The Containment Schema and the Concept Of Paradise in Glorious Quranic Surat " Al Zumer "A Cognitive Perspective Study.

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مخطط الاحتواء ومفهوم الجنة في سورة الزمر القرآنية "الزمر" - دراسة منظور-معرفي

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Abstract:

A growing attention in the space of cognitive linguistics has uncovered studies that scan how intelligence works. An image schema is allowing for a dynamic pattern of our perceptual interface and motor programs that shows consistency and structure to our experience. These emotional properties play a great role in permitting the participants of the community to be dynamic/quiet presenters/listeners members in everyday life conditions. The study hypothesizes that image schema can basically and deeply underwrite the thoughtful/logical capacity of the text The method of this study is to chuck afterglow on how schema is created and managed in the brain and how it generates our understanding of the world. An applied part has been combined in this study to examine selected Surat Al Zumer (الزمر) from the Glorious Quran to describe how it works. The aim why this study employs Surat Al Zumer is the wide use of images that depict Paradise and hell and make them clear in the reader or listeners' mind The study contains two sections preceded by an introduction. Section one discusses the theoretical background of image schema. It creates an analysis figure of definitions, forms, and types, and also how the schema has been designed, created, and then worked. Section two displays types of image schema. At the end of the study, the concept of paradise (الجنة) in Surat Al Zumur was analyzed (سورة الزمر)Keywords: Image Schema, Cognitive linguistic, Semantic approach, Containment.

المستخلص

اظهر الاهتمام المتزايد في عالم اللغويات المعرفية عن الدراسات التي تسلط الضوء عن كيفية عمل الذكاء. وكيف يسمح مخطط الصورة كنمط ديناميكي لواجهتنا الإدراكية مع البرامج الحركية التي تظهر التناسق والبنية لتجربتنا. تلعب هذه الخصائص العاطفية دورًا كبيرًا في السماح للمشاركين في المجتمع أن يكونوا أعضاء ديناميكيين نشطين / هادئين متحدثين/ مستمعين لكل يوم في ظروف الحياة. تفترض الدراسة أن مخطط الصورة يمكن أن يضمن بشكل أساسي وعميق القدرة المدروسة / المنطقية للنص. تتمثل طريقة اجراء هذه الدراسة في تسليط الضوء على كيفية إنشاء المخطط وإدارته في الدماغ وكيف يولد فهمنا للعالم. تم اجراء الجزء التطبيقي في هذه الدراسة بفحص سورة الزمر المختارة من القرآن الكريم لوصف كيفية عملها والهدف من استخدام هذه الدراسة للسورة (الزمر) تحتوي الدراسة على فصلين تسبقهما مقدمة. يناقش الجزء الأول الخلفية النظرية لمخطط الصورة او النظرية التصويرية. إذ يقوم بإنشاء رقم تحليلي للتعريفات والأشكال والأنواع. وكيف تم تصميمها وإنشائها ثم عمل المخطط لها. يعرض الجزء الثاني (أنواع) مخطط الصورة. في نهاية الدراسة نقوم بتحليل (سورة الزمر) من حيث مفهوم (الجنة) في هذه الآيات.**الكلمات المفتاحية:** **المخطط الصوري، اللغوي المعرفي، المنهج الدلالي، الاحتواء.**

Introduction

The study has explored conceptual image schema both in semantic (literary) and ordinary languages, little attention has been given to the analysis of linguistic element. This object tends to study the concept of paradise

in image schema has linked with surat Al Zumer (الزمر) in the glorious Quran Progressing a non- objective," experiential "method to language and knowledge. Lakoff and Johnson commonly has shown the idea of " image schema " as one of experientialism's main initial posts, though with the linguist's and philosopher's changed roots of inspiration and foci of interest (Lakoff,1987:455-459). In the next sheets, we will have an outline of cognitive linguistics as theoretical background and how it works. The first part involves certain image schema definitions, the place of image schema in the semantic approach, the concept of paradise in surat Al Zumer, the method, and creating a suitable analysis for this verse by using image schema. It is an effort to investigate how schema is treated.

