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Image Schema: The Concept Of Hell In The Holly Quran Surat Q (سورة ق), A Cognitive – Semantic Study

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Abstract

An increasing interest in the area of cognitive semantics has exposed studies which examine how brain works. An image schema is allowing for as a dynamic pattern of our perceptual interface and motor programs that shows consistency and structure to our experience. This mental possessions plays a great role in enabling the members of community to be active / inactive speakers / hearers participants in everyday life situations. The study hypothesizes that image schema can fundamentally and deeply contribute to the understanding / intellectual capacity of the text.

The method of this study is to throw glow on how schema constructed and processed in the brain and how it creates our understanding for the world. A practical part is incorporated in this study to analyze selected Surat Q (ق) from the holly Quran to explain how it works. The reason why this study employs Surat (ق).

The study includes two chapters that precedes by an introduction . Chapter one refers to theoretical background of image schema. It makes an analysis numbers of definitions ,forms and types. How the schema is structured, created and then worked. Chapter two shows (types) of image schema. At the end of the study, we analysis (Surat Q سورة ق) the concept of hell (جهنم) in this verses.

Keywords: Image Schema, Cognitive linguistic, Semantic approach, Space, Containment.

Introduction

Advancing a non- objectives , " experiential " approach to language and idea , Lakoff and Johnson mutually has illustrated the notion of " image schema " as one of experientialism's major foundational pillars, though with the linguist's and philosopher's different roots of encouragement and foci of interest (Lakoff, 1987 : 455-459).

All the study has investigated conceptual image schema both in semantic (literary) and normal languages , little consideration has been paid to analysis in linguistic component . This article tends to study the concept of hell in image schema has related with surat Q (ق) in holly Quran .

In the next pages , we will have an overview of the cognitive linguistics as theoretical framework and how it works . The first part consists of some image schema definitions , the place of image schema in semantic approach , the concept of hell in surat Q (ق) , methodology and make useful analysis for this verse by using image schema. It is an attempt to investigate how schema is processed .

Chapter One " Theoretical Framework "

1.1.The Place Of Image Schema In Semantic Approach:

Mandler (1992: 220-222) says that an image schema is a cognitive framework or concept that helps organize and interpret information . This statement , in a way or another takes into arranged that schema is mental property .Stott (2007 : 2) states that, in the some tone , a schema is a hypothetical psychological structure for instead of framework or plan or handwriting .

Saeed (2009 : 366) refers that a image schemas are important form of theoretical structure on the cognitive semantic literature . The basic idea is that the result of physical experience of in the world of perceiving the environment , moving our bodies , exerting and experiencing force , etc. , we form basic conceptual structures which then we use to organize a cross arrange of more abstract .

Al Bagi (2010 : 78) focuses on , there is a agreement between the phone and meaning or the meaning and form in the image schema which help us to construct a perfect picture , scene of the hell (جهنم) as example : Surat aldukhkhan (سورة الدخان)

((خذوه فاعتلوه إلى سواء الجحيم)) . سورة الدخان الآية ٤٧

The Ayah has referred the interpretation of the word Otl (عتل) to the deep voice that issued by hell in metaphorical form. It helps us to draw and imagine the mental possessions of this vocabulary and has accurately described.

Also , Al Bagi asserts that a image schema is a one of important in semantics field . It contains many parts like phonological semantic, path semantic , and color semantic etc.

Cherry (2013 : 3) , in her essay , shows that schemata can be useful because we permit us to take shortcuts for interpreting the environment. However , these mental frameworks also cause us to keep out significant information to focus only things that prove our pre-existing beliefs and ideas.

Rumelhart and Ortany (1977 , cited in Meurer , 1985: 175) give an example of schema as the concept of " Hell ". This concept will have association with it , at least the following variables (sub- components of schema).The mage schema can be formed and used without the individual's conscious awareness.

- . It is composed of generic or abstract knowledge used to guide encoding , organization , and recovery of information.
- . The mage schema reflects classical properties of experiences encountered by an individual , integrated over many instances .
- . Schemata are thought to be relatively stable overtime, once formed.
- . The readers , listeners must know more about how schemata are used than how they have acquired .

