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Research article

Monotheism in Religious Texts: A Cognitive-Semantic Analysis

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ABSTRACT

This study presents a cognitive-semantic analysis of monotheism in the Glorious Qur'an and the Holy Bible. Most of the previous studies focus on the religious, historical, or linguistic meanings of monotheism; therefore, this study seeks to address this gap by exploring the cognitive-semantic aspect of monotheism and the similarities and differences between the selected Qur'anic and Biblical texts. This study employs a qualitative approach to analyse six texts: three texts from the Glorious Qur'an and the other three texts are from the Holy Bible. It adopts an eclectic model which includes Johnson's Image Schema Theory (1987), Fauconnier's Mental Space Theory (1984), and Palmer's Lexical Relations Theory (1997). The analysis shows that the selected Qur'anic and Biblical texts reject polytheism and assert the divine singularity, but they differ in the religious doctrines that they reveal. The selected Qur'anic texts emphasise a strict monotheistic belief, whereas the selected Biblical texts involve the doctrine of Trinity.

التوحيد في النصوص الدينية: توحيد معرفي-دلالي

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المُستخلص

تقدم هذه الدراسة تحليلاً معرفياً دلالياً لمفهوم التوحيد في القرآن الكريم والكتاب المقدس. تركز معظم الدراسات السابقة على المعنى الديني، التاريخي، او اللغوي لمفهوم التوحيد؛ لذلك تسعى هذه الدراسة الى معالجة هذه الفجوة من خلال استكشاف الجانب المعرفي–الدلالي لمفهوم التوحيد وأوجه التشابه والأختلاف بين القرآن الكريم والكتاب المقدس. توظف هذه الدراسة منهج نوعي لتحليل ست نصوص: ثلاث نصوص من القرآن الكريم وثلاث نصوص أخرى من الكتاب المقدس. تتبنى هذه الدراسة منهج انتقائي والذي يتضمن نظرية جونسون (١٩٨٧) لمخطط الصور، نظرية فوكونييه (١٩٨٤) للفضاء الذهني، ونظرية بالمر(١٩٩٧) للعلاقات المعجمية. يُظهر الاستنتاج أن كلاً من القرآن الكريم والكتاب المقدس يرفضان الشرك ويؤكدان على وحدانية الله، لكنهما يختلفان في العقائد الدينية التي يكشفان عنها. فالقرآن الكريم يُشدد على عقيدة التوحيد الخالصة، بينما يتضمن الإنجيل عقيدة التثليث.

الكلمات المفتاحية: التوحيد، تحليل معرفي–دلالي، نصوص الدينية

1. Introduction

The term monotheism refers to the belief in a single divine unity (Khan & Husain, 2025). It represents a major concept in the religious field because it identifies individuals' religious and moral identity whether they believe in one God (monotheism), multiple Gods (polytheism), or do not believe (atheism) (Sharvani, 2016). Arlis et al. (2023) argued that monotheism is not a concept to be mentioned and memorised, but it is an action or activity that can be reflected in many religious rituals such as praying, fasting, obedience, sacrifice, and other rituals that differ according to different religions and traditions. Moreover, this concept did not emerge through personal choices, but it is originated from a divine revelation (Hashi, 2013).

In recent times, monotheism was uncommon as most humans were polytheistic (Goal, 2009). As a result, Almighty Allah sent prophets and messengers (pbut) to call all humans to worship Him. Mahmood (2020) stated that Almighty Allah also revealed sacred books including the Glorious Qur'an to the prophet Muhammad (ﷺ) and the Holy Bible to the Prophet Jesus (pbuh). Even though these sacred books were descended in different historical and cultural periods, they both involve various texts that assert the existence of one single God who has created the whole universe. Therefore, monotheism is considered as a divine goal not merely a religious concept (Khan & Husain, 2025). This study seeks to provide an objective analysis concerning the concept of monotheism and its types by selecting two sacred books namely the Glorious Qur'an and the Holy Bible rather than personal practices. It also highlights the points of similarities and differences between these sacred books in terms of monotheism.

The problem of this study lies in the fact that most of the previous studies has dealt with the religious, linguistic, historical, theoretical aspects of monotheism. However, the cognitive-semantic aspect has not been covered yet. Therefore, this study seeks to fill in this gap. In addition, it attempts to clarify the similarities and differences between the Glorious Qur'an and the Holy Bible in terms of monotheism because they may not be fully recognised by some Muslims and Christians.

In this regard, the study aims at:

1- Exploring the cognitive-semantic aspect of monotheism in the selected Qur'anic and Biblical texts in terms of Image Schema, Mental Space, and Lexical Relations Theories.

2- Identifying the similarities and differences between the selected Qur'anic and Biblical texts in terms of monotheism.

This study contributes to the cognitive-semantic field because it employs this approach to analyse the selected data for analysis. It enriches the religious vocabularies related to monotheism. Moreover, it is comparative in nature as it identifies the similarities and differences between the selected Qur'anic and Biblical texts in terms of monotheism.

