meanings of the concepts of Paradise and Hell in English and Arabic religious texts.

The third model of analysis depends on Mark Johnson's theory of image schema (1987). In his book "*The Body in the Mind*", Johnson asserts that image schemata are the result of embodied experiences within the conceptual

system, in which image schemata are extracted on the basis of perceptual and sensory experiences of people's daily interplay with the world. Humans generate mental images all the time. In CL, the term image implicates perception in all acts of conceptualization. Concepts develop from representations of a perceptual conglomeration of visual, auditory, haptic, motoric, olfactory, and gustatory experiences.

Three models are merged together to provide an evaluative framework for data analysis. The mixture of these three models, namely, Lakoff and Johnson's CMT & Kövecses extended CMT (1980, 2020), Leech' Semantic Theory (1981) and Johnson' IS (1987) are stated in Figure 3.5 below. It represents the model of analysis that will be utilized in the analytical chapter.

Figure (3.5): The Adopted Eclectic Theoretical Framework of the Study (adopted from Lakoff and Johnson theory, 1987, Leech, 1981, and Kövecses, 2020)



CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4. Introduction

This chapter is devoted to the practical part of this study by analyzing the concepts of Paradise and Hell in both Biblical and Quranic texts. It is concerned with the analysis of the collected data which include 20 texts in which five texts are chosen for each concept, i.e., Paradise & Hell, in both the Holy Bible and the Holy Quran. The collected data are analysed cognitively and semantically based on the adopted model in the previous chapter. The analysis will be systemized according to the following steps:

1. The first step is to analyse cognitively and semantically five concepts of Paradise in the Holy Bible and five concepts of Paradise in the Holy Quran.
2. The second step is to analyse cognitively and semantically five concepts of Hell in the Holy Bible and five concepts of Hell in the Holy Quran.
3. The findings of the analysed data will be discussed to find out the main points of similarity and difference between the two concepts in both English and Arabic religion texts.

Based on the above mentioned steps, five sections will be mentioned in order to analyze the collected data. The researcher aims at discussing each concept in both English and Arabic contexts instead of discussing both concepts

in each language. The researcher aims at understanding the correlation between these concepts in different religious context.

4.1 Analysis of The Concept of Paradise in Biblical Texts

In this section, five Biblical texts that are related to the concept of paradise will be analysed cognitively and semantically. The texts chosen are selected intentionally because they have different contextual meanings that are related to the concept of Paradise. Thus, the term paradise is mentioned and associated with the following terms in the Holy Bible. These include *Paradise, Heaven, Eden the Garden of God, Abraham's Bosom, and The Heavenly Country*.

4.1.1 Analysis of text (1)

The Lord, the God of *heaven*, the God of the earth ,who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants I give this land,' He will send His angel before you, and you shall take a wife for my son from there. (Genesis 24:7)

A. Cognitive Analysis

The *orientational* metaphor can provide knowledge to the concept of heaven (as an abstract) in correspondence to the concept of land as a source through mapping. Usually, the *up* orientation is linked to positive experiences, while the *down* orientation is linked to negative ones. In this text, "the land of

my family" is a physical entity limited to a certain space, which is an orientational type of "peripheral center.". The source domain of land (peripheral) provides a rich source for understanding the abstract concept of heaven as a center. The concept of heaven is associated with the place that contains all kinds of pleasure and relief and is free from all kinds of torment and harm, while the concept of land refers to the small piece of land that a person owns and lives on. Thus, "Heaven is up; land is down". Thus, the result of faith is that individuals who have internalized their beliefs and tried to follow them completely are high(up) in belief in religion compared to other people.

Circumstances contain people. A series of a good situation is considered as a container that raise somebody's mobility and gives some motivation. This text contains various events and actions, therefore, the *ontological* metaphor of this text asserts that "Events or Actions Are Objects". Earth and Heaven are containers for people and events.

Regarding the contextual factors, most commonly, the situational type of context includes the physical environment, the social situation, and the cultural situation. The physical environment can shape metaphorical meaning-making. There are different forms of conceptual images about this text; for example, an audio image such as "who spoke to me and swore to me" relates to the physical environment; a visual image such as " my father's house and from the land of my family"; and a mental image such as " To your descendants, I give this land".

As a form of *bodily* context, the local environment can also influence the

shaping of metaphors, such as the metaphorical expression "send His angel before you", This metaphor was used for a specific situation in a specific context (when Almighty Allah commended his prophet to leave his wife and her child in a deserted land). Linguistic expressions, such as (took me, send me, spoke to me, swore to me .etc.) serve as a link between the conceptual domains.

B-Semantic Analysis

i. Denotative Meaning

Heaven is a Greek concept. The terms: promised land, paradise, afterworld, hereafter, kingdom, sky, upstairs, utopia, eternal home, and eternal rest are all synonyms for "heaven". Seven related meanings of the concept "Heaven" are presented in dictionaries. The first meaning refers to the home of God and the angels. Second, as a sky, firmament, or space surrounding the earth. Third, in any of the various mythologies, a place where those who have died in the gods' favor are taken to live happily .Fourth heavens means supreme happy. Fifth, the motion of heaven and earth to accomplish something. Sixth , a place or state of joy and happiness. and finally as a term to express surprise, pleasure.

ii. Connotative Meaning

Descending or raising to a higher state are kinds of creator's control. This text alludes to the prophet Abraham as an example of faith. He was tested many times. First, when he was called to go out, he went out, not knowing where he was going" (Jews 11:8–10). Abraham's faith was once again put to the test when

his son Isaac was born later in his life. Abraham's faith in God was stronger than his doubts and resistance.

C. Image Schema Analysis

Movement contains actions. Any action is the consequence of a previously perceived purpose. This text gives the impression of using a path image schema. In this instance, it is possible to say that the path image schema can be referred to as *source-path-goal*. The starting point (source) is the earthly land or father's house; a goal (destination), which is heaven; and a collection of locations (or immediate points), which are interpreted by the verbs above. It is based on the essential components of the path image schema.

4.1.2 Analysis of text (2) The Heavenly Country

"All these died in faith, without receiving the promises, And indeed if they had been thinking of that country from which they went out, they would have had opportunity to return. But now they desire a better *country that is a heavenly* wherefore God is not ashamed to be called their God for he hath prepared for them a city" (Hebrews 11:10).

A-Cognitive Semantic Analysis

The main job of *Orientalional* metaphors is to organize the whole system of concepts with respect to one another. In this text, the ability to think and reason have placed human above all, and entitle human the ability to control the world. In this case the conceptual metaphor "*Human is up*" is the foundation

for conceptual metaphor "*Reasonal is up*". This conceptual metaphor(they had been thinking) is analysed as: In human body, thinking occurs in the brain, the brain situated in the head. thus, head is the highest organ in the human body, so "Reasonal is up". The meaning of this verse emphasizes that the Faith people are up as they think to create heavenly country. The Orientational metaphors include the space of (*in/out*).

As for *ontological* metaphor, people are containers for behavior, emotions, and qualities. Heart is container for emotional value. Emotions is containers. They are conceived of as being inside objects, events, or activities. The lexical word (desire) above refers to a strong feeling and the energy used to produce something. Numerous positive emotions are seen as concrete entities, and human beings struggle with them. For this, metaphor is the process of concertizing abstract things in accordance.

Regarding the contextual elements, in this **discourse** context, country is used as a reference to Paradise. The expression shows that some believers (speakers) wanted to create a sin-free city like Heaven, in which their God would be proud of their good deeds. For this reason, Faith does not exist unless man loves what his God loves.

Metaphor is viewed as a contextualized notion since its interpretation depends on context. In this text, the ideology of believers and oppressed people is to create or found a trouble –free Heavenly Country according to *conceptual –cognitive* context. The concept of heavenly country can stand in a

metaphorical relationship with divine country based on the mapping. "Creating physical place in earth" is corresponding to "Heaven".

People's *bodily* specifications influence which metaphors they tend to use. The experiment of people about Paradise as a garden as well as the good behavior of Jesus and his followers motivated them looking for "heavenly country in the earth" according to their knowledge about "Heavenly country is in the hereafter".

B-Semantic Analysis

i. Denotative Meaning

The concept of heavenly Country has different denotative meanings. First, it refers to temple of worship, palace, which comes from Sumerian, great house, and in the Hebrew Bible, a royal palace or residence;; a place of divine activities.

ii. Connotative Meaning

In these verses, the concept of a "heavenly country" refers to the situation of those who have a deep faith in God and who have a profound confidence in God as strangers on earth. All the prophets of God realize that God's promises are not necessarily attached to some physical, earthly benefit. The main goal of the believers is their desire of a better country. God is already preparing a city for these faithful believers.

C. Image Schema Analysis

In this text, Desire has more powerful than other emotional entities. So, it

serves as the force's image. Also, *Path* Image Schema shows the desires to create the heavenly country as a (source), Deeds and difficulties to accomplish this craving (the path), and afterward the outcomes either positive or negative (the goal).

4.1.3 Analysis of text (3) The concept of Eden

"Thou hast been in **Eden the garden** of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (**Ezekiel 28:13**)

A. Cognitive Analysis

Orientalional metaphors are formed directly from our physical experience. In this text, time is made conceptual through orientational metaphors. Past time expressions such as "Thou hast been" and "thou wast created" are considered places which the prophet Adam and Eve have already left; the past is seemed as a passed place.

The past time along with the concept of Eden the garden of God show up orientation where every precious stone was prepared for them and their followers. For the prophet Adam and his wife, past represent Up; future represent down. A metaphorical conceptualization can be drawn of the concept "Eden" based on its orientational components. A noticeable agreement between

spatial metaphor, as reflected by the concept "Eden is the garden of God," and that of the prepositional particle (in/out). This garden was prepared to be the abode of all prophets and believers. It reflects a concrete sense: "Thou hast been in Eden, the garden." Eden is the place where believers will dwell inside it (in the bliss).

Ontological metaphors allow us to comprehend activities as substances, states as containers by metaphors. Eden is seen as a container viewed as a discrete object, full of precious stone as trees. Gems are seen as various kinds of trees. In this text, the ontological metaphor of the abstract of Eden is represented as a material, etc. A shape contains an object. The shape of the gems is conceived of as a landmark that identifies different types of gems.

According to contextual factors, the *situational* context shows different images, such as a visual image to the various types of Gems such as (sardius, topaz, and diamond; beryl, onyx, and jasper; sapphire, emerald, and carbuncle; and gold); a mental image such as flint shape; a concrete image such as their beautiful shape and color; and an audio image, the sounds of these gems" as musical instruments".

The preceding or following elements of any *discourse* context may influence the way we grasp the meaning of the metaphorical conceptualization of the concept of Eden. God, who knows the unseen, will make believers dwelling in gardens filled with all kinds of joy and pleasure. People often depend on their knowledge concerning the main elements of a discourse: the

speaker (the holy spirit), the hearer (the believer), and the topic (the result of good deeds).

Conceptual-cognitive context asserts that people commonly use particular metaphorical source domains relative to their interests and concerns about the world. Entire individuals can be said to have certain characteristic interests or concerns that may affect the way they make meaning metaphorically. For example, since believers love everything beautiful and are gem-loving in general, it is not surprising that the holy Quran uses a large number of gem metaphors.

B. Semantic Analysis

i. Denotative Meaning

The Holy Bible uses the concept of "Eden" in a variety of ways. First, the garden where Adam and Eve live. Second, the place where the first people lived. The concept of "Eden of Heaven" is frequently associated with paradise. The concept of Eden (the garden of God) is mentioned 19 times in the King James version of the Holy Bible. The concept of Eden is derived from Sumerian (EDEN), which means Plain. In Hebrew, it means Enjoyment or Delight. In the KJV, the concept of Eden means to "tend" (pay attention to someone or something) or "cultivate (to encourage or foster the growth of something).

ii. Connotative Meaning

The Garden of Eden is characterized as the original home of humans. Genesis describes the concept of Eden as a place of wealth and happiness,

where people are free to enjoy the fruits of the garden, except for one tree "the tree of knowledge of Good and Evil". Human being and Satan were expelled from Eden was excluded for disobeying God's commands and not adhering to His orders.

C- Image Schema Analysis

Eden is a container for substances. It consists of two elements: form and substance. As a form, which is perceived; substance, which is not perceived. Thus, the *container* image schema is presented here. The Garden of Eden is full of gems, beauty, and joy.

4.1.4 Analysis of text (4) The concept of Paradise

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the **paradise** of God. (Revelation 2:7)

A-Cognitive Semantics Analysis

This text contains an *Orientalional* conceptual metaphor with sharp cultural origin in which rational is up while emotion is down(Lakoff, 2004).The speech is directed at sensible people,(the ear organ here has been used metaphorically as a reference to rational people).

In many cultures, people who have control over their emotions are raised up to the rational plane. Human ability to think and reason have placed human above all else. Thus, this text has an orientational metaphor because heads are

above the body of human, so“ Reasonal is up; while emotion located in the heart and chest, so "emotional is down”. Thus, whoever hears the words of God, obeys his commands and overcomes his desires, God will admit him to paradise without reckoning. Rational thinking(obeyes the orders) is the source, while the target domain is the Tree of life in paradise.