Yule (2006 :132-135) states that a image schema as background or conventional knowledge forming that , " A schema is a general term for a conventional knowledge structure that exists in memory ". They disagree that the most important factor in formative , how many readers will understand and how well writers will be able to communicate about given topic is. Their level of knowledge provides a schema framework or structure – that helps thinking .The readers and listeners can imagine , construct or reconstruct a nice image , but we do not know how image schema works ? The schema imposes the strength of the message or the word on the specific situation , as well as on the readers (Miller 1979 : 155).

The word likes " *bachelor* "which has many pictures , the readers and listeners begin to think or imagine that he needs wife , home ,furniture's , and money . This word has many messages to understand or build image schema. It operates as ' **unitary mass** ' , the schemata are active forms for interpreting this phenomena .

In the light of the earlier mentioned data , it is clear that schemata are shaped through experience with people , objects , and events in the world , and then kept in the memory . Here , (Carrel, 1983 : 2-3) assumes that when we answer something frequently , such as restaurant experiences to develop an abstracted , standard set of exceptions about what we will encounter in a restaurant . I think , schemata are helpful for individuals in a way that they assist predicate or estimate what will be going on in an affair depending on our understanding in the same actions. Besides , that is why

Schemata are great of value and help in text conception and understanding . And that is why an individual's schemata differ from another individuals' . Meurer (1985 : 173-175) , to have the same opinion with Carrel, shows that if we had in our mind a varied image of a " **dog** " , we will not able to distinguish our dogs as member of the same class. Instead of one " fixed image " , we build up schemata in the form of patterned knowledge structures that lets us to equal given objects with those schemata and thus , see the as belonging or not to given categories .

It puts a very clear thought when referring than active group of past effects which must be hypothetical for working in an well- modified untreated response , i.e. , whenever there is any arrange or reliability of behavior , a particular reply is probable only because it is connected to other similar responses which have successively prepared , yet which controls , not merely as individual components next one after another , but as a unitary mass .

1.2. The Concept Of Hell (جهنم) In Holly Quran

Arab linguists has cared to find some answers about understanding the concept of hell . They have given different form to knowledge the reality , content , form and place of hell in the Holly Quran verses. Now days , the word " Hell جهنم " fire, heat etc. . It has consisted of chemical mixture to generate this power. We can be controlled about this fire by

using some liquids like water and carbon dioxide . While The " Hell " is something different which illustrates in holy Quran.

Al Ashkir (1991: 19- 39 0) focuses on the concept of hell which is different from surat to another in holly Quran . The writer has mentioned the place of hell in the earth while the others say in the heaven. In all references , there are different of the concept of " Hell جهنم " according to give different images of the shape and function of fire. Through ,the Quran description of hell gives us several images to the readers and listeners by using image schema. It has mentioned in many verses to clarify the strength , magnificence and the construction of majestic images of the word life . According to The Prophet Muhammad Hadith's piece upon him and his family says: (comes to jahnm (hell) has had seventy thousand reins , led's each reins seventy thousand anagels.)

قال الرسول محمد صلى الله عليه وسلم : (يؤتى بجهنم لها سبعون ألف زمام ، مع كل زمام سبعون ألف ملك) صدق الرسول صلى الله عليه وسلم .

A image schema of " Hell جهنم " in Prophet's hadith shows the hell as a huge inmate creatures which has not the ability to control about this hell. Through discussion this hadith , we can imagine the shape ,content and place of hell . Because of , it appears to describe the concept of hell in very accurate form which help us to understanding and draw some scenes.

We can give another image to describe the concept of hell by another verses as examples :

(ولقد زينا السماء الدنيا بمصابيح وجعلناها رجوما للشيطانيين واعتدنا لهم عذاب السعير)
سورة الملك : الآية ٥

(ثم الجحيم صلوه) سورة الحاقة : الآية ٣١

The concept of " السعير ، الجحيم " in these two verses have shown two different image to punish the unbelievers .The holly Quran shows different degrees of hell which consists seven steps like " جهنم ،نظى السعير، الحطمة " ، جهنم ،نظى السعير، الحطمة " . These names illustrate different form the graphic theory that describe the vocabulary of the hell. The readers and listeners have the ability to imagine and understand the image schema in this study by make different pictures to analysis these items.

