الشرك في النصوص الدينية: تحليل-معرفي

Polytheism in Religious Texts: A Cognitive-Semantic Analysis

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المستخلص:

تقدّم هذه الدراسة تحليلًا مقارنًا لمفهوم الشرك في القرآن الكريم والكتاب المقدس. وتركّز معظم الدراسات السابقة على المعنى الديني أو اللغوي لمفهوم الشرك؛ لذلك، تسعى هذه الدراسة إلى معالجة هذه الفجوة من خلال دراسة الجانب المعرفي الدلالي لهذا المفهوم، وإيضاح تأثير العوامل الاجتماعية واللغوية في الجانب المعرفي للأفراد، وتحديد أوجه التشابه والاختلاف بين القرآن الكريم والكتاب المقدس. وتوظّف الدراسة منهجًا نوعيًّا لتحليل ستة نصوص دينية: ثلاثة نصوص من القرآن الكريم، وثلاثة نصوص أخرى من الكتاب المقدس. كما تتبنّى منهجًا انتقائيًّا يتضمن نظرية مخطط الصورة لجونسون (1981)، ونظرية الفضاء الذهني لفوكونييه (1984)، ونظرية العلاقات المعجمية لبالمر (1997). ويُظهر التحليل أن كلًّا من القرآن الكريم والكتاب المقدس يناقش مفهوم الشرك والعواقب الناجمة عنه من خلال العديد من النصوص. كما تؤثر التعبيرات اللغوية الواردة في النصوص المختارة من القرآن الكريم والكتاب المقدس، إلى جانب العوامل الثقافية، في المعتقدات المعرفية للأفراد. ومع ذلك، تختلف النصوص المختارة من القرآن الكريم والكتاب المقدس في أسلوب اللغة؛ إذ تتسم لغة القرآن الكريم بالمباشرة والحجاجية، في حين تتسم لغة الكتاب المقدس بالوصف والسرد.

الكلمات المفتاحية: الشِّرك، النصوص الدينية، التحليل المعرفي، العقيدة، التوحيد، الخطاب الديني، التأويل، المفاهيم العقدية، المعرفة الدينية، الدراسات الإسلامية.

Abstract:

This study presents a comparative analysis of polytheism in the Glorious Qur'an and the Holy Bible. Most previous studies focus on the religious or linguistic aspects of polytheism; therefore, this study attempts to address this gap by studying its cognitive-semantic aspect of polytheism, clarifying the influence of social and linguistic factors individuals' cognitive beliefs, and identifying the similarities and differences between the selected Qur'anic and Biblical texts. It employs a qualitative approach to analyse six religious texts: three texts from the Glorious Qur'an and the other three texts from the Holy Bible. It adopts an eclectic model which involves Johnson's (1987) Image Schema Theory, Fauconnier's (1984) Mental Space Theory, and Palmer's (1997) Lexical Relations Theory. The analysis shows that both the Glorious Qur'an and the Holy Bible discuss polytheism and its consequences through several texts. The linguistic expressions involved in the selected Qur'anic and Biblical texts as well as the social factors influence individuals' cognitive beliefs. However, the selected Qur'anic and Biblical texts differ in the language where the language of the Glorious Qur'an is direct and argumentative whereas the language of the Biblical texts is descriptive and narrative.

Keywords*:* Polytheism, Religious Texts, Cognitive Analysis, Creed, Monotheism, Religious Discourse, Interpretation, Theological Concepts, Religious Knowledge, Islamic Studies.

1. Introduction

Polytheism refers to the act in which different entities are worshipped. In Arabic, it is referred to as الشرك "Al-Shirk" (Bangura, 2016). In recent time, particularly before and during the emergence of Islam and Christianity, polytheism was a very common concept because the majority of humans worshipped numerous gods and committed different polytheistic practices (Goel, 2009). Therefore, it preceded monotheism by at least 1,600 years and mostly found in many religions, but in different forms. Mahmood (2020) noted that humans, during and after the Prophet Adam (pbuh) were monotheistic. After that, they commit polytheism, therefore Almighty Allah sent the Prophet Noah (pbuh), who is regarded as the first Prophet, after the occurrence of polytheism.

Moreover, all the sacred books, including the Glorious Qur'an and the Holy Bible, agree that Almighty Allah commanded all His creation to worship Him and avoid polytheism in all its forms (Mahmood, 2020). The reason is that there are several consequences associated with it, whether during life or afterlife, including being expelled from Almighty Allah's mercy. The Glorious Qur'an and the Holy Bible frequently address the polytheistic practices and even their consequences in several texts to warn humans from it. The current study is comparative in its nature as it attempts to investigate how the concept of polytheism and its types are represented in the sacred books particularly the Glorious Qur'an and the Holy Bible as well as identify the points of similarities and differences between them in terms of polytheism.

1.2 Research Problem

The problem of this study lies in the fact that polytheism has been discussed according to the religious, historical, and linguistic perspectives. However, its cognitive-semantic aspect has not been covered yet. Moreover, none of the previous studies dealt with this concept as it is represented in the Glorious Qur'an and the Holy Bible. Therefore, this study aims to address these gaps that are found.

1.3 Research Questions

1- What is the cognitive-semantic aspect of polytheism in the selected Qur'anic and Biblical texts?

2- What is the influence of the social and linguistic factors in shaping individuals' cognitive beliefs
3- What are the similarities and differences between the selected Qur'anic and Biblical texts in terms of polytheism?

