



Original article

Beyond Convergence: A Conceptual Metaphor Analysis of Angels and the Devil in the Quran, Bible, and Tanakh

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Received: 05 May 2026

Accepted: 10 June 2026

Published: 25 August 2026

DOI:

<https://doi.org/10.31185/wjfh.Vol22.Iss3/Pt3.1944>



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Cite:

Saeed, B. M., Omar, R. Y., & Ramadhan, S. S. (2026). Beyond Convergence: A Corpus-Linguistic Conceptual Metaphor Analysis of Angels and the Devil in the Quran, Bible, and Tanakh. Wasit Journal for Human Sciences, 22(3/Pt3). <https://doi.org/10.31185/wjfh.Vol22.Iss3/Pt3.1944>

ABSTRACT

This paper presented a conceptual metaphor analysis of angels and the Devil in three major monotheistic scriptures the Quran, the Bible, and the Tanakh. The study is based on the conceptual metaphor theory (CMT) and the theory of deliberate metaphor (DMT) and takes a systematic approach to identifying, classifying, and comparing metaphorical constructions related to angels and the Devil in the Quran, Bible, and Tanakh utilizing a qualitative method. Although a superficial reading could be tempting to propose convergence in all these scriptures; with all of them having an Abrahamic background, upon a close comparative reading, the conceptual metaphor will vary in many ways with regard to their source domains, such as the Quranic metaphors emphasize divine sovereignty, Biblical metaphors focus on cosmic eschatology, whereas Tanakhic metaphors operate within a juridical-covenantal framework. These differences are not just about language, but are about entirely different theological cosmologies, anthropologies and conceptions of the relations between deities and humans. The work is relevant to the interdisciplinary field of cognitive linguistics, comparative religion and discourse analysis.

Keywords: Conceptual Metaphor Theory, corpus linguistics, angels, Devil, comparative religion

ما وراء التقارب: تحليل استعاري مفاهيمي قائم على لغة المدونات للملائكة والشيطان في القرآن والإنجيل والتناخ

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المستخلص

تتمثل تتناول هذه الورقة البحثية دراسة للاستعارة المفاهيمية المتعلقة بالملائكة والشيطان في ثلاثة كتب مقدسة كبرى للأديان التوحيدية، هي: القرآن الكريم، والكتاب المقدس، والتناخ. وتنطلق الدراسة من نظرية الاستعارة المفاهيمية، ونظرية الاستعارة المقصودة، متبعةً منهجاً منظماً في تحديد التراكيب الاستعارية المرتبطة بالملائكة والشيطان في هذه النصوص الثلاثة وتصنيفها ومقارنتها، وذلك باعتماد المنهج اللساني المدوّني. وعلى الرغم من أن القراءة السطحية قد تُغري بافتراض تقارب هذه النصوص المقدسة نظراً لاشتراكها في الأصول الإبراهيمية، فإن القراءة المقارنة المتأنية تكشف عن تباين ملحوظ في الاستعارات المفاهيمية من حيث المجالات المصدريّة. وهذه الفوارق لا تقتصر على البُعد اللغوي، بل تعكس اختلافات جوهريّة في رؤى كلامية كونية، وتصورات أنثروبولوجية، وتصورات مغايرة لطبيعة العلاقة بين الإله والإنسان. وتنتمي هذه الدراسة إلى الحقل المعرفي التكاملية الجامع بين اللسانيات المعرفية، والدراسات الدينية المقارنة، وتحليل الخطاب القائم.

الكلمات المفتاحية: نظرية الاستعارة المفاهيمية، اللسانيات الإدراكية، الملائكة، الشيطان، الدراسات الدينية المقارنة

1. Introduction

Cognitive linguistic analysis of sacred texts has become a fruitful interdisciplinary project, providing methodical means to investigate the ways in which abstract theological ideas have their basis in the embodied human experience (Charteris-Black, 2004; Lakoff and Johnson, 1980). Angels and the Devil are among the most theologically important and symbolically loaded categories of monotheistic texts; creatures that mediate between the divine and human realms. Their conceptualization throughout the Quran, the Bible and the Tanakh has traditionally been studied in terms of theological, historical, and philological approaches (Burge, 2012; Pagels, 1995), but a more systematic qualitative study based on the Conceptual Metaphor Theory has received less systematic attention in comparative scripture studies

The paper fills that void by asserting that although the three scriptures share an Abrahamic history, conceptual metaphors, in which angels and the Devil are formed, diverge more than they converge. Such differences, which are reflected in the level of the selection of the source domain, metaphorical entailment, and discourse function, are based on fundamentally different theological priorities: The Quran is focused on the sovereignty of God and the hierarchy of being; the Bible is oriented towards relationships, eschatology, and Christocentrism; the Tanakh is oriented towards covenant, law, and history. The main argument of this paper is thus that the emergence of these common metaphorical categories messenger, guardian, warrior, worshiper, deceiver, enemy,

tempter hides deep structural and theological differences which are unavailable to harmonization between the three traditions.