1.3. Methodology :

The study shows to analysis of verses in surat Q (سورة ق) which illustrates the concept of hell (جهنم) by using image schemata's' functions . It has considered an attempt to embody the schema in holly Quran . It is hoped that theoretical background deal with earlier can be understand as a cognitive study .

1.4. Model :

The model which has used in this study . Croft and Cruse (2004). Thus , these types will illustrate in the second part of this papers . i.e , The study begins to analysis Ayat surat Q (سورة ق). The procedure has followed in this study by drawing tree- diagram to show or help for construct perfect image in this study . Figure -1

represents the model which has used for analyzing schema :

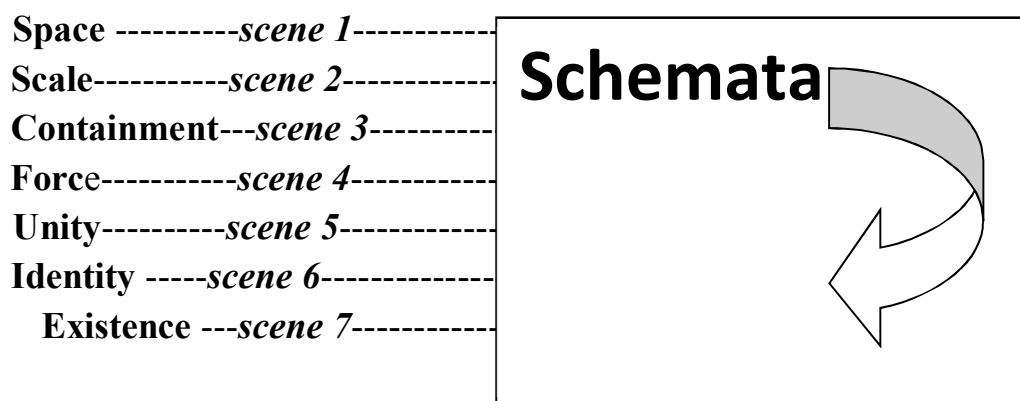


Figure (1)

For more explanation , Croft and Cruse (2004 : 45) depend on list to show the mechanism of image schema work . It explains many types as follow :

- 1.Space : Up – down , front – back , left – right , near – far , center – periphery , contact .
2. Scale : Path .
3. Containment : In out , surface , full – empty , content .
4. Force : Balance , counter force , compulsion , restraint , enablement , blockage , diversion , attraction .

5. Motion : Animate – inanimate motion , self motion , caused , part – whole , mass – count , link .
6. Identity : Matching , superimposition .
7. Existence : Removal – bounded, space, cycle, object, process.

Chapter Two " Analysis Component " .

2.1. Analysis :

Al Bagi (505 – 507) states that , The holly Quran has restricted five pictures to describe two fields (the real scene and the metaphorical scene . It has emerged from tracing the formation of the Quarnic image and its coverage of vast expanse , that are difficult to enumerate . It preserves into expressive and imaginative level , whether in metaphor or truth. The real scene in holly Quran has not limited semantics and syntax approach , but the form of statement refers for impression in the brain (fancy and logic) . The real scene has received the work of art for discussion the description and presentation the image of the universe :animals , plants , animate and humans .

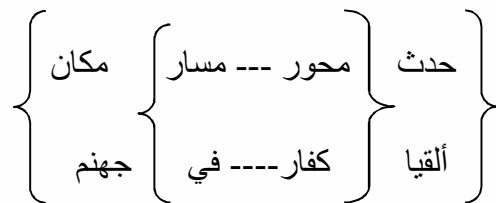
Raghin (2011 : 238 – 296) shows some tree diagrams or generate something new forms to build perfect picture which helps us to understand the different concept of hell in surat Q (سورة ق) .