2. Literature Review

2.1 The Concept of Polytheism

Junaid et al. (2021) defined polytheism as an act in which multiple gods are worshipped. In Islam and Christianity, this act is considered as a form of major polytheism and an unforgivable sin, because they both assert the singularity of one God. Ali (2023) described it as associating partners with Almighty Allah not only in worship, but in names and attributes.

Linguistically, the term "Polytheism" consists of the two Greek words "poly" which means (many) and "theism" which denotes (gods). The combination of these words means multiple gods (Nasirovna, 2023). According to Leitane (2013) and Schmidt (1987), the term polytheism was first used by Philo of Alexandria when he referred to ancient polytheistic religions.

2.1.1 Types of Polytheism

Sharvani (2016) classified polytheism into two broad categories: الشرك الأكبر "Al-Shirk Al-Akbar" (major polytheism) and الشرك الأصغر "Al-Shirk Al-Asghar" (minor polytheism).

2.1.1.1 Major Polytheism

According to Philips (2005), major polytheism is the most severe form because it is considered as unforgivable sin and carries consequences including eternal damnation and expulsion from the religious path. It involves the following types:

1- Polytheism of Worship: Taebi (2022) described this type as a practical form of polytheism because it can be observed through individuals' actions. This type involves directing religious actions, such as prayers, fasting, love, and sacrifice toward gods rather than Almighty Allah (Kashmiri, 1997; Philips, 2005). Madni (2024) noted that this type can also be observed in the worship of natural elements and animals.

2- Polytheism of Lordship: This type involves the belief in multiple gods who share Almighty Allah's divinity and lordship over the universe (Sharvani, 2016). As an example, Muhammad (2012) argued that the Christian belief of Jesus as the son of God or as God himself is seen as an instance of this type.

3- Polytheism of Names and Attributes: Sharvani (2016) defined this type as assigning Almighty Allah's divine names and attributes to other gods or to humans. Philips (2005) mentioned that this type of polytheism practiced by the idolaters in pre-Islamic period because they worshipped different idols and assigned them names such as اللآت Al-Laat and العزى Al-Uzza. These names are derived from Almighty Allah's divine names.

4- Polytheism of Negation: Philips (2005) associated this type with religions such as Buddhism and Hinduism, as well as communist philosophy, all of which deny the existence of any God and attribute it to nature or matter. Mawat (2023) linked this to Friedrich Nietzsche's philosophy which is known as "the death of God".

5- Hidden Polytheism: Al-Qahtani (2000) identified this type as the most dangerous type of polytheism. It is practiced secretly by المنافقين "munafiqin" (hypocrites) who perform religious rituals publicly to satisfy others, but they do not have sincere belief in Almighty Allah.

2.1.1.2 Minor Polytheism

Minor Polytheism is less severe than major Polytheism since it can be forgiven. However, it may evolve into major polytheism (Philips, 2005). It includes the following types:

1- الرياء "Al-Riya" (showing off): Ibn Abd Al-Wahhab (1998) considered this type as a great sin. He supported this by Prophet Muhammad's (ﷺ) hadith when he warned his followers as in: أَخْوَفُ مَا أَخَافُ عَلَيْكُمُ الشِّرْكَ الأَصْغَرَ. قالوا: وَمَا الشِّرْكُ الأَصْغَرُ يَا رَسُولَ اللهِ؟ قالَ: الرِّيَاءُ "of the things which I fear most is minor Shirk. Then he was asked about minor Shirk, and he said: it is ar-riyaa".

2- Asking for intercession: Subḥānī (1992) regarded the act of asking prophets, imams, or sacred sites for assistance or intercession as a form of minor polytheism, because it may evolve into worship and thus to a major polytheism.

3. Oath: Ibn Abd Al-Wahhab (1998) stated that swearing by any created entity, whether a prophet, religious text, or sacred place is considered as an

unacceptable practice because only the names of Almighty Allah should be mentioned.

4. Magic: Mendis (2022) defined magic as the use of incantations to achieve purposes through supernatural forces. Ibn Abd Al-Wahhab (1998) stated that this practice is rejected in the Islamic theology, because it involves the invocation of jinn, Satan, the dead, and different spirits. The Glorious Qur'an stated that magicians will never succeed as in Surat Taha: ﴿لَا يُفۡلِحُ ٱلسَّاحِرُ حَيۡثُ أَتَىٰ﴾ "magician thrives not, [no matter] where he goes" (Ali, trans, 2004, p.151).

2.1.2 Polytheism in Religious Texts

This study examines polytheism in the Glorious Qur'an and the Holy Bible. According to Neama and Al-Husseini (2021), the language of religious texts is difficult because it involves several symbols and metaphors. The term "polytheism" is not mentioned literally in the Glorious Qur'an and Holy Bible, but its Arabic equivalent الشرك (shirk) occurs 168 times in the Glorious Qur'an (Badawi & Abdel Haleem, 2008). Muhammad (2012) argued that both of the Glorious Qur'an and the Holy Bible discuss polytheism through prophetic narratives and stories which reveal the beliefs of ancient mankind. Firestone (2020) noted that they also warn of the universal chaos that would result from following multiple gods. The Glorious Qur'an explicitly mentions this: ﴿لَوۡ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَاۚ﴾ "if there were other gods besides Allah, there would have been confusion in both heavens and earth". Moreover, they mentioned the divine punishments against those who practice polytheism.

2.2 Abrahamic Religions

The term Abrahamic religions involves Judaism, Christianity, and Islam because their religious roots are traced to the Prophet Abraham (pbuh). Although they differ in their religious rituals and customs, all of them follow a sacred book and share the belief that one God exists (Hashi, 2013; Sharvani, 2016). The current study focuses on two Abrahamic religions: Islam and Christianity.

