

The Cultural Impact on the Metaphorical Discourse of the Holy Quran: A Focus on the Last Judgment

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Abstract

Conceptual metaphors, as a cognitive process, have the potential to profoundly influence the culture of a society, serving as a reflection of its distinctive traits. According to the theory of "conceptual metaphor," the amalgamation of knowledge and culture gives rise to a unified concept. Therefore, conceptual metaphors not only have cognitive implications but also possess a cultural essence. Consequently, the origins of conceptual metaphors found within the Quran can be traced back to the age of Quranic revelation. This research aims to explore the influence of culture on the metaphors related to the Last Judgment. Specifically, it focuses on examining the legal-judicial system of the revelation era within its cultural context. The study investigates various aspects such as law and legislation, arbitration institutions, and claims processes during that era. Subsequently, the research analyzes how the cultural influence of arbitration manifested in the metaphors associated with the Last Judgment. The findings indicate that the Quran draws upon traditional cultural models to depict metaphors concerning the Last Judgment. It establishes new metaphors by establishing connections with its audience, while simultaneously endorsing and refining traditional models and dismissing inappropriate ones. Through the creation of fresh models, the Quran effectively conveys its fundamental principles to its audience. Thus, the metaphors employed to depict the Last Judgment not only reflected existing cultural models but also generated novel ones.

Keywords: Quran, Conceptual metaphors, cultural model, Last Judgment

1. Problem Statement

The Quran extensively addresses the topic of the afterlife and its associated events, emphasizing its certainty. Numerous propositions have been employed in the Quran to convey the occurrence of these events. Resurrection, as a subject within the Quran,

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holds significant dimensions. Among the diverse aspects it encompasses, this study specifically focuses on the Last Judgment.

Throughout history, scholars and interpreters of the Quran have employed diverse methodologies to comprehend and present valuable insights on the Quran. In the contemporary era, the emergence of literary criticism, linguistics, and semantic approaches has paved the way for Quranic scholars to explore Quranic concepts in novel ways (Bostani and Sepahvand 2011, 165). Semantics, in this context, refers to the scientific study of meaning within the language system (Palmer 1976, I).

This study primarily focuses on the application of conceptual metaphors within cognitive semantics as a key approach to semantics. Conceptual metaphors hold a significant position within the framework of cognitive semantics, making them a crucial area of study.

Metaphor and metonymy, as linguistic phenomena, have gained renewed significance within the framework of cognitive sciences. While traditional studies viewed metaphors primarily as embellishments in language, the new perspective recognizes metaphors as integral to human thought processes (Ghaemina 2017, 19). Metaphor, by nature, involves conceptualization, where the abstract semantic domain, known as the target domain, is often compared to the pragmatic semantic domain, referred to as the source domain. Through this mapping process, the complex and abstract degrees of comprehension are achieved. Metaphor serves as a cognitive tool, functioning as a model to convey ideas with intricate meanings (Kövecses 2002, 16-24; Reimer 2010, 247).

Quranic verses exhibit a metaphorical nature, employing a metaphoric language to express linguistic knowledge. The Quran consistently establishes connections between different fields, enabling its audience to grasp new domains of understanding. Therefore, comprehending the metaphorical nature of the Quran is essential to understanding its message (Ghaemina 2017, 20-21).

It is crucial to recognize that conceptual metaphors are not randomly constructed; rather, they are shaped through continuous and reciprocal interactions with culture. These ongoing interactions serve as the experiential foundations that are essential to a full comprehension of any metaphor (Lakoff 1980, 19-21).

Within the Quranic verses addressing the Last Judgment, a multitude of interpretations revolve around legal concepts such as judgment, decree, settlement, debt, conquest, dispute, right, justice, summons, testimony, intercession, punishment, forgiveness, and revenge. These interpretations evoke the conceptual metaphor of "The Day of Resurrection is a Court. The present study aims to explore the influence of cultural patterns that governed the judicial system during the age of Quranic revelation on the conceptual metaphors related to this domain within the Quran. This examination will involve a review of verses that conceptualize the metaphorical understanding of "The Day of Resurrection is a Court."

2. A Review of the Research Methodology

Cultural linguistics explores the intricate relationship between language and culture, recognizing their reciprocal influence. It views language as a subset of culture that encompasses and reflects its diverse characteristics (Sharifian 2011, 15). Cultural conceptualizations manifest as conceptual structures like schemas, categories, and metaphors, which emerge through interactions among members of a cultural group (Sharifian 2007, 11; Palmer 1996, 4-5). In the context of this research, the emphasis is placed on the examination of conceptual metaphors among these conceptual structures.

Prior to the emergence of cognitive linguistics, metaphor was primarily regarded as a means of aesthetics and artistic expression. However, with the development of conceptual metaphor theory, it became evident that metaphor is a cognitive tool that permeates various aspects of human life. Metaphor plays a crucial role in conceptualizing numerous abstract concepts throughout our lives (Gannon 2009, 278).

Conceptual metaphor is a cognitive process that establishes a connection between two distinct ideas, one belonging to the source domain and the other to the target domain. It can be understood as a mechanism through which understanding, perception, and conceptualization of abstract concepts are made possible. The systematic correspondences between the source and target domains are referred to as mappings. The specific formulas used to derive these correspondences are known as mapping schemas or name mappings (Grady 1997, 197). The purpose of words and phrases is to prompt the mind to establish a connection between the source and target domains and convey the topics and characteristics of the relationships between them. For example, in the conceptual metaphor "The Day of Resurrection is a Court," the human mind is driven by the source domain to establish links between the court and the Day of Resurrection in order to transfer our understanding from the source domain to the target domain.

Conceptual metaphors are classified into two categories based on the nature of the source domain: schema-based metaphors and knowledge-based metaphors. Schema-based metaphors derive from image schemas found³ in the source domain. In knowledge-based metaphors, the source does not possess an inherent structure but is constructed based on our understanding of the external world. Therefore, the cultural context and physical environment of language play a crucial role in comprehending these metaphors (Kövecses 2010, 42; Geeraerts 2016, 507). As the majority of the source domains identified in this study belong to knowledge-based metaphors, we will solely provide definitions without delving into the specifics of schema-based metaphors.

3. Image schemas are recurring and dynamic patterns that emerge from our sensory-motor interactions with the environment, providing a sense of coherence to our experiences. The purpose of perceiving the various dimensions is to establish a tangible connection between our motor actions and sensory presence within the environment (Johnson 1987).

The Quran was revealed in the Arabic language and within the cultural context of the Arab society of that time, which was characterized as ignorant.⁴ Consequently, the Quran employs the Arabic language and draws upon the cultural nuances to effectively convey its message. In order to fully comprehend the Quran and delve into its profound meanings, it is imperative to take into account the cultural climate in which it was revealed and thoroughly analyze both the language and the culture (Seyedi 2011, 52).

Tylor (1871, 1) proposes that "culture" is an amalgamation of knowledge, beliefs, arts, ethics, laws, rituals, and routines. On the other hand, Rivière (1997, 247-49) delineates culture as having two distinct components. The spiritual aspect comprises beliefs, myths, values, and overall ideology prevalent in a particular culture. The material aspect encompasses techniques, practical knowledge, material capabilities and competencies, objects, tools, and so on.

Culture and metaphor have always been intertwined, forming a symbiotic and interactive relationship. Metaphors play a significant role in shaping a culture, while culture provides the foundation for the generation and interpretation of metaphors (Yu