1.1. The Mechanism of Image Schema in Semantic Method

  Mandler (1992: 219-223) states that an image schema is a cognitive structure or perception that services establish and understand data. This statement, in a way or extra profits, prepared that schema conceptual property. Stott (2007: 1-3) shapes that, in the same manner, a schema is supposed mental structure in its place of framework or idea or script   Saeed (2009: 365-367) discusses that image schemas have shaped the form of theoretical structure in the cognitive semantic literature. The undeveloped knowledge is that the effect of bodily experience in the world of remarking the atmosphere, affecting our bodies, using and suffering force, etc. We form basic conceptual edifices which then we habit to organize a cross arrange of more intangible images   Al Bagi (2010:78) emphasizes that there is a contract between the receiver and sense or the significance and form in the image schema which assists us to make a perfect image, scene of the hell (الجحيم) as an example: Surat aldukhkhan.
سورة الدخان الآية ٥٢(سورة الدخان)   ((في جنت وعيون)). The Ayah has denoted the collective nouns of the word paradises (جنت)to the big area that is supplied by (spring water عيون) in a metaphorical form. It helps us benefit draw and fancy the mental assets of this terminology and correctly describe it   Similarly, Al Bagi declares that an image schema is essential in the semantic field. It covers many portions like phonological semantics, containment semantics, color semantic, etc   Cherry (2013:2-3), in her article, displays that schemata can be valuable because they permit us to take shortcuts for understanding the location. Equally, these mental experiences also object to keep out chief evidence that display our pre-existing values and viewsRumelhart and Ortany (1977, cited in Meurer, 1985: 175-176) provide a model of the schema as the concept of "Paradise". This notion will have an association with it, at least the resulting variables (sub-workings of schema). The image schema can be shaped and recycled without the character's sensible sentience. It has collected generic or abstract information used to director coding, association, and regaining of information The image schema echoes classical things of skills faced by an individual, combined over many examples. .Schemata are supposed to be stable eventually, once formed. The readers and listeners must distinguish more about how schemata have been used than how they have assimilated. Yule (2006:131-136) states that an image schema is an education or predictable knowledge stating that, "A schema is a general term for a conventional knowledge structure that exists in memory ". He adds that the most important element is, how many readers will recognize and how well writers will be able to link a given topic. Their equal knowledge provides a schema structure or construction – that helps thinking. The readers and hearers can conceive, construct or recreate a nice appearance, but we do not identify how image schema works. The schema inflicts the gift of communication or the word on the specific position, as well as on the readers (Miller 1979: 153-155). Presently work on schemas was activated by F. Bartlett (1932), who was concerned with the function that earlier information played in the explanation and memory of folktales. His work meaningfully conflicted with the viewpoint of behaviorism by underlining the role-internalized symbols in the control of manners and thought. In one set of studies, participants were told a Native American Folktale that combined a number of strange cultural components. In succeeding cases, members were carried inverse to the lab and asked to repeat the story. Finally, participants' relation to the story drifted in systematic ways, counting the omission of information that did not generate sense to them and the reinterpretation of self-reliant facts in order to oppose their own cultural settings   Schemas directly prime our empathy of original actions and are, particularly related to STEREOTYPES and writings.as regard the following letter.It can be tough work going downstairs, but luckily the facilities make it a great deal easier going up. Remain them pointed upwards, and be only the take care others who are having difficulty, and observe out for the limits! (Schank and Abelson 1977) Bransford and M.K Johnson (1972) have clarified how confusing messages or courses similar to this one are the first difficult to understand; however, when the origin of the appropriate schema to concern (snow skinning) is provided, the information makes more sense and is easier to remember The term Schema mentions plural characters (Schemata, or sometimes Schemas) and is mainly recycled in cognitive attitude and cognitive science frequently to build "Psychological produces that are highlighted to excuse for the molar standard knowledge". (Brewer, 1999).

Safavi, (2010, 373) states that images schemata are one of the critical conceptual preparations from the cognitive scientists' point of view. They pressure that when the persons (learners, readers, and listeners) do some events such as rambling, drinking, napping and understanding their contiguous situation. The research displays to shape conceptual structures in his brain that is worked or used for views about more summary contacts. Hampe, (2005,1) in his essay gives us fascinating definition of an image schema as :An image schema is a recurring dynamic pattern of our perceptual interaction and motor programs that gives coherence and structure to our experience … ' Experience '… is to be understood in a very rich , broad , sense as including basic perceptual , motor- program , emotional , historical , social and linguistics dimensions. (Johnson , 1987 , xiv ,xvi) A schema is a cognitive constitution or concept that helps classify and infer information (Mandler, 1992, 222- 226). This declaration, in a way or another assures that schemata are mental possessions.   Stott, (2007, 3- 6) believes, in his essay that *Schemata* are thought to have some features which are as follows:

1. Schemata are approved of common or abstract facts used to lead software design, association, and ret rival of progression.
2. Schemata articulate classical properties of experiences seen by personality, mixed over many stages.
3. Schemata may be designed and used exclusive of the individual's mindful awareness.
4. While, Schemata are accepted to mirror an individual's exercise, they are also unnamed to be obtained part diagonally individual's (in a culture).
5. Previously formed, Schemata are imagined to be moderately stable eventually.
6. The investigator has more data about how schemata are used than how are attained. Johnson, (2005, 2007, 14– 36) contends that the structure of these physical experiences forms as follows:

1. Image Schemata can be completed to include metaphorical apparatus as a different phenomenon.
2. The heart idea that image schema contains to occur recurrently in our insight and bodily progress, have their possess sense, which can be carried to abstract theoretical domains.
3. Image Schemata has restrained sense serves as the source for conclusion about summary domains
4. Image Schemata submit to steadiness , which is repeatedly used to formation a rational disagreement (Johnson 1987,88- 90) :
" When I set out to convince others of my view , I pile up evidence , a mass facts ,and build up a weighty argument In this item, Some transcripts that will be intended to mark extra understanding for the expression " Schemata " . Linguistics part displays unfamiliar terminologies for the equal concept. Let's start with Yule (2006,131–133) who looks at schema as environment or anticipated knowledge conditioning that : " A Schema is a general term for conventional knowledge structure that exists in memory   In the same way, Allington and Cunningham (2010, 3), in their object about intellectual capability reading, confirm that the term " Prior knowledge " signifies the so–called opinion of " Schema ". They claim that the most strategic factor in controller how many readers will understand and how well writers can be gifted to speak about an assumed topic is their close of knowledge provides a schema – framework or organization – that helps opinions. In a word, dissimilar conditions can be used to designate a similar concept. It is invaluable for investigators and students to recognize that the phrase under learning may be perverted variously by different linguists and psychologists.

1.2. Methodology

The study displays to analysis of rhymes in surat Zumer (سورة الزمر) which shows the concept of paradise (الجنة) by using image schemata's' meanings. It has measured an effort to symbolize the schema in glorious Quran. It is expected that theoretical background dealt with earlier could be understand as a cognitive study.

1.3. Model

According to section (1) as a hypothetical background. Image schemata in semantics factor cover various types, though one linguist displays nearly different terminology that is taking the same inner meaning. Begin with Saeed (2009, 367 – 369) who explains three main types and with three sub–forms. The following table (1-1) defines schemata .

Schema

Containment   *Path*   *Force*

Compulsion   Blockage   Removal
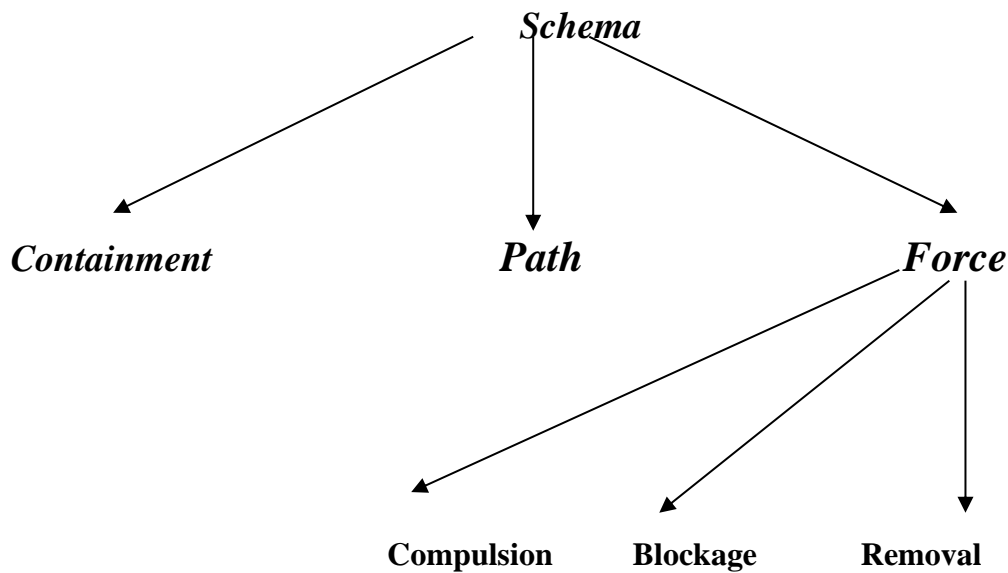
Figure (1- 1) Saeed's view for Image Schemata Types. In this section, the researcher focuses on the **Containment** schema with brief description. Containment : It generates the concern that level static locational families are measured as dynamic procedures that participate image – schema revolts and perusing methods by an infinitely active conceptualizer like houses , room , beds …etc , and also putting objects into containers. (Reddy, 1997; Lakoff and Johnson 1980,

