

The Conceptual Metaphor of "Weight" in the Noble Qur'an: A Cognitive Linguistics Approach

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Research Article



Abstract

The Noble Qur'an, in its effort to clarify concepts and create mental imagery for maximum influence on human thought and behavior, pays close attention to human cognitive processes, including metaphorical thinking. To explain abstract or non-experienced phenomena, the Qur'an frequently uses concrete and perceptible conceptual metaphors, manifesting them through linguistic expressions. This study aims to explore the conceptual metaphor of "weight" and its related vocabulary as one of the sensory source domains and to identify its corresponding target conceptual domains and mappings in the Qur'an. The research employs a descriptive-analytical method, utilizing both deductive and inductive reasoning. According to the study's findings, the lexical roots of the Arabic terms "thaqal", "khiffa", "wazn", and "wizr" are linguistic manifestations of the conceptual metaphor of "weight" in the Qur'an. These terms clarify and elucidate conceptual domains such as action, punishment, human inclinations, thought, speech, responsibility, and events, all of which are metaphorically described as having weight. Among the source domains, the term "thaqal" is the most frequent, while "khiffa" appears the least. As for the target conceptual domains, the most frequent is the domain of "action", where sub-concepts include any action that carries weight, whether good or bad. Thus, righteous deeds are described as heavy, while unrighteous deeds are described as light, with accountable beings gaining metaphorical weight based on their good or bad deeds. The least frequent target conceptual domains are related to the domain of "speech".

Keywords: Noble Qur'an, Cognitive linguistics, Conceptual metaphor, Weight, Action

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1- Introduction

In its expression and explanation, the Holy Qur'an has consistently paid attention to how humans think and speak, including the use of metaphorical thinking. Considering this mental process of humans, in order to explain non-sensory or inexperienced matters, the Holy Qur'an has utilized many conceptual metaphors and expressed them in linguistic phrases. The resulting mappings, which create a logical correspondence between the source domains (sensory or experienced matters) and the target domains (intellectual or unexperienced issues) in the Qur'an, provide evidence of this. For example: "the afterlife is a house" (Feyzi et al., 2019), "guidance is light" (Nouyedi Baghi et al., 2020), "falsehood is low and truth is high" (Teimouri, 2020).

What distinguishes the metaphors found in the Qur'an and Hadith in human texts is the scientific ability of the Creator of these texts in employing and juxtaposing the source and target domains. The greater the knowledge, experience, and, more precisely, the creator's mastery of the truth of the source and target domains, the more technical the metaphor. A distinguishing feature of the metaphor "Infallible Status" (a condition of divine immunity from fault) is its comprehensibility to all humankind and its depiction of complex truths of religious culture. Truths whose target domain consists of non-material matters, and for knowledge of which one can only rely on divine revelation and the infallible. Ordinary human experience and reason do not have access to it (Baniassar, 2018: 142).

Regarding the combination of literary and conceptual metaphors in the Holy Qur'an, it can be said that Qur'anic rhetorical interpreters, in explaining the metaphorical aspects of Qur'anic expressions, seem to have achieved something beyond literary metaphor, namely, conceptual metaphor; although they did not explicitly state it. For example, Ibn Qutaybah considers the fundamental essence of the eloquent miracle (I'jaz) of the Qur'an to be its rhetorical styles, including metaphor, and in many instances, he states that the Holy Qur'an was revealed with various expressive methods such as metaphor, simile, inversion, postponement, omission, repetition, concealment, revelation, and other figures of speech, hence no one can have a correct understanding of the Holy Qur'an except by knowing all these expressive techniques (Al-Riyahana, 2012: 378). For example, regarding the phrase "لأرجمنك" (La'arjumanaka¹) in verse 46 of Surah Maryam, he considers "رجم" (Rajm²) a metaphor for cursing and says that scolding and insults are Rajm or throwing stones, because cursing is a kind of throwing (Ibn Qutaybah, 1984: 613). Applying this statement to the theory of conceptual metaphors, the source domain is "throwing stones", the target domain is "cursing", and the mapping becomes "cursing is throwing stones".

Considering the above, attention to the conceptual metaphors used in the Holy Qur'an and their discovery and introduction, however small a step, can be important in achieving a more accurate understanding of the valuable messages of this heavenly book, especially since this sacred text has a tremendous semantic capacity. In fact, examining conceptual metaphors in the Holy Qur'an, along with identifying and determining abstract source domains, also shows the Qur'an's

¹ I shall stone thee

² stoning

approach to objective and tangible target domains. Through visualizing abstract concepts based on objective and sensory matters and also discovering and analyzing the intra-textual relationships of the Holy Qur'an, one can arrive at the worldview of the Qur'an, because the Holy Qur'an, in expressing its sublime concepts using metaphorical language and mentioning material matters, always invites humans to contemplate unseen and intangible matters. Because these metaphors shape various aspects of the life of a believing human and the Islamic thought. Therefore, considering that God Almighty has used conceptual metaphors to express the weighty nature of some intangible matters such as speech, thought, and human tendencies, this research has attempted to deeply understand these conceptual metaphors using a descriptive-analytical method by analyzing verses from the Holy Qur'an that contain words related to the semantic field of weight, in order to answer the following questions:

1. What is the set of words related to the semantic field of weight (source domain)?
2. For the explanation and clarification of which semantic field (target domain) is the semantic field of weight used?
3. What are the mappings related to these two domains?