The data above is considered as an ontological metaphor since it joins something abstract to a concrete thing. In this instance, the concept of Paradise is connected to the concept of the House or lodging. The two concepts share one thing in common: both having inside and outside, the ability of them to give peace, safe and comfortable . A lodging is conceptualized as a material thing that showing shelter, Paradise represents the final resting place of God's kingdom.

As the contextual factors, the **situational** context of this text shows a tasty image for the state of eating delicious fruit in Paradise, audio image is also found that addresses the believers who hear what the faithful spirit says and carry out his commands.

The linguistic context, as viewed from the perspective of the **discourse's** context, involves the speaker (the Spirit) ,the hearer (Christians).and knowledge about the concept of Paradise , the previous vocabulary on the same topic, and the forms of rewards (i.e., eating of the tree of life) associated with the concept of Paradise.

The **conceptual-cognitive** context asserts that being aware of some

states may lead to the emergence of specific metaphors in discourse. An example of this case involves the knowledge shared by individuals about their religion, in which the speaker (the holy spirit) knows that the Christian (hearer) has particular impressions about the paradise of God. This impression leads to the comprehension of some metaphors related to the teaching of the Christian religion.

In this text, the *global* context (a form of *bodily* context) is a real promise from the prophet (God's soul) to those who hear God's words and orders to live in Paradise, eating the fruit of the Tree of Paradise. The physical context of the Garden of Eden contains the tree of Life" or tree of eternity".

B. Semantic Analysis

i. Denotative meaning

There are many related meaning of the concept of Paradise In the scriptures and dictionaries. First, Eden (the garden where according to the Bible Adam and Eve first lived) . Second: an intermediate place where the souls of the righteous await the final judgment .Third: Heaven (the dwelling place of God and of the blessed dead). Forth as a celestial kingdom. The last one as a place of bliss, or happiness.

ii. Connotative meaning

In His letter to the church priests, Jesus made an invitation and a promise. He invites people to hear what the soul of God says .He advised them that those who hear Jesus' words triumph. "Those who persevere," despite suffering

setbacks and persecution along the way. They would repent, remember how much they loved the Lord at first, and keep doing good things. Every individual who hears God's words is promised by Jesus to eat from the tree of life in God's paradise. As a reward, the Garden of Eden contains the tree of Life. Jesus gave a promise to every person who obeys his instructions to eat the fruit of the Tree of Paradise

C. Image Schema

The image schema alludes to the presence that has comparative characteristic with the object. Since the Tree of Life is an existence object, the image schema blueprint that occurs in this text is an existence of (Spirit of God) which shows the attributes of the God's spirit who talked unto the churches. Every person who obeys Jesus is promised to eat of the tree of life in God's paradise. What makes them believe and hear is their faith, here their faith of Jesus is the forces to achieve their dreams they have to be a good believers. This is called attraction Force schema.

4.1.5 Analysis of text (5) (Abraham's Bosom)

“There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.” The time came when the beggar died and the angels carried him to *Abraham's side*. The rich man also died and was buried. In

Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ (Luke 16,19-26) .

A. Cognitive Analysis

The cognitive functions of Conceptual metaphor help us understand complex ideas in simple terms. In this text, the “inside-out” orientational metaphor makes us imagine other physical objects as containers with inner space and separated from the world outside”(Tran Van Co,2007).The concept of Abraham’s Bosom is used as a spiritual and physical container for destitute and weak people who suffered in their worldly life. Abraham’s side is target domain, its meaning is understood through the qualities it characterizes as a container(source domain).Thus, Abraham's Bosom is Up, Hades id Down.

The abstract conceptual domain “Abraham’s side ” is understood through a specific conceptual domain of “refuge”. Besides, the complicated and abstract experiences of Abraham’s side is conceptualized based on its structure as a place to rest, free from any kind of torment .Therefore, Abraham’s side is seen as the Paradise of God.

Regarding the contextual factors, the **situational** context emphasized the role of social class in analyzing religious texts. The text presents two levels of social class, the physical image of the rich man and the beggar. The mental image of Abraham’s side, where the beggar lived, and Hades, where rich man

will bury. There is a real feeling of tasting the agony as a kind of punishment (tasty image), as well as a concrete image of very hot water "to dip the tip of his finger in water and cool my tongue".

Some metaphors can derive from the main elements of a **discourse**, such as: the speaker (the rich man), hearer (the prophet Father Abraham) , and topic (asking for mercy and pity), which prompt the emergence of another metaphors.

In the **bodily** context, a given state of the body can produce particular metaphorical conceptualizations in specific cases, like the rich man's agony and his miserable state.

B. Semantic Analysis

i. Denotative Meaning

The Greek word kolpos is where the concept "Abraham's bosom" derived its name. Abraham's bosom alludes to the front of the body between the arms (chest). It has different denotative meanings, such as lap area: side (used for keeping and conveying things), bosom, chest; bay: Abraham's side, next to Abraham, with Abraham, and the arms of Abraham (Isa, 26, p. 91).

ii. Connotative Meaning

The Bible does teach that both heaven and hell are real places. One of these two places will be home for the rest of our lives. In this text, two men (rich man and a beggar) died and were buried. The beggar who died went to a place of rest, contentment, and peace, almost as if Abraham were his protector. In stark contrast, the rich man is in pain and has no one to help him. Also, being

in torture in Hades, he lifted up his eyes and saw Abraham a far distance away and Lazarus in his chest.

C. Image Schema Analysis

This text provides a clear idea that death is a powerful force in itself. That is, the abstract conceptual image of death is described as a force image schema. Although death belongs to the target domain, here is used as a the source for having the Force on all people (comes to anyone, rich or poor). The force of death here is derived from bodily and physical experiences. This physical experience is clearly observed when a rich man, with his great wealth, begs for a little cup of water in Hades. Another type of image schema that is noticed in this text is a containment. "Abraham's side" is seen as a container for Good people, Hades is a container for Bad people. The holy Bible describes two distinct types of death: Physical death, which is the isolation of our body from our soul, and spiritual death, which is the separation of our soul from God. The context places emphasis not on physical death, but on spiritual death. Jesus said, "My friends, do not be afraid of physical death; you should fear spiritual death.

4.1.6 Discussion and Findings

Based on the above analysed data that are concerned with the concept of Paradise in the Holy Bible, the results obtained can be summarised in the following table:

Table (4.1) Results of Analysis of Biblical Texts

No. of the Text	Kind of the Concept	Kind of Cognitive structure	Contextual factors	Semantic meanings	Kinds of image schema
1	Heaven	Orientalational and Ontological	Situational, and Bodily contexts	Denotative and connotative	Path image schema
2	Heavenly country	Orientalational and Ontological	Discourse, Conceptual-Cognitive, and bodily contexts	Denotative and connotative	Force, Path image schema
3	Paradise	Orientalational and Ontological	Situational, and Discourse Contexts	Denotative and connotative	Container image schema
4	Eden	Orientalational and Ontological	Situational, Discourse, and Bodily contexts	Denotative and connotative	Force image schema
5	Abraham's Bosom	Orientalational and Structural	Situational, and Conceptual-Cognitive Contexts	Denotative and connotative	Force and Container image schema

It is discovered from the cognitive analysis of the five text mentioned above that a large proportion of these metaphors are spatial in nature. This is due to the fact that our cultural and physical experiences are built around the Orientalational experiences. The body and space (place, orientation and movement) are considered the origin of human concepts and language.

Regarding the ontological metaphor, this type of metaphor is more is more related to Orientational metaphor which allows us to pick out parts of our experience and treat them as discrete entities or substances of a uniform kind. For instance, we project the meaning of "Eden(as a container) is filled of Gems" from the sense of Eden is filled with trees.

Concerning the contextual analysis, we found that the situational and discourse contexts are the most commonly used types. The frequent use of situational context was due to the presence of various scenes, conditions and environments. The Bodily context is also used because the Biblical text is an explicit, restricted to specific people and not related with general or conceptual things. At the same token, Discourse context is found because the conversation, Participants, and topic are Known. While the use of conceptual-cognitive context was restricted in light of the fact that most texts were clear and justifiable.

With respect to semantic meaning, practically all terms have a dictionary meaning (conceptual meaning) as well as a meaning related to the context (figurative meaning).

As for the image schema analysis, path and force images are the most frequent in these texts. The path image specifies the way to reach the goal, which is reaching eternal bliss. Likewise, force imagery refers to environmental

images that have the power to influence souls and motivate the believer to do good work to reach the goal.

4.2 Analysis of the Concept of Paradise in Quranic Texts

In the Holy Quran, there is a frequent mention of paradise as a Hereafter reward, typically with different terms like Heaven (الفردوس), Paradise of everlasting (جنة الخلد), Home of peace (دار السلام), and the Heaven of Eden (جنات عدن). These terms are not entirely synonymous. Thus, this section will focus on and discuss five types that are most frequently mentioned in the religious glorious Quranic texts that refer to the concept Paradise in the Holy Quran.

4.2.1 Analysis of text (6)

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ
مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ 185

[185] Every soul shall taste of death; you shall surely be paid in full your wages on the Day of Resurrection. Whoever is moved away from the Fire and admitted to Paradise, will have triumphed, the life of this world is but the comfort of delusion. (Al-Imran,181-189)(Ali,1991,p.486).

A. Cognitive Semantic Analysis

The Holy Qur'an makes use of a number of *Orientalional* metaphors, one of which is the Concept of Al-Jannah "Paradise". In this text, the concepts of Fire and Paradise can be having an Orientalional metaphor in which a spatial relationship can be found in the context of this Quranic text whereby the words

(رُحِزِحَ) (moved away) and (أُدْخِلَ) (admitted) include space concepts of (*in/out*). الطباطبائي (2013) states that “az-Zahzahah” (to remove far), it in fact implies repeated pulling with haste; al-fawz (to attain the desired object); al-ghurur is either infinitive of gharra (he deceived; he deluded), or plural of al-gharr (deceiver)” (Badawi & Abdel-haleem, 2008).Semantically, the verse contains a good implicit promise (an act of promising) for the believer that they will be admitted or granted the paradise, i.e., they will be *inside* paradise and *outside* Hell, and an act of threatening or threat to the rejecter that they will be pushed inside hell and excluded from paradise i.e., they will be inside hell and outside paradise.

Moreover, an **Ontological** Metaphor is seen when the concrete words of payment (تُؤَفَّقُونَ) (be paid) and (أُجُورَكُمْ) (your wages) are associated with the abstract concepts of Fire and Paradise. This Quranic verse begins with a general rule that involves every living being in which the word “at-Tawfiyah” (full payment) is mainly a concrete thing. It implies some partial recompense before the Resurrection Day, when the full payment will be made. The metaphor "Day of Resurrection is a rich man" is utilized to figure out the meaning of the metaphorical linguistic expression by means of the source domain. The person who owns a massive company ,at the end of the day ,he will give his laborers their wages whether prize or discipline.

The *structural* metaphor of rewards in the afterlife ("Day of Resurrection) can be understood through the meaning of wages in this world. A

person who works hard must get wages for his works, thus rewards are present in the afterlife for everyone who does good deeds.

As a kind of *situational context*, *physical context* is seen here. By beholding of what the physical context comprises of "taste of death" ,it is noticed that the death has a taste(taste image); and the verse of "paid in full your wages(physical image)".

The *discourse* context in this verse derives from the words of the text. The speaker is the Glorious Quran and the listeners are the servants. The topic is a reminder of the afterlife and the end of this world—either eternal happiness or eternal misery.

The *conceptual-cognitive* context includes the source concept as "wages" and the target concept as "Paradise" bear in a figurative relationship with one another (Paradise is the wage).Knowledge about past events of people (in their short and long memories) help them to understand such metaphors.

B. Semantic Analysis

According to ابن كثير (1996) and القرطبي (2006), "Al-Jannah" is a feminine noun. In this text ,the holy Qur'an probably employed ellipsis at some point. The concept of Jannah rarely occurs on its own; rather, it is frequently associated with other concepts , such as Janna Eden and Janna Al-Firdaus, to provide a clear meaning. This verse will be analyzed semantically according to previous explanation with regard to the denotative and connotative meanings of (Leech,1981).

i. Denotative Meaning

The concept of Jannah(Paradise) is mentioned 147 times in the Holy Qur'an. It was found that the total occurrences and frequency of occurrence of the concept (جَنَّة), taking into account all possible derived terms from the stem (جَنَّة) (جَنَّة - الجنات - جَنَّات - الجَنَّة) are extremely –used when compared with other concepts that refer to the same meaning of Heaven. Accordingly, the meaning of Jannah(Paradise)' is derived from the Arabic word "hidden", or "concealed". Thus, the concept of (Paradise) has many related meanings. First, it is an area that is invisible from sight and wrapped by trees and plants as a 'Green Garden. 'Second, it is the final residence of the righteous. Third, The degree to which a person is righteous affects the amount of happiness and pleasure they receive, where it is divided from the higher level, the higher the status and pleasure (for all prophets), to the lowest level for ordinary people (الزمخشري، 1986).

ii. Connotative Meaning

Paradise as a reward of believers, for his or her belief and good attitude. The reality of Paradise is something which people will never be able to understand until they actually enter it, but God has shown us glimpses of it in the Quran. Paradise is a place where all blessings have been created perfectly and where people will be offered everything their souls and hearts will desire, people will be far removed from anxiety ,sadness, sorrow and regret. God has prepared such blessings as a gift. Accordingly, such is exactly what believer is promised to have.

C. Image Schema Analysis

There is a link between changes as movements, action as motion, progress as motion forward, and means as paths.