30 – 33) and CONTAINED OBJECT displays by Johnson's diagram (1987, 23) .
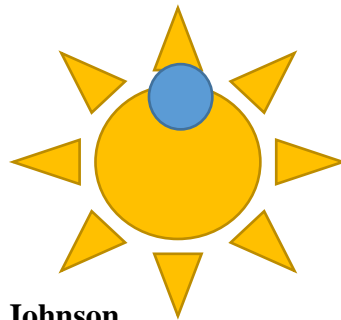
Figure (1- 2) CONTAINER Schema by Johnson
Example :
1. My home has many rooms.
2. The boy's room contains two nice bed.
3. In my house, the bed is very comfortable.
   Section Two " Analysis Component " .

2.1. Analysis : Paradise in Islam is the place that Allah has prepared for His righteous servants after death and resurrection, and the reckoning is a reward, and it is one of the unseen matters, that is, the means of knowing it is only the Qur'an and the Sunnah of the Prophet. Belief in Paradise and its existence is part of belief in the Last Day, which is the fifth pillar of faith in Islam. Muslims believe that Paradise is a place of bliss that is not tainted by deficiency and is not disturbed by turmoil.(فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا

(١٧   كَانُوا يَعْمَلُونَ[السجدة:17]».Allah said in Al–Qudsi hadith's: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has imagined. 17] ».Muslims believe that it was prepared for the monotheistic believers who sincerely worship Allah Almighty and those with good deeds, and that whoever was a monotheist with corrupt deeds is under the will of Allah, who will forgive him, and if he wills, he will punish him according to his sin. For he is punished in the fire and then

enters it, and that whoever associates or disbelieves in God, then it is forbidden for him, and they believe that it is full of springs, rivers, trees, fruits and everything that a person enjoys, and that they enter it in the most perfect form and enjoy the most complete bliss, and they believe that it is varying degrees according to their righteous deeds. And its custodian is Radwan.رضوان Paradise in Islam is the great reward and great reward, which Allah has prepared for His saints and those who obey him. It is a bliss whose greatness cannot be imagined, and the mind cannot comprehend or comprehend it. The Committee has several names mentioned in the Sharia texts, including:

- **دار السلام،** لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ [الآية ١]

- **جنات عدن،** وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ [الآية ٢]

- **جنات النعيم،** إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ [الآية ٣]

- **دار المتقين،** وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ [الآية ٤]

- **جنات الفردوس،** إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا [الآية ٥]

- **جنة الخلد،** قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا [الآية ٦]

- **الغرفة،** أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا [الآية ٧]

- **دار المقامة،** الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ [الآية ٨]

- **جنة المأوى،** أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ [الآية ٩]

- **الحسنى،** لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ [الآية ١٠]

- **المقام الأمين،** إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ [الآية ١١]

- **مقعد صدق،** فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ

Allah has prepared Paradise for those who believe in Allah and His prophet, may Allah's prayers and peace be upon him, and the glorious Qur'an has described them with the following descriptions:

1. The righteous المتقون

The Almighty said: (للذين أتقوا عند ربهم جنت) (For those who fear their Lord are gardens) Al-Imran 15 ال عمران.

2. The righteous الابرار

The Almighty said:(ان الابرار يشربون من كأس كان مزاجها كافورا)(Indeed, the righteous drink from a cup whose mixture was camphor). human الآنسان 5

3. Those who are truthful الصادقون. The Most High said: (هذا يوم ينفع الصادقين صدقهم لهم جنات)(This is a day when the truthful ones will be benefited by their honesty. They will have gardens) al-Maa'idah المائدة 119.