2.2.1 Islam

The word Islam is derived from the Arabic word سلام "Salaam" which in English means "peace" or "submission to God". This religion originated in Makkah when Prophet Muhammad (ﷺ) received Almighty Allah's

message through the angel Gabriel (Abdullah & Ishak, 2011). Although the Prophet Muhammad's (ﷺ) message was rejected by the people of Makkah, Islam expanded rapidly. The Islamic monotheism is expressed through الشهادة "Al-Shahād" which is considered as one of the Islamic five pillars (Denova, 2019).

2.2.2 Christianity

The term Christianity comes from the Greek concept "Khristos" which means "anointed one". The Christian roots started in Palestine as a small group of Jewish monotheism (Abdullah & Ishak, 2011). Rather than introducing a new religious doctrine, the prophet Jesus (pbuh) completed the Prophet Moses's (pbuh) doctrine. Christianity gradually developed from a small religious movement to one of the largest Abrahamic religions (Johnson, 2012).

2.2.3 Judaism

According to the historical perspective, Judaism precedes both Islam and Christianity. It is emerged in Israel, Palestine, and Jordan when Almighty Allah sent the Prophet Moses (pbuh) to the Israelites (Vitkovic, 2018). It is still found in the current time as one of the major monotheistic religions.

2.3 Cognitive-Semantics

Cognitive-Semantics is one of the approaches that belongs to cognitive linguistics. It was developed in 1970s as a response to the objectivist philosophy and truth-conditional semantics (Evans & Green, 2006). It studies the mental and cognitive mechanisms underlying language understanding and speech analysis (Lemmens, 2015). Moreover, it investigates how language can be used by humans to express their ideas and mental thoughts.

2.3.1 Cognitive Level

A. Image Schema Theory

According to Johnson (1987), Image Schema is a theory involved within Cognitive-Semantic. It includes the following types (Croft and Cruse, 2004; Gibbs, 2006; Lakoff and Johnson, 2003; Ziqi, 2023):

1- Container Schema: It involves the concept of inside versus outside with a boundary separating them.

2- Force Schema: This type is based on experiences of physical forces acting on us. It includes seven subtypes: blockage, compulsion, removal of restraint, enablement, attraction, counterforce, and diversion.

3- Source-Path-Goal Schema: It represents a movement from a starting point (source) to the end point (goal) through a link connecting them. A journey from America to China represents a source-path-goal schema where America represents the source while China is seen as a goal.

4- Link Schema: It includes a connection between two or more elements through a linking device, distinguishing between dependent and independent elements.

5- Centre-Periphery Schema: It represents a core and its surrounding edges, with varying degrees of distance from the center. Example: the core and skin of an apple.

6- Balance Schema: It represents dynamic equilibrium between opposing forces. Any increase on one side requires a compensatory change on the other to maintain stability.

7- The Scale Schema: In this schema, concepts are organised along a mental continuum with two polar endpoints, allowing us to measure and compare phenomena in terms of intensity, quantity, or quality such as "more vs. less" or "higher vs. lower".

B. Mental Space Theory

According to Evans and Green (2006), Mental Space Theory involves the following components:

1- Space Builders: Linguistic expressions that set up a new mental space (prepositions, adverbs, connectives, subject-verb combinations).

2- Elements: The entities that are involved within a particular space (names, pronouns, descriptions).

3- Properties and Relations: The term properties is associated with the properties assigned to elements within a particular mental space. Moreover, the term relation refers to the relationship between the elements within a single space.

2.3.2 Semantic Level

A. Lexical Relations

Words are interconnected through lexical relations, which help language users understand unfamiliar words (Yule, 2023). The following are the key types of relations (Crystal, 1998; Geeraerts, 2010; Murphy, 2003; Palmer, 1997).

1- **Antonymy**: Words that differ in meaning. It can be classified as gradable, non-gradable, and reversives.
2- **Hyponymy:** A relation of semantic inclusion in which one item is involved or kind of another general item.
3- **Meronymy:** A lexical relation in which one item is part of another.

2.4 Previous Studies

The article entitled "Polytheism and Christian Belief" written by Rea (2006). It provided a religious definition of polytheism and explored the doctrine of Trinity. It shows that this doctrine was very common among the Christian denominations particularly the Orthodox Christianity. However, this doctrine caused a religious tension whether to classify it as monotheistic or polytheistic doctrine. Finally, the study concluded that this doctrine is close to the concept of polytheism more than monotheism.

The next study is conducted by Aisyah and Melati (2026) and entitled "Understanding Shirk in the Qur'an and Sunnah". This study aimed to provide a comprehensive analysis of the concept of Shirk in the Glorious Qur'an and Sunnah. The researcher employed a qualitative library approach to examine several Qur'anic verses, Prophetic Hadiths, and scholarly literature to explain the definition, reasons, and consequences of shirk. This study revealed that the concept of shirk was not limited to the act of worshipping several gods, but it included other practices such as attributing humans' qualities to God, swearing, showing off (Al-Riyā), and other practices.

The last study "Consequences of Practical Polytheism in Human Deviation in the Qur'an and Nahj al-Balaghah" by (Taebi, 2022). This study aimed to investigate the role of the practical polytheism in causing human deviation. A qualitative approach was employed to analyse some texts from the Glorious Qur'an and Nahj al-Balaghah. The study argued that polytheism begins as abstract thoughts and can be later evolved into practices such as

connecting with those who worship idols, murders, honoring ordinary people, and obeying the personal desires and Satan rather than Messengers (pbut).