2. Literature Review

2.1 The Concept of Monotheism

Monotheism is a major religious concept that can be defined as the belief in one God (Sommer, 2016). It is not merely a theoretical concept, but it can also be reflected in religious practices and rituals such as prayer and fasting (Arlis et al., 2023). It is originated from divine revelation rather than philosophical debate. It also serves as a foundation for correct religious practices (Hashi, 2013).

Linguistically, monotheism combines the two Greek words "mono" (one) and "theism" (God). The combination of these two words literally means "one single God" (Denova, 2019; Sharvani, 2016). It was irst used by the British scholar Henry More around 1660 (Smith, 2013). The Arabic equivalent of monotheism is التوحيد "Al-Tawhīd" which is derived from the verb وَحَدَ "wahhada", referring exclusively to Almighty Allah, who is described as the only God approximately 176 times in the Glorious Qur'an (Kazem & Khalifa, 2022).

2.1.1 Types of Monotheism

According to Durie (2025), Fatima (2022), Husain and Khan (2025), and Philips (2005), monotheism involves the following types:

1- Monotheism of Lordship: The belief that Almighty Allah has created and sustained the whole universe in six days. It is derived from the Arabic root الرب "Rabb" (Lord).

2- Monotheism of Names and Attributes: It involves maintaining Almighty Allah's 99 sacred names and His divine attributes. These names and attributes are mentioned in the sacred books such as the Glorious Qur'an and the Holy Bible, and they are available to Almighty Allah alone. In addition, this type prevents attributing human properties to Almighty Allah.

3- Monotheism of Worship: This type is the most significant because other types of monotheism cannot be achieved without it. According to this type, monotheism is not only reflected in words but in actions.

This type states that worship should be directed to Almighty Allah alone without associating any partner with Him.

4- Intrinsic Monotheism: The innate belief in Almighty Allah as God. This type is originated in all individuals through what is known as الفطرة "Al-Fitrah" (instinct). It is also known as pure monotheism because it is found naturally within human inner self.

5- Exclusive Monotheism: The belief that only one God exists and all other gods are denied, as in Judaism, Christianity, and Islam.

6- Inclusive Monotheism: In this type, the existence of other gods is allowed only as names or forms, but the actual worship is directed to one God, as seen in Hinduism.

2.1.2 Monotheism in Religious Texts

The concept "monotheism" does not appear literally in the Glorious Qur'an or the Holy Bible, yet both texts are filled with verses asserting the singularity of Allah (Durie, 2025; Ibrahim, 2022). In the Holy Bible, the first commandment in Mark 12:30 declares the oneness of God: "The Lord our God is one Lord" (Sommer, 2016). In the Qur'an, words such as أَحَدٌ "aḥad" (one), الرب "Al-Rabb" (Lord), and the phrase لا اله الا الله "Allah! There is no god but He" appear repeatedly. They explicitly indicate the concept of monotheism (Badawi & Abdel Haleem, 2008).

2.2 Abrahamic Religions

Judaism, Christianity and Islam are classified as Abrahamic religions tracing their roots to the Prophet Abraham (pbuh). All are scripture-based religions that share the belief in one God, though they differ in their rituals and customs (Hashi, 2013; Sharvani, 2016).

2.2.1 Islam

The term "Islam" is derived from the Arabic term سلام "Salaam" (peace) which literally means "submission to God". The origins of Islam can be traced in Makkah when the Prophet Muhammad (ﷺ) received the divine revelation. Despite being rejected by Quraysh, Islam expanded rapidly in the world. The Islamic monotheism is expressed through الشهادة "Shahād" which is one of the Islamic five pillars (Abdullah & Ishak, 2011).

2.2.2 Christianity

Christianity is derived from the Greek term "Khristos" meaning "anointed one". It emerged in the land of Palestine as a sect of Jewish monotheism (Abdullah & Ishak, 2011). The Prophet Jesus (pbuh) did not bring a new doctrine, but he completed that of Moses's (pbuh). It gradually evolved from a persecuted movement to an official religion of the Roman Empire. In the current time, Christianity is one of the largest religions in the world (Johnson, 2012).

2.2.3 Judaism

Historically, Judaism is older than both Christianity and Islam. It is originated in Israel, Palestine, and Jordan when the Prophet Moses was sent by Almighty Allah (pbuh) (Vitkovic, 2018). It is still found in the current time as one of the major monotheistic religions.

2.3 Cognitive-Semantics

Cognitive-Semantics is an approach within cognitive linguistics. It emerged in the 1970s as a reaction against objectivist philosophy and truth-conditional semantics (Evans & Green, 2006). It focuses on the mental and cognitive processes that underlay language understanding and speech analysis (Lemmens, 2015). Moreover, it examines how individuals communicate in their world by using language as a tool to express their thoughts.

2.3.1 Cognitive Level

A. Image Schema Theory

Johnson (1987) stated that 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 represents 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 involves a movement from one point to another, consisting of a source (starting point), a goal (endpoint), and a path connecting them. Example: traveling from England to France.