The elements of the path images from the source domain, Al-Dunya, are somehow similar to the image of the target domain Paradise. Quranic verse visualizes a pragmatic journey on the straight *path* to reach to the goal that believers perceive as their final destination . On the portion of the path, there are various difficulties and traps where “Al -Satan” awaits to pull believers, legs an– make them follow its steps.

Link image schema helps to understand two concept through connection. Entering paradise is linked to good deeds. Good deeds are what lead their doers to paradise, and bad deeds are what lead their doers to hell.

4.2.2 Analysis of text (7)

قال الله تعالى: {أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ} (السَّجْدَة:19)

(19) As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.(Al-Sajdah)(Ali,1991,p.3652).

A. Cognitive Analysis

The primary goal of Orientational metaphor is to establish coherence in our conceptual system. According to Lakoff and Johnson (1980), the conceptual

domain “inside/ outside” are the spatial domain concepts in the material world. Believers will be inside Paradise and out of Hell.

In this verse, "those who believed and did righteous deeds "are promised to be inside Gardens of Refuge. Conceptual domains may vary in different cultures. For example, based on culture and experiences, in Arabic cultures, the future is seen as the front of us even if it is not seen or experienced. Therefore, when Almighty Allah promised his righteous servants Paradise, their spirits are boosted and motivated to do good deeds. It has the meaning of gradation(*al-taliil* التعليل)in which as a reason for their faith and righteous deeds, they are rewarded and given the Gardens of Refuge, *المأوى*. Good deeds are up.

For the *ontological* metaphor, the righteous deeds can be seen as a human being. It is learned from many Quranic verses that our actions on the Day of Resurrection will be embodied in various forms and accompany us, Thus, one of the most important types of punishment and reward is this embodiment of our actions itself. Injustice is embodied in the form of a black cloud surrounding the oppressor, while good deeds present as a very beautiful person who will be accompany of the believer to make him comfortable and happy

Structural metaphors enable the hearer to transfer the source domain of experience to the abstract domain. The structure of lodging as a source domain could be used to understand the meaning of the target Domain Garden of Refuge. The mapping of the two concepts tells us that the two concepts are used as a place of rest, and shelter until the day of resurrection

Given the contextual factors, the *situational* context of this verse comprises a physical environment where the perceptual properties of the notion of faith can play a decent part in metaphorical conceptualization. There are two images in this verse; mental image refers to all kinds of good deeds of believers, and the physical environment of Gardens of Refuge shows the visual image as a habituation place.

The **conceptual-cognitive** context of the two metaphorical expressions of faith and righteous deeds is not the same, in spite of the fact that they have a similar conceptual metaphor, yet they address different expressions of each conceptual metaphor. Faith means the belief in almighty Allah, and good deeds are physical activities.

B. Semantic Analysis

Metaphor is viewed as a contextualized connotation since its explanation depends on context. Although ,many of metaphorical expressions can have a universal construal

i. Denotative Meaning

There are many related terms for the concept (المأوى) which means "Refuge" in English. The main definitions of it is either as something serving as protection or as a shelter and a place of refuge. In addition to these meanings, there are many synonyms: house, asylum, lodge, resort, nest, habitation, dwelling, harbor, and accommodation.

ii. Connotative Meaning

Those who believe in God and do Good deeds are promised to have a place forever as a reward for their obedience. This lodging is similar to shelter or refuge, in which it is similar to a fantastic garden that became for many a refuge and asylum, a “private sanctuary”, due to its high value. Gardens are utilized as a tool to give a feeling of peace, relaxation, and, tranquility.

C. Image Schema Analysis

Religious belief can be conceptualized as a cognitive schema. Schemata are structures of knowledge and memory. *Path* image schema emerges from our constant bodily functioning. The intention of worship is the target(source), the trajectory(path) is the application of good deeds, the application of these righteous deeds will be guide him to paradise. *Link* image schema asserts on the close relationship between two concepts (faith and good deeds). The concept of “Faith” must be linked with good deeds to take place in Paradise. This close relationship between the two concepts evokes all the knowledge structures associated with them.

4.2.3 Analysis of text (8)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

يونس 9

(9)" Indeed, those who have believed and done righteous deeds, their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens

of Pleasure". { Yoonus: 9}(Ali,1991,p.1396).

A. Cognitive Analysis

The concept "Gardens of Pleasure" (Delight النَّعِيم) could be analyzed according to an Orientational metaphor. The source domain (rivers) provides an *Orientational* clue for access and give a sense of motion. The movement of water as a kind of reward, it is always associated with life, growth, and fertility. Rivers are Up. Rivers are mentioned here as examples of God's blessings.

The *Structural* metaphor shows the concept of Alnaeem (Delight) as a prize. In a paradise where sin is not accepted, it seems like a win. Everybody tries hard to win this prize because this becomes the concern of honor. If we don't see this Delight as award, we conceptualize it in in different sorts of metaphors, which could be full of honorable, pleasures and delights.

Concerning the contextual factors, the *situational* context of this verse emphasizes that there are two images in this verse: a visual image of "Beneath them, rivers will flow in the Gardens", and an audio image of "the flow of water". The cultural situation of this verse involves the global context, in which all communities have knowledge about a spiritual and physical faith in one way or another.

In the *conceptual-cognitive context*, the relationship between the concepts (Garden and Delight) is asserted. People are able to map the connection between their knowledge of gardens, which are mentioned earlier in the holy Quran, and the various types of pleasures that emerge from them

because they always come together.

Metaphors are influenced by *bodily* context. In this verse, the physical, and emotional situation of a human being are taken into consideration when valuing rewards. This is due to the fact that people actually enjoy looking at the water, plants, and landscape. Therefore, this verse takes into account the spiritual and emotional state of the individual.

B. Semantics Analysis

i. Denotative Analysis

In this verse, the concept (Delight) النّعيم is a masculine noun and is in the genitive case. In general, the concept of Gardens of Pleasure is used as a name of the paradise. There are many related meanings to the concept of bliss (Gardens of Pleasure). First: It refers to a good life, peace of mind, ease, and bliss happiness. Second: Luxurious, soft, and kind living 3-Indulgence, humility. Fourth: money. Fifth: the bliss of mind: calm, relaxed Sixth: God's Blessing, the grace of God and His mercy (Oxford Wordpower, 2006, p. 177).

ii. Connotative Analysis

The connotative meaning of this verse is that, Allah's blessing and mercy have spread to mankind in a variety of forms, but the rewards of God are given only to those whose deeds correspond to the creeds, when their creeds are deeply embedded in their mind, heart, and soul. As a result, Allah will guide them to paradise, where rivers flow beneath their feet in the gardens of delight

(Paradise) as a reward for their Faith and obedience.

C. Image Schema Analysis

Any movement of human bodies consists of three elements: leaving place (source), trend of the road taken (*path*), and origin or destination (goal), to form the path type of image schema. The source is belief and faith in God; the path is all the difficulties (temptation, seduction, allurements) one faces through his life; and the destination is the satisfaction of God and then to Heaven. The container is a summary of the journey of faith (source-path-goal) of image schema in this Quranic religious text.

Container is another type of image schema included here. This image schema consists of an interior, an exterior, and boundaries (Hampe & Grady, 2005, p. 60). Pea (1989, p. 453) mentions that the physical body itself is container, for example: This man is full of faith. So, in such a schema, if the container is placed in another container, the presence is within both (the physical body of human as a container located inside the container of Paradise). (Hurtienne & Blessing, 2007, p. 4).

4.2.4 Analysis of text (9)

{إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا (30) أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا (31) (سورة الكهف)}

(30) Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the-reward of any who did well in deeds. (31) Those

will have **gardens of perpetual residence**; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place. (31) Al-Kahf (Ali,1991)

A. Cognitive Semantic Analysis

Spatial metaphors are conceptual metaphors that utilize the source space to comprehend something that is not spatial by itself. In this verse, (those who will have gardens of perpetual residence), the water flows in front of the righteous as a reward for their good deeds. Streams are utilized as one of the fundamental kinds of compensation, according to the property of water to give life and the impression of relaxing spirits. This delight is conceptualized as an object moving in *space* .

Ontological metaphors indicate that human experience and physical objects provide ways of viewing events, activities, and emotions as entities and substances. For example, Water and the Gardens of Eden are not humans, but they are given characteristics of humans such as running, growth, beauty, life, and spreading pleasure. For example, "Offers of help are flowing into the disaster area from everywhere in the country; and "Most of the Gardens have flows, which would lead to higher pleasure and provide another way of relaxing" are two examples about rivers and gardens.

Structural metaphors. "One concept is metaphorically structured in terms of another. The concept of Eden needs to be understood via the corresponding

source domain, Garden. Our experience with Garden as a source domain gives us a lot of data about the abstract concept of Eden.

According to contextual factors, the **situational context** of this verse consolidates the wonderful scene, and perceptual characteristics of the situation. For example, the actual environment of "gardens of perpetual residence" presents various images of the local context. A *visual* image of a river and clothes, a *concrete* image of the clothes, an *audio* image of the sound of the flow of the rivers.

By considering the above verse, which includes the topic (*discourse* context) of the righteous deeds, there is a long description of the types of recompense concerning believers who had been serious about redeeming themselves from Hell. For this reason, to motivate believers to follow in the right way, the Holy Quran chose many types of metaphors to inform the believers about the various kinds of rewards that have been prepared for them in Paradise. The verse "We will not allow to be lost the reward of any who did well in deeds" asserts the readiness of the Almighty Allah to reward (those who do good deeds). The conceptual metaphor here is that (righteous deeds are the way to Paradise).

For the *bodily* context, metaphors in the holy Quran are influenced by the general state of believers ("who did well in deeds"). Thus, gardens of perpetual residence, rivers, bracelets of gold, green garments of fine silk and brocade, adorned couches, and resting places address different kinds of metaphors that

are appropriate to the physical life.

B-Semantic Analysis

i. Denotative Meaning

The concept of Eden (عَدْن) is mentioned eleven times in the Holy Qur'an. There are five related meanings to this concept. Since Arabic, Hebrew, and Syriac are all Semitic languages belonging to the same family, major Arabic dictionaries consider the word "Eden" an originally Arabic word. The first meaning of "Eden" literally translates to "home." It is derived from the verb "Eden" "عَدْن" "to reside permanently," as in "عدنت البلد: أي توطنته". The second meaning is "permanence," which comes from the word metal because metal has an unchanging origin or essence. Third, "heavens of Eden" is the "heavens of immortal and everlasting residence," meaning that they are essential for paradise. Fourth, Eden is supposed to be where Adam and Eve resided, according to the account in Genesis. Fifth, Eden is a place or state of undisturbed happiness or beauty, as well as an abundance of natural beauty (الطبري, 2003).

ii. Connotative Meaning

The connotative meaning of this concept shows that there is a description of the concept of Eden as "splendid" and "excellent final home". Believers merited this reward for their good deeds. They will wear bracelets made of gold and pearls, their clothing is fine, lean on raised thrones, and they will have delicious fruits and drinks. According to the semantic analysis of Eden's

connotative meaning, it never occurs on its own. It comes with the word heavens,” shaping the expression "heavens of Eden” in an extension structure. This suggests that Eden is more likely a descriptive word accompanying heaven.

C. Image Schema

Image metaphors map "one conventional image onto another" using images rather than concepts. In this sense, the use of spatial metaphors to describe the Garden of Eden is just one example of how spatial images are frequently used to conceptualize abstract concepts. Also, as the above discussion reveals, the lexical meaning of Eden in this text is *linked* to "pleasant dwellings" and shares the meaning of Eden as dwelling and residence places.

4.2.5 Analysis of text (10)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (107) خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا
حَوْلًا (108) (الكهف)

"Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise a– a lodging(107),Wherein they abide eternally. They will not desire from it any transfer{ 108}.(Al-Kahf) (Ali,1991,p.2452)

A-Cognitive Analysis

The Orientational metaphor is a coherent metaphor in which various cultures and societies utilize distinct sets of metaphors to construct and interpret any concept in different ways. The *Orientational* metaphor of the concept of

(al-Firdaus) shows spatial relationship, whereby the words (give them) and (a lodging) include space concepts of (in/out). Descending is basically a decline from a height, and sent him down, for example, Almighty Allah said, {Praise be to God who sent down the Book to His servant} [Al-Muminun, 29]). Therefore, it is the highest part of Paradise, and from it the rivers of Paradise flow.

According to the *ontological* metaphor , we conclude that Al-Firdaus could be seen as a physical social reality. Dealing with the concept of Al-Firdaus as an entity (lodging) gives knowledge of material phenomena such as rest, beauty of scenery, and beautiful objects, all of which led to finding facts that the Holy Qur'an calls Al-Firdaus through the process of embodiment.

Structural metaphor means one concept is expressed in terms of another. For example, the term al-Firdaus is understood by projecting the features of a lodging on it. Human experiences with honorable places and good reputations help us understand the meaning of the concept of al- Firdaus

Regarding the contextual factors, the *situational* context of this verse represents that the concept Al-Firdaus has two explanations: as a mountain in Heaven from which the streams flow, and as a most elevated place in Heaven. As a result, the physical environment, particularly the landscape, can effectively convey this idea. Thus, the physical environment, especially the landscape, is able to form a favorable representation of the concept of Al-Firdaus. As such, this verse contains two images: the visual image of lodging and the mental image of the amount of pleasure believers experience to the point where they

refuse to leave.