2. Literature Review

2.1 Conceptual Metaphor Theory and Its Extensions

The original premise of CMT, laid out by Lakoff and Johnson (1980) in their seminal book *Metaphors We Live By*, was that metaphor is not some kind of a rhetorical flourish, but a basic cognitive process by which abstract ideas are interpreted in the light of more concrete, embodied experiences. In CMT a conceptual metaphor is a structured mapping between a source domain which is a familiar, concrete domain of experience, and a target domain an abstract concept that is understood by the mapping. The mapping is not random but an orderly transfer: entailments of the source domain are transferred selectively to shed light on the target domain.

Due to some limitations and critiques on CMT, Kövecses (2002) extended the CMT by forming a more systematic description of the form and extent of the conceptual metaphors, and by exploring the influence of cultural setting on the formation of metaphorical thinking. Most importantly in the context of the current research, according to Kövecses (2005), although certain conceptual metaphors might seem universal, as they are based on similar bodily and physical experience, the very particular ways in which they are instantiated differ significantly by culture, depending on cultural models, values, and worldviews. According to Kövecses (2005, p. 67), the same conceptual metaphor might be instantiated differently in different cultures, representing different cultural models and values. This observation can be directly applied to the comparative religious environment of the current work where the same general metaphorical category (angels as messengers, say) is being instantiated in structurally different ways in each scriptural tradition.

The procedure of metaphor identification was further enhanced by Steen et al. (2010) who developed the MIP-VU procedure (Metaphor Identification Procedure, Vrije Universiteit), which is based on the larger theoretical framework of Deliberate Metaphor Theory (DMT). DMT draws a distinction between metaphors that are run on a subconscious plane as normal conceptual systems, and conscious metaphors, which speakers or authors consciously use to entice their addressees to interpret one domain in terms of another. According to Steen (2008, p. 221), deliberate metaphor is when speakers employ metaphor as such with the thought of causing the addressee to think about one thing in terms of another. This difference is especially fruitful in sacred literature, in which scribal and prophetic authors use conscious metaphors with particular rhetorical, ideological and theological purposes, and recognition of such conscious constructions makes it possible to analyze the way in which each scripture uses metaphor to serve its theological agenda in a more fine-grained way.

2.2 Linguistics and Religious Discourse

Linguistics analysis offers empirical, systematic tools for identifying and analyzing patterns of language use across textual datasets, moving beyond impressionistic close reading to enable rigorous comparative analysis (McEnery & Wilson, 2001). Within religious studies, linguistic approaches have been applied to examine metaphorical constructions in sacred texts, most notably in Charteris-Black's (2004) corpus-based study of metaphor in the Bible, which demonstrated that metaphorical patterns are not arbitrary but systematically reflect ideological and theological orientations. Moreover, Zeidan and Alhusseini scrutinized sacred texts within the broader tradition of linguistically oriented analysis and applied discourse-analytical frameworks to Quranic language to demonstrate the ideological and theological dimensions of Quranic concepts systematically (2024, pp. 599, 601). Deignan (2005) further developed the methodological intersection of corpus linguistics and CMT, establishing procedures for identifying and categorizing conceptual metaphors in large textual corpora. The present study extends this methodological tradition to a three-way cross-scriptural comparison, applying metaphor identification procedures to the Quran, Bible, and Tanakh simultaneously.

2.3 Angels and the Devil in Comparative Religious Scholarship

Angelic activity in the Abrahamic traditions has received scholarly attention to a significant extent in the past few decades. Burge (2008, 2012) did extensive research into Islamic angelology, already revealing the ontologically and functionally unique nature of Quranic angels, and the prominent dissociation of the Arabic *malak* (angel as being) with *rasul* (messenger as role) that was a break with Hebrew and Greek usage. The complex genealogy of angelic figures across Jewish and Christian traditions has been traced, while the collected volume edited by Kuehn, Leder, and Pökel (2019) examined the cross-cultural transmission of angelic imagery across late antiquity and into the Islamic world.

In the case of the character of Satan and the Devil, Awn (1983) discussed the Sufi conceptualization of *Iblīs*, and Tesei (2016) analyzed the Enochic legacy of the Quranic Iblis story, showing the convoluted literary ancestry of the figure. A historically-based explanation of the shift of *śātān* in the Hebrew Bible to a cosmic opponent in early Christian theology was given by Pagels (1995) – a shift of central significance to the divergence argument of the current paper. Day (1988) provided a thorough philological study of *śātān* in the Hebrew Bible, and affirmed its largely adverbial and functional and not personal nature in the Tanakh. Although there is this vast amount of scholarly work, none of these studies have utilized CMT methodology to compare angel and Devil metaphors in all three scriptures. This gap is addressed in the current paper.

3. Methodology

3.1 Qualitative Description

This study has three sacred texts in their canonical forms for its qualitative analysis. In the case of the Quran, the Arabic text was employed as the main analytical tool in addition to the English translation by Abdel Haleem (2004) for easy reference only and that all analysis was performed on source-language texts. In the case of the Tanakh, *New Jewish Publication Society of America*

Tanakh, its text was the Masoretic text of the Hebrew, as well as the New Jewish Publication Society translation (Jewish Publication Society, 1985). Bible The Hebrew Old Testament and the Greek New Testament (Nestle-Aland 28th edition) were used as well as the New International Version (Biblica, 2011). In both instances, the source-language text has the analytical priority; translations are given because they are more convenient to use.