The study differs from the previous studies in its focus, approach, objectives, data, and findings. It attributes to the cognitive-semantic field of study and enriches the dictionary with several terms related to polytheism. Moreover, it is useful for individuals who are interested in exploring the similarities and differences between the Glorious Qur'an and the Holy Bible.

3. Methodology

This study employs a qualitative content approach to explore the concept of polytheism in the Glorious Qur'an and the Holy Bible. Qualitative research entails gathering and analysing non-numerical data to understand ideas and uncover the essence of phenomena (Creswell, 2017). Content analysis focuses on the characteristics of language as a means of communication, with attention to the content and contextual meaning of the text (Hsieh & Shannon, 2005). The data of this study consists of six carefully selected texts: three texts are taken from the Glorious Qur'an and the other three texts are selected from Holy Bible. The process of selection is based on the criteria of data collection which are. Moreover, this number of data achieves a balance between the Glorious Qur'an and the Holy Bible and ensures no repetition in the analysis.

This study adopts an eclectic model which involves: Johnson's (1987) Image Schema Theory, Fauconnier's (1984) Mental Space Theory, and Palmer's (1997) Lexical Relations Theory. The process of selecting these three theories was systematic and preceded by an analysis of small data sample to achieve a comprehensive analysis without any repetition. Lexical Relations Theory is selected to study some terms and expressions that implicitly or explicitly denote polytheism. Moreover, the involvement of Mental Space Theory is necessary to understand the context of the selected Qur'anic and Biblical texts and thus achieves correct analysis. Finally, Image Schema Theory is essential to this study to clarify how cognitive beliefs are built and transformed into actual practices. The integration of these three models provide a systematic, multi-dimensional analysis of the six selected texts.

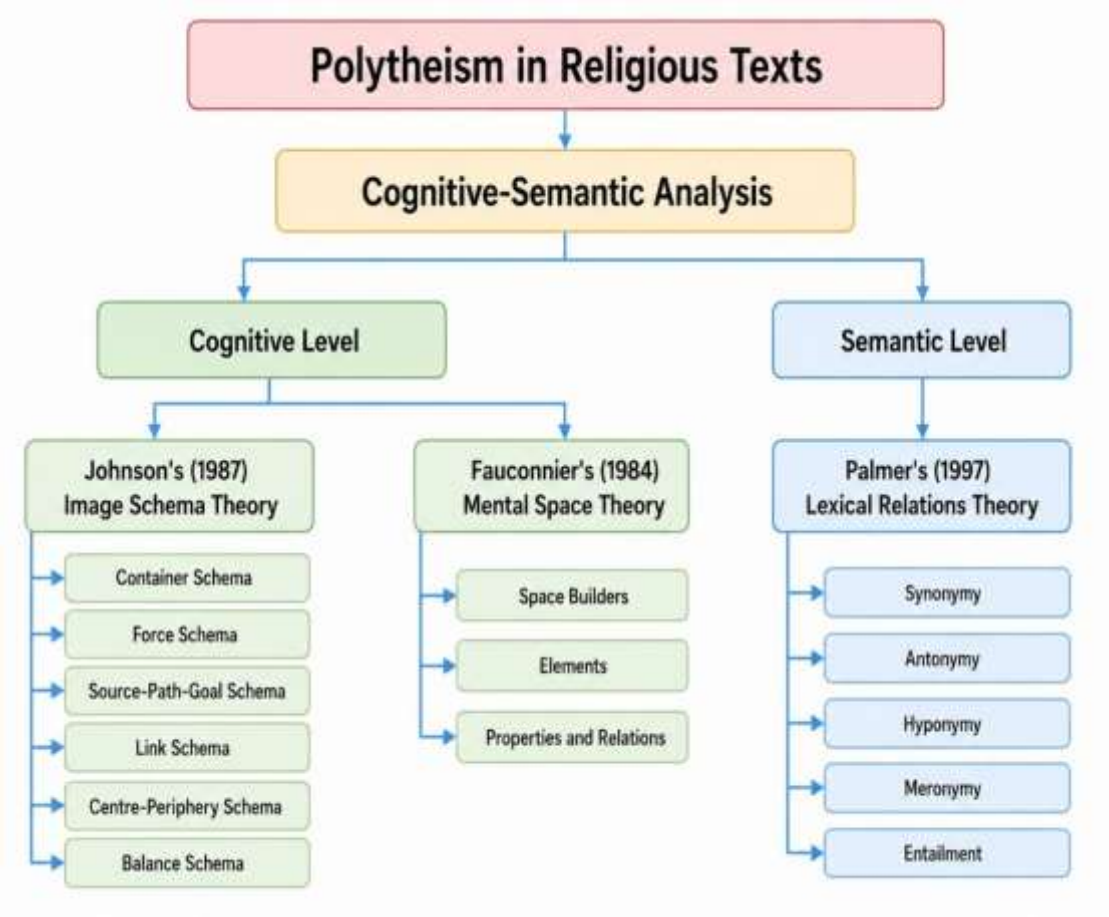


Figure 3.1: *The Eclectic Model of the Study, Adopts Johnson's (1987) Image Schema Theory, Fauconnier's (1984) Mental Space Theory and Palmer's (1997) Theory of Lexical Relations*

4. Data Analysis

This Section is dedicated to analyse six texts: three texts are selected from the Glorious Qur'an and the other three are taken from the Holy Bible. These texts are analysed according to the above model.