Conceptual-cognitive context asserts that being aware of past states and events that individuals share leads to the emergence of some concepts. Individuals have a specific mental state about Paradise regarding their lives. Their knowledge and experiences about the garden as a place of lodging and a place of relaxing and everlasting delight made them eager to do what their God requested that they do

Driven by the main role of the *bodily* context, Islamic culture is concerned with righteous deeds along with the concept of faith because righteous deeds reinforce faith in the heart, which reflects in the realm of life. So, faith without deeds will have no worth or value.

B. Semantic Analysis

i. Denotative Meaning

There are many related meanings of the concept of Al-Firdaus. As a place to stay or house (nuzulan), it refers to the garden in the Roman language and Paradise in the language of the Ethiopians. The Holy Qur'an only mentions it twice, which could indicate a more specialized application. It refers to Jannah Al-Firdaus, which is the highest place in paradise. It also means habitation, sustenance, hospitality, honor, or the lodge (the food provided for the guest); the best of hospitality is that bliss that we described for the people of Paradise.

ii. Connotative Meaning

Almighty Allah tells about His happy servants, those who believed in

God and His Messengers and believed in what they came with—that they would have Gardens of Paradise. Paradise is the hill of Paradise, its middle, its highest, its best, and its greatest. Imam البخاري in his book(Sahih Al-Bukhari,2002) has also recorded the tradition in which the Prophet said, 'When you ask from Allah, ask Him for Al-Firdaus, for it is the middle of Paradise and it is the highest place, and from it the rivers of Paradise flow.

C. Image Schema Analysis

One of the main connections between metaphor and Image Schema is the fact that Orientational metaphors make the concept comprehensible through mental imagery. The image of this verse shows a *path* moving forward that is good. An individual decides to walk on this path in order to achieve their goal because he is sure that it is the right one. Righteous deeds and believing in God are the source, the good deeds are the devices and plans that directed his activities in the correct way. The goal is Paradise.

4.2.6 Discussion and Findings

Based on the above analysed data that are concerned with the concept of Paradise in the Glorious Quran, the results obtained can be summarised in the following table:

Table(4.2) Results of Analysis of Quranic Texts

No. of the Text	Kind of the Concept	Kind of Cognitive structure	Contextual factors	Semantic meanings	Kinds of image schema
6	Paradise	Orientalational, Ontological and Structural	Situational, conceptual, and discourse contexts	Denotative and Connotative	Path and Link
7	Al-Mawaa	Orientalational, Ontological and Structural	Situational, and conceptual contexts	Denotative and Connotative	Path and Link
8	Al-Naeem	Orientalational, and Structural	Situational, and conceptual-Cognitive contexts	Denotative and Connotative	Path and container
9	Eden	Orientalational, Ontological and Structural	Situational, bodily and discourse contexts	Denotative and Connotative	Link
10	Al-Firdaus	Orientalational, Ontological and Structural	Situational, conceptual, and Bodily contexts	Denotative and Connotative	Path

According to the cognitive analysis of the five texts above, The concept of Paradise in Quranic texts often contains orientational metaphors, structural metaphors, and then ontological metaphors in equal proportion. Human cognition depends on the comprehension of their bodies and space, creating from far to near, from the domain of body and space to other domains. The orientational metaphor describes what is really good and happy as up, while what is sad or bad as down. All expressions of Paradise are Up.

The concept of paradise is so common in the Glorious Quran as a means of reward. Therefore, as the most useful resource, structural metaphors are used

to present the meaning of the concept of paradise in the Glorious Quranic texts. Structural metaphors do provide us with reasonable data to conceptualize and analyze the concept, and they highlight several aspects of conceptualization.

Regarding the *ontological* metaphor, the personification and container as a kind of ontological metaphor help us to pick out parts of our experience and treat them as discrete entities or substances of a uniform kind. For instance, "They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade" (31) Al-Kahf (Ali,1991) shows paradise as a container.

Concerning the contextual analysis, the texts of the Glorious Quran are so complicated and difficult. Therefore, the researcher attempts to achieve a complete understanding of the true meanings of the two concepts of paradise and hell according to the context. It is found that the situational and discourse contexts are the most commonly used types. The frequent use of situational context was due to the presence of various scenes, conditions and environments. The *cognitive –conceptual* context is used because the language of the Quranic text is complicated, un explicit, and refers to general ideas. At the same token, Discourse context is found because the conversation, Participants, and topic are Known. While the use of bodily context was restricted in light of the fact that most texts are directed to human in general.

With respect to semantic meaning, each expression has a dictionary meaning (conceptual meaning) as well as a meaning related to the context (figurative meaning).

As for the image schema analysis, path and link images are the most frequent in these texts. The path image specifies the way to reach the goal, which is reaching eternal bliss. Likewise, link imagery is utilized to underscore the possibility that there should be an equal connection between faith and good deeds, as there is no faith without work and there is no work without faith.

With respect to the force image, its presence is nonexistent in these verses. This is because Almighty Allah mentioned in His Holy Book that there is no compulsion in religion. As for the link image schema, it has been mentioned a lot in these verses. The Almighty Allah always links bad deeds to the unbelievers. Good deeds are for believers.

4.3 Analysis of the Concept of Hell in Biblical Texts

This section is devoted to analyse the concept Hell according to the King James Version (KJV). The New Testament uses at least six different concepts to describe the places of punishment in hereafter. These six concepts are often used together to refer in general to “hell.” The six concepts the New Testament uses may include: *Hades*, *Tartarus*, *Gehenna*, *The Outer Darkness*, *Sheol* and *Lake of fire*. Hell is the place or state into which unrepentant sinners are sent immediately after death (Livingstone, 2005). It is an integral part of Bible

theology and has occupied an important place in the Biblical religious imagination (Lang, 2016).

4.3.1 Analysis of text (11) The concept of Hell

“Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it”. (**Isaiah 5:14**).

A. Cognitive Analysis

As for the cognitive analysis, the concept of Hell may have an ***Orientalional*** metaphor in which a spatial relationship can be found in the context of this Biblical text which include space concepts of (in/out)and (up /down). Animals are always used metaphorically either for their negative or positive qualities. In this text, the animal is used as a symbol of death, destruction, and the fear that the infidels would face after death. The concept of Hell (abstract domain) is viewed as a ferocious creature(source domain). Unbelievers will enter this creature's mouth, they will drop into the fire with no regard for any differences between them in their shape, state, or personality. Physical falling is down, death are down. A serious situation like falling into the mouth of Hell forces individuals to lie down physically. They are actually ***down***.

Ontological metaphor provides us with a deeper understanding based on our experiences with substances and physical entities. As a result, the concept of hell is used as a container for infidels.

Structural metaphors can be considered the most fruitful source to rely on, in which one concept is metaphorically structured in relation to another. The structure of the concept of hell is understood through the metaphorical structure of the huge animal.

Concerning contextual factors, this text incorporates the physical environment as a type of *situational* context. It includes the fauna (horrible animals) and the hell (fire). The local environment, such as the noticeable occasions or the perceptual properties of a circumstance, had more influence in shaping metaphors such as "Hell hath enlarged herself."

Occasionally, some *bodily* domains are utilized as either a target domain or a source domain. In this case, body parts are the source domain for describing the concept of Hell. Hell is portrayed as an animal that consumes everything, even to the point of a sufficiency, just like fire consumes everything. Ideology as a form of *conceptual-cognitive* context can identify which metaphors are better to use. Hell is conceptualized as an animal.

B. Semantics Analysis

i. Denotative Meaning

The denotative analysis of this text identifies Hell as a place or state into which unrepentant sinners are immediately sent after death (Livingstone, 2005). In addition to its formal meaning as the place where bad people live, the Oxford Wordpower Dictionary states that there are many related informal meanings of Hell: First, as a situation or place that is very unpleasant, painful, or miserable,

used as a swear word to show anger or surprise or to make another expression stronger, used to make an expression stronger or to mean “very”, to speak to somebody very angrily or to treat somebody severely, used to make an expression stronger I’m working like hell these days. Some people find hell offensive when it is used in conversation, such as What the hell?, or Go to hell.

ii. Connotative Meaning

In this passage, Jesus gives us a very clear picture of what it is really about Hell. Bible tell us that hell is a very real place. The concept of hell was not invented by the church to scare children into being good before bedtime. It is a real place. Hell is liked as a huge animal who prepared to swallow unbelievers, or as a huge creature will be able to swallow the disbelievers who, undoubtedly will fall in Fire.

C. Image Schema Analysis

The main type of image schema used here is *containers*. With respect to fields like vision, activities, and states, they are conceived of as containers (one of the components of the containment image schema). The examples below illustrate the situation:

- hell hath enlarged herself(vision)
- opened her mouth without measure(activity)
- their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it(state)

One more sort of image schema used is the *force* image schema. It

provides a correspondence between the source and target domains based on shape or visual configuration. The concept of Hell could be understood as a terrible, enormous being that will swallow everything. The *link* image schema between the source domain (animal) and the fire is impossible to miss. So, when the underworld (Hell) opens its jaws wide and throat and stretches its mouth to swallow, everything is linked to the huge animal opens ('without measure')

4.3.2 Analysis of text (12) Hades

"The sea gave up the dead who were in it, and Death and *Hades* delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and *Hades* were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the *lake of fire*" (Revelation 20:14).

A. Cognitive Analysis

Oriental metaphors express the understanding of a process or event in terms of spatial orientation configurations. This text includes **in /out** metaphors. Usually, the preposition *up* or high is used to refer to a good situation, and *down* and low refer to a bad situation. The metaphorical expression "**sickness and death are down**" emphasizes that the concept of Hades is down. Being subject to control is down. God is in a superior position and at the height of his power. God has control of the sea, death, and Hades. Hades is under God's control, so Hades is *down*.

Ontological metaphors offer concepts for entities, events, or processes in

new or abstract domains. Containers are the main category of ontological metaphors. Hades is the container of death.

Regarding the contextual factors, The social, cultural, and physical environments (organisms, temperature, and perceptual properties of the situation) are all part of the **situational context**. Regardless of the way individuals view these concepts, the sea, death, and Hades all societies and cultures agree on their existence.

The *conceptual-cognitive* context contains the metaphorical conceptual system. Each of the sea, death, and Hades represent the grave. By means of conceptual metaphor based on the metaphorical mapping, delivering up the physical body from the sea, death and Hades correspond to resurrection (coming out of a grave). Although in this text there is no reference to eternal punishment for the infidels in the torment of Hell, the only punishment for the infidels is that they will never be returned to life again, where eternal life after death is in Paradise for the believers.

B. Semantics Analysis

i. Denotative Meaning

In Greek mythology, Hades refers to the region under the earth that is home to dead souls. Hades today is sometimes used as a polite term for Hell. "Hades" is frequently used to refer to the underworld or the home of the dead. The denotative meaning of the concept of Hades is "the house of Hades" and "the dead's home". KJV shows the concept of "Hades" as "hell". In the New

Testament, "Hades" is used to refer to the grave and the body. It is most strongly associated with the ruination and misery of the lost (Luke 16:23). Hades would be divided into two areas, one of suffering and the other of blessing (Matthew 16:18). As mentioned before, Hades is the comprehensive designation of the locality where the dead reside. It is divided into two regions: "the bosom of Abraham" and the place of torment.

ii. Connotative meaning

The contextual and connotative meaning of this verse, "Death and Hades were cast into the lake of fire," shows that death is physical death and Hades is spiritual death. In this text, Hades is seen as a place of suffering, darkness, and loneliness. The same abstract meaning of death and Hades is represented as prisons (graves). This indicates that Hades refers only to a limited existence, while Hell is the final place of judgment for the wicked.

C. Image Schema Analysis

In this text, Hades is seen as a *container* image. Hades is a place of utter darkness, loneliness, pain, and anguish that demonstrate a greater magnitude of pain than could be expected. People conceptualize the location and the state of Hades by *linking* the abstract image of the concept of Hades to the physical experience of death as a horrible, terrifying, and frightening.

4.3.3 Analysis of text (13) Sheol

“Out of the belly of *Sheol* I cried, And You heard my voice. For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your

billows and Your waves passed over me".(Jonah 2:2).

A. Cognitive Semantic Analysis

Cognitive linguists claim that space is the most fundamental aspect of human experience. "Out" is seen as a downward orientation inside the belly of the whale. The proposition "into" refers to a negative situation. Sheol" is used to describe the feeling of misery from a rhetorical-*spatial* perspective. Sheol is understood as the *lowest* place to which someone could descend. Animal metaphoric imagery is very rich of metaphor, as the above example shows. The fear aspect shows the physical sensation and mental representation of Sheol as a ferocious animal.

Although *ontological* metaphors are useful mechanisms for naming entities in new domains, the emerging concepts may assign only one phenomenon. The belly of the animal is used as a container.

As *Structural* metaphors, our knowledge of the belly of whales is projected onto the target concept of Sheol. There is a corresponding relationship between the target domain, Sheol, or grave, and the belly of the fish, where both of them receive an unlimited number of things or people with fearful images of darkness and are incarcerated in it.