So , the memory of the believers, Muslims, and the righteous remains continuous in the Qur'an, and every description has a degree of paradise that God promised His servants . (Abudel Rhamn1975: aleaqidat aliaslamia, 692) . In this study, the researcher starts for analyzing some aya, that show the relation between

the **Containment schemas** and the concept of paradise in sura't al- Zumer (سورة الزمر) . There are two positions that display the mental image of this theory as it is:

1. The first aya (verse) shows the concept of paradise : (وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاؤُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ) ٧٣

Cognitively, the aya shows the relation between **Containment** schema and the concept of paradise in this tree-diagram as in figure:
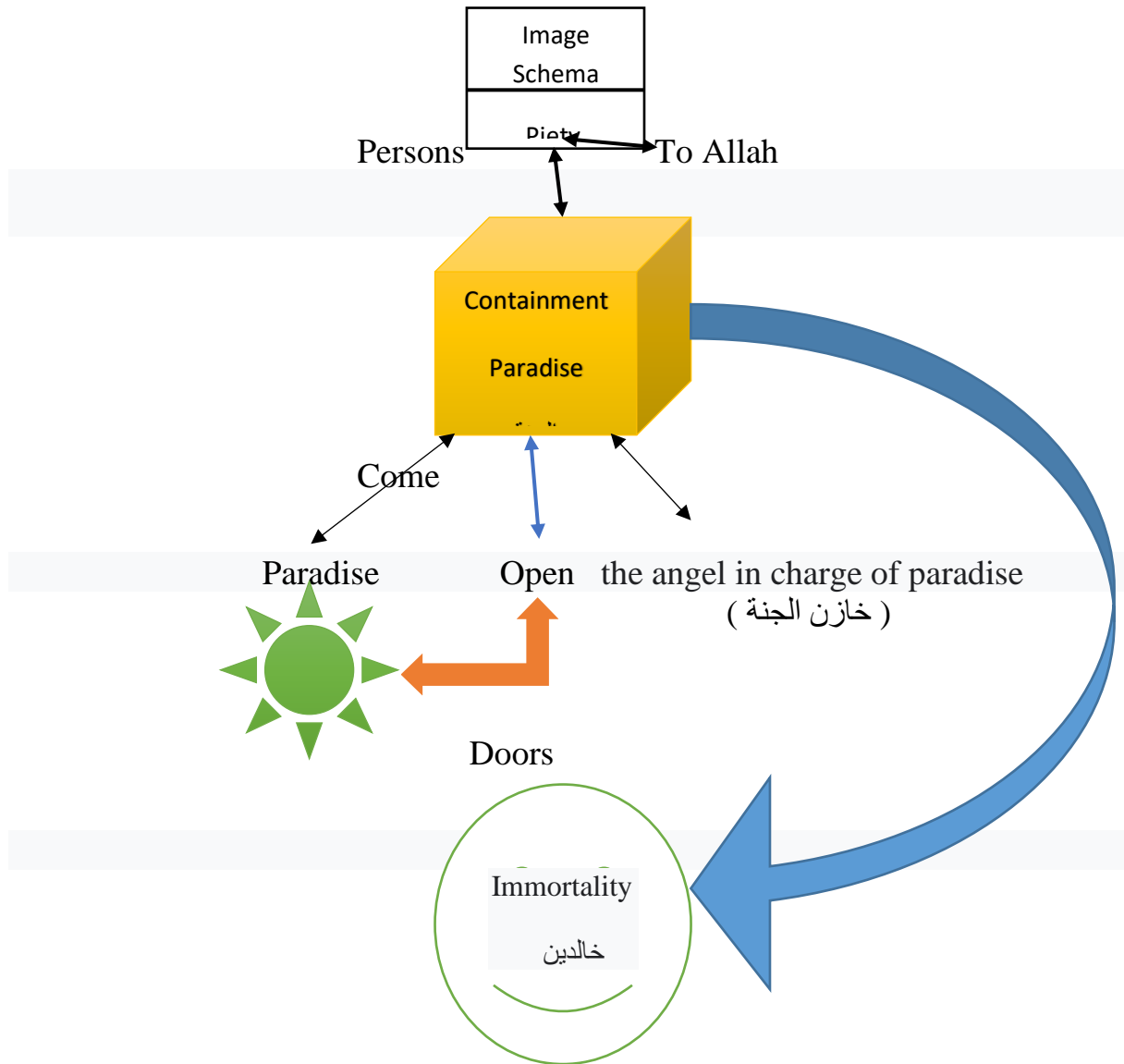
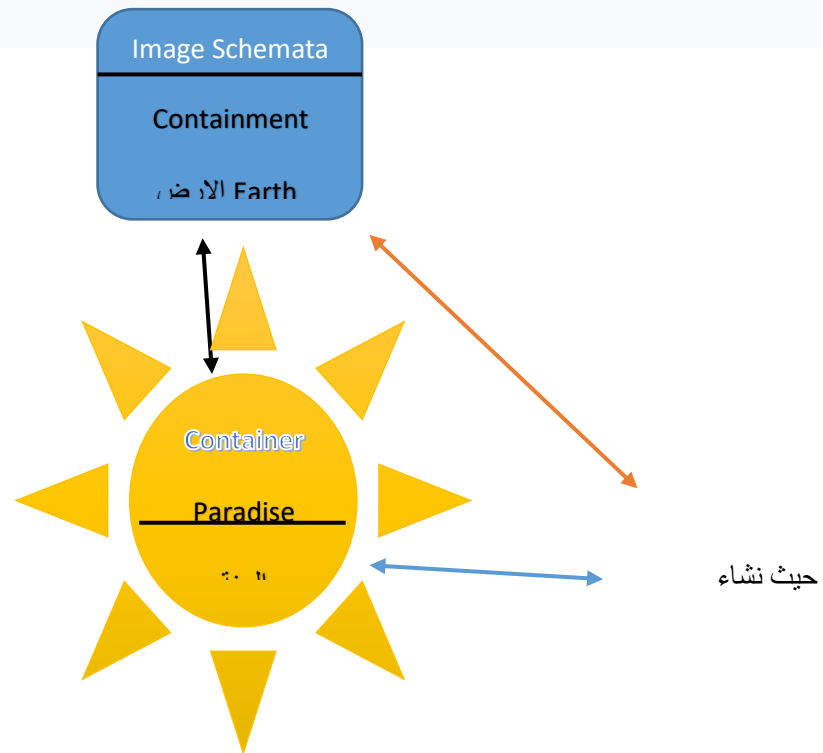(1-3) the figure shows Containment schema of paradise in Sura't Zumer.