4.1 Analysis of the Qur'anic Texts of Polytheism

4.1.1 Analysis of Text (1)

﴿أَلَكُمُ الذَّكَرُ وَلَهُ الأُنْثَى تِلْكَ إِذًا قِسْمَةٌ ضِيزَى﴾[النجم: 21-22].

"What! for you the male sex, and for Him, the female? Behold, such would be indeed a division most unfair!" (The Glorious Qur'an, Part Twenty-Seven, Surat Al-Najm:21-22) (Ali, trans, 2004, p.269).

By following Johnson's (1987) Theory of Image Schema, center-periphery schema is evident in the idolaters' attempt to be at the centre by attributing sons to themselves while positioning Almighty Allah at the

periphery by attributing girls to Him. When they attribute girls to Almighty Allah, they seek to give Him human properties. The idolaters' attempt is an instance of polytheism of names and attributes. Next, balance schema is evident in the idolaters' desire to establish a separation between themselves and Almighty Allah. They implicitly infringe this balance because they attributed what they prefer (sons) to themselves while giving what they dislike (girls) to Almighty Allah. This is evident in the concluding statement قِسْمَةٌ ضِيزَى "a division most unfair!". According to the Glorious Qur'an, both of sons and girls are normally equal. Force schema is employed because the idolaters attribute sons to themselves so as to increase their social and cultural force in the society. According to their cognitive perspective, girls are symbols of weakness whereas sons are associated with power and control.

Concerning Fauconnier's (1984) Theory of Mental Space, the base space of this text is the belief that was common in pre-Islamic period that sons are socially and culturally better than girls. The first space is idolaters' preference space which is constructed through the interrogative phrase أَلَكُمُ الذَّكَرُ "what! For you the male sex" which stands as a space builder. The elements are Almighty Allah (the divine speaker) the idolaters (the addressees) and the Prophet Muhammad (ﷺ) (the receiver of the revelation). Other explicit elements are the male and the female. Within this space, the act of assigning girls to Almighty Allah means attributing human properties to Him. The question marker الألف (al'alif) builds a rhetorical question. It is not used to seek a response from the idolaters but to show and criticise their unequal division and injustice. They attempt to build a social hierarchy and place themselves at the top by having sons while positioning Almighty Allah at the low by attributing girls to Him. The second space is an evaluation space constructed through the adjective ضِيزَى "unfair" which means unequal and explicitly describes the idolaters' division. The Glorious Qur'an gives a concluding statement by using إِذًا which gives a final divine decision that their division (having sons to themselves and girls to Almighty Allah) is based on personal and social bias. The cross-space mapping occurs as the disbelievers mapped what they dislike onto Almighty Allah and what they like onto themselves.

Moving to Lexical Relations Analysis, the first lexical relation is antonymy which explicitly found between الذَّكَرُ (the male) and الأُنْثَى (the female). They represent an instance of complementary antonymy because

individuals either created as male or female and there is no intermediate state between the two terms. Moreover, the existence of these term activates the second relation namely meronymy. Both of the male and female are classified as parts of the whole term which is humans.

4.1.2 Analysis of Text (2)

﴿وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا﴾[الأعراف: 148).

'The people of Moses made, in his absence, out of their ornaments, the image of calf, [for worship]: it seemed to low: did they not see that it could neither speak to them, nor show them the way?" (The Glorious Qur'an, Part Nine, Surat Al-Araf: 148) (Ali, trans, 2004, p.76).

As for Image Schema Analysis, center-periphery schema is employed in this text as the people of Moses's (pbuh), who initially worshipped Almighty Allah, but later they replaced the divine worship with the calf. Their attempt means that they position Almighty Allah at the periphery while the calf at the centre. Next, force schema is explicitly embedded in the phrase مِنْ حُلِيِّهِمْ "out of their ornaments" which means that they seek to reflect their materialistic force and richness by selecting ornaments to make the calf rather than other materials. Source- Path- Goal schema is implicitly involved in this text particularly in the expression وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ "the people of Moses made, in his absence". It reflects a spiritual transition committed by the people of Moses (pbuh). The source is represented when they initially worshipped Almighty Allah (Monotheism) and their transition to worship the calf represents the goal. The path is represented by several factors including the absence of the Prophet Moses (pbuh), the calf and its lowing voice, and the weakness of their religious faith. Generally, all the text can be considered as an instance of polytheism of worship because they people of Moses (pbuh) worship the calf instead of Almighty Allah.

Moving to Mental Space Analysis, the base space is related to the historical truth that the people of Moses (pbuh) worshipped Almighty Allah and later moved to worship the calf. The first space is a polytheistic space constructed through the space builder including the past verb وَاتَّخَذَ "made". The elements are Almighty Allah (implicit divine speaker) and the Prophet Muhammad (ﷺ) (implicit listener). The other explicit elements are the people of Moses (pbuh) and the calf (their God). The property of this calf is that it has a lowing voice which attracted their cognitive attention and led them to

think that this is the true God. The cross-space mapping occurs as they mapped divine attributes onto the calf. The phrase مِنْ بَعْدِهِ "in his absence" is also a space builder that refers to the Prophet Moses's absence that continued for forty nights. When he returned back, he found all his people worship the calf. The second space is non-divine space because it explicitly shows that the claimed God does not possess any divine property. The verbs يَرَوْا (see) يُكَلِّمُهُمْ, (speak), and يَهْدِيهِمْ (show) set up this space. These verbs also reflect the basic conditions that any true God should possess. The negation of these verbs is significant because it shows that the people follow God who lacks all the divine powers. The epistemic distance is activated and increased as the idolaters replaced their creator and decided to worship the calf which is weaker than them. Therefore, they become far from Almighty Allah.