1-1 Research Background

To establish the background on the conceptual metaphor of “weight”, this study needs to examine two realms of research. The first realm includes the most important research related to conceptual metaphors in the Holy Qur'an, which has been conducted in six main areas:

(1) Examining metaphors within a specific conceptual domain in the Holy Qur'an; For example, Farideh Amini's doctoral dissertation titled “Explaining Conceptual Metaphors in the Domain of Judgment on the Day of Resurrection in the Holy Qur'an” (2018). The researcher concluded that the Day of Resurrection is currently existing in the world, and addressing the issue of judgment on that day requires addressing the world and humans' actions in this world. (2) Examining metaphors centered on a specific Surah, such as the article, “Visual Schemas in the Conceptualization of the Qur'an with Evidence from Surahs Al-Taha and Al-Anbiya'” (2021), written by Nasrin Teimouri and colleagues. From the schemas in Surahs Al-Taha and Al-Anbiya', the power schema had the highest frequency, while the object schema had the lowest. (3) Examining a specific concept in a particular Surah or Juz' (chapter); for example, the master's thesis, “Examination of the Conceptual Metaphor of Surah Al-Ha Mim in the Holy Qur'an” (2022), written by Abbas Esmailzadeh. The author identified and analyzed the verses in this Surah that use concepts of movement, force, volume, direction, and objectification to express an abstract concept. (4) Examining a conceptual domain of metaphors in the Holy Qur'an using a cognitive linguistic approach within a specific narrative; for example, the master's thesis titled, “Conceptual Metaphor and its Temporal Evolution in the Story of Moses (peace be upon him) in the Holy Qur'an” (2021), written by Mohammad Farz. The researcher concluded that the most important objectives of using these metaphors in the story of Moses (peace be upon him) are ontological, directional, and structural metaphors. (5) Examining a conceptual domain in the Qur'an and other texts, such as Nahj al-Balagha; for example, the article “Re-examination of Conceptual Metaphors of Clothing in Nahj al-Balagha Based on the Lakoff-Johnson Model” (2023), written by Ali Mohammadi and colleagues. The findings of this

research indicate that in the Holy Qur'an, the concepts of piety, hunger and fear, night and marital relations; and in Nahj al-Balagha, the concepts of moderation, dignity, jihad, honor, well-being, changes in valid Islamic laws, and humility are objectified as a source domain for the audience through the tangible concept of clothing and covering. (6) A general examination of the theory of conceptual metaphors in the Holy Qur'an; for example, the book "Conceptual Metaphors and Spaces of the Qur'an", written by Alireza Ghaemi Nia. Using the theory of conceptual metaphors and the theory of conceptual blending, the researcher presents a novel analysis of the Qur'an's metaphorical language and its connection to the Islamic worldview. According to this analysis, conceptual metaphors in the Qur'an are an indispensable part of Islamic thought, and by analyzing them, one can realize the fundamental worldview of the Qur'an.

The second realm of research is related to the conceptual metaphor of "weight": Researches show that no study has yet been conducted on the conceptual metaphor of "weight". Although in Talebi Anvari's article (2019), titled "Examination of Sensory Metaphors in Juz' (chapter) 26-30 of the Holy Qur'an," the weighted nature of actions, purity, and sin is mentioned while examining verses and surahs, this topic has not been specifically and comprehensively investigated in this research. Shabanpour (2018) also, in their article titled "Divine Names and Attributes in the Holy Qur'an in Light of Conceptual Metaphor", only refers to the weighted nature of actions. Therefore, this article is the first step in examining words related to the conceptual metaphor of weight in the Holy Qur'an.

1-2 Research Method

This research employed a descriptive-analytical and inductive-deductive method. First, by studying and contemplating the Holy Qur'an, keywords related to the conceptual domain of weight (source) were identified, and then the verses related to each keyword were inductively collected. Simultaneously, the literal meanings of the keywords were extracted from reliable dictionaries. Then, using the Meshkini translation and Al-Mizan Exegesis (Tafsir) as a basis, each set of verses related to a keyword was understood, and by analyzing the content of the verses, the target conceptual domains were identified.

2- Theoretical Foundations

2-1- Semantics

Semantics is a branch of linguistics that studies the relationship between words and meaning in human languages. Cognitive semantics is the newest approach in the study of language semantics. Theories such as conceptual metaphors, conceptual metonymy, semantic frames, and others all fall under this approach and, together with the grammar of cognitive linguistics, form cognitive linguistics.

2-2- Linguistic Metaphor

Linguistic metaphor, as a literary device, has a very long and ancient history and is one of the important topics in Arabic rhetoric (figurative language) and linguistic ornamentation. One of the means to clarify the objectives of speech in all languages is simile, and metaphor is

essentially a simile in which one of the parties, the point of similarity, and the simile particle have been omitted. For this reason, it is more eloquent than simile; because even in the most eloquent similes, the subject of comparison (Mushabah) and the object of comparison (Mushabah-e-beh) are mentioned, and this itself is an admission of the contrast between the two, unlike metaphor, which, by omitting one of them, claims unity and fusion between the two (Hashemi, 1999: 258). In metaphor, a word is borrowed, and when there is a relationship of causality, contiguity, or similarity between two words, one replaces the other (Ibn Qutaybah, 2005: 242). For example, in the phrase “جاء الأسد” (the lion came), a person is compared to a lion, and the common feature (point of similarity) is courage. As can be seen, in this metaphor, the subject of comparison (Mushabah) and the point of similarity are not mentioned, and this adds to the eloquence of the speech.