Firstly , The verse or Ayah no. 23

((ألقيا في جهنم كل كفار عنيد)) سورة ق الآية ٢٤

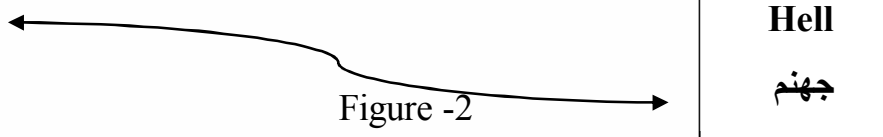
The Ayah refers to concept hell as space : up – down in image schema . It illustrates to cast down the infidels . Thus , we can draw simple diagram to show the real image of hell in this ayah:

Ashikr has formed nice analysis to understand the image of hell as follows :



Or according to Croft and Cruse as it is :

Space :----- up , down ----- center , periphery -----

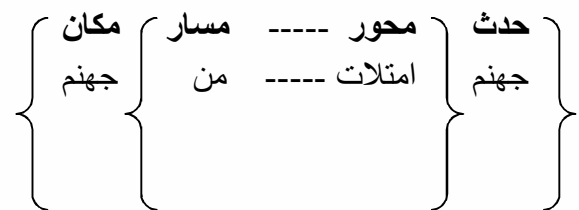


The second ayah refers to another semantic approach to understand the concept of hell . The surat Q (سورة ق) ayah no.30:

((يوم نقول لجهنم هل امتلأت وتقول هل من مزيد)) سورة ق الآية ٣٠ .

The God of the worlds has addressed the concept of hell, fire in the form of a great wise creature and the shape . It has possibility shown filled to be message to the slave about the grand image of this vast object.

We can draw the nice diagram to show the image of hell as follows:



The tree diagram shows the concept of hell as a animate , creature action and transforms to describe itself as a place .It has created to punish the infidels. Or

Croft and Cruse show as :

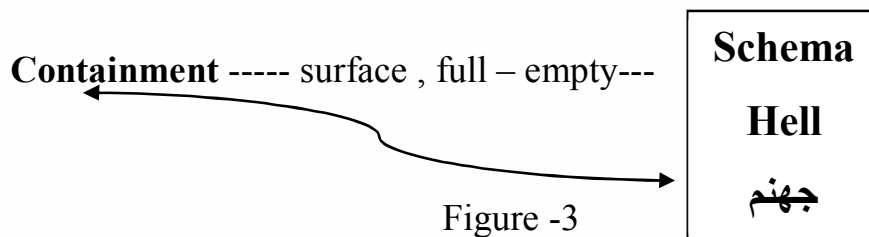


Figure -3

2.2. Findings and Discussions :

The current study has clarified through the analysis of surat Q (سورة ق) by using the image schema theory several thing as its :

1. The study has been finding , the origin of theory which has rooted in the vocabulary to show the concept of the hell in extensive and ambiguous way .
2. The study shows accurate form to comprehend all the definitions and observations found in the most linguistic texts.
3. It has illustrated the description or the graph of theory clearly to know the analysis of the word " hell جهنم " as a cognitive perspective study .

The study has some points to discuss . Initially , The semantic analyses of the concept of " hell جهنم " in surat Q (سورة ق) and its impact on the reader's and listener's experiences . Finally ,The

research has sought to show the formation of structures and charts. It is relying on a lot of values for understanding those verses in accurate form.

2.3. Conclusion:

The study has been concluded that image schema is mental aspect. It can be created and structured through the individual's experiences; the more experiences , the better understanding . This means that if an experience a lot of , she\ he can have more image schemas in his memory .

Also , the study shows another points :

1. The study has considered an explicit acknowledgement theory . It has been found as " image schema " in Quran for more than 1.400 years , and not as the scholars of West have referred to it in the recent era.
2. The study has presented a beautiful model for drawing and analyzing the semantic concept of the individual " hell " in Surat Q (سورة ق) .
3. It helps the translators to give accurate translation for the meaning of Quran by using metaphoric component .
4. The Analyses of the Qur'anic image of the meaning of " hell جهنم " which has differed from to another , and this indicates the greatness and power of significance for recounting the vocabulary in this holy Quran.

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