Coming to Lexical Relations Analysis, the first relation is meronymy as the Prophet Moses (pbuh) is part of the prophetic series. This series represents the whole item involving several prophets. Each Prophet completes the divine message of the other. Moreover, hyponymy is employed in this text in that the calf represents co-hyponym and kind of animals which is a superordinate term. In this text, the calf is not an ordinary animal but treated and worshipped as God by the idolaters. This is considered as a form of major polytheism.

4.1.3 Analysis of Text (3)

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ﴾[يونس: 18].

"They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah" (The Glorious Qur'an, Part Eleven, Surat Yunus:18) (Ali, trans, 2004, p.94).

Based on the Theory of Image Schema, source-path-goal schema is embedded in this text. It shows the disbelievers' deliberate deviation from the side of Almighty Allah (source) to the side of idols (goal). Their path is the act of worship directed to these idols (path). This path is not merely physical but rather intentional and spiritual. The expression وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ "and they say: "These are our intercessors with Allah" activates two schemas. The first is force schema as the idolaters believe that their idols have divine force that enables them to intercede. The second is link schema because the idolaters attempt to establish a direct connection with the idols. This is clearly embedded in the possessive pronoun نَا (our) which is found in هَؤُلَاءِ شُفَعَاؤُنَا "these are our intercessors". Within this Qur'anic text, the two

types of polytheism (major and minor) are clearly involved. Major polytheism, particularly polytheism of worship, is found in the idolaters' worship which is directed to the other partners instead of Almighty Allah. Moreover, minor polytheism is evident in their belief that these worshipped partners will intercede to them.

Based on Mental Space Theory, the base space is the truth that Almighty Allah is the only God and nothing happens without His divine knowledge. The first space is worship space constructed through the space builders which are: the reporting verb وَيَعْبُدُون "and they worship" and the negative phrase لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ "hurt them not nor profit them". The elements are Almighty Allah (the speaker), the Prophet Muhammad (ﷺ) (implicit listener), the idolaters and the idols. The Glorious Qur'an assign two properties to these idols including are neither harm nor benefit. The repeated negation found in لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ "hurt them not nor profit them" is significant because it negates any power or influence practiced by these idols. The second space is reporting space. The verb وَيَقُولُونَ "they say" sets up this space. It reports the idolaters' action and justification behind worshipping these idols. The elements involved in this space are similar to the first space. According to the idolaters, the idols' role is interceding them to Almighty Allah. Their clearly shows that the disbelievers do not deny Almighty Allah's existence and authority therefore they resort to their idols. In contrast, their resort to other gods increase the epistemic distance between them and Almighty Allah.

As for Lexical Relations Analysis, this text involves two lexical relations. Antonymy is the first relation found between the two verbs يَضُرُّهُمْ "hurt them" and يَنْفَعُهُمْ "profit them". They represents an instance of gradable antonymy. The next relation is hyponymy in that the concept of worship is general (superordinate concept) and it can be directed to multiple objects including idols, angels, saints, planets, supernatural things, etc. These objects are co-hyponyms of the superordinate term "worship".

4.2 Analysis of the Biblical Texts of Polytheism

4.2.1 Analysis of Text (4)

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made" (The Holy Bible, Genesis:2:3) (King James Version, 2004, p.1).

By adopting Image Schema Theory, the first schema is container schema as the seventh day does not merely act as a temporal entity but as a religious day where individuals are involved inside it to worship God. This means that this day represents a boundary separating individuals from their usual work. Scale schema is evident in this text which shows the week as a repetitive circle consisting of seven connected days. The seventh day represents the end of the circle after which another similar circle will begin. Force schema is found in that the seventh day carries a religious a spiritual force more than other days therefore individuals should not work during it, but they should devote their time to God.

As for Mental Space Analysis, the base space is that God is one and He has created the universe in six days. The first space is a temporal space indicating the period during which God created the whole universe. The space builder is the temporal phrase "on the seventh day". The elements are Almighty Allah (the creator), the universe which is created and controlled by Him and humans (implicit listeners). The relation between them is that God is the creator while all the universe and humans are His creation and belong to Him. Within this space, there is an implicit role given to humans which is to worship God and obey His divine commands. The second space is the rest space which is built through the phrase "rested on the seventh day". The number "seventh" means that God created the universe in six days. Moreover, the past verb "rested" involves doing actions and then getting tired, therefore the act of getting rest is necessary. However, assigning the act of taking rest to God is considered as a form of major polytheism particularly polytheism of names and attributes because God does not get tired or need rest like humans. There is cross-mapping between the two spaces as humans mapped their properties on God.

Concerning Lexical Relations Analysis, the first lexical relation is meronymy which is employed as the seventh day is considered as part of the seven days of the week. In this text, it is not an ordinary day, but it holds a religious significance as it is associated with the Christian rituals. The next relation is hyponymy as the term "work" is a general term and other terms related to it including the creation of heavens, earth, humans, etc. These terms are co-hyponyms of the superordinate item "work".

4.2.2 Analysis of Text (5)

"For [so] it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods" (The Holy Bible, 2 Kings:17:8) (King James Version, 2004, p.225).