Concerning the contextual factors, *conceptual-cognitive context*, we have in the source domain a belly of the fish that closed on the prophet without a door, and in the target domain, we have the prophet's wish to come out of this situation. However, the source image can be modified fairly. Assuming that the

prophet arrived at the edge of death, his faith and trust in God helped him to overcome this difficulty. So, the metaphorical expression in this text shows the prophet's desire for repentance and to gain God's sympathy.

The *bodily functions* that are not physical, like fear, hope, and faith, can be structured figuratively. Therefore, the state of prayer, tears, and begging is only a reflection of the target cases (such as fear, horror, etc.). In the source domain, we have the belly of the fish that closed on the prophet without a door, and in the target domain, we have the prophet's wish to come out of this situation.

B. Semantic Analysis

i. Denotative Meaning

In the English translations, the Hebrew concept "Sheol" is frequently referred to as "hell." It is used in the Old Testament in basically various ways: "grave", unseen realm of the dead, and the place of punishment for the wicked. Sheol is used as the temporary place of judgment for the wicked, a place of great sins and greed, a place of spiritual death or separation from God, and even though the wicked remain in Sheol, it is the place from which the righteous are saved. The main characteristics of Sheol on which a large number of Bible authors agree are: the place actually exists below the earth's surface (grave), all humanity is destined for it, and it is gloomy and devoid of joy.

ii. Connotative Meaning

This text underlines the sovereignty and power of God. Jonah petitioned

his God from the fish's paunch: " Out of the tummy of Sheol, I cried". He came up awfully close to death; at the point when Jonah was tossed over the edge, he completely expected to die. Even though he felt like he had been thrown out of God's sight and out of God's favor, he still trusted the mercy of God.

C. Image Schema Analysis

This text contains three images: *force*, *container*, and *balance*. The expression "Out of the belly of hell" is a forceful representation of imminent death, where the place was so dark to Jonah, frightening, and destructive. Hearing the voice of the Lord conveys effectively the Lord's omnipresent power and gives a concrete presence to Almighty Allah's voice.

The belly of hell represents a container image schema. The prophet describes the fish's stomach as a grave. The image of Sheol is seen as a hell where suffering surrounds him on all sides, like death's bonds. The source domain (the belly of the whale) In the target domain (the grave), there is a correspondence or Balance image between the belly of the whale and the grave(target domain).

4.3.4 Analysis of text (14) Abaddon

"The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women's hair, and their teeth were like lions' teeth. They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. And they had as king over them the angel of the bottomless

pit, whose name in Hebrew is *Abaddon*, but in Greek he has the name Apollyon" (Revelation 9:11).

A. Cognitive Analysis

Animal metaphors are powerful tools that can be understood in contexts to confirm the darkness and fearful situation. In this verse, a number of *Oriental* metaphors are present in this text, such as "The shape of the locusts was like horses prepared for battle", which indicates deeper meanings rather than merely a surface structure. The metaphorical expression of this verse assists us in drawing the mental images that metaphors shape in our minds as new orientations. Although the appearance of locusts looks like that of women, these locusts are extremely frightening and cruel beings. The motion in this text was away from the moral high place, resulting in the use of locusts to describe the negative moral state. Fear is Down.

For the *ontological* metaphor, Abaddon is personified and described as a human being who, like enemies, Locusts have the ability to swarm and destroy, and so do demonic spirits who swarm and destroy like locusts.

The *structural* metaphor of this verse refers to the concept of Abaddon as a dense and terrifying shape of the locusts, indicating the many angels of wrath spread out to seize the souls of infidels who prepared to punish disbelievers who do not follow the right path. The number of torment's angels was so great that it looked like a swarm of locusts covering the entire planet

As for the contextual factors, fauna can have an impact on shaping

metaphors in the local environment. The repeated use of the same word (locusts) is used to refer to the enormous number of torment angels.

The conceptual-cognitive context shows that the shape of the locusts is frightening, similar to the shape of angels of torment. A metaphor is viewed as a contextualized notion since its interpretation depends on context.

The specific case of the body produces particular metaphorical conceptualizations of a specific status. In other words, who were tasked with slaying sinners and putting them in Abaddon.

A. Semantic Analysis

i. Denotative Meaning

This concept has six related meanings. First, Abaddon is a Hebrew concept that means one of the compartments of Gehenna. The early Greek renders "Abaddon" as " (*apóleia*), "to destroy, destruction", and "doom" In Revelation 9:11, Abaddon is referred to as "the king of a demon. The Bible refers to Abaddon as the realm of the dead, It means "destroyer" or a place of destruction, Sometimes it appears alongside the Sheol, which means the resting place of dead peoples.

ii. Connotative Meaning

This type of fire (Abaddon) was prepared for those who pursued women and committed sins to show how big a sin it was. Locusts were a foe in the days of the Bible. Hoards of locusts could destroy a crop in one day. These demons (locusts) have a king; he is Satan. "Abaddon" means destruction. Abaddon is a

jail for evil spirits (Luke 8:31). By and large, this spot is viewed as the domain of the dead, equivalent to Sheol (Romans 10:7).

C. Image Schema Analysis

There are two images in this text: *link* and *force* images. The link image of the locust, the image of the locust, and the image of the torments' angels in Abaddon. The number of torment's angels (force image) was so great that it looked like a swarm of locusts covering the entire planet. This text uses the locusts as a reference to the evil number of locusts and their capacity to destroy everything. They poured out of the abyss exactly like a swarm of locusts does to torment people. The haziness these grasshoppers bring is surely more than physical.

4.3.5 Analysis of text (15) the lake of Fire

Then Death and *Hades* were cast into the lake of fire. This is the *second death*. And anyone not found written in the Book of Life was cast into the *lake of fire* (Revelation 21:8).

A. Cognitive Analysis

Oriental metaphors express the understanding of a process or event in terms of spatial orientation. In this text, the phrase "cast into," the control that God made over the dead, is understood via the conceptualization of a physical process whereby the disbelievers would be physically thrown to the fire as a last place for wicked. "In/Out" orientation is used with a positive evaluation and downward orientation is used with a negative evaluation (cast into" is seen as a

negative meaning). The conceptual metaphor asserts that Life is up, Death is down. Then, Lake of fire and Hades are down.

This text investigates the conceptual ontological mappings from the abstract domains onto the source domain of the "lake of fire". The domains of death, hades, and the lake of fire are states of human beings. Jesus says, "The grass of the field is daily thrown into the fire" (Matt 6:30 NIV). Jesus uses "the expression of the plant as a symbolic language to indicate the short lifespan of humans. Hades here is used symbolically to denote death(eternal destruction or punishment), not eternal torture, while the lake of fire is the last.

Death is Hades, and the Lake of Fire is Hell is an example of a *structural* metaphor. Horror and fear are concepts from the source domain (death) that are transferred to the target domain (Hades) because physical death is real and therefore quite well structured and comprehended. The structures of the real lake are used to enable individuals to grasp the structure of a lake of fire. In this context, considering the same source-domain lexical item being "cast into", (Lake of Fire), it is described in terms of everlasting fire. Dead bodies thrown into fires were kept continually burning (everlasting). In this expression, "(wickers) metaphorically grass is cast into Lake of fire "

The *physical* environment of this text includes the temperature and the weather. The high degree of temperature of the fire and the frightening climate of the lake are two kinds of situational contexts. The metaphorical connection between concepts (lake and fire) leads to the production of particular metaphors.

The lake of fire reflects terrifying imagery of torment such as fire, sulfur, and brimstone, where all the wicked, immoral, murderers, and devils are thrown alive into the lake of fire.

The *conceptual-cognitive* context is observed from the perspective of the speaker, in which components of the antecedent conversation could influence the (unconscious) choice of metaphors." The figurative expression "lake of fire" is derived from the two concepts (lake and fire). The concept of "fire" refers to the idea of knowledge, where the lake (or earth) is filled with fire to represent the knowledge of God spreading throughout the lake (or earth). Isaiah stated, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." One more image of fire is reflecting on and associated with the individuals who might hurt others, and kill them by the fire from their mouths where their mouths are like a lake and their tongues are as fire.

People's bodily characteristics impact the metaphors they tend to use. Thus, according to the property of fire, burning an entire body turns it into ashes. Lake of fire is seen as a final death with no return.

B-Semantic Analysis

i. Denotative Meaning

There are many denotative meanings to the concept of final hell, or what is called the Lake of Fire. It is a literal place of everlasting fire that was originally created by God as a place of punishment for Satan and his followers (Mat. 25:41). It is the place of "outer darkness" (Mat. 8:12; 25:30). It is

described in Scripture as a “furnace of fire” (Mat. 13:42); “everlasting punishment” (Mat. 25:46); “the mist [gloom] of darkness” (II Pet. 2:17); the “hurt of the second death,” “a lake of fire burning with brimstone” (Rev. 19:20; 20:10; 21:8). Hell was created as a place of torment where “there will be wailing and gnashing of teeth” (Mat. 13:42), This is the “everlasting reward” of sinners”.

ii. Connotative Meaning

The first death is the physical death of all human beings, but the second death concerns the sinful and adulterers, and the disobedient who commit evil deeds, in being tormented by lakes of iron, sulfur, and copper burning with the fire of hell. "The lake of fire into which death is thrown is the second death" is that spiritual death. It shows figurative language. ‘cast into the Lake of Fire’ refers to “the deepest abyss of Hades,” to which the final judgment refers. In the end, God will reveal that the dead will rise again (Isa. 26:19). Sheol will eat up no more; instead, according to Isa 25:8, God will swallow death. In this text, Sheol refers to the angel of death because at the end of the world, Almighty Allah will take his soul.

C. Image Schema Analysis

Two types of images are shown here: the *container* and *path* image schemas. The initial goal of identifying image schema is to map conceptual structure onto spatial structure. This indicates that people's beliefs (path) about some religious concepts correspond to the fact of change. In Christianity, the

lake of fire represents a movement away from an experience of security and life towards a frightened position that appears as an obstacle on the journey through the underworld, which can destroy or refresh the deceased, as a place of after-death punishment for the wicked (source). The lake of fire is a symbol of the eternal destination (goal). It is different from hell, which refers to the common grave of mankind. The expression "lake of fire" is often interpreted as a combination of two concepts—a literal lake and a literal fire. However, the best way to comprehend this expression is as a container metaphor.

4.3. 6 Discussion and Findings

Based on the above analysed data that are concerned with the concept of Hell in the Holy Bible, the results obtained can be summarised in the following table:

Table (4.3) Results of Analysis of Biblical Texts

No. of the Text	Kind of the Concept	Kind of Cognitive structure	Contextual factors	Semantic meanings	Kinds of image schema
1.	Hell	Orientalional, Ontological and Structural	Situational, and conceptual contexts	Denotative and connotative	Container, Force ,and Link images
2	Hades	Orientalional, Ontological and Structural	Situational, conceptual and bodily contexts	Denotative and connotative	Container, And Link images
3	Sheol	Orientalional, ,Structural and Ontological	Situational, conceptual and bodily contexts	Denotative and connotative	Force, and Container
4	Abaddon	Orientalional, Structural and Ontological	Situational, conceptual and bodily contexts	Denotative and connotative	Link, Force images

5	Lake of fire	Oriental, Ontological, and Structural	Situational, conceptual and bodily contexts	Denotative and connotative	Container, Path images
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Concerning the cognitive analysis of the five texts above, the Biblical texts regarding the concept of Hell often utilize the three cognitive devices in order to make sense and explain the meanings of these concepts well. Body movement and place as forms of Orientational metaphors are used because they form the origin of human concepts and language. Spatial human experiences lead to the production of Orientational metaphors. Regarding the ontological metaphor, personification and container as a kind of ontological metaphor help to pick out parts of real experience and treat them as discrete entities or substances of a uniform kind. While, the structural metaphors are used to provide reasonable data to conceptualize and analyze the concept, and they highlight several aspects of conceptualization.

Concerning the contextual analysis, The talk about any particular concept that refers to the specific process we are talking about may influence the selection of the linguistic metaphorical expression. Thus, the concept of Hell is always used with things that are unpleasant or undesirable. Therefore, the frequent use of situational context was due to the presence of various unpleasant or undesirable scenes and environments.

The cognitive-conceptual context is used because Biblical texts contain some concepts and expressions that need to be conceptualized. The presence of

a discourse context is almost nonexistent in these texts, in light of the fact that the majority of them examine general things and are directed to everyone without exception. Body context is often used in these texts because it explains the condition of the unbelievers and their torment in Hell.

Regarding semantic meaning, all terms related to the concept of Hell contain dictionary meaning, and connotative meaning is often influenced by the surrounding context.

As for the image schema analysis, Container, link and then path images are the most frequent in these texts. Container image schema explains that hell contains all the infidels and hypocrites who didn't believe in God and those who harm people, where they became the firewood of hell. The link image generally connects awful and bad deeds to unbelievers. It shows the twisted roads used by infidels that lead them to hell. The path image specifies the bad deeds that led them to enter hell, as it is considered the path to hell. Lastly, The force image is non-existent in these texts because the infidels willingly entered hell through the deeds they performed in their worldly lives.

4.4 Analysis of the Concept of Hell in Quranic Texts

The majority of Muslims conceptualize the concept of fire depending on the Quran. The Glorious Quran contains a large number of terms which associated with Hell, either a substitution for the concept Hell (the place of torment)or refer to some level of Fire .However, there are seven names for

Hell in Glorious Quran or layers of Hell not Hell itself .Thus, the concept Hell is used both either as a cover term for all layers of Fire or for one layer. Every layer is assigned to a difference group of people, among the different term that refer to hell in the Quran.(Thomassen, 2009).