2. The second aya displays another mental image by using the same model. It is also referred to the concept of paradise as it bellows :

74(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاء فَنِعْمَ أَجْرُ الْعَامِلِينَ)

In this blessed verse, people address the Allah of Glory with praise and thanksgiving for the blessing of entering paradise after they are inborn to the earth. There is paradise, which remains a mental reality, so the believer and the Muslim can enjoy any place without not wanting time for necessity.

The figures in this ayah show another mental view of the concept of paradise in sura't Al-Zumer (الزمر) as it is :

(1-4) the second view of Paradise by using Containment schema.

      This figure illustrates the real connection between paradise and the earth as it mentioned in sura't al-zumer 74. So, the image schema has been different between the first ayaha to the second.

2.2. Findings and Discussions :

The present study has explained through the analysis of surat al-zumer (سورة الزمر) by using the image schema model several objects as follows:

1. The study has approved the basis of the theory which has been deep-rooted in the terminology to display the concept of paradise in a wide and vague way.
2. The study displays a correct form to realize all the definitions and comments start in most linguistic texts.
3. It has exemplified the sketch or the graph of philosophy evidently to identify the analysis of the word "paradise الجنة" as a cognitive view study .
4. The study has some opinions to discuss. Initially, the semantic examines the concept of " Paradise الجنة " in surat al-Zumer (سورة الزمر) and its influence on the reader's and listener's experiences . Lastly, the research has been required to display the formation of constructions and diagrams. It is trusting on many ideals for sympathetic to those ayahs in an accurate form.

2.3. Conclusion:

The study has determined that image schema is a rational aspect. It can be shaped and planned through the person's experiences i.e., the more skills, the better acceptance. The more skills one has got, the more image schemas he/she can have, she\ he can have more image schemas in his/her recall.In addition, the study shows other points as follows:

1. The study has measured a clear greeting theory. It has been established as "an image schema" in the Quran for more than 1.400 years, and not as the academics of the West which have been mentioned in the current era.
2. The study has offered an attractive model for diagraming and analyzing the semantic concept of the singular " paradise الجنة " in Surat Zumer (سورة الزمر) .
3. It supports the translators to give a perfect translation of the importance of Quran by using symbolic elements.
4. The Studies of the Qur'anic image of the meaning of "paradise الجنة" which has contrasted from one to another , and shows the vastness and power of meaning for describing the vocabulary in holy Quran.

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