2-3- Conceptual Metaphor

Conceptual metaphor differs from metaphor in rhetoric in that conceptual metaphor is the understanding of one conceptual domain in terms of another; therefore, it only speaks of the relationships between conceptual domains, not of language-related expressions. For example, “thought is food” is a conceptual metaphor whose metaphorical expressions are linguistic matters, similar to “Omid¹ swallowed the book.” In fact, linguistic expressions are merely clues for discovering conceptual metaphors, and language is a way to unlock the mystery of what goes on in the mind (Hushangi & Safipurgou, 2009: 14/15).

The study of metaphor as a process of understanding and perception (and not merely a linguistic process) began with the thought of Roman Jakobson and reached its peak in the cognitive approach to language. The starting point of the new view of metaphor in cognitive linguistics is the approach presented by Lakoff and Johnson (1980). They believe metaphor permeates everyday life, not only in language but also in thought and action. The nature of our ordinary conceptual system, on which thought and action are based, is metaphorical (Lakoff & Johnson: 8). Metaphor is not merely a matter of language and words; the processes of human thought are largely metaphorical. Metaphors appear in the form of linguistic expressions precisely because they are present in the human conceptual system (ibid: 11).

In a conceptual metaphor, an abstract or less-known matter is always understood based on a concrete or better-known matter. Thus, the source domain is something tangible or more familiar, and the target domain is abstract or less familiar (Hushangi & Safipurgou, 2009: 14, 15). The main concept in the theory of conceptual metaphors is mapping. Mapping is a set of systematic correspondences between the source and target conceptual domains. These correspondences lead to a mapping between the two domains of the metaphor. For example, in the mapping “love is a journey”, there is a structural correspondence between what is in the domain of love and what is in the domain of a journey (Afrashi, 2018: 11).

Based on what has been said, the correct selection of the source domain is crucial for the accurate understanding of the target domain, i.e., a rational or non-experienced matter. Similarly,

¹ Persian name

the choice of a conceptual domain (source) to understand another conceptual domain (target) indicates the type of perspective and worldview of an individual or school of thought.

3- The Conceptual Domain of Weight

This section explores the conceptual domain of “weight” from two aspects: source and target domains. Several sub-domains will be analyzed within each.

3-1- The Source Conceptual Domain of Weight in the Holy Qur’an

Five important words or roots play a role in conveying the conceptual domain of weight (source) to other conceptual domains: “ثقل” (Thaqal), “وزر” (wizr), “وزن” (wazn), “خفف” (khaffaf), and “كيل” (kayl). For each root, we will first examine its literal meaning, then its morphological usage in words, and finally, the extracted target conceptual domains. This will reveal which domains or sub-domains in the Holy Qur’an utilize words related to the conceptual domain of weight.

3-1-1 ثقل (Thaqal)

“ثقل ثقلاً” means “to be heavy” (Farahi, n.d.: 136/5). “ثقل” (thaqal) is the opposite of light (Jawhari, n.d., 1647/4). Asma’i states that: “أعطه ثقله” means “weigh that object” (Azhari, n.d.: 80/9). Also, “مئقال” (mithqal) is a unit of weight with a known measure (Azhari, n.d.: 79/9) and originally refers to the amount of weight of anything, whether small or large. Therefore, “مئقال ذره” means the weight of a particle. “ثقل” (thaqal), with its core meaning of “heaviness”, is one of the roots related to the conceptual domain of weight. It appears 28 times in the following morphological forms in the Holy Qur’an.

Table 1- Conjugation Forms of the Root “ثقل” (Thaqal)

Hints	Repetition	Conjugation Form	Usage
Thaqal + Dharra (6 times) Mith-qāl + Habbah (2 times)	8	Mith-qāl	Nominal (22 times)
Dual: Thaqalayn (1 time) Plural: Athqāl (5 times) 3times in a verse (Al-Ankabut/13)	7	Thaqal	
Singular (2 times) Plural: Thiqlāl (3times)	4	Thaqīl	
Singular (1 time) Plural: Muthqalūn (2 times)	3	Muthqal	

Verbal state + Mawāzīn (3 times)	6	thulāthī mujarrad (Thaqlat), thulāthī mazīd bāb if'āl (Uthqilat), bāb tafā'ul (Thāqaltum)	Verbal (6 times)
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3-1-2 خفف (Khaffaf)

“الْخِفَّةُ” means “the thing became light” (Ibn Durayd, n.d.: 106/1). “وَالْخِفَّةُ” mean lightness, the opposite of heaviness. “خَفَّ الْمِيزَانُ” means “one side of the scale rose”. “خَفَّفَهُ”, “خَفَّفَ عَنْهُ”, and “اسْتَخَفَّهُ” mean to lighten something or to reduce it (Zamakhshari, n.d.: 170). “خِفَّةُ الْحَالِ وَخِفَّةُ الْوِزْنِ” means lightness of weight and lightness of being (Ibn Manzur, n.d.: 80/9). The root “خفف” (khaffaf), with its core meaning of “lightness”, is another root related to the conceptual domain of weight. It appears 16 times in the following morphological forms in the Holy Qur'an.