3.2 Analytical Procedure

The analysis was conducted in three steps following the MIP-VU procedure of Steen et al. (2010). The procedure is depicted in Figure 1 below. This was done by first identifying all verses expressly mentioning angels, *malakai* in Arabic, *mal'āk* (מַלְאָךְ) and *malakim* (מַלְאָכִים) in Hebrew, *angeloi* in Greek, and the Devil or Satan, Iblis and Shaytana in Arabic; *śāṭān* in Hebrew; *diabolos* and *śāṭāns* in Greek. Second, presence of conceptual metaphors on each identified verse was examined with the MIP-VU: lexical units were identified as metaphorical when the contextual sense of the lexical unit contrasted with the more basic and concrete sense of the lexical unit in the language. Third, there was the identification of metaphors and categorizing them by source domain and subjected them to cross-scriptural comparison to reveal convergences and most importantly divergences in mapping structures, entailments and discourse functions

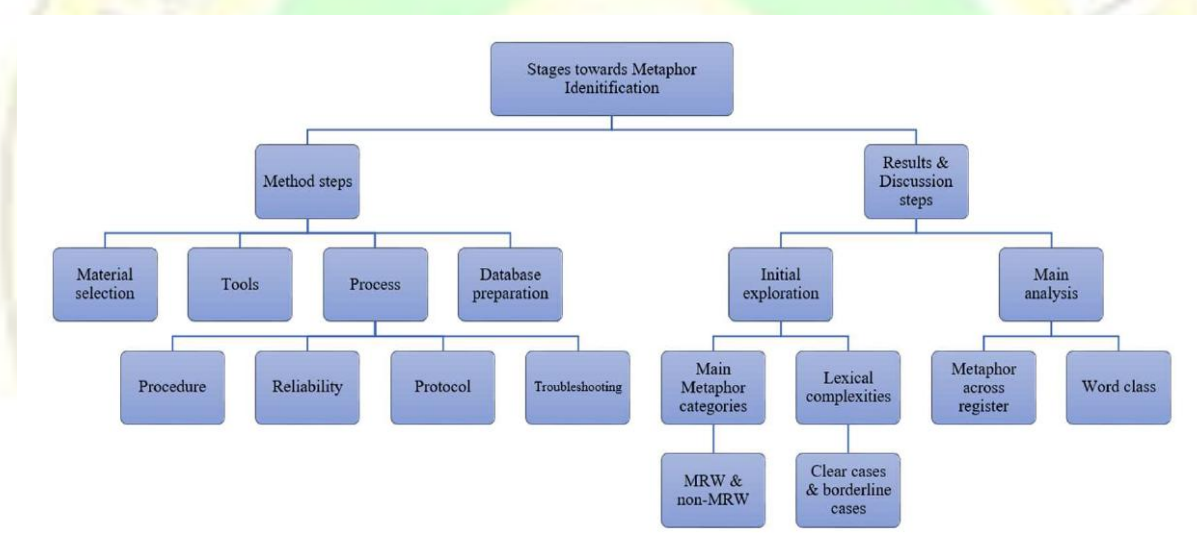


Figure 1: Stages towards metaphor identification (Omar and Mohammad, 2023, p. 1235)

The analysis also used the DMT criterion of Steen (2008) to differentiate between deliberate and unconscious conceptual mappings, i.e. deliberate metaphors, which are deliberately used to produce theological-rhetorical effect, and unconscious metaphors.

Since the scriptures comprise numerous verses that portray angels and the Devil, the selection criteria is based on purposive sampling strategy (Patton, 2015, p. 264). There are certain criteria in this strategy, namely: explicit lexical reference to the target being in the source language; density of figurative imagery which encompass distinguishable conceptual metaphor as established by the MIP (Pragglejaz Group, 2007); and theological equivalence ensuring that at least one verse from each scripture conceptualizes the same metaphorical category for comparison.

3.3 Scope and Limitations

The analysis is limited to the most semantically rich and theologically relevant verses in each category. Since the data is large, a selective not exhaustive strategy was used, representative verses being selected and analyzed closely based on patterns determined during scanning of the texts on a larger scale. The analysis recognizes that there is always an element of interpretive choice in translation, and that the source-language texts bear the brunt of interpretation. Moreover, the paper acknowledges that these scriptures were produced in various times and in various cultural settings; the qualitative approach to this domain of interest considers them as a textual whole in the context of the comparative metaphor analysis, but their rich compositional backgrounds.

4. Analysis: Angel Metaphors

4.1 The MESSENGER Metaphor

ANGELS are messengers is the most frequently shared metaphor of all three scriptures. But closer structural study shows that there are great differences in the form and connotations of this metaphor in the traditions.

In the Quran, the Arabic term *malak* (pl. *malā'ika*) is etymologically connected to the root meaning "to send a message," yet Burge (2008) demonstrated that the Quran treats it as a category of *being* rather than a *function*, separating angelhood from the messenger role. This is linguistically evident in Surah Al-Ḥajj 22:75:

Allāhu yaṣṭafti minā l-malā'ikati rusulan wa-mina n-nāsi

"Allah chooses messengers from among the angels and from among the people."