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 centre. Example: the core and skin of an apple.

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

B. Mental Space Theory

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

1- Space Builders: Linguistic expressions that create or reference spaces (prepositions, adverbs, connectives, subject-verb combinations).

2- Elements: Entities within spaces (names, pronouns, descriptions).

3- Properties and Relations: Properties refer to the Characteristics that are assigned to elements within a particular space. The term "relation" refers to the relationship between the elements within a single space.

4- Access Principle: Accessing an element in one space via its counterpart in another space.

2.3.2 Semantic Level

A. Lexical Relations Theory

Words are interconnected through lexical relations, which help language users understand unfamiliar words (Yule, 2023; Abbass & Alhusseini, 2025). The following are the key types of relations:

1- Synonymy: Words with the same or similar meaning, divided into absolute, propositional, and near-synonymy.

2- Antonymy: Words with opposite meanings, classified as gradable, non-gradable, and reversives.

3- Hyponymy: A relation of semantic inclusion between general and specific terms.

4- Meronymy: A lexical relation in which one item is part of another.

5- Entailment: A logical relation in which the truth of one sentence implies another, with four types: one-way, two-way, negative, and metaphorical (Crystal, 1998; Geeraerts, 2010; Murphy, 2003; Palmer, 1997).

2.4 Previous Studies

Ibrahim (2022) published research entitled "Monotheism in Islam". This research aimed to provide a comprehensive understanding about monotheism and how it is constructed in Islam. According to this research, monotheism is the foundation of the Islamic faith, and it is constructed through al-fiṭrah. Moreover, it asserts that the true Islamic faith combines both faith and practice.

Arman et.al. (2025) conducted a study entitled "One God, Many Perspectives: A Comparative Study of Monotheism in Abrahamic Religions from an Islamic Viewpoint". A qualitative, comparative and descriptive method was employed to analyse the Holy Torah, the Holy Bible and the Glorious Qur'an according to the Islamic perspective. The findings stated that the three Abrahamic religions are similar in being monotheistic religions. However, they differ in their religious rituals. In Judaism, monotheism can be expressed through prayer, reading the Holy Torah and following the commandments. In Christianity, monotheism can be reflected through prayer, sacraments Eucharist and the belief in Jesus (pbuh). In Islam, the religious faith could be reflected through five pillars including shahada, prayer, fasting, almsgiving and pilgrimage.

In 2025, Suri and Tanjung have done a study entitled "Metaphor and Symbolism in the Language of the Quran: A Linguistic Study on the Concept of Tauhid (Analysis of Surah al-Fatihah)". It focused on the meaning and function of metaphors and symbols that were employed in Surah al-Fatihah. The study was qualitative in nature as it employed a linguistic analysis which integrated Lakoff and Johnson's conceptual metaphor theory alongside Sperber and Wilson's relevance theory. This study found that although some Muslims recited Surat Al-Fatihah in their daily prayers, but they might not have full understanding of the theological and spiritual meanings that were involved in this Surah. Therefore, Islamic religious education showed a greater use of the linguistic analysis to interpret sacred texts and enhance deep understanding of its content.

The current paper differs from the above studies in its problem, objectives, scope, approach, and findings. It employs a cognitive-semantic approach to analyse six texts selected from the Glorious Qur'an and the Holy Bible. It is comparative in its nature as it shows the points of similarities and differences between the selected Qur'anic and Biblical texts.

3. Methodology

This study employs a qualitative content analysis method to explore the concept of monotheism 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).

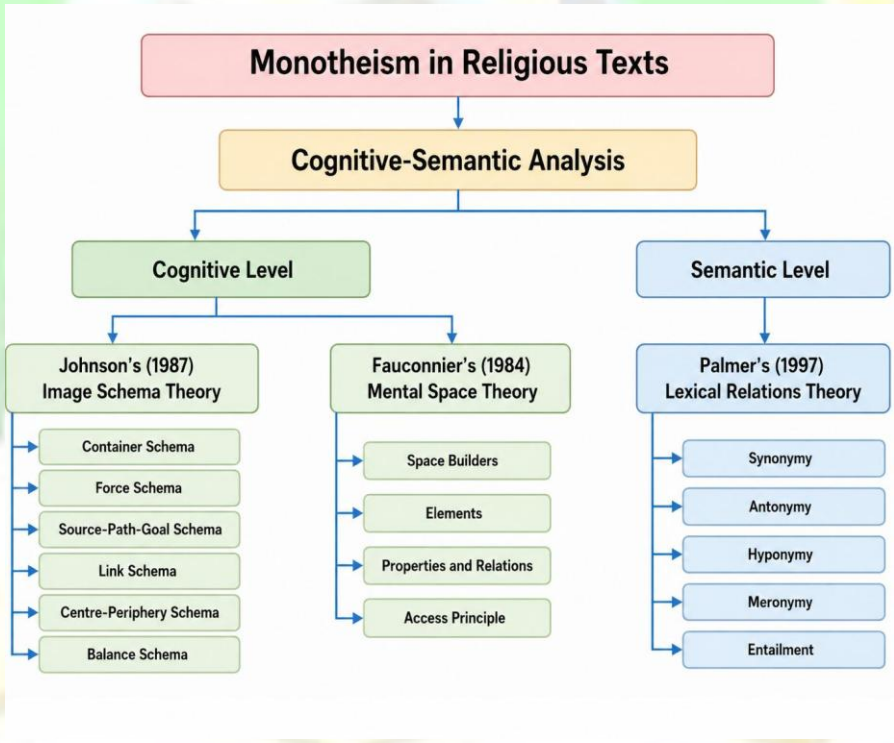
The data consists of six carefully selected texts: three texts are selected from the Glorious Qur'an and the other three are taken from the Holy Bible. These six texts are selected because they are mainly related to