Table 2- Conjugation Forms of the Root “خفف” (Khaffaf)

Hints	Repetition	Conjugation Form	Usage
Plural: Thaql + Khifaaf (1time)	2	Khafif	Nominal
Verbal state + Thaql (3 times)	14	thulāthī mujarrad (Khaf-fa), thulāthī mazīd bāb taf'īl (Khaf-fa-fa, Yukhaf-fafu, Yukhaf-fifu), bāb istaf'āl (Istakhaf-fa, Yastakhif-fu, Tastakhif-fu)	Verbal

3-1-3 وزن (Wazn)

“وَزْنٌ يَزُنُ وَزْنًا” means “the heaviness of a thing measured with a similar thing”. “وَزَنَ الشَّيْءَ” means “to weigh something” (Farahi, n.d.: 386/7; Azhari, n.d.: 176/13). “مِيزَانٌ” (mizan) is an instrument used for weighing things (Farahi, n.d.: 386/7). Abu Mansur said he saw Arabs using weights of stone and iron to weigh dates and other things. They called them “مَوَازِينُ” (mawazin), the singular being “مِيزَانٌ” (mizan) (Ibn Manzur, n.d.: 446/13). The mizan (balance) and the instrument of measurement vary according to different subjects, and each thing is weighed according to its own nature. Material objects are weighed with material mizan, such as stone and iron, etc., and immaterial objects are weighed with what is appropriate

(Mustawfi, n.d.: 97/13). The root “وزن” (wazn), with the core meaning of “measurement”, is another root related to the conceptual domain of weight. It appears 23 times in the following morphological forms in the Holy Qur’an.

Table 3- Conjugation Forms of the Root وزن (Wazn)

Hints	Repetition	Conjugation Form	Usage
Plural: Mawaazeen (7 times)	16	Mee-zaan	Nominal (20 times)
	3	Wazn	
	1	Moo-zoon	
Verbal state + Kayl (1time)	3	Wazanu, Zi-nu	Verbal (3 times)

3-1-4 كيل (Kayl)

The root “kayl”, with its core meaning of “measuring by volume”, is another root related to the concept of weight. It appears 16 times in the Qur’an, in nominal (12 times: مكيال و كيل) and verbal forms (4 times: كالوهم، كلتم، اکتالوا، ونكتل). Since this word does not provide an example of a target conceptual metaphor in this paper, and its mention is only to illustrate linguistic examples of the conceptual metaphor of weight in the Holy Qur’an, we will limit ourselves to this brief explanation.

3-1-5 وزر (Wizr)

In Arabic, “وَزْرُ” (wazro) means a mountain to which one takes refuge; therefore, Arabs call anything that provides refuge and protection a “وَزْرُ” (wazr) (Azhari, n.d.: 167/13). “وَزْرُ” (wazaro) means refuge, and “وِزْرُ” (wizr) means sin, heaviness, a certain amount of food and supplies, and weapons (Jawhari, n.d.: 845/2). “وِزْرُ” (wizr): Is the load of a person who spreads their clothes and puts their goods and belongings in it (Ibn Faris, n.d.: 108/6). Firuzabadi believes that “وَزْرُ” (wazaro) refers to a high mountain and means any kind of refuge and fortress, and “وِزْرُ” (wezro) means sin, heaviness, a large amount of supplies, weapons, and a heavy load; its plural is “أَوْزَارُ” (awzar). “وَزَّرَهُ، وَزَّرَ” (Wazarahu, Wizran) means to carry it, and “وَزَرَ يَزِرُ، وَزَرَ يُوَزِّرُ وَزَرًا وَ وَزَرًا وَزَرَةً” (Wazara Yaziru, Wazara Yuzaru, Wuzira Yuzaru, Wizran, Wazaran, Wazrahu) mean committing a sin (Firuzabadi, n.d.: 251/2). The root “وِزْرُ” (Wizr), with its core meaning of “heaviness”, is another root related to the concept of weight. It appears 27 times in the following morphological forms in the Holy Qur’an.

Table4- Conjugation Forms of the Root “وزر” (Wizr)

Hints	Repetition	Conjugation Form	Usage
Plural: Awzaar (5 times)	12	wizr	Nominal (20 times)
Construction: “wa-laa-tuzir wa-zi-ra-hu wizr a-kh-ree” (4 times) Construction: “al-laa-tuzir wa-zi-ra-hu wizr a-kh-ree” (1time)	5	Waazirahu	
	2	Wazeer	
	1	Wazara	
Verbal state + Wazn (2 times)	7	tha-laa-thee mu-jar-rad (Taziru, (Yaziroom	Verbal (7 times)

In general, it can be observed that among these domains, the word “ثقل” (Thaqal), meaning “heaviness”, has the highest frequency with 28 occurrences, while the concept “کیل” (Kayl), meaning “measuring”, has the lowest frequency with 12 occurrences. The chart below illustrates the frequency of each word in the source domain.