In this case, *malakis* (angels) and *rusul* (messengers) are grammatically and conceptually different: angels can be selected as messengers but their angelhood is not determined by this role. This ontological disentwining is a particularly Quranic theological initiative, and a manifestation of what Burge (2008) referred to as the separation of the messenger role, and angelic being (p. 56). When applied to the DMT framework developed by Steen et al. (2010), this is a metaphorical boundary that is constructed deliberately and intentionally: the authors of the Quran selectively and consciously apply the domain of messenger source but they do not entail the fact that its communicative role is used up. The ontological aspect is strengthened by Surah Fāṭir 35: 1 by the uniquely Quranic imagery of wings:

ulī ajniḥatin mathnā wa-thulāthin wa-rubā'

"With wings, two, three, and four."

The wings inherit speed and strength of the source world, but their plurality (two, three, four) is unnaturalistic--they are not the wings of a bird, but ontological indicators of a creature which is not a messenger. However, other verses (e.g., Quran 2:30-34) complicate this hierarchy. The metaphor is dominant but not universal.

The Greek *angelos* in the Bible does not lose its original lexical sense of messenger and this role is constitutive of the scriptural identity of the being and not just one of its possible functions. In Luke 2:10:

kai eipen autois ho angelos: mē phobeisthe, idou gar euangelizomai hymin charan megalēn

"And the angel said to them, 'Fear not, for behold, I bring you good news of great joy.'"

The text foregrounds the angel's communicative role by immediately reporting speech. The MESSENGER metaphor here mobilizes a more complete and less constrained mapping than that of the Quran: as in the case of a royal herald whose identity and dignity are in the message that he delivers, the being of the Biblical angel cannot be detached by the message that he announces. This coincides with the relational theology of the Bible, whereby the communication between gods and men is the constituent of the covenant and salvation.

In the Tanakh, the Hebrew *mal'āk* (pl. *mal'ākim*) is the most semantically ambiguous of the three terms, designating both human messengers—as in Genesis 32:3, New Jewish Publication Society, where Jacob sends *mal'ākim* to Esau—and divine beings, without any consistent lexical distinction. In Genesis 18:2:

wayyissā' 'ēnāyw wayyar' wēhinnēh šēlōšāh 'ānāšīm niššābīm 'ālāyw

"He lifted up his eyes and looked, and behold, three *men* stood before him."

The visitors to Abraham are first called *'ānāshīm* (men) and not *mal'ākim* until later verse (18:22); their divinity is not expressed lexically, but developed throughout the story. The Tanakh MESSENGER metaphor, in these verses, does not yet mark a sharp lexical distinction between human and divine messengers – the domain of source of the human courier is already bleeding into the domain of source of the divine ambassador, and what, again, Kövecses (2005) sees as a culturally specific mapping that is based on the fundamentally historical and narrative cosmology of the Tanakh and not an ontological taxonomy.

4.2 The GUARDIAN Metaphor

The GUARDIAN/PROTECTOR metaphor appears across all three scriptures, but with distinct source domain emphases that reflect divergent theological priorities.

In the Quran, the guardian function is bifurcated: angels guard individuals physically (Quran 13:11) and, crucially, serve as scribal guardians recording human deeds. Surah Al-Infīṭār 82:10-12 states:

wa-inna 'alaykum la-ḥāfīzīna kirāman kātibīna ya 'lamūna mā taf'alūn

"And indeed, appointed over you are guardians, noble and recording; they know whatever you do."

That source domain, here, is not the sentinel but the scribe-sentinel--a guardian of the bureaucracy, whose guard cannot be separated with juridical guard. This invokes entailments of accountability, documentation and eschatological justice that are not found in guardian metaphors in the other two scriptures. According to Burge (2012), Quranic angels are characterized not so much by their nature as by their role, and the GUARDIAN IS A RECORDING SCRIBE metaphor would be illustrative of this functional definition in the broader theological problem of the Quran of divine responsibility (*ḥisāb*).

The bible has portrayed guardian angels in pastoral and protective aspects, focusing on personal protection against juridical monitoring. Psalm 91:11, which is quoted in Matthew 4:6 is in Hebrew: *kī mal'ākāyw yēšawweh-llāk lišmorkā bēkol-dērākekā*

"For he will command his angels concerning you to guard you in all your ways."

The original realm is the protective escort or bodyguard--a character whose business is all about taking care of the person. No scribal aspect; the angel of this Biblical implementation consoles,

escorts, and protects. When Satan uses this very verse when tempting Jesus (Matthew 4:6), it becomes weaponized rhetorically, underlining how the entailments of the guardian metaphor can be instrumentalized in various discourse contexts--a fact that Steen (2008, p. 223) found as characteristic of deliberate metaphor in high-stakes communicative situations.

Guardian angels in the Tanakh work on a collective, not individual level, defending Israel as a covenantal community. This collective extent is brought out in Exodus 23:20:

hinnēh 'ānōkī šōlēaḥ mal'āk lēpānekā lišmorkā baddārek

"Behold, I am sending an angel before you to guard you on the way."