the concept of monotheism. Moreover, their selection ensures a comprehensive analysis without any repetition. The study employs a qualitative approach which, in this study, integrates two levels: cognitive level and semantic level. The cognitive level involves two theories: Johnson's (1987) Image Schema Theory, Fauconnier's (1984) Mental Space Theory. However, the semantic level includes one theory namely Palmer's (1997) Lexical Relations Theory. These two levels are integrated into one approach which is cognitive-semantic approach.

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 monotheism. 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, presented in Figure 1 below, provides a systematic, multi-dimensional analysis of the six selected texts.

Figure 1.

The Eclectic Model of the Study,



4. Data Analysis

In this section, six selected texts are analysed. Three texts are selected from the Glorious Qur'an and three texts from the Holy Bible. They are analysed according to the above model.

4.1 Analysis of the Qur'anic Texts of Monotheism

4.1.1 Analysis of Text (1)

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا﴾ (القرآن الكريم، الجزء التاسع عشر، سورة الفرقان، آية ١–٢).

"Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;- He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, And ordered them in due proportions" (The Glorious Qur'an, Part Nineteen, Surat Al-Furqan:1-2) (Ali, trans, 2004, p.174).

Following Johnson's Theory of Image Schema, the beginning of this text includes double schemas. The first is source-path-goal schema. The text represents the divine revelation as a movement in which Almighty Allah is the high source and the Prophet Muhammad (ﷺ) is the goal. Moreover, the goal can be extended to include all other creatures as evident in لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا "that it may be an admonition to all creatures". The revelation of the angel Gabriel represents the path (mediator) between the source and the goal. The second schema is up-down schema because the divine scripture is descended from Almighty Allah (up entity) to humans (down entity). The verb نَزَّلَ (sent down) does not merely mean a physical movement but it reflects a process of delivering the divine knowledge and instructions to humans.

In addition, container schema is employed in the phrase الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ "He to whom belongs the dominion of the heavens and the earth" in which the universe is implicitly represented as the primary container including both of heavens and the earth inside it. Moreover, everything within the boundaries of the universe is controlled by the divine authority. In addition, force schema is evident at the end of this text which shows Almighty Allah as the most prominent entity because He created the universe without any assistant from anyone and then controlled it through a unique system. This text represents an instance of monotheism of lordship.

As for Fauconnier's Mental Space Theory, this text begins with the base space which separates the divine entity from other ordinary creatures through the term تَبَارَكَ (blessed) which, in this Qur'anic text, refers to Almighty Allah. The first space is Monotheistic space which includes implicit elements: Almighty Allah, the Prophet Muhammad (ﷺ). The explicit elements involve the Glorious Qur'an and other humans as information indicated in: لِلْعَالَمِينَ (all creatures). The relation between these elements is that Almighty Allah is unique and sent His revelation to guide His creatures. Therefore, they should follow the divine revelation. This space is built through the space builders such as نَزَّلَ (sent down) لِيَكُونَ (to be). These verbs create mapping in which the divine revelation is mapped on the Prophet Muhammad (ﷺ) and then on humans. In this space, Almighty Allah is given the property of being the source of revelation. The term نَذِيرًا "an admonition" assigns a role to the Glorious Qur'an as a divine tool separating the truth from falsehood.

Moreover, this text shows that the Glorious Qur'an is not merely a religious book limited to a particular people but a universal scripture that warns all humans.

Another space is the divine space which contains the divine attributes that are not available to anyone. The pronoun هو "He" stands as an anaphora as it refers to Almighty Allah. The negative phrases وَلَمْ يَتَّخِذْ "no son has He" and وَلَمْ يَكُن "nor has He a partner" function as space builders. They do not only negate humans' attributes from Almighty Allah, such as having son or partners, but even exclude any sense of possibility. Within this space, Almighty Allah is assigned the property as being the ultimate owner of the whole universe.