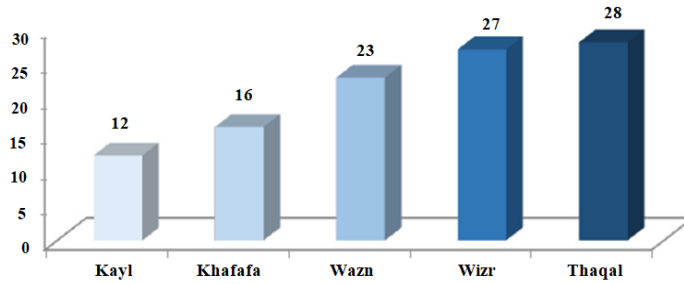


Figure1- Frequency of the Conceptual Domain of the Source of “وزن” Weigh

3-2 Target Conceptual Domains of Weight

In the Qur'an, the conceptual domain of "weight" is used in conjunction with linguistic examples and sometimes multiple linguistic roots appearing together¹ or repeated in different² verbal forms to clarify meaning across several conceptual domains, as detailed below:

3-2-1 Action as Something with Weight

This mapping, derived from the Qur'anic perspective, consists of a set of systematic correspondences that establish a connection between the conceptual domain of "weight" and "action", presenting action as something with weight. By creating this correspondence, the audience gains a deeper understanding of the significance and importance of human behavior. The linguistic manifestation of the source domain for this mapping in all cases is the root "ثقل" (Thaqal) and its derivatives. Examples:

"يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ - (Al-Luqman/16): (O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth...) This verse considers human behavior as an entity with weight; because it states that even if something weighs as little as a mustard seed, it will not escape divine knowledge and will be subject to reckoning.

"وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا - (Al-Yunus/61): (And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that...) In this verse, God declares that the actions of all creatures, including those of the Prophet (PBUH) and others, are known to Him, regardless of their weight.

- In verse 47 of the Surah Al-Anbiya, a significant portion of the concept of the weight of actions is explained concerning the Day of Judgment, because the Qur'an views the Day of Judgment as a scene of fair judgment and assessment based on merit. "وَوَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا" (And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.) It is seen that in this verse, the source domain is explained using the linguistic roots "وزن" (wazn) and "ثقل" (thaqal).

¹ (Al-A'raf/8,9): The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful. And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations. "وَالْوِزْنُ يُوْزَنُ الْحَقُّ فَهُمْ يُخْسِرُونَ" (Al-Mutaffifin/3): But if they measure unto them or weight for them, they cause them loss. "وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ"

² (Al-An'am/164): "...وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى..."

3-2-1-1 Good Actions and Evil Actions Have Weight

Among the concepts related to this mapping is the idea that every type of action, whether good or evil, sinful or righteous, has some weight. God has used the word “مِثْقَال” (mithqal) in the Qur’an to explain this mapping: فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ * وَمَنْ يَعْمَلْ ” (And whoso doeth good an particles’s weight will see it then. And whoso doeth ill an particle’s weight will see it then) (Al-Zalzalah/7,8). Thus, both good and evil carry weight.

By extension, concepts like injustice toward others also become things with weight. Injustice may be heavy or light, but the Almighty God is free from even the slightest injustice (Al-Nisa/40): إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ ” (Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.)

The collection of verses regarding the state of sinners on the Day of Judgment paints a vivid mental image of humans on that day and shows that sins are endowed with weight, and on the Day of Judgment, humans will carry the weight of their sins on their shoulders:

The Almighty God has explained this conceptual mapping by using three words from the source conceptual domain, “وزر” (burden), “وزن” (weight), and “ثقال” (heaviness), all of which are connected to the events of the Day of Judgment.

A group of people (those who deviated from divine commands in this world) carry heavy burdens on their shoulders, so much so that the heaviness of these burdens makes it difficult for them to move and causes them to stumble along the way. (Al-An'am/31): ...إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ ” (When the Hour cometh on them suddenly, they cry: أَلَا سَاءَ مَا يَزِرُونَ ” (On their backs are their burdens. Ah, evil is that which they bear!). In this verse, the repetition of the linguistic root “وزر” (wizr) facilitates the understanding of heaviness.

This heavy burden, due to the unity of actions with their rewards or punishments on the Day of Judgment, also includes their penalty: (Al-Taha/100,101): مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا * خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ” (Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection. Abiding under it- an evil burden for them on the Day of Resurrection).

In the midst of this, another group faces a more regrettable situation because, despite their inclinations, they not only carry the weight of their sins but also the weight of others’ sins due to their role in misleading them. (Al-Ankabut/13): وَلِيَحْمِلْنَ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ ” (But they verily will bear their own loads and other loads beside their own...)

The repetition of the linguistic root “ثقال” (thiqal) in the source domain clarifies the meaning of heaviness in this verse.

Of course, they are responsible only for part of the sins of those they misled, not all of them. For this reason, they are condemned to carry part of the burden of the misguided. (Nahl/25): لِيُحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ (That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!) The repetition of the linguistic root “وزر” (wizr) clarifies the meaning of heaviness in this verse for the audience.

Because every human being is free-willed and no one can deprive them of this freedom, no one can fully take responsibility for the actions of others, even if they encouraged or invited them to do so. (Al-Isra/15): مَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى (Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load...)

No person will accept the burden of another's sins on the Day of Judgment, even if the sinner is their close relative. As a result, individuals flee from one another to avoid carrying each other's burdens. (Al-Fatir/18): وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَى جَمِيلَةٍ لَا يَحْمِلُ مِنْهُ شَيْءٌ (And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted...). Not even if someone tries to carry another's burden voluntarily; they cannot, because every individual is responsible for their own sins. (Najm/ 38-39): وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى * أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى * (That no laden one shall bear another's load. And that man hath only that for which he maketh effort).