The Holy Quran describes Hell as a blazing fire with seven levels of punishment depending on the sins committed, the worst sins being rejection of the existence of Allah and partnering with Him. They could be descriptions of Hell and some have taken these names to mean levels. In a Hadith, "Hell had been lit for one thousand years until its flames became red. Again it was heated for another thousand years till its color became white. Still again it was burnt for a further thousand years and its white color flames turned pitch black"(الطباطبائي،2013).

The researcher used five of these concepts that indicate and clarify the meaning of Fire in the Glorious Quran. They are.

1. Al-Jaheem (Because of its blazing fire)
2. Jahannam (Because of the depth of its pit)
4. Al-Sa'eer (Blazing flame which is kindled and ignited.)
5. Saqar (The intensity of its heat)
6. Al-Hatamah (broken pieces, debris because it breaks and crushes the things that are thrown into it.)

4.4.1 Analysis of text (16)

(لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ {56} فَضَلًّا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57} الدخان

They will not taste death therein except the first death, and He will have protected them from the punishment of *Hellfire* (56). A grace from your Lord; this is the great achievement {57} (Ad-Dukhan). (Ali,1991,p.4731)

A. Cognitive Semantic Analysis

As per cognitive linguistics, language creates connection between the human's body and mind, where metaphors play a significant role in these connection. Human experiment in the physical world combine with certain other notions in the human mind; as a result, new concepts are produced that are potentially releasable. This type of Orientational metaphors shows the orientations of space: In-out/Up-Down. The concept of (Al Jaheem) is synonymous to the concept of hell or fire. Those who believe in Almighty Allah have won eternal happiness, while those who have no faith are lost. Disbelief is down, belief is up.

For ontological metaphor, abstract activities, emotions, or ideas are represented as something concrete. In this case, viewing Al-Jaheem as an entity enables us to refer to it, identify it, and act with regard to it.

Concerning *structural* metaphor, there is an act of transferring the structure of Fire as a source domain to the structure of the target domain of Jaheem. The structure of the concept of (Hell)fire as a way of a punishment

simplifies the structure of the concept of Jaheem. Therefore the difficult situations of fire is transferred to analyze the torment in Hell.

Regarding the contextual factors, the *physical* context in which a communicative act takes place, including the physical circumstances where there are two independent conceptual categories: belief and disbelief .

The main elements of *discourse* context, especially the topic or hearer, indicate that Almighty Allah will save believers from torment and remove them from everlasting Fire.

The conceptual-cognitive context relates the meaning of protection to the meaning of gracing. Protection means keeping believers away from Hell.

The *body* context refers to the state of believers as a winner. Because of their faith they excluded from hell forever.

B-Semantics Analysis

Based on the semantic level of analysis which focuses on identifying the types of meaning that may be associated with the concept of Hell in this Quranic verse, the researcher has found two levels of meanings that include the lexical or denotative and connotative.

i. Denotative meaning

Hell is a place in another world where sinners are punished with various kinds of chastisements. jahannam and jaheem are synonyms that refer to the shallowest level of Hell, prepared for infidels and atheists. This concept occurs 26 times in the Quran as the noun jahīm (جَحِيم). The noun's trilateral root is jīm

ḥā mīm (ح ح م).

II. Connotative meaning

In this verse, „Almighty Allah tells believers that no one dares to earn Paradise by doing it alone, a person should know that his success can only be attained by those whom God has blessed. they should be grateful for Allah's bounty and blessings, they gained heaven and moved away from Hell.

C. Image Schema Analysis

Containment schema represents one of the processes by which bodily experience creates a meaningful concept. There are many situations facing people when they pass away, as if they are going to enter a dark hole and be totally contained. Death is the end of this life to reach then either to paradise or hell. Hellfire is imposed as a punishment on disbelievers as a huge cavity full of torment. They will not be able to come out of this fire.

4.4.2 Analysis of text (17)

"يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا
مَا كُنْتُمْ تَكْتُمُونَ" التوبه ٣٥

On the Day when heat will be produced out of that (wealth) in the *fire of Hell*, and with it will be branded their foreheads, their flanks, and their backs, "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!" {35} Al-Tawba(Ali,1991,p.1293).

A. Cognitive Semantic Analysis

Orientational metaphors "organize a whole system of concepts with respect to one another". In this text, the verb "produce out" has a spatial to describe the downward movement. Being subject to control (Force is down) is conceptualized the physical process in which the wealth will be the fuel used to burn its owners in the fire. These expressions of ("produced out in the fire of Hell", "will be branded their foreheads, their flanks, and their backs,") reflect the bodily experiences that drooping posture typically goes along with fear, regret and pain as an example of the metaphor "Sad is Down", "Hell is down".

The ontological metaphors provides a new ontological status to common categories of abstract target concepts and to give rise to new abstract entities. For example: "Sins have lowered our position". Sin as an entity metaphor is a form of ontological metaphor in which an abstract domain is represented as a concrete object. Therefore, in these examples above, Sins are seen as concrete, harmful things that one must avoid.

The cognitive function of *structural* metaphor is to enable speakers to understand one structure by means of another. For example, wealth is seen as a source domain that exists in almost all languages and is conceptualized in various ways. Our experiences with it as iron coins or sheets help individuals grasp the meaning of this verse: On the Day when heat will be produced out of that (wealth)".

Regarding the contextual factors, the *situational* context of this verse

comprises a diversity of contextual images. There is a mental image such as (Taste ya, then, the (treasures) ye buried!); a tasty image when heat will be produced out of that in the fire of Hell (wealth) refers to the real fire; a concrete image such as This is the (treasure) which ye buried for yourselves).

The surrounding *discourse* is often referred to as a context. So (the speaker) the verse, with information about wealth as the topic, and the hearer (a person who refuses to pay Zakat, can influence the (unconscious) choice of metaphors, as shown in this example: "This is the treasure which you buried for yourselves."

Conceptual-cognitive context is used to indicate the interests and concerns of people. People are interested in collecting money and storing it in this world in order to obtain luxury and a desirable life, but there are some conditions that they must fulfill in order to obtain comfort in this world and the hereafter, which is taking out Zakat. Therefore, wealth may be seen in two ways: as life (wealth is life) or as fire (wealth is agony).

People's bodily specificities affect the types of metaphors to use. The infidels state of hurting and tasting agony is due to collecting and sorting money. Therefore, Almighty Allah threatens disobedience by saying that they will face the most severe punishment, which is Hell, which is the worst destination ever.

B. Semantics Analysis

i. Denotative meaning

There are two meanings associated with the concept of Jahannem ((جَهَنَّمَ). It is a house of unbeliever in the afterlife {إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا} {“they were wood for Hell} {وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا}. Hellish machine (دَلِكْ جَزَاؤُهُمْ) (الطباطبائي، 2013). (جَهَنَّمَ).

ii. Connotative meaning

In this verse, there is a reference to some parts of the body, such as the forehead, sides, and back. This is because the miser who does not like to spend his money in this way will show the wrinkles of aversion on his forehead. He tries to move away to the right or left side, or he probably turns his back on the needy if he continues to insist. The punishment for the forehead, sides, and back will be more severe and stronger than for other parts of the body.

C. Image Schema Analysis

Wealth is described as a measurable object. The intensity of punishment depends on the amount of wealth. In this text, a *path* of motion that is directed toward undesirable goals and is traced by actions are the elements of path image. As a result, the effects of having a source, a target, a force, and a path of motion have made the intensity of a burning fire stronger.

4.4.3 Analysis of text (18)

{ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ فَأَعْتَرَفُوا بِذُنُوبِهِمْ فَنَسَحُوا لَأَصْحَابِ السَّعِيرِ }

"And they will say, "If only we had been listening or reasoning, we would not be among the companions of the *Blaze*. And so they will confess their sins. So away with the residents of the Blaze! "{5-10} (Al-Mulk) (Ali,1991,p.5562)

A. Cognitive Semantic Analysis

In this text, there are two types of *Orientalional* metaphor. The first Orientalional metaphor is Sickness is down. The ability to think and reason have put human above all creatures. Thus, Reasoning lies in the brain and the brain locates in the head. Therefore, disbelieves admit that they have no reason. Their mind are sick, they are down.

The second type of Orientalional metaphor is that, disbelieves dwell inside Hell and out of Paradise. Because they denied and rejected the advice of the warner who sent to them, they deserve this torture. They admit and declare ,we would not have become Blaze inmates if we had only reasoned or listened.

On the basis of semantic attributes derived from other concepts in the language, ontological metaphors offer concepts for entities, events, or processes in new or abstract domains. The main characteristic of the Al-Saaer as a metaphor is that it is capable of holding punishment for a group of unbelievers and subjecting them to the same torment. The source domain of Fire provides a wide variety of metaphors.

Source	Target
The burning thing	The entity involved in the situation
The Fire	The circumstance (act, event, or state)
The fire's intensity	The severity of the circumstance
The reason for the fire	The situation's underlying cause

The cognitive function of *structural* Metaphors is to enable individuals to understand the target domain by means of the structures of the source domain. (Hell) fire is given a human characteristic: taking a deep, audible breath in. This terrible sound is the sound one makes when crying loudly and breathing in and out. It has a very loud, deep groan. The individual's own knowledge and his experience of the world about fire enable him to understand the terrible fire that disbelievers would receive.

Concerning the contextual factors, the *physical* environment of this verse contains temperature, landscape, and the main characteristics of the situation that have noticeable influence on shaping the context. So those are the main social images. Visual image "beautified the nearest heaven with lamps [stars]"; mental image such as: (It almost bursts with rage"; tasty image "So away with the residents of the Blaze!"; concrete image "This is the (treasure) which ye buried for yourselves), and an audio image "they hear from it a [dreadful] inhaling while it boils up".

The *discourse* context involves the surrounding discourse, knowledge about the main elements. People rely on their knowledge concerning the physical Fire : the speaker(keepers of hell), hearer(disbeliever), and the topic("They will say, "Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything").

Conceptual-cognitive context explains that concepts can stand in a

metaphorical relationship with one another, such as Fire being destruction(ability of fire to destroy , harm, and wreak).

The *bodily* situation of disbelievers affects their choice of metaphorical expressions, ,such as ("And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze"). They describe themselves as deaf because they did not listen to the prophets' advise.

B-Semantic Analysis

i. Denotative meaning

This concept occurs 19 times in the Holy Quran. Al-Saeer is another level of fire; it has been burning since it was made. The place that is reserved for the worshipers of fire. In addition to the primary meaning that is mentioned in the Qur'an, which is everlasting punishment of the wicked. It is mentioned in ancient Greece as the land of the dead; fire; flame; inferno; hell; blaze; hellfire; and underworld(ابن كثير, 1967).

ii. Connotative meaning

This verse is divided into two parts: the first one is a reminder from Allah that he prepared his fire for devils and also for unbelievers, while the second one is a question for unbelievers. They were asked about the reason for performing sins even though they knew that they would be punished by fire. Though, Allah intends all people to be in heaven longing for his mercy, those who admit their disobedience will be among the companions of the Blaze. This is an acknowledgment from unbelievers; if they were listening or reasoning,

they would be among the companions of the Blaze. The punishment at this level is unimaginable, unbearable, and very painful. i.e., (Truly, we have prepared for the disbelievers chains and shackles ,and ablaze) Al-Insa'n {4 }.

C. Image Schema Analysis

The image of a burning fire that is taken from the fire of stars is *linked* to the physical image of fire. There is also a *force* image to the endless shooting stars that start from the stars to drive away Satans as consuming fire meander in space at colossal velocities and which likewise tumble to the earth in a persistent shower keeps the Satans of the earth from rising to the sky. These meteorites keep them away, even if they try to ascend to heaven. This burning fire is one type of fire that is used to punish unbelievers, not the fire of Hell itself.

4.4.4 Analysis of text (19)

كَلَّا لِيُنْبَذَنَّ فِي الْحُطَمَةِ (4) وَمَا أَدْرَاكَ مَا الْحُطَمَةُ (5) نَارُ اللَّهِ الْمَوْقَدَةُ (6) الَّتِي تَطَّلِعُ عَلَى الْأَفْنِدَةِ (7) إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ (8) فِي عَمَدٍ مُمَدَّدَةٍ (9) (Al-Hamza 4-9)

"By no means! He will be sure to be thrown into That which Breaks to Pieces{ 4 } And what will explain to thee That which Breaks to Pieces?{5}(It is) the Fire of (the Wrath of) Allah kindled (to a blaze){6}The which doth mount (Right) to the Hearts:{7}It shall be made into a vault over them{8}In columns outstretched" {9}.(Al-Humaza) (Ali,1991,p.6267)

A. Cognitive Analysis

Most of the *Oriental* metaphors are intensively associated with spatial orientations such as in-out, up-down, etc. This Quranic text is based on the physical fact that unbelievers will be thrown into a fearful fire "Surely, he will definitely be thrown in Al Hutamah" when dying, they are physically throwing into *down*. Each word of this verse refers to the down situation. The verses of "*It shall be made into a vault over them{8}In columns outstretched{9}*" help to grasp the abstract concept of the Al Hutamah" by understanding the meaning of the vertical pipes that burn with fire, where Infidels inside them. Therefore, as a type of torture, the infidel will be kept in these pipes, as he will never escape from them.