The collective second person addressee is the covenant community. The GUARDIAN metaphor, here, activates a covenantal source domain: the guardian is a covenant enforcer, fulfilling his role by guarding the people to the extent that they remain in the relationship with God- a structural entailment which lacks in both the Quranic scribal-guardian and the Biblical pastoral-guardian. This tripartite split in one metaphorical category represents the principle of Kövecses (2005, p. 67), who states that cultural models are the basic determinants of the mapping structures of common conceptual metaphors.

4.3 The WORSHIPER Metaphor

The metaphor ANGELS AS WORSHIPERS is where one of the clearest divergences in the three scriptures are found, and in particular with the ontological status of angels compared to humanity. In the Quran, the paradigmatic worshiper-angel scene is the divine command to prostrate before Adam. Surah Al-Baqarah 2:34:

wa-idh qulnā li-l-malā'ikati sjudū li-'Ādama fa-sajadū illā Iblīs

"And when We said to the angels, 'Prostrate before Adam,' they prostrated, except Iblīs."

This scene gives a cosmological order where Adam, as the representative of the human being, is ontologically above the angels, who are obliged to make themselves subordinate to God. The source domain of the prostrating courtier is mobilized by the WORSHIPER metaphor here, but with enacting a divinely ordered cosmic hierarchy rather than adoring God as its core entailment. According to Kuehn et al. (2019, p. 13), it is a choice or a favor favoring man over angel, and this is the opposite of the development of most Christian cosmologies. The Quranic ANGELS are WORSHIPERS metaphor, therefore, plays a cosmological role: it establishes human high ontological status and outlines angels as inferior to God and human.

The worshiper metaphor in the bible revolves around glorification of the divine glory. The Seraphim is presented in Isaiah 6:2-3:

šērāpīm 'ōmēdīm mimma'al lô... wēqārā' zeh 'el-zeh wē'āmar qādōš qādōš qādōš YHWH šēbā'ôt

"Seraphim stood above him... and one called to another and said: 'Holy, holy, holy is the LORD of hosts.'"

In this case the source domain would be the courtier singing praises to the king. The angels do not serve humanity, but are above the prophet as they are the mediators in the divine vision. Hebrews 1:6 of the New Testament provides a Christocentric reformulation:

kai proskynēsatosan autō pantes angeloī theou

"And let all God's angels worship him."

This Christological inflection—angels worshiping the incarnate Christ—is entirely absent from both the Quran and the Tanakh, marking it as a distinctively Christian theological elaboration of the WORSHIPER metaphor that carries eschatological and soteriological entailments unique to the Biblical tradition.

4.4 The WARRIOR Metaphor

The WARRIOR metaphor for angels is attested across all three scriptures, yet the scope, context, and theological function of the warfare diverge considerably.

In the Quran, angelic warfare is grounded in specific historical reality: the Battle of Badr (624 CE). Surah Al-Anfāl 8:9 states:

idh tastagīthūna rabbakum fa-stajāba lakum annī mumiddukum bi- 'alfi mina l-malā'ikati murdifīn
 "When you called on your Lord for help, He answered: 'I will reinforce you with a thousand angels in succession.'"

The source domain is *military reinforcement*—angelic warriors as extensions of divine will in a concrete, historically datable political conflict. Al-Azmeh (2019) likened these angels to "the personification of the winds" familiar to pre-Islamic Arabian cosmology (p. 149), suggesting continuity with pre-Islamic models repurposed within Quranic monotheism.

In the Bible, angelic warfare shifts to an eschatological and cosmic register. Revelation 12:7-8 reads:

kai egeneto polemos en tō ouranō: ho Michaēl kai hoi angeloī autou tou polemēsai meta tou drakontos

"And there was war in heaven: Michael and his angels fought against the dragon."

The origin space is no longer that of the earthly military aid but of the cosmic battle, a metaphysical conflict between the personified divine and enemy powers. This eschatological framing, which is totally missing in the Quranic warrior metaphor, is a characteristic theological concern of the Bible, of the cosmic eschatology and the ultimate triumph of righteousness.

In the Tanakh, angelic warriors function as instruments of divine judgment against specific historical enemies (Kings 19:35):

wayhī ballaylāh hahū' wayyēšē' mal'ak YHWH wayyak bēmaḥānēh 'Aššūr mē'āh šēmōnīm waḥāmišāh 'ālep

"That night the angel of the LORD went out and struck down a hundred and eighty-five thousand in the Assyrian camp."

The source domain is the Godly executioner a representative of an accurate, historically specific covenantal judgment. In contrast to the warrior of Quran (strengthening of believers) or Biblical warrior (battle against cosmic evil), Tanakhic warrior angel delivers divine justice in the context of the covenantal-historical relationship between Israel and its neighbors, and which is based on the sovereignty of God over time, not eschatological warfare.