Whether one is grateful or ungrateful, so God declares: (Al-Zumar/7): إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى . . . (If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load...)

3-2-1-2 Good Actions Are Heavy, Evil Actions Are Light

Another sub-mapping under the metaphor “Action has weight” highlights the heaviness of good deeds and the lightness of evil deeds. This seems to contrast with the broader concept that “every action, whether good or evil, is something with weight”. Based on this semantic correspondence, good deeds have greater weight and evil deeds have lesser weight: (Al-Mu'minun/102,103): فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ (Then those whose deeds weigh heavy in the scales, it is they who are the felicitous. As for those whose deeds weigh light in the scales, they will be the ones who have ruined their souls, and they will remain in hell, forever.)

"فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ * فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ * وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ * فَأُمُّهُ هَاوِيَةٌ." (Al-Qari'ah/6-9): (Then, as for him whose scales are heavy (with good works), He will live a pleasant life. But as for him, whose deeds weigh light in the scales, his home will be the Abyss.)

Based on the verses 8 and 9 of Surah Al-A'raf, it becomes clear that the criterion for heaviness or lightness of actions is "truth" (حق): "وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ: (حق) فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ" (The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful. And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.)

The description of the heaviness or lightness of actions suggests that actions inherently have a base weight, and the presence of truth adds to their heaviness, while falsehood does not increase their weight (Tabataba'i, 1997, 9/8-11). The verses that attest to the truth of this statement indicate: Those who reject and cause their deeds to be annulled (since they have no valid deeds) will find that their actions are not weighed on the Day of Judgment:

"أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا" (Al-Kahf/105): (Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore, their works are vain, and on the Day of Resurrection We assign no weight to them.)

A noteworthy point is that the establishment and placement of the "ميزان" (balance) occurring before the Day of Judgment, in this world, taking place in two stages. Provided that "حق" (truth/righteousness) and "ميزان" (balance) were revealed in the first stage simultaneously with the creation and formation of the heavens, embodied in the form of natural laws. And in the subsequent stage, they were revealed alongside the sending of prophets and the descent of divine books, embodied in the form of legislative laws. Thus, it has emerged and been established.

The following verses are evidence for this statement: (Al-Rahman/7-9): "وَالسَّمَاءَ رَفَعَهَا * وَوَضَعَ الْمِيزَانَ * أَلَّا تَطْغَوْا فِي الْمِيزَانِ * وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ" (And the sky He hath uplifted; and He hath set the measure. [which is the proportional measure of everything, whether material or spiritual matters, such as actions.] That ye exceed not the measure, maintain the weights with justice, and do not shorten the balance!)

"اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ" (Ash-Shura/17): (Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh.)

(Al-Hadid/25): "وَلَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ" (We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure.)

As can be observed, the source conceptual domain in the context that good deeds are heavy and evil deeds are light, is the word "وزن" (weight).

3-2-1-3 A Responsible Person Acquires Weight Through his Actions

One of the concepts related to the phrase “Every action has weight” is that responsible beings, whether their actions are good or bad, acquire weight through their deeds. There are two groups, jinn and mankind, who, among all creatures, are the only ones endowed with free will in their actions and are held accountable (Al-Rahman/31): الَّتَقَلَّانِ "سَنَفْرُغُ لَكُمْ أَيُّهَ التَّقَلَّانِ" (We shall dispose of you, O ye two dependents (man and jinn)).

At the onset of the Hereafter, the earth expels its burdens, which are none other than the responsible beings:

(Al-Zalzalah/2): أَثْقَالَهَا "وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا" (And the earth brings forth her burdens.) (See the counterpart of verses 6-8)

More generally, all creatures possess weight in proportion to their share of existence:

(Al-Saba'/3): "لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ...Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record). The source conceptual domain in this phrase is the word “ثقل” (burden). A notable point is , in addition to actions, tendencies and thoughts also give weight to a person.

3-2-1-3-1 Tendencies Give Weight to Human

Human tendencies, like actions, also possess weight and give weight to a person. Sometimes, the heaviness in a person is not due to their actions but rather because of the nature of their inclinations: (Al-Tawbah/38): ... إِذَا قِيلَ لَكُمْ "يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ ... أَنفِرُوا فِي سَبِيلِ اللَّهِ إِثْقَالَكُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ" (O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter?...)

In this verse, human tendencies provide the means for the heaviness of a person inclining downward, toward worldly matters. In a few subsequent verses, the Exalted Lord demands that those who claim faith act in accordance with their faith, overcome all the excuses of the lower self, and submit to the divine command: (Al-Tawbah/41): خِفَافًا وَثِقَالًا "انْفِرُوا خِفَافًا وَثِقَالًا" (Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.) The two contrasting terms “خفف” (lightness) and “ثقل” (heaviness) help humans understand that their tendencies also possess weight.

From contemplating this verse, it can be inferred that noble human tendencies, such as the desire for the Hereafter, are the means for lightness and an inclination toward heaven and upward movement, while selfish desires, such as materialism, cause a person to incline toward the earth

and downward movement. Here, the connection between the two conceptual metaphors of direction and weight becomes evident.

Downward = Heaviness = Worldly Desire (Just as the greater the mass of a substance, the heavier it becomes and the closer to the ground, a person who desires worldly things becomes weighed down by material attachments, growing heavier and inclining toward the lower realms.)