Concerning Lexical Relations Analysis. The two terms السَّمَاوَاتِ (heavens) and الْأَرْضِ (earth) are antonyms since heavens refers to high position whereas earth denotes low position. This pair can be classified as an instance of directional antonymy. This pair is mentioned to show the fact that they are created by Almighty Allah. Moreover, it employs another relation namely meronymy as both of heavens and earth represent parts within the universe which is the whole item in this relation. In addition, the general expression كُلَّ شَيْءٍ "all things" involves a hyponymic relation. This expression stands as a superordinate term. It includes other related items (co-hyponyms) including humans, animals, plants, rivers, heavens, earth, etc. Entailment is evident in the phrase وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ "nor has He a partner in His dominion" which explicitly entails that Almighty Allah is the only God. The same relation also occurs in the statement " فَقَدَّرَهُ تَقْدِيرًا and ordered them in due proportions" which entails another statement that nothing in this universe is random but measured according to the divine law and system.

4.1.2 Analysis of Text (2)

﴿هُوَ الْحَيُّ لَا إِلَٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (القرآن الكريم، الجزء الرابع والعشرون، سورة غافر، آية ٦٥).

"He is the Living [One]: There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!" (The Glorious Qur'an, Part Twenty-Four, Surat Al-Mumin:65) (Ali, trans, 2004, p.239).

By adopting Johnson's Theory of Image Schema, centre-periphery schema is employed in this text. It explicitly places Almighty Allah at the centre of lordship by associating supernatural properties with Him particularly "the living". Mortality is unique property assigned to Almighty Allah while it is unavailable to humans who certainly die. It also positions other claimed gods at the periphery by explicitly announcing لَا إِلَٰهَ إِلَّا هُوَ "there is no god but He". Force schema is evident in the imperative verb فَادْعُوهُ "call upon Him". This verb means that Almighty Allah has endless force to do whatever he wants therefore all creatures should ask help from Him as stated in Surat Yā-Sin:إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ "verily, when He intends a thing, His Command is, "be" and it is!". Source-path-goal schema is implicitly involved. It shows supplication as a spiritual journey begins from humans (the source) directed to Almighty Allah (the ultimate goal). The path is human sincerity and devotion which are significant because without it, supplication will not reach Almighty Allah.

Moving to Mental Space Analysis, the base space is related to the meaning of this text in that Almighty Allah is one and all humans depend on and need Him. This Qur'anic text asserts the types of monotheism

namely monotheism of attributes. The first space is divinity space that is constructed through the space builders including the divine property الْحَيُّ "the living" and the negative marker لَا "no". The elements involved are Almighty Allah (explicitly referred to through the pronoun He) and humans (implicit addressees). The negation is significant because it denies any partners associated with Almighty Allah. The second space is Monotheistic space established through the imperative verb فَادْعُوهُ "call upon Him" which refers to Almighty Allah as the only one who deserves worship. Moreover, this worship is the basic role assigned to humans. However, it is conditioned in that it should be accompanied by sincere obedience. This involves monotheism of worship. In addition to the previous elements, humans' heart is an implicit element added to this space because devotion is originated within it. The last space is Almighty Allah space constructed through the thanking phrase directed to Him. Moreover, the phrase extends the previous spaces by stating that Almighty Allah's lordship extends to include all other creatures, whether in earth or heavens, not only humans

Following Palmer's (1997) Theory of Lexical Relations, the first relation is antonymy which explicitly occurs in the adjective الْحَيُّ "the living". This adjective activates its implicit opposite الميت "the dead". The first adjective is assigned to Almighty Allah while the second is associated with humans. This antonymic pair represents an instance of complementary antonymy since there is no intermediate state between these two adjectives. Moreover, meronymy is evident in the term الْعَالَمِينَ "the Worlds" which is considered as a general term involving other parts including humans, angels, Jinn, etc. They are different entities, but they all share and belong to one single God.

4.1.3 Analysis of Text (3)

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ٱللَّهُ ٱلصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾ (القرآن الكريم، الجزء الثلاثون، سورة الإخلاص، آية ١–٤).

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

As for Image Schema Analysis, it can be said that source-path-goal schema is employed in the verb قُلْ (say) which involves a movement in which Almighty Allah functions as a source and mankind acts as a goal. The Prophet Muhammad (ﷺ) represents the path between them. Moreover, the descriptive phrase ٱللَّهُ أَحَدٌ "He is Allah, the One" activates centre-periphery schema by positioning Almighty Allah at the centre of the universe while all other claimed gods are placed at the periphery and explicitly denied. Force schema is also embedded particularly in the expression وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ "and there is none like unto Him" which shows the greatness of the divine power since no one has the capacity to share Almighty Allah in His creation.

Concerning Mental Space Analysis, the base space states that Almighty Allah is one single God and has attributes not available to His creatures. The first space is a communicative space constructed through the imperative space قُلْ (say) which acts as a space builder. The elements are Almighty Allah (the speaker), the Prophet Muhammad (ﷺ) and humans (implicitly involved). Almighty Allah is assigned the property of being one, eternal and absolute. The relation between the elements is authoritative relation as humans must

believe in the singularity of their creator. The second space is divine space established through the negative marker لَمۡ (not) which is repeated three times in this text. The elements of this space are like the first space. The negative phrases stand as significant space builders. They negate any possibility that Almighty Allah was born or He has children. It also asserts Almighty Allah's singularity by negating any partner associated with Him. This text is considered as the basic Monotheistic text in Islam and repeated by Muslims in their daily prayers. In general, monotheism of lordship, attributes, and exclusive monotheism are clearly embedded in this text.