As for Image Schema Analysis, the first schema is the container schema which is explicitly embedded in the phrase "out of the land of Egypt". The land of Egypt represents a physical container that involves the people of Israel inside it but it is fill of slavery. However, moving out if this container represents a transition from slavery into salvation. This text involves two forces. The first is explicitly evident in the phrase "under the hand of Pharaoh" which means that the Israelites suffered from Pharaoh's force. The second force is the divine force which is the greatest force because it saved the Israelites from Pharaoh. Source-path-goal is evident because the Israelites left the divine path (source) and resort to worship other gods (goal). Their sins represent the path that led them to change their original religion.

Concerning Mental Space Analysis, the base space is that the Israelites suffered from Pharaoh's slavery and God saved them, therefore they are supposed to worship Him. The first space is the Israelites' sin space. It is constructed through the verb "sinned" and the phrase "the children of Israel" which stand as space builders. The elements are the children of Israel and the Lord. The relation between them is that God sent His divine mercy to them but in return they met this mercy with defiance. Therefore, being sinners is the property that explicitly assigned to them. The second space is the divine mercy space. The verb "brought" and the spatial phrase "out of the land of Israel" are space builders that set up this space. The elements are God, the Israelites and Pharaoh. The term "hand" denotes Pharaoh's authority against them. The third space is polytheism space which is constructed through the expression "feared other gods". The elements are the Israelites and their claimed gods. The relation between them is that they replaced God's worship by selecting to worship other gods. Moreover, the verb "feared" means that the Israelites believe in the existence of these gods and they give divine value. They fear these gods but do not fear their God who saved them and destroyed their enemy Pharaoh in front of their eyes. This activates the epistemic distance and increases it because when they feared other gods, they became away from their true God. This text, in general, can be regarded as an instance of polytheism of worship and lordship.

As for Lexical Relations Analysis, the most significant relation is antonymy between the phrase "the LORD their God" which denotes the existence of a single God and "other gods" which means that multiple gods are existent. They both activates the opposite relation between monotheism and polytheism. Meronymy is employed in the spatial phrase "the land of Egypt" which can be classified as part of the earth. This place is significant because it represents the place where God descended His mercy on the people of Israel by saving them from their enemy Pharaoh who claimed lordship to himself.

4.2.3 Analysis of Text (6)

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped [him]. But Peter took him up, saying, Stand up; I myself also am a man" (The Holy Bible, acts:10:26-27) (King James Version, 2004, p.633).

Based on the Theory of Image Schema, the first schema is up-down schema which is explicitly embedded in the phrases "fell down at his feet and worshipped him" and "stand up". The first phrase refers to low position as it denotes submission where Cornelius considers Peter better than him therefore he fell down at his feet. However, the second phrase means that Peter and Cornelius are equal. Force schema is also evident in that Peter seems to hold a religious power just like God, therefore Cornelius fell down at his feet when he entered. This is an instance of polytheism, particularly polytheism of worship, because the act of worship and fell down should be devoted to God rather than humans.

Moving to Mental Space Analysis, the base space in this text is the act of worship should be directed to God alone. However, some individuals glorify the religious figure and consider them as gods on earth. The first space is worship space constructed through the verbs "coming", "met", "fell down" and "worshipped" which act as space builders. The elements are Peter and Cornelius (a Roman officer). The relation between them is that Peter is a respectful religious figure in Christian society therefore Cornelius finds it better to fell down at his feet. So, divinity is the property given to Peter in this text. It is not literally mentioned in this text, but reflected through the physical movement performed by Cornelius. The second space is an equality space. The verbs "took him" and "stand up" represent space builders that set up this space. The elements are similar to the first space but their properties

are different. Peter is not God because he announced himself as an ordinary man. Peter does not merely rejects Cornelius's action of worship but he reconstruct his personal identity. This means that he is monotheistic individual.

By following the Theory of Lexical Relations, the first lexical relation is hyponymy which is clearly evident in the names "Cornelius" and "Peter" who are involved within the superintendent term "humans" meaning that they are equal. Antonymy occurs between the explicit term "man" and the implicit term "God", because Cornelius worshipped Peter as God. In contrast, Peter identifies himself as just a man as in "stand up; I myself also am a man".

5. Discussion and Findings

Based on the above analysis, the following Tables attempt to discuss the results obtained from the analysis in order to get some findings. Table (5.1) is dedicated to discuss the findings which are resulted from the Qur'anic analysis whereas Table (5.2) summaries the findings that are resulted from the Biblical analysis.

Table 5.1: Summary of Cognitive-Semantic Analysis of polytheism of Qur'anic Texts

Cognitive-Semantic Analysis	**Qur'anic Texts**		
1. Cognitive Analysis	**Al-Najm**	**Al-Araf**	**Yunus**
1.1 Image Schema Analysis			
Container Schema	X	X	X
Force Schema	✓	✓	✓
Source-Path-Goal Schema	X	✓	✓
Link Schema	X	X	✓
Center-Periphery Schema	✓	✓	X
Balance Schema	✓	X	X
Up-down Schema	X	X	X
1.2 Mental Space Analysis			
Space Builders	✓	✓	✓
Elements	✓	✓	✓
Properties and Relations	✓	✓	✓
2. Semantic Analysis			

2.1 Lexical Relation Analysis			
Antonymy	✓	X	✓
Hyponymy	X	✓	✓
Meronymy	✓	✓	X

Table 5.2: ***Summary of Cognitive-Semantic Analysis of polytheism of Biblical Texts***