5. Analysis: Devil/Satan Metaphors

5.1 The Fundamental Theological Divergence: *śāṭān* as Function vs. Person

The first theological point of divergence, which may be viewed as a foundation of all the conceptualizations of Devil/Satan in the three traditions, is the ontological nature of the creature

itself. In Tanakh, *śāṭān* is a common noun, which means adversary or accuser- a juridical position, but not a personal name (Day, 1988, p. 3; Pagels, 1995, p. 39). In Job 1:6:

wayhī hayyôm wayyābō' ū bēnē hā'ēlōhīm lēhityaššēb 'al-YHWH wayyābō' gam-haśśāṭān bēṭōkām

"One day the divine beings presented themselves before the LORD, and the Adversary [*haśśāṭān*] came along with them."

The definite article (ha-) before *śāṭān* completes the meaning that this is not a proper name, but a title, that is, the adversary (Day, 1988). This creature works in the court of the gods in the role of a prosecutor who challenges the faithfulness of man in the name of God (Pagels, 1995, p. 41). This is structurally irreconcilable with the Iblīs/Shaytan of the Quran and the Devil of the Bible both of which are ontologically defined as enemies of God and people. In terms of CMT, this implies that the Devil/Satan metaphors, discussed below, would project onto a much different target domain when used in the Tanakh: not a cosmic opponent but a legally appointed enforcer of the law by God. Reducing these areas of interest to one another, as interfaith discourse often does, amounts to a metaphorical category error that has theological repercussions.

5.2 The DECEIVER Metaphor

The DECEIVER metaphor in the Quran is achieved with the help of the unique image of *waswasa* a whispering, barely audible. Surah Al-Nās 114:4-5 states:

min sharri l-waswāsi l-khannās alladhī yuwaswisu fī ṣudūri n-nās

"From the evil of the sneaking whisperer, who whispers in the hearts of people."

The source domain is the insidious murmurer- a mode of operation that is psychological intimacy and subtlety and not outright confrontation. The entailments include interiority (the whisper goes to the *ṣudūr*, chest/heart), evasiveness (the *khannās*, one who withdraws), and indirection. This creates a DEVIL WHO INFILTRATES by suggestion, not by direct power, a DEVIL WHO CONFRONTS. Importantly, the Quranic edifice restricts the agency of Satan in divine sovereignty: he is allowed to whisper, but not to command (Quran 16:99) and God guarantees the security of those who believe in Him- an entailment of the DECEIVER metaphor which safeguards both human free will and divine sovereignty.

In the Bible, the Deceiver metaphor works by the ontological source domain of the father of lies. John 8:44 is used in the most powerful terms:

hymeis ek tou patros tou diabolou este... ekeinos anthrōpoktonos ēn ap' archēs kai en tē alētheia ouch hestēken

"You are of your father the devil... He was a murderer from the beginning, and does not stand in the truth, for there is no truth in him."

The originating world is not the whispering thing but the ontological lie-teller – a creature whose nature is made up of a lie. The entailments of murder and truth-negation, of primordial origin (since the dawn), build up a DEVIL WHOSE DECEPTION IS Existential – not a policy of action but a state of being. Structurally much more absolute than the Quranic construction this indicates a more radical dualistic inclination in some forms of New Testament theology.

According to Tanakh as laid down in Section 5.1, it is not deception but legal accusation that is the main mode of operation of *śāṭān*. This juridical construction is shown in Zechariah 3:1:

wayyar 'ēnī 'et-yěhōšua 'hakkōhēn haggādōl 'ōmēd lipnē mal'ak YHWH wěhaśśātān 'ōmēd 'al-yěmīnō lěšīnō

"He showed me Joshua the high priest standing before the angel of the LORD, and the Adversary standing at his right to accuse him."

The metaphor of the DECEIVER is not structurally present: *śātān* is not whispering, lying, and ontologically corrupt. His is a prosecutorial (*lěšīnō*)-function, which functions in the divine legal order and not opposed to it. This is not just a difference of metaphorical elaboration, but a different field of attack: the *śātān* of the Tanakh is not the Iblis of the Quran or the Devil of the Bible, and to model the Tanakh cosmology of juridical architecture in the DECEIVER metaphor is equally to misrepresent it.

5.3 The ENEMY Metaphor

The hostility of Satan against humanity is declared in the Quran as an ontological and eternal state, which began with his refusal to bow down before Adam. Surah Fāṭir 35:6 states:

inna sh-shayṭāna lakum 'aduwwun fa-ttakhidhūhu 'aduwwā

"Indeed, Satan is an enemy to you, so treat him as an enemy."

The rhetorical imperative – treat him as an enemy – initiates a source domain of professed warfare which places the believer into an active, alert stance. However, this hostility is always confined to divine sovereignty: the power of Satan over those who believe in God is explicitly rejected (Quran 16:99) and his action only fulfils the greater purposes of God (Quran 15:39-42). The range of the metaphor of the ENEMY is therefore theologically circumscribed, and it is impossible to develop an exhaustive cosmic dualism.

The ENEMY metaphor is most vivid and psychologically frightening in the Bible. First Peter 5:8:

ho antidikos hymōn diabolos hōs leōn ōryomenos peripatei zētōn tina katapiein

"Your adversary the devil walks about like a roaring lion, seeking someone to devour."