As for Lexical Relations Analysis, synonymy is found between the adjectives أَحَدٌ (One) and ٱلصَّمَدُ (Eternal). These can be classified as near-synonyms. The existence of this pair activates another lexical relation namely meronymy because they are both considered as parts of Almighty Allah's divine attributes. Antonymy is evident as the expression لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ "He begetteth not, nor is He begotten" implicitly contrasts divine attributes from those of humans. Humans are influenced by the biological system while Almighty Allah is not influenced.

4.2. Analysis of the Biblical Texts of Monotheism

4.2.1 Analysis of Text (4)

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

As for Image Schema Analysis, container schema is embedded in this text, which contains two containers. The first is the heavenly container, which functions as a spiritual and conceptual domain where three related parts are involved inside it: the Father, the Word and the Holy Ghost. The second is the earthly container including the Spirit, the water and the blood inside it. In addition, link schema is evident as both heavenly witness and earthly witness include three parts. These parts are unified through a powerful link to the extent they are regarded as one as indicated in "and these three are One". The link between these parts is significant condition to achieve completed witness.

Following the Theory of Mental Space, the base space is implicitly involved based on the background knowledge about the basic Christian traditions including the doctrines of the Trinity, baptism, and the Eucharist. It involves two spaces. The first is a heavenly space constructed through the prepositional phrase "in heaven". It involves three elements: the Father (the Lord), the Word (the Prophet Jesus (pbuh)) and the Holy Ghost (the Spirit of the Lord). The relation between them is that they are closely interconnected as the text gives them the property of being one as in "these three are One". Moreover, their assigned role is being witnesses in the heaven. The existence of these three elements activates the Christianity doctrine of Trinity. This doctrine is the basic Monotheistic condition for being Christian. The second space is the earthly space involving three related elements: the Spirit, the water and the blood. Similar to the heavenly space, theses elements are related and assigned the role of being witnesses on earth. The involvement of water and blood is not arbitrary, but they function as references to the Christian rituals particularly baptism and Eucharist.

The access principle appears as the term "the Spirit", which functions as trigger can be accessed through its target counterpart "the Holy Ghost".

Moving to Lexical Relations Analysis, antonymy is the first lexical relation found in this text explicitly between heaven and earth. They are distinct in the spatial location. Heaven denotes high position that unreachable by humans whereas earth refers to low down where they can be located. They are similar in one issue which indicates that they are both created by the Lord. Meronymy is fundamental as the three terms: the Father, the Word and the Holy Ghost are constitutive parts within the domain of heavenly witness. The same relation is also evident in the three terms: the Spirit, the water and the blood which function as parts of the earthly witness. The existence of each constitutive part is necessary for the completion of the witnessing act. Both of the heavenly and earthly witnesses represent whole concepts. This whole-part relation is not physical but spiritual relation.

4.2.2 Analysis of Text (5)

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

Concerning Image Schema Analysis, this Biblical text consists of five image schemas. The first is centre-periphery schema in which the Lord is positioned at the centre meaning that He is independent whereas humans are placed at the periphery because they are dependent entities. Container schema is evident as it treats the heart, soul, mind, and strength as inner vessels that can be totally filled with love and devotion. Moreover, source-path-goal schema portrays faith as a dynamic spiritual journey begins from the inner self of humans (the source) toward God (the goal). The path between the source and the goal is the sincere obedience of the religious instructions and love that is devoted to the Lord. In addition, link schema is significant in this text because it shows that the four human dimensions are interrelated. This means that the divine love cannot be considered as total unless it is sincerely found in all of these dimensions. The force schema is reflected in the phrase "the first commandment," showing that this commandment is basic condition for the acceptance of the other nine commandments.

Moving to Mental Space Theory which examines how cognitive spaces are constructed and integrated in discourse. The base space is based on the truth that the Lord is one. The vocative phrase "Hear, O Israel," opens a communicative space. The elements within this space involve the Lord (implicit divine entity), the Prophet Jesus (pbuh) as a speaker and the people of Israel (the addressees). Being one Lord in this universe is the property assigned to God and this asserts monotheism of lordship and exclusive monotheism. The space introduces a common religious statement that emerged in Judaism and then inherited in Christianity. This statement is known as الشماع "the Shema". The pronoun "our" signalling a shared belief and communal identity that all Christians are unified by following one Lord. The second space is divine love space. It is built through the verbal expression "shalt love" which indicates that love directed to God is an obligatory rather than a personal choice. The elements are the Lord and humans' heart, soul, mind, and strength. The

inclusion of these elements means that the divine love should be total, as evident in the quantifier "all", rather than partial.