Cognitive-Semantic Analysis	**Biblical Texts**		
1- Cognitive Analysis	**Genesis**	**2 Kings**	**Acts**
1.1 Image Schema Analysis			
Container Schema	✓	✓	X
Force Schema	✓	✓	✓
Source-Path-Goal Schema	X	✓	X
Link Schema	X	X	X
Center-Periphery Schema	X	X	X
Balance Schema	X	X	X
Up-down Schema	X	X	✓
1.2 Mental Space Analysis			
Space Builders	✓	✓	✓
Elements	✓	✓	✓
Properties and Relations	✓	✓	✓
2. Semantic Analysis			
2.1 Lexical Relation Analysis			
Antonymy	X	✓	✓
Hyponymy	✓	X	✓
Meronymy	✓	✓	X

These Tables offer a structured summary of the analysis of the six Qur'anic and Biblical texts. Concerning Image Schema Analysis, it is clearly shown that force schema frequently occurs in all of the Qur'anic and Biblical

texts. This repetition is not random but it is significant because it reflects the idolaters' reason for worshipping multiple gods. The idolaters cognitively believe that these gods have divine force to control the universe, intercede, protect, etc. This shows that the concept of force is the primary reason that makes humans practice polytheism. Source-path-goal schema is repeated twice in the Qur'anic analysis while it occurs one time in the Biblical analysis. It shows polytheism as a traditional movement where the idolaters move from monotheism (worshipping Almighty Allah) to polytheism by worshipping the calf or other idols. Moreover, centre-periphery schema occurs in the Qur'anic texts more than the Biblical texts, because the Glorious Qur'an focuses on the idolaters' attempt to rearrange the hierarchy in order to position their claimed gods at the centre. Link schema is found only in one Qur'anic text, because the idea of building a connection with the idols is not the only reason that drive idolaters to commit polytheism.

Concerning Mental Space Analysis, the three basic components are repeated because the process of constructing a mental space is significant to interpret the religious texts by identifying the participants, their roles, relations, properties, etc. Regarding Lexical Relations Analysis, the three relations are repeated twice in the Qur'anic and Biblical texts, because the two sacred books involve opposite items, general terms and whole-part relation which are significant in the religious texts particularly in terms of monotheism and polytheism.

6. Conclusion

This study examines the concept of polytheism in the Glorious Qur'an and the Holy Bible. Based on the analysis of the six selected texts, it can be concluded that both of the Glorious Qur'an and the Holy Bible involve several texts that narrate the polytheistic practices and their reasons. The analysis shows that polytheism is not limited to the act of worship directed to several gods, but it can be reflected through several practices and beliefs. For instance, denying the existence of Almighty Allah, denying the divine message of the prophets (pbut), directing worship to natural elements or animals as in Surat Al-Araf (Section 4.1.2) where people worshipped the calf, changing Almighty Allah's divine attributes or attributing human properties to Him as in Genesis:2:3 (Section 4.2.1) where Almighty Allah is given human properties such as tiredness and the need for rest.

In addition, the cognitive analysis of the selected Qur'anic and Biblical texts demonstrates the influence of the social, political, and linguistic factors in shaping individuals' cognitive beliefs. The analysis of Qur'anic text (Section 4.1.1) implicitly shows the influence of the social factor on individuals' cognitive and mental belief. According to the ancient societies, girls are seen as a symbol of weakness whereas sons are associated with power. As a result of this social perspective, individual commit polytheism by attributing what they do not like to God. This cognitive belief about girls and sons is not pure, but it is acquired from the surrounding society and transformed into actual belief. The next Qur'anic text (Section 4.1.2) reveals the influence of the social perspective on individuals' religious belief. The analysis of this Qur'anic text shows that the focus on the social power leads the people of Israel to adopt God (the calf) according to their personal desires. The Qur'anic expression مِنْ حُلِيِّهِمْ "out of their ornaments" suggests the people's of Israel social focus on the external appearance rather than actual essence. This focus leads them to even change their original religious by worshipping another God to satisfy their cognitive desires.

In addition to the Qur'anic texts, the analysis of the Biblical text (Section 4.2.1) illustrates the influence of the linguistic expressions that are involved in the sacred books. In the text, the past verbs "ended" and "rested" influence readers' cognitive understanding because they will think that God needs rest like an ordinary creatures. As a result of this Biblical text, the Christians do not work on the seventh day of the week (the Sabbath) to imitate the divine system (See The Holy Bible, King James Version, Exodus 20:20-11, p.42). This can be considered as an evidence to support this result. Moreover, the Biblical text (Section 4.2.3) suggests the political influence on individuals' cognitive beliefs and their practices. As the Mental Space Analysis shows that Peter is a religious figure in the Christian society; therefore, Cornelius cognitively believe that he should fell down at his feet. This cognitive belief is transformed into an actual practice. However, this practice is corrected by Peter when he stated "Stand up; I myself also am a man".

In addition to the above explanation, the analysis of the selected Qur'anic and Biblical texts reveals that both of the Glorious Qur'an and the Holy Bible narrate different polytheistic practices and their reasons such as the Qur'anic text (Section 4.1.3) which explains that the idolaters worship different idols for the sake of intercession to God. In addition, the Biblical

text (Section 4.2.2) reveals that the social connection with other nations cause the people of Israel to adopt those nations' religious rituals. However, the analysis shows that the selected Qur'anic and Biblical texts differ in their language. The language of the selected Qur'anic texts is direct, argumentative, and critical. For instance, the Qur'anic text (Section 4.1.1) involves a critical and argumentative tone as well as an explicit judgement. The same thing can be noticed in the other selected Qur'anic texts. In contrast, the language of the Biblical texts is narrative and descriptive showing different polytheistic practices committed in different historical periods.

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