

Conceptualization of the Influence of Satan in Guidance /Misguidance System Based on the Category of Movement in the Holy Quran: A Cognitive Approach

Fatemeh Abadi¹
Fathieh Fattahizadeh²
Azita Afrashi³

Received: 31/07/2020
Accepted: 10/10/2020
Article Type: Research

1. INTRODUCTION

The two concepts of guidance and misguidance in the Qur'an conceptualized based on the mega-metaphor WORSHIP OF THE GOD IS TO BE ON A PATH. These two concepts are completely dependent on the category of movement. This mega-metaphor includes components such as the conceptualization of divine messengers as a guide (cf. A'raf / 158), following the divine commands as moving towards God (cf. Nisa/ 100), reaching high human degrees in the form of Approaching God (cf. Al-Imran/ 45), and not accepting the worship of God in the form of deviating from the path (cf. Baqarah/ 108). Satan also plays a role here as an effective element in misleading.

The movement basis of the mega-metaphor predominates the conceptualization of misguidance and the influence of the Satan in misleading. The important role of motion in shaping human thought as one of the most common experiential cognitive domains in all languages (Azkia et al., 2015, p.32) has led the present study to investigate the conceptualization of Satan and its effect on human misguidance based on the category of motion.

In recent years, several studies conducted on Quranic concepts from the perspective of cognitive linguistics. For example, Hooshangi & Saifi (2009) and Gaeminia (2011) have examined examples of conceptual metaphors in the Qur'an. However, the present study is unique in terms of using cognitive linguistics based on the category of movement in the study of how to conceptualize the concept of the devil.

¹ PhD. Candidate of Quran and Hadith Sciences, Alzahra University, Tehran, Iran; f.abadi@alzahra.ac.ir

² Professor of Department of Quran and Hadith Sciences, Alzahra University, Tehran, Iran (corresponding author); f_fattahizadeh@alzahra.ac.ir

³ Associated Professor of Department of Linguistics, Institute for Humanities & Cultural Studies, Tehran, Iran; a.afrashi.ling@gmail.com

2. MATERIALS AND METHODS

First, all the verses in the Quran were extracted with the keywords of Satan and Iblis, and then, by manual examination, the related verses added to the corpus. Then, by studying the mentioned verses, the verses in which the category of movement played a role in conceptualization became the basis of further studies. In total, in relation to the category of movement in the conceptualization of Satan and Iblis, a corpus with 107 verses consisting of 78 motion events obtained. This corpus became the basis for studying how the Satan/ Iblis conceptualized based on the category of motion.

3. RESULTS AND DISCUSSION

The corpus can divide into two parts: 1- The condition of the Satan/ Iblis himself and 2- the influence of Satan on the misguidance of humans beings

The change of the state of the Satan from the creature who was in the position of angels to the current state initially conceptualized as leaving a specific place without referring to the destination of movement and without force.

Misleading Adam and Eve by Satan conceptualized as slipping, getting them out of a certain place to an indefinite place, and moving from top to bottom. The first stage of the misguidance of Adam and Eve expressed as the departure from the place under the influence of the power of Satan, which refers to the influence of Satan in the "primary misguidance"; In this way, the misleading which is provoked by God includes only those who have already disobeyed His command voluntarily (secondary misguidance), but Satan misleads people without such grounds. In this way, these two completely abstract concepts (primary and secondary misguidance) conceptualized in a complete sensory way based on the category of motion and force schema.

According to the mega-metaphor WORSHIP OF THE GOD IS TO BE ON A PATH, Satan, as the one who obstructs the path of movement and takes man out of his path, throws him from top to bottom, causes him to slip and shake violently, holds him back and drag him to an unknown place, is conceptualized. Man's daily experience of movement has shown him that the existence of an obstacle in the path of movement and getting out of the path is undesirable. Vibration, slippage, and strong shaking are reminiscent of earthquakes and are very undesirable, and moving from top to bottom is reminiscent of falling, which in addition to being frightening indicates a transition from favorable to unfavorable. In contrast, following the divine messengers conceptualized as moving in an unobstructed, fearless, and upward direction, all of which is desirable in human sensory-motor experience.

In the conceptualization of man who has accepted the temptations of Satan, the knowledge-based metaphor SATAN IS THE PROPHET has the greatest role; in such a way that Satan is conceptualized as a prophet and his false words are conceptualized as the holy book. The concept of following the Satan as an abstract concept placed in the sensory circle of human perception in such a way that the path of worship, if followed by the messenger of God, is a path without obstacles, clear and without fear to the top and destination of God. On the contrary, deviating from this path and placing the Satan in the place of God's messenger and his word instead of the holy book is deviation and movement in pursuit of a moving and unstable destination in a slippery path to an indefinite goal.

In all cases related to the conceptualization of Satan as an effective factor in the misguidance of humans, the destination of the movement is unknown or Satan

introduced as a moving and unstable destination.

4. CONCLUSION

The results of this study provide a comprehensible sensory picture of the situation and position of the devil in the guidance-misguidance system and the consequences of following the Satan.

The formation of this undesirable image in the human mind based on human experience of movement creates an unfavorable sense of accepting the temptation of the Satan and leads the audience to reject the words of the Satan.

Keywords: Holy Quran; Satan; Iblis; Conceptual Metaphor; Motion