As for Lexical Relations Analysis, antonymy is the first lexical relation found in this text particularly in the numerical term "one" which activates its antonym "many". The term one is associated with monotheism whereas many denotes polytheism. This pair can be classified as an instance of binary opposition. The verb "love" implicitly activates its antonym "hate,". Although they differ in their meanings and references, they are both associated with individuals' emotions. Moreover, meronymic relation is found in the set of the lexical items which includes heart, soul, mind, and strength. They can be classified as parts of the whole item which is human inner self. In addition, meronymy occurs in the phrase "first commandment" which is part of the Ten Commandments that are basic in Christianity. Furthermore, the statement "The Lord our God is one Lord" entails the denial of all other gods.

4.2.3 Analysis of Text (6)

"Thou, even thou, art LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (The Holy Bible, Nehemiah:9:7) (King James Version, 2004, p.283).

Concerning Image Schema Analysis, centre-periphery schema is explicit in the phrase "thou, art LORD alone" which places the Lord at the centre while all other creatures at the periphery showing them as dependent entities and need to be related to the centre (the Lord). Next, container schema is evident as it shows the universe (implicitly involved) as a cosmic container where heavens, earth, seas are involved within its boundaries. This cosmic container is also involved within the divine container which is the greatest one. The expression "and thou preservest them all" includes double schemas. The first is force schema showing the Lord as being able to create the whole universe and then control it. This task is complex for ordinary individuals therefore the force of creation and management is unique to the Lord alone. The second schema is the balance schema in that the existence of one Lord has created balance in the heavens and earth. This balance is not merely physical, but spiritual. Monotheism of lordship is explicitly embedded in this text.

Moving to Mental Space Analysis, the base space in this text is the shared cognitive belief that the Lord is one and the only absolute creator and ruler. The first space is a creation space established through the second repeated pronoun "thou, even thou" along with the present simple verb "art" and the restrictive marker "alone". They function as space builders that directly address the Lord. The elements are the Lord (the divine addressee), Nehemiah (the human speaker), heavens, earth and seas. The relation between them is that the Lord is the ultimate creator who created them, therefore they should worship Him. The particle "alone" restricts divinity to the Lord alone and implicitly negates the multiplicity of other Lords. The use of the present perfect verb in "Thou hast made heaven" is significant as it grammatically indicates a completed action in the past while its influence extended into the present. This shows that the process of creation did not end but continues.

The second space is a Monotheistic space which is constructed through the present simple verbs "preservest" and "worshippeth". The elements within this space are the Lord and the angels along with humans (implicitly involved). This space indicates that the Lord did not merely create the universe but controlled and sustained it as mentioned in "and thou preservest them all ."This choice of present simple verb is significant showing that the divine control and management is habitual and not limited to merely the period of creation. The Lord created the universe and everything within it and then He managed His creatures' affairs.

By adopting Lexical Relations Theory, the first lexical relation is meronymy in that heaven, heaven of heavens, earth and seas are co-meronyms and represent constitutive parts of the whole general term "universe". They are all created and controlled by the divine power. Next, antonymy is embedded in the concept "Lord" which refers to one God (monotheism). It activates its implicit opposite item "Lords" that refers to different divine entities (Polytheism). Moreover, all this Biblical text entails another statement in that everything in this universe belongs to the Lord alone.

5. Discussion and Findings

Based on the above analysis, the following tables attempt to discuss the results obtained from the analysis to get some findings. Table (1) is dedicated to discussing the findings which resulted from the Qur'anic analysis, whereas Table (2) summaries the findings that resulted from the Biblical analysis.

Table 1

Summary of Cognitive-Semantic Analysis of monotheism of the Qur'anic Texts

	Al-Furqan (1-2)	Al-Mumin (65)	Al-Ikhlas (1-4)
Cognitive-Semantic Analysis			
1. Cognitive Level			
A. Image Schema Analysis			
Container Schema	✓	X	X
Force Schema	✓	✓	✓
Source-Path-Goal Schema	✓	✓	✓
Link Schema	X	X	X
Center-Periphery Schema	X	✓	✓
Balance Schema	X	X	X
Up-down Schema	✓	X	X
B. Mental Space Analysis			
Elements	✓	✓	✓

Space Builders	✓	✓	✓
Properties and Relations	✓	✓	✓
Access Principle	X	X	X
2. Semantic Level			
A. Lexical Relations Analysis			
Synonymy	X	X	✓
Antonymy	✓	✓	✓
Hyponymy	✓	X	X
Meronymy	✓	✓	✓
Entailment	✓	X	X

Table (1) offers a structured summary of three texts from the Glorious Quran. Concerning Johnson's (1981) Theory of Image Schema, it is found that force and centre-periphery schemas are equally used within the second and third Qur'anic texts**,** because they explicitly describe Almighty Allah as having divine power. He is the centre of the universe that all creatures need and return to Him. Moreover, source-path-goal schema is employed in all Qur'anic texts. Since these Qur'anic texts involve different monotheistic issues which implies a religious movement as in divine revelation which is originally descended from Almighty Allah to His prophets (pbut) and then to humans. Moreover, worship is other monotheistic practice directed from humans to Almighty Allah**.** In addition, some schemas are basically not mentioned, such as link and balance schemas, or rarely mentioned, such as up-down and container schemas because they are only employed in specific contexts.