Entity metaphor, as a type of *ontological* metaphor, shows an abstract domain as an entity that allows us to refer to, quantify, and identify a particular aspect. For instance, we view Crusher (target domain) as an entity via our experience of Crusher as a machine. (The oven mashed the bone.)

According to the *structural* metaphor, the structure of closed tubes are likened to the heart inside a human chest, where no one can see what is inside. Closed pipes are used here as a reference to the hearts of the infidels, they were filled with malice, and hatred. So this type of torture is a reference to psychological torture more than physical torture.

According to the contextual factors, the *situational* context in this text includes the temperature and the perceptual properties of a situation that can

have an influence on shaping metaphors. The structure of the concept (Al-Hutamah/fire) corresponds to the concept of a furnace (an enclosed structure with high temperatures to smelt material).

The *discourse* context led us to derive metaphors from previous discourses on the same subject. This can take a variety of forms, such as questioning and reflecting. This verse "The which doth mount (Right) to the Hearts", leads us to wonder why the hearts, because they take backbiting from people.

The *conceptual–cognitive* context of this text asserts that, people commonly use particular metaphorical source domains relative to their interests and concerns about the world. The glorious Quran used the concept of Hutamah/fire because Arabs were known for making swords and spears, so they were aware of the intensity of fire used.

The state of the *bodies* of atheists can influence the metaphors they use. In addition to the agony and the punishment of Hell, they will feel ashamed because their intentions will be exposed then.

B-Semantic Analysis

i. Denotative meaning

(الحطمة/ fire) conceptualizes machines that smash and crash big things into small pieces. Al-Hutamah, from its name, crushes, smashes, and shatters everything thrown into it (ابن كثير , 1967, p. 29). Al-Hutamah (الحطمة) was prepared for those who spread slander and backbite. Al-Hutamah, the Crusher,

is one of the descriptive names of the Hellfire, which means crushing things to pieces. The deepest level of Hell is reserved for the worst of Allah's creations (hypocrites religious, whether humans or Jinn), because they outwardly accept Allah and His Messenger (S.A.W.), but they inwardly reject. The concept ḥā ṭā mīm (ح ط م) occurs six times in the Quran, in three derived forms: once as the form I verb yaḥṭima (يَحْطِمُ), three times as the noun ḥuṭām (حُطَامٌ), and twice as the noun ḥuṭamat (حُطَمَاتٌ).

ii. Connotative meaning

This verse above has a connotative meaning. This fire will burn not only the external body, also the hearts as a type of emotional and spiritual punishment. "Verily, it shall be closed upon them" (8). As long as the exit is closed, they will have no hope of escaping from Al Hutamah because they will be locked inside. "In pillars stretched forth" (9). These people will be locked inside the columns and pillars of Hellfire in a very tight place. They will be locked completely inside and surrounded by Fire from each side as flames rise out of tall pillars.

C. Image Schema Analysis

The *force* and *container* image schemas are the two types of image schema presented here. The forces take many forms in the physical world: the intensity of the punishment, wind, storm, fire, and operators that push, pull, propel, or send another thing. These forces cause various changes in the thing upon which they act. There are as many different effects as there are different

forces. The metaphorical conceptualization of different abstract domains in terms of forces could be reflected in this verse. Hell is portrayed as a robust prison where "heartless angels" keep watch over inmates who are bound together by chains around their necks. Those Inmates will feel drying and hungry "constantly" ,where there is just a single kind of food in Hell is designated "ghislin". Their remorseful admissions of wrongdoing and pleas for forgiveness are in vain. They are chained together in chains with iron hooks to drag them back if they try to escape. Inmates are the *container* of Hell, the forced of angels over them show their weakness to defend of themselves.

4.4.5 Analysis of text (20)

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرِ (47) يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (48) (القمر)

("Truly those in sin are the ones straying in mind, and mad. The Day they will be dragged through the Fire on their faces, (they will hear "Taste ye the touch of *Hell!*") {48}. Al-Qamar. (Ali,1991,p. 5161)

A. Cognitive Meaning

Each of the spatial terms provides a rich foundation for grasp many concepts in Orientational terms. These **Orientational** terms and concepts are all based on our physical, cultural, and social experiences. There are three spatial orientations in this verse ; "**In**" implies containers (the atheists in the fire), "**dragged through**" (pulling with force),and "**On**,"(atheists are pulled over their faces as a form of humiliation). Thus, the conceptual expression of "Dragged through the Fire on their faces" is derived from the human body posture while

he is bow down. Normally, when a person is placed on his face and dragged, it is often considered one of the cruelest types of torture. Thus we see that the orientational conceptual metaphors are not arbitrary but based on culture and experiences. The concept of Saqer is abstract concept, its meaning is understood from the concrete concept of humiliation.

The *ontological* metaphor in which abstract domains are represented as a containment metaphor. The abstract concept of Saqer implies containers metaphor. The abstract meaning of the concept of Saqer is understood as a place to punish and humiliate disobediences.

According to *structural* metaphor, individuals understand the concept of Saqer as a type of punishment based on their experiences. People understand the humiliation domain by using the structure of the dragging process as a source domain because dragging or pulling someone in front of others is a form of dishonor and indignity.

The *situational* context shows the intensity of punishment, they deserve the double punishment because they did not believe in Almighty Allah .

The *discourse* context of this verse identifies the reason that made angels of fire withdraw the disbelievers in this way is because they were hypocrites.

The *conceptual-cognitive* context links between the concept of humiliation and the concept of Saqer. Saqer is humility. This expressed by matching target element or conceptual correspondence, such as humiliated) with source domain, such as "dragging his body." The *bodily* context of this verse

depicts the kind of humiliation disbelievers and atheists face.

B-Semantic Analysis

i. Denotative Meaning

The concept of Saqar is from the Arabic Corpus and is ordinarily referenced in the Glorious Quran as one of the alternative names for the idea of Hell (Jahannam). It is mentioned three times in the Holy Qur'an to describe the infernal fire (hellish). ابن كثير (1967:63) states that the meaning of the concept (سقر Saqer) is the fire that eats the flesh and the skins, the organs will be changed into something else. It is tensely hot. القرطبي (2006) explains that the meaning of the concept (Saqer) is melting things and bodies in the fire to the extent that it smelts and changes the features of the face and body of a human. There are numerous meanings that are related to the concept of Saqer such as *hell, scorching heat, hellfire, abyss, underworld, and the land of the dead.*

ii. Connotative Meaning

Those who committed many crimes especially polytheism which is the greatest sin in addition to disobedience and noncompliance, {they are in misguidance and disbelief} {they are in misguidance and disbelief} that is, they have gotten sidetracked in this world, they not follow the prophet's way, not carrying out good deeds that saves them of torture. Therefore, the fire that burnt them and ignites in their bodies reaches their hearts. {The Day when they will be dragged on their faces into the Fire} and it is the noblest of their organs, and its pain is more severe than the pain of others. {Taste and touch the kindled fire

or Saqer} which means" Taste the pain, sorrow, anger and flames of Hell". It is the eternal place of atheist's punishment: where the souls of those who are condemned are subjected to an eternal punishment after death; this is where those who did not believe in Allah will be sent on the Day of Judgment.

C. Image Schema Analysis

As mentioned earlier, *Link* schema build a connection between our substantial experience and the theoretical ideas in order to outline and understand them. As such ,The linking force of this verse is given much significance in showing the intensity of the fire , centering on the type of Fire that is used as a way of the punishment . The link force is in the way disbelievers adopt as "a misguidance" in which leads to the path of Fire in the Hereafter. As a result of this misdirection, they will savor and stay in "a kindled fire "(a raging fire).Therefore, they will be in the astray of this world and the fire in the Hereafter. The second image that can be gotten from this verse is the source-path-goal image schema. Definitely the source is the disbelieving ,the path is their awful deeds ,and the destination or the goal is tasting kindled fire for eternity.

4.4.6 Discussion and Findings

Based on the above analysed data that are concerned with the concept of Hell in the Glorious Quran, the results obtained can be summarised in the following table:

Table (4.4) Results of Analysis of Quranic Texts

No. of the Text	Kind of the Concept	Kind of Cognitive Structure	Contextual factors	Semantic meanings	Kinds of image schema
1.	Hell	Orientalional, Ontological ,and Structural	Situational, discourse, conceptual and bodily	Denotative and Connotative	Container image schema
2	Al-Jaheem	Orientalional, Ontological ,and Structural	Situational, discourse, conceptual and bodily	Denotative and Connotative	Path
3	Jahanam	Orientalional, Ontological ,and Structural	Situational, discourse, conceptual and bodily	Denotative and Connotative	Link and Force
4	Al-Saeer	Orientalional, Ontological ,and Structural	Situational, discourse, conceptual and bodily	Denotative and Connotative	Container and Force
5	Al-Hutamh	Orientalional, Ontological ,and Structural	Situational, discourse, conceptual and bodily	Denotative and Connotative	Link

The cognitive analysis of the five texts above regarding the concept of hell in Quranic texts contains orientational, structural, and then ontological metaphors in equal proportion. Orientalional metaphors are employed to show the solidarity of the text because they are mostly used to give the text coherence and make it more powerful. Ontological metaphors are extensively used to show the effect of the speech of Almighty Allah on his servants. The structural metaphor is used as a reference to the complex structure of the Quranic text, in

which many subjects are used in one text. Moreover, the concept of Hell take various forms as a means of punishment. Therefore, as the most useful resource, structural metaphors are used to present the meaning of each concept.

Concerning the contextual analysis, the language of the Quranic texts, as it mentioned before, are so complicated and difficult. Therefore, the researcher attempts to achieve a complete understanding of the true meanings of the concept of hell according to the surrounding context. It is found that the situational and discourse contexts are the most commonly used types. The frequent use of situational context was due to the diversity of the style of the glorious Quran. The *cognitive –conceptual* context is used because the language of the religious texts are metaphorical in nature. Discourse context is found because there are a large number of subject within the same surah. The last one is the use of bodily context to describe the manner and the state of disbelievers.

With respect to semantic meaning, each related meaning of the concept of hell has different meanings on the level of conceptual meaning as well as a figurative meaning.

As for the image schema analysis, link image is used more than others, followed by the path image to specify the reasons that led the infidels to Hell. With respect to the force image, its presence is rarely in these verses. This is because Almighty Allah is fair and wise, He warned his servants from Hell.

Based on the analysed data according to the cognitive-semantic and image schema analysis, the researcher summarizes these results in the following tables:

Table(4.5) Results of Cognitive Analysis of Biblical and Quranic Texts

No. of Text	Cognitive structure			
	Names of Concepts	Orientalional	Ontological	Structural
Text (1)	Heaven	√	√	×
Text (2)	Heavenly country	√	√	×
Text (3)	Eden	√	√	×
Text (4)	Paradise	√	×	×
Text (5)	Abraham's Bosom	√	√	×
Text (6)	Paradise	√	√	√
Text (7)	Al-Mawaa	√	√	√
Text (8)	Al-Naeem	√	√	√
Text (9)	Eden	√	√	√
Text (10)	Al-Firdaus	√	√	√
Text (11)	Hell	√	√	√
Text (12)	Hades	√	√	√
Text (13)	Sheol	√	√	√
Text (14)	Abaddon	√	√	√
Text (15)	Lake of Fire	√	√	√
Text (16)	Al-Jaheem	√	√	√
Text (17)	Jahanam	√	√	√
Text (18)	Al-Saeer	√	√	×
Text (19)	Saqer	√	√	√
Text (20)	Al-Hutamah	√	√	√

Table (4.6) Results of Contextual Analysis of Biblical and Quranic Texts

No. of Text	Contextual Factors				
	Names of Concepts	Situational	Discourse	Conceptual-Cognitive	Bodily
Text (1)	Heaven	√	√	×	×
Text (2)	Heavenly country	√	√	×	√
Text (3)	Eden	√	√	×	√
Text (4)	Paradise	√	×	×	√
Text (5)	Abraham's Bosom	√	×	√	×
Text (6)	Paradise	√	√	×	√
Text (7)	Al-Mawaa	√	√	√	√
Text (8)	Al-Naeem	√	×	√	√
Text (9)	Eden	√	√	√	√
Text (10)	Al-Firdaus	√	√	√	√
Text (11)	Hell	√	√	√	√
Text (12)	Hades	√	√	√	√
Text (13)	Sheol	√	√	√	√
Text (14)	Abaddon	√	√	√	√
Text (15)	Lake of Fire	√	√	√	√
Text (16)	Al-Jaheem	√	√	√	√
Text (17)	Jahanam	√	√	√	√
Text (18)	Al-Saeer	√	√	√	√
Text (19)	Saqer	√	√	√	√
Text (20)	Al-Hutamah	√	√	√	√

Table (4.7): Results of Image Schema Analysis of Biblical and Quranic Texts

No. of Text	Image Schema Analysis				
	Names of Concepts	Container	Force	Link	Path
Text (1)	Heaven	×	×	×	√
Text (2)	Heavenly country	×	√	×	√
Text (3)	Eden	√	×	×	×
Text (4)	Paradise	√	×	×	√
Text (5)	Abraham's Bosom	√	√	√	×
Text (6)	Paradise	√	×	√	√
Text (7)	Al-Mawaa	√	√	√	√
Text (8)	Al-Naeem	√	×	×	√
Text (9)	Eden	√	×	√	×
Text (10)	Al-Firdaus	√	×	×	√
Text (11)	Hell	√	√	√	×
Text (12)	Hades	√	×	√	×
Text (13)	Sheol	√	√	√	×
Text (14)	Abaddon	√	√	√	×
Text (15)	Lake of Fire	√	×	×	√
Text (16)	Al-Jaheem	×	×	×	√
Text (17)	Jahanam	√	√	√	√
Text (18)	Al-Saeer	×	√	√	×
Text (19)	Saqer	√	√	×	×
Text (20)	Al-Hutamah	×	×	√	×

4.5 Discussion and Findings of Results

Based on the research questions that presented in Ch. One, the following findings can be the following:

As for the question one, it was found that Orientational metaphor is the most widely used and common in the Biblical texts. As for the Quranic texts, the most widely used is the ontological metaphor, while the Orientational metaphor comes in second.