The ENEMY IS A PREDATORY LION metaphor triggers entailments of bodily harm, any active pursuit of a territory and the helplessness of a prey. In contrast to Quranic constructions that restrict the power of Satan by the sovereignty of God, the Biblical metaphor focuses more on the agency of the devil and his actual danger, thus positioning the individual believer at a place of actual danger that must be fought. It is indicative of another theological anthropology: that the Quran focuses on *tawakkul* (trust in God) is structurally opposite to the Bible, which urges each to be vigilant and sober in resistance.

The Tanakh does not view the action of the *śātān* not against humanity in general but against particular individuals in the context of the divine actions. First Chronicles 21:1:

wayya 'āmōd śātān 'al-yiśrā 'ēl wayyāset 'et-Dāwīd limnōt 'et-yiśrā 'ēl

"Satan rose up against Israel and incited David to count Israel."

The inciter has a structural domain which is different with either the Quranic eternal enemy or the Biblical predator. The *śātān* here provokes a given action in a historically particular covenantal story, as opposed to being a cosmic or existential danger. The *śātān* acts against the *collective* people of Israel in specific covenantal contexts, not against all humanity in a cosmic sense. In passages like these, Pagels (1995, p. 48) pointed out that Satan is depicted as an agent of God, which essentially limits the entailments of the ENEMY metaphor: the foe is a part of, rather

than opposed to, the divine order, a structural aspect that has no analogue in either the Quran or the Devil metaphors in the Bible.

5.4 The TEMPTER Metaphor

The TEMPTER metaphor brings out subtle yet deep deviations among the three traditions especially in the domain of origin chosen and the theological implications charted.

In the Quran, the primordial temptation deploys *waswasa* as its primary source domain. Surah Al-A'raf 7:20:

fa-waswasa lahumā sh-shayṭānu li-yubdiya lahumā mā wūriya 'anhumā min saw'ātihimā

"Then Satan whispered to them to reveal to them their nakedness that had been hidden from them."

The TEMPTER IS A SUBTLE Whisperer superimposes onto a source space of mental manipulation and the manipulation of curiosity and desire. Importantly, this is not built in the Quranic narrative as an ontologically devastating fall: Adam and Eve repent (Quran 7:23), God accepts their repentance (Quran 2:37) and the doctrine of hereditary original sin does not exist. This temptation is thereby overlaid onto a recoverable error, instead of an ontological corruption beyond redemption – an entailment with far-reaching anthropological consequences that characterizes the Quranic construction as opposed to the Biblical, as well as the subsequent Augustinian, interpretation of the Tanakhic narrative.

In the Bible, the TEMPTER metaphor in the Synoptic Gospels (Matthew 4:3) employs direct psychological confrontation as its source domain:

Kai proselthōn ho peirazōn eipen autō: ei hyios ei tou theou, eipe hina hoi lithoi houtoi artoi genōntai

"And the tempter came to him and said, 'If you are the Son of God, command these stones to become bread.'"

The home realm is the cunning challenger – an entity which applies conditional reasoning, uses physical necessity, and assaults the identity of the target. Testing, confrontation, identity challenge (of the divine identity of Christ in the conditional if) are entailments not found in the Quranic construction. The corresponding source domain of the skeptical questioner is used in the Genesis temptation story (Genesis 3:1):

'ap kī- 'āmar 'ēlōhīm lō' tō'kēlū mikkōl 'ēš haggān

"Did God really say you shall not eat of any tree in the garden?"

The TEMPTER IS AN INTELLECTUAL DESTABILIZING metaphor transfers the plan of the serpent into a Socratic source sphere – one who injects epistemic doubt by specialized inquiry into the authority of the Gods. The serpent's discourse functions as a tempter, though the Tanakh does not explicitly name it as *śāṭān*. Later Christian tradition retroactively identified the serpent with Satan. Importantly, though, the Hebrew neither refers to the *naḥash* (serpent) as – this was a theological creation (Pagels, 1995, p. 50) and another argument in favor of the Tanakh being the Tanakh avoids depicting a fully anthropomorphic cosmic enemy that pervades the Quran and the Bible.

6. Discussion

The cross-comparative study of eight categories of metaphors shows a uniform pattern: there is surface-level convergence in the form of general metaphorical category, but the structural mappings, source domain entailments and theological functions of such metaphors vary significantly between the Quran, Bible and Tanakh. This difference, as this discussion proposes, is not an accident but embodies and performs different theological cosmologies, anthropologies as well as perceptions of divine-human relations.

6.1 Theological Cosmologies and Metaphorical Divergence

The identified divergences can be seen through the prism of the framework created by Kövecses (2005) as manifestations of different cultural models inherent in the theological cosmology of each tradition. The thorough and systematic focus on divine sovereignty (*tawhīd*) in the Quran limits both angelic and Devil metaphors: angels are ontological inferiors within a strictly monotheistic hierarchy and Satan is explicitly limited in his power by divine sanction (Quran 15:42). It is a calculated cosmological restructuring of the more open-minded spiritual world of pre-Islamic Arabia as jinn and angelic figures were more autonomous (Al-Azmeh, 2019, p. 143). The Quranic metaphors are therefore always entailed entailments of subordination, agency and constraint, which is a theological cosmology, where the architectonic principle is the divine sovereignty.