Moving to Fauconnier's (1984) Mental Space Theory, the first three components: elements, space builders, properties and relations are all used. This usage contributes to understanding the context by revealing the participants (the speaker and listener), their given properties and relation. This is highly significant particularly in terms of monotheism. Concerning Palmer's (1997) Theory of Lexical Relations, antonymy is frequently used because this study is based on binary concepts such as God versus gods, heavens versus earth, the living versus the dead, etc.

Table 2

Summary of Cognitive-Semantic Analysis of monotheism of the Biblical Texts

	1 John (7:8)	**Mark (12:30-31)**	**Nehemiah (9:7)**
Cognitive-Semantic Analysis			
1. Cognitive Level			

A. Image Schema Analysis			
Container Schema	✓	✓	✓
Force Schema	X	✓	✓
Source-Path-Goal Schema	X	✓	X
Link Schema	✓	✓	X
Center-Periphery Schema	X	✓	✓
Balance Schema	X	X	✓
Up-Down Schema	X	X	X
B. Mental Space Analysis			
Elements	✓	✓	✓
Space Builders	✓	✓	✓
Properties and Relations	✓	✓	✓
Access Principle	✓	X	X
2. Semantic Level			
A. Lexical Relations Analysis			
Synonymy	X	X	X
Antonymy	✓	✓	✓
Hyponymy	X	X	X
Meronymy	✓	✓	✓
Entailment	X	✓	✓

Table (2) offers a structured summary of three text from the Holy Bible. Concerning Johnson's (1981) Theory of Image Schema، like the Qur'anic findings, centre-periphery schema is repeated twice in these Biblical texts. This means that the Holy Bible also positions Almighty Allah at the centre of the universe and shows all other entities as secondary. Moreover, container schema is used in all Biblical texts because most of the Biblical texts reflect the physical, spiritual and conceptual domains such as heavens, earth, heart, soul, etc. Link schema is repeated twice. It refers to the three interconnected components of Trinity and the tenth related commandments which are basic in Christianity. The components of Fauconnier's (1984) Mental Space Theory are all used to understand the Biblical texts. Moving to Palmer's (1997) Theory of Lexical Relations, antonymy is frequently used as the Biblical texts involves several opposites such as monotheism versus polytheism and one versus many.

6. Conclusion

Based on the analysis of the selected Qur'anic and Biblical texts in Section Four, It is found that the lexical terms involved in the selected Qur'anic and Biblical texts play a significant role in clarifying the cognitive structure. Moreover, the cognitive structure employed in each text, whether Qur'anic or Biblical text, shows both Muslims' and Christians' cognitive beliefs. Individuals' cognitive and mental beliefs are not randomly built, but they can be acquired by reading the sacred books or receiving religious instructions. In addition, the analysis of the selected Qur'anic and Biblical texts reveals that both Islam and Christianity are monotheistic religions because they assert the existence of one God. The followers of Islam and Christianity believe that Almighty Allah has created the whole universe in six days, and He controls it including the heavens, earth, humans, etc.

Despite the similarities between the selected Qur'anic and Biblical texts, there are some significant differences between them. The first difference is that Almighty Allah is referred to as "God" in the selected Qur'anic texts whereas the selected Biblical texts mostly employ the term "Lord". This difference can be considered as a linguistic difference related to the language of the Qur'anic and Biblical texts. Moreover, monotheism is expressed differently in both of Islam and Christianity. In Islam, as the analysis of the selected Qur'anic texts show, it is reflected through الشهادة "the shahāda" which implies the announcement of Almighty Allah as one God and the Prophet Muhammad (ﷺ) as a Messenger. This announcement is considered as the first pillar in Islam and the basic condition to be monotheistic. However, monotheism in Christianity is expressed through what is known as الشماع "the Shema" which involves the announcement that Almighty Allah is one. This announcement is originated in Judaism and then moved to Christianity when the Prophet Jesus (pbuh) recited it to one of his followers.

Another significant difference is that monotheism in Christianity, as the Biblical text shows, is associated with the doctrine of Trinity, which asserts that the divine essence is found in three entities: Father, Son, and Holy Spirit. In Christianity, this doctrine is the essential for the Christian's monotheism. In contrast, the Glorious Qur'an explicitly rejects this doctrine and considers it as a form of major polytheism as indicated in Surat Al-Maida: لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّا إِلَٰهٌ وَاحِدٌ "They do blaspheme who say: Allah is one of three in a Trinity: For there is no god except One God". In Islam, a strict monotheistic belief is asserted, and one God is worshipped as explicitly found in the Qur'anic text. This text involves what is known as التنزيه المطلق (absolute transcendence) to Almighty Allah.

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