Based on the contextual analysis, it is found that the Biblical texts use the context of discourse and situational contexts more than other types in the analysis of the Paradise concept, while bodily context is widely used with Hell.

As for Quranic texts, it is found that situational contexts and bodily contexts are the most common types compared to other types of contexts. The meaning and analysis of both concepts depend on the situational context. Also, the state of happiness (bodily context) experienced by believers provides an opportunity to demonstrate the advantages of each type of Paradise.

As for the question two, it is found that the both concepts of Paradise and Hell have certain denotative and connotative meanings in different contexts. Both Biblical and Quranic texts have many related concepts of Paradise and Hell. As for biblical texts, the denotative analysis suggests that there are different related meanings of the concept of Paradise. As for connotative meanings, the concept of Paradise in biblical texts contains many connotative meanings; these meanings can be used interchangeably, such as paradise, the

heavenly country, and the Garden of God.

The concept of Hell in Biblical texts has a number of denotative meanings, such as Sheol, Hades and Lake of Fire. All these denotative meanings of the concept of Hell are used interchangeably, regardless of the degree or type of guilt. As for Hell, the connotative meanings of the concept of Hell in Biblical texts are largely seen as a place of darkness. The concept of Hell is mentioned more than other concepts in the King James Version of the Old Testament. The concepts of Sheol, Hades, Tartarus are translated to Hell. Those Hebrew concepts are translated as places of darkness that lie after death. They are interpreted as a generic metaphor describing “the grave,” which all humans end up in. Some Christians believe that physical death is the end of life.

As for the Arabic language, the denotative meaning of the concept of paradise contains many synonyms; each concept differs in its meaning from the other meaning and the type of reward. The connotative meanings of the concept of Hell in Arabic language show that each linguistic expression is used corresponding to the type of sin according to God's law.

As for the question three, it is found that the both concepts of Paradise and Hell contain Johnson's types of image schemata, namely, container, force, link, and path schemata, in English and Arabic religious texts. Cognitive mechanisms are responsible for processing the information, and rearrange the information into more stable forms.

As for the Biblical texts, regarding the concept of Paradise, it was found

that the most common images used with it were images of links and containers. The concept of Paradise is linked with other concepts such as the concepts of earth, heaven, and a garden that share the same characteristics, so that one concept can be substituted for another. As for the image of a container, most of the concepts of Paradise in the Biblical texts are filled with physical images such as gems and rivers.

As for the concept of Hell in the Biblical texts, the most frequently used image was the image of container and force, despite the fact that there is no specific image construction framed in the Holy Bible about the concept of Hell. The symbolism associated with Hell in Biblical texts may help to convey the severity of punishment.

As for the Quranic texts, it is found that the most common type of image schema that is frequently used with the concept of paradise is the path, link, and container image. Paradise contains everything to a degree that surpasses our ability to imagine: clothes, jewels, palaces, food, and drink, as well as every kind of beauty, and the blessings that exist in Paradise will be offered only to people with whom Almighty Allah is blessed. The path image of the schema is used in equal proportion with the concepts of paradise and hell, as it indicates that the paths followed by believers or unbelievers are the ones that lead them to eternal bliss or eternal torment. Also, the image of the link connects good deeds with believers and bad deeds with unbelievers.

Depending on the context and Quranic descriptions of the concept of

"Hell", the force image schema is widely used with the concept of Hell. This is because disbelievers will be forced to taste the intensity of the punishment, and the pain in an everlasting fire, and the severity of the anger used by the angels towards the infidels.

The path schema refers to the unacceptable and deviant ways the disbelievers and atheists followed that led them to enter Hell. Johnson (1987) suggested that image schema reflects the way humans perceive space. Therefore, image schema are embodied through our continuous interaction with the physical environment. Thus, the meaning of most of image schemata in Biblical and Quranic texts is associated with using certain linguistic items like in, into, out of, etc.

As for the question four, it is found that there are some points of similarity and difference between English and Arabic religious texts with respect to the use of cognitive, contextual, and semantic functions in analyzing the two concepts

A. Similarities between Arabic and English

As for the points of similarity between English and Arabic religious texts, they are as follows:

1. It was discovered that the mechanisms used in analysing the selected texts in both languages are useful because they help distinguish between one related concept and another, preventing misunderstanding or

ambiguity.

2. As for the role of the two concepts, both languages emphasize their important role in realizing the meaning of reward and punishment. So, the identification of concepts of paradise and hell is very crucial in these languages in order to assert the idea of the existence of hereafter and the rewards and punishments.
3. In order to realize the meaning of the abstract concepts of Paradise and Hell, both English and Arabic religious texts have used many expressions and related meanings of the two concepts. Thus, individuals grasp these meanings through their actual and physical experiences of the world.
4. The cultural context and social events are of paramount importance in understanding the meaning of any concept as there are many differences between the English and Arabic cultures. It cannot understand the meanings of some concepts unless they are mentioned within its context.
5. Unconscious desires of human, the structure of their mind, and the way they process information and how they perceive it help to understand the idea of why they all agree on the presence of paradise, this is because their desire in everlasting life or may be an illusory way out of the difficulties exist in this worlds.

B. Differences between Arabic and English

As for the points of difference between Arabic and English religious texts, the following points have been noticed:

1. There is a lexical and cultural gap and a vast difference between the concepts of Paradise and Hell in Christian thought and their equivalent concepts in Islamic thought. It was found that Islamic terminologies carry linguistic and complex meanings, in which they cannot have an equivalent in daily use.
2. Despite the fact that individuals in English and Arabic cultures agree on the existence of the concepts of Paradise and Hell, their perspectives about them are unique. There are two perspectives about the nature of the concept of Hell in biblical texts. They are the traditional view and annihilationism; although both views admit the same reality: eternal separation from God and a perfectly just punishment for one's sins, the former tends to lead to the traditional view, where there is no eternal Hell. While in the later view, the use of more metaphors and symbolic descriptions tends to refer to eternal punishment. Based on our understanding of what Almighty Allah has revealed to us about Paradise and Hell, Quranic texts emphasize that every human will be resurrected to be rewarded or punished for their sins in eternal life.
3. As mentioned earlier, the different concepts connected with the two concepts of Paradise and Hell in English Biblical texts are utilized interchangeably no matter what the severity of sin or kind of faith, while in Arabic Quranic texts, each concept is specialized to one group of believers or atheists according to the sort of sin or faith.

4. Analyzing Biblical and Quranic texts revealed that Quranic texts use numerous images of Paradise and Hell as a form of enticement and intimidation, whereas English biblical texts contain few images.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS

5.0 Introduction

This chapter includes the results obtained from analysing the selected data in Chapter Four. To get the ideal outcomes, each research question will be discussed in a separate section. After answering the research questions that have been mentioned in Chapter One and getting the concluding remarks, the chapter ends with other sections that include some recommendations and suggestions for future research.

5.1 Conclusions

The linguists of CL consider meaning as the basis. They emphasize that meaning depends on the context and social interaction, not on the structure of the sentence. They see language as something that can be acquired and explained in terms of general cognition. It is a description of language based on general cognitive processes such as abstraction, categorization, and schema formation. Having analyzed the selected data, the concluding remarks are drawn as the following:

1. There are four cognitive kinds of metaphors that can be found in the Holy Bible and Glorious Quran, namely structural, ontological, and orientational functions according to the theory of Lakoff & Johnson(2003) and four

contextual factors according to Kovecses's theory (2020). They are classified into situational, discourse, conceptual-cognitive, and bodily contexts.

2. The ways of using the cognitive function of metaphors in the analysis of the two concepts of Paradise and Hell in the Holy Bible and Glorious Quran come through organizing the conceptual metaphor to spatial concepts, giving new ontological status to the two concepts and other related levels, and correlating the structural concept of the abstract concepts of Paradise and Hell with other concrete concepts. CMT assumes that conceptual metaphors have a number of different components, such as source domain, target domain, metaphorical linguistic expressions, mappings, and the Image schema, in addition to four types of contextual metaphors.

3. Human being's thinking and behavior are essentially metaphorical in nature. Their brains translate their experiences through language. Quranic texts score higher percentages than the percentages of Biblical texts on the three levels of cognitive functions, the four levels of contextual factors, and image schema analysis.

5.2 Recommendations

Based on the results obtained from the text analysis, the researcher has raised the following recommendations:

1. Due to the diversity of the analysis's tools of the cognitive and semantics theories, they can enrich dictionaries by adding new concepts and vocabularies, creating new and interesting metaphors that enrich the

language and fascinate the audience; i.e. as: (Love is a common work of art) instead of love is a journey.

2. Pedagogically speaking, a cognitive semantic approach could be used for pedagogical aspects. Since conceptual metaphor, image schema, and semantics theories are analytical tools, they are seen as suitable tools to promote the process of teaching.
3. The two concepts of Paradise and Hell may promote the students' abilities to realize the role of contextual factors in analyzing the religious texts.

5.3 Suggestions for Further Studies

The researcher has suggested the following topics for further research:

1. A Cognitive Semantic Study of the Sayings of the Prophet Mohamed (PBUH) about the Images of Hell & Paradise.
2. An Ethnosemantic Study of the Images of Paradise in English & Arabic Cultures.
3. An Ethnosemantic Study of the Images of Hell in English & Arabic Cultures.
4. A cognitive linguistic study of the kinds of rivers in the Holly Quran.
5. Applying Conceptual Blending Theory to the concepts of Paradise and Hell in English and Arabic religious texts.

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B. Arabic Resources

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المستخلص

تناولت هذه الدراسة الجوانب الدلالية المعرفية لمفاهيم الجنة والنار كما تمثلها النصوص الدينية. غالبًا ما تركز العديد من الدراسات الحالية على النصوص الكتابية في الكتاب المقدس أو القرآنية في القرآن الكريم بشكل منفصل، ولكن لا يوجد استكشاف شامل يجمع بين الجوانب المعرفية لهذين المفهومين المهمين. ومن هنا هدفت الدراسة الحالية إلى دراسة الجوانب المعرفية الدلالية لمفهومي الجنة والنار في نصوص قرآنية وانجيلية مختارة؛ وتهدف كذلك إلى توضيح نوع المخططات الصورية التي تعكسها مفاهيم الجنة والنار في نصوص قرآنية وتوراتية مختارة؛ ومناقشة نقاط التشابه والاختلاف بين استعمال مفهومي الجنة والنار في النصوص الدينية الإنجليزية والعربية. استخدمت الدراسة منهج تحليل المحتوى النوعي من خلال تحليل 20 نصًا دينيًا من القرآن الكريم والكتاب المقدس. تم تحليل البيانات المختارة وفقًا لأنموذج انتقائي من خلال اعتماد نظرية الاستعارة المفاهيمية لأكوف وجونسون (1980) ونسختها المحدثة من نموذج كوفيجكس (2020)، وتمييز المعاني لبيتش (1981)، والنهج الدلالي المعرفي لجونسون في مخططات الصور (1981، 1987). وقد توصلت الدراسة إلى أن هناك علاقة ديناميكية بين النظام المفاهيمي والعمليات المعرفية والسياق. لذلك فإن مجمل العمليات المعرفية التي تعمل على استيعاب وإدراك المعنى، إلى جانب العوامل السياقية، يمكن أن تعطينا معاني مفهومة وواضحة لهذه المفاهيم الدينية. وبالتالي، فإن هذا البحث لا يثري مجال الدلالات المعرفية من خلال إظهار القدرة المعرفية على تصور هذه المفاهيم بطرق مختلفة فحسب، بل يقدم أيضًا رؤى قيمة للدراسات الدينية والحوار بين الأديان والتفاهم بين الثقافات. وفي نهاية الدراسة الحالية تم تقديم بعض التوصيات والمقترحات لمزيد من الدراسات.



جمهورية العراق
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قسم اللغة الإنجليزية

دراسة معرفيه دلاليه لمفاهيم الجنة والنار في اللغتين الإنكليزية والعربية

رساله تقدمت بها

التفات عليوي محمد الحسيني

إلى مجلسِ كُليةِ التَّربيةِ للعلومِ الإنسانيَّةِ / جامعةِ بابلِ

جُزءاً مِنْ مُتَطَلِّباتِ نَيْلِ دَرَجَةِ الماجستير/ لغة

فِي اللُّغَةِ الإنكليزيةِ وعِلْمِ اللُّغَةِ

باشراف

ا. د. قاسم عبيس دعيم العزاوي

2023 A.D.

1445 A.H.