Upward = Lightness = Desire for the Hereafter (Just as the less mass a substance has, the lighter it becomes and moves away from the ground, a person desiring the Hereafter becomes free from material attachments, grows lighter, and ascends upward.)

3-2-1-3-2 Thoughts Give Weight to Human

Beliefs and ideas also possess weight and give weight to a person. A human who does not think and, as a result, blindly follows others is light and lacks weight. In the verse below, Pharaoh stole the reasoning of his people through his words and misled them (Tabatabai, 1995, 166/18). He deprived his people of their ability to think and reason so that he could later bring them under his blind command and obedience. In this way, it was as if the people, by losing their power of thought, which possesses weight, became weightless: (Al-Zukhruf/54): " فَاسْتَخَفَّ قَوْمَهُ " (Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.)

3-2-1-3-3 Ethical Virtues Give Weight to Human

Humans also gain weight through ethical virtues such as patience. Conversely, vices and negative traits make them lighter. Idolaters attempted to put psychological pressure on the Prophet Muhammad (PBUH) to disturb his peace and reduce his weight, thereby undermining his character: (Al-Rome/60): " فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا " (So have patience, O Muhammad! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.)

3-2-2 Punishment Has Weight

From the Qur'anic perspective, punishment itself is something with weight and can be heavy or light. Based on the following verses, certain groups will not experience lighter punishment and will instead bear their heavy burden. The source domain here is the root "خفف" (khafafa), meaning lightness:

"أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ (Al-Baqarah/86): (Those are they who have bought the life of this world for the Hereafter; so their torment will not be lightened, nor will they get help.)

Or, to put it another way, those who embraced disbelief and persisted in their unbelief until death reached them: (Al-Baqarah/161,162): "إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ... *... لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَفُونَ" (Those who disbelieved and died while they were disbelievers...the punishment will not be lightened for them, nor will they get respite.)

"وَالَّذِينَ كَفَرُوا... وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ" (Al-Fatir/36): (Those who disbelieve...nor is the punishment lightened for them; thus do We recompense every ungrateful one.)

"وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ" (Al-Nahl/85): (And when those who have done wrong will see the punishment, from that time on it will not be lightened for them, nor will they get respite.)

And those who, after having believed and acknowledged the truth, became disbelievers: (Al-Ali'Imran/86-88): "كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ" (How shall Allah guide a people who disbelieved after their belief and after that they bore witness that the messenger was true, and after clear signs had come unto them?... their punishment will not be lightened; neither will they get respite.)

No matter how much they insist on lightening their punishment, it shall not be lessened for them: (Al-Ghafir/49): "وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَّا" (And those in the Fire will say unto the keepers of Hell: Entreat your Lord that He relieve us for a day of the torment...)

3-2-3 Speech Has Weight

Speech and words, depending on their content, can be either light or heavy. (Al-Muzzamil/5): "إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا" (And We shall cast upon thee a weighty Word.) Based on this Qur'anic verse, the Qur'an is heavy due to its special content, since it guides to the straightest path¹ and is the decisive word². This heaviness can be understood in two ways: 1. In terms of understanding its meanings, since it is the Word of Allah. 2. In terms of its transformative power and the implementation of its exalted concepts by the noblest Prophet (peace be upon him), and the effort to convey those teachings to the people to create a society based on Qur'anic values. According to what has been stated about the characteristics of the Noble Qur'an within the Qur'an itself, all the reasons for its acceptance or rejection can be

¹ Sural Al-Asra/9

² Surah Al-Tariq'/14

gathered, and it can serve as a criterion for evaluating other statements, assigning weight to them based on their proximity to or distance from the qualities of the Qur'an.

3-2-3 Divine Commands Have Weight

Similarly, the commands and laws that are issued can also have weight, in the sense that simple directives are light, while stringent legislations are heavy, meaning that these commands are like loads placed on a person's shoulders, which they must carry to their intended destination, i.e., being implemented. The Exalted Lord has spoken in the Qur'an about lightening the burden of fulfilling obligations in several verses:

(Al-Baqarah/178): "يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ..." (O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness...) The reason for this lightening of the burden is explained in the following verse:

(Al-Nisa/28): "يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا" (Allah desireth to lighten your burden, for man was created weak.)

(Al-Anfal/66): "لَأنَّ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا" (Now hath Allah lightened your burden, for He knoweth that there is weakness in you...) It can be observed that God has used the source conceptual domain of the word "خفف" (lightening) to make humans understand the weight or lack of divine obligations more tangibly.

3-2-4 Responsibility Has Weight

Responsibility, in any form, carries weight. Sometimes this weight corresponds to the obligation of repaying a debt: (Al-Toor/40, Al-Ghalaam/46): "أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ" (Or is it that thou askest them a fee, and they are sorely laden with debt?)

In the blessed verse mentioned above, the Prophet's (PBUH) request for reward in return for inviting people to the faith and guiding them is a responsibility placed on the shoulders of his audience. This makes the person heavily in debt. Because he is accountable for fulfilling his duty in guiding them.

Prophethood and its mission are indeed burdensome. The Almighty has used a metaphorical concept derived from the semantic field of the word "وزر" (burden) to convey this meaning, addressing the noble Prophet (PBUH) and saying: (Al-Sharh/1-3): "أَلَمْ تَشْرَحْ لَكَ مَدْرَكَ * الَّذِي أَنْقَضَ ظَهْرَكَ" (And We have certainly expanded for you your breast. That which did weigh upon thy back. Which had distressed thy back.)

Prophet Moses (PBUH), after receiving his prophethood from the Almighty, requested assistance from God due to the heaviness and seriousness of this responsibility: (Al-Taha/29-31): "وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي * هَارُونَ أَخِي * اشْدُدْ بِهِ أَزْرِي" (And appoint thou for me a minister from my folk. Aaron, my brother. Strengthen me through him.)

This request was granted: (Al-Furqan/35): "وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ نَبِيًّا وَزِيرًا" (We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.)

3-2-5 Events Have Weight

One of the mental concepts explained through the metaphor of weight is an event like war, which is likened to a man carrying weapons on his back and eventually laying them down at the end of the battle. (Al-Muhammad/4): "...حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا..." (...till the war layeth down its burdens...)

Similarly, the Qur'an uses this metaphor to describe the severity of events on the Day of Judgment. The source domain for this mapping is the root "ثقل" (heaviness), and from the Qur'anic perspective, the Day of Judgment is a heavy day that is difficult for all beings to endure: (Al-A'raf/187): "يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ..." (They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth...)

In the next verse, sinners and disbelievers are reproached for focusing on worldly pleasures while neglecting the heavy Day of Judgment, during which their deeds will be accounted for:

(Al-Insan/27): "إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا" (Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.)

4- Conclusion

The Qur'an has always paid attention to the way humans think, including metaphorical thinking, in order to clarify abstract concepts and create mental imagery, aiming to maximize its impact on human thought and action. By considering this mental process, the Qur'an has extensively employed conceptual metaphors to convey intangible or non-experienced matters, manifesting them in the form of linguistic expressions.

What distinguishes Qur'anic metaphors from those in other texts is the Creator's comprehensive knowledge of non-sensory concepts as the target domain and the selection of sensory concepts as the source domain, along with establishing connections between these two domains in the form of comprehensible linguistic structures, which elevate human understanding.

The results of this study indicate that the source-domain concepts of weight-related metaphors in the Qur'an consist of a set of terms related to “ثقل” (burden), “خفف” (lightness), “وزن” (heaviness), and “وزر” (responsibility). These belong to a sensory-meaning domain and, through their corresponding name-mappings, contribute to conveying the abstract meaning of “weight”.

The target-domain concepts of weight-related metaphors are mappings derived from within the conceptual field of “weight” and its connections to the conceptual fields of human actions, tendencies, thoughts, divine obligations, responsibility, and events. These metaphors present all such elements as entities that possess weight. By establishing correspondences between the concepts of weight and action, or weight and speech, and recognizing the source, target, and mappings of these metaphors within the conceptual domain of weight, it enables the audience to better grasp the abstract concepts of the intended target domain. This process allows the audience to uncover the deeper layers of these metaphorical representations and gain insight into the Qur'anic worldview regarding the significance and status of human actions and behavior, or

specific events such as the Hereafter. These metaphors shape various dimensions of the life and thought of a believing individual and are not employed merely for rhetorical beauty but serve to deepen understanding and guide believers in their spiritual and moral lives.

An important point is that among the semantic target domains, the domain of “action”, with its diverse correspondences, is associated with the largest number of verses. Through studying and reflecting on these verses, one can arrive at clear and tangible mental images that allow humans to fully understand all aspects and structures of these concepts. These images possess the potential to be visualized and materialized in the form of visual arts, thereby facilitating the comprehension of these concepts and simplifying the extraction of relationships between the two domains. In contrast, the semantic domain of “speech” has the lowest frequency of occurrence.

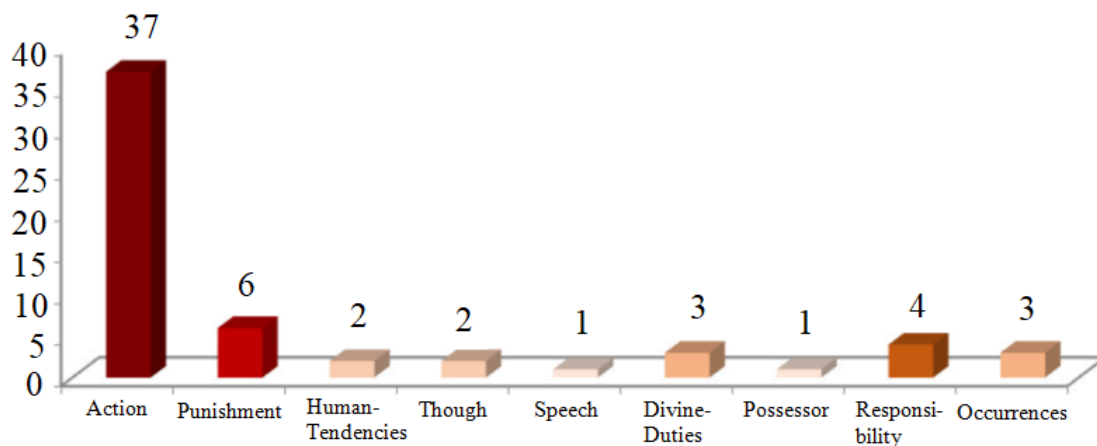


Figure2 - Frequency of the Conceptual Domain of the Purpose of “وزن” Weight

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