The metaphors of the Bible, by contrast, represent a more relational theological anthropology whereby angels do not act as agents of divine order but are a part of a cosmic drama of human salvation and eschatological conflict. The metaphors of THE WARRIOR IS A COSMIC FIGHTER and ENEMY IS A PREDATORY LION form a universe where spiritual war is real, present and is, in fact, threatening to individual followers- a framework that undergirds a soteriology of personal redemption, spiritual alertness, and eventual triumph of good over evil.

Metaphors in the Tanakh are always based on a juridical-covenantal cosmology where angels and the *śāṭān* operate in divinely ordained legal and historical frameworks. The *śāṭān* is a prosecutor, and not a rebel; the guardian angel is a covenant enforcer, not a comforter of oneself. Such structural characteristics are indicative of theological priorities of Tanakh, which is based on the collective, covenantal relationship between God and Israel that is mediated by historical events, law, and prophetic witness.

6.2 Deliberate Metaphor and Scriptural Ideology

The deliberate metaphor as conceived by Steen et al (2010) is especially revelatory in this Bible sense. The *waswasa* (whispering) metaphor of the Quran is an image with theological implications, purposely made, of the subtlety of Satan, his confinement to suggestion, his ultimate subordination to divine sovereignty, which cannot be detached, when he discusses anthropology in the Quran and his teaching of human free will. Equally, the Biblical roaring lion (1 Peter 5:8) is a purposefully frightening image that is intended to generate a certain behavioral response -vigilance, sobriety, resistance- in the addressee, an example of what Steen (2008) termed deliberate metaphor as a rhetorical act that is aimed at restructuring the conceptual orientation of the audience (p. 22). The juridical constructions of the Tanakh, which are not as dramatic, are also intentional: the *śāṭān* as accuser in a divine court is a legal metaphor that is well-constructed and that reflects and supports the Tanakh covenantal legal theology without giving ontological evil to the accusing figure.

6.3 The Tanakh's Structural Singularity and Implications for Interfaith Discourse

A key finding, consistent with prior scholarship but often overlooked in comparative work, is the juridical-covenantal structure of the Tanakh's *śāṭān*. In contrast with the Iblis of the Quran, a created creature who refused to obey God and is now the cosmic enemy of humankind, and the Devil of the Bible, an ontologically evil creature, whose nature is made of lies and murder, the *śāṭān* of the Tanakh is an office in the divine court, permitted and limited by the sovereign will of God (Day, 1988, p. 17). The three domains targeted by these three constructions are actually very different and studies which presume a common "Satanology" to the Abrahamic traditions have perversely applied later theological developments onto the very non-dualistic cosmology of the Tanakh (Pagels, 1995, p. 57). This has serious consequences in terms of inter-faith dialogue: the structural differences at the level of target domain need to be recognized in comparative frameworks, rather than just the superficial similarities at the level of metaphorical category.

7. Conclusion

Based on the extensions of the original Conceptual Metaphor Theory by Kövecses (2002, 2005) and the Deliberate Metaphor Theory by Steen et al. (2010), this paper has used a systematic comparative study of angel and Devil metaphors in the Quran, Bible, and Tanakh. It has been shown that these three scriptures have a common set of metaphorical categories, which are the categories used to describe the functions of angels: MESSENGER, GUARDIAN, WARRIOR, WORSHIPER, and those used to describe the functions of the Devil: DECEIVER, ENEMY, TEMPTER, but the structural mappings and source domain entailments of these metaphors vary widely and.

This thesis statement of the paper, which divergence is more than convergence, has been proved at all levels of analysis. Future research should apply this comparative CMT framework to post-canonical texts (e.g., Talmud, tafseer, and patristic writings). The angels of the Quran are ontologically determined creatures the activities of which are subservient to their categorical identity in a strictly monotheistic universe. The angels of the Bible are relational, eschatological actors who are part of a Christocentric drama of cosmic salvation. The angelic and adversarial characters of the Tanakh work within a juridical-covenantal paradigm that does not allow the complete personalization of angels and demonization of the opponent. These differences are not purely linguistic, but embody and support radically different theological anthropologies, cosmologies, and conceptions of divine-human relations.

Conceptual metaphors, as defined by Lakoff and Johnson (1980, p. 6) do not describe thought, but rather structure it. These three scriptures have very different religious imaginaries, ethical orientations, and understandings of the relationship between man and the divine and the adversarial due to the distinct metaphorical systems that they use. It is crucial not to smooth out these structural differences, which is what we do when we reduce the history of religious differences to a more comfortable narrative of convergence, but to acknowledge them as part of a faith history that is rigorous in comparison and an honest approach to interfaith dialogue.

This qualitative methodology of post-canonical writings, of Quranic *tafseer*, Talmudic and Midrashic literature, and patristic Christian writing, needs to be extended by future investigation

to trace the expansion, modification, and even harmonization of these foundational scriptural metaphors as the three traditions established their own mature theological systems in dialogue with each other. It is worth noting that limitations of this paper may include: reliance on translations for quoted verses, selective verse sampling, single-coder analysis, and lack of diachronic comparison within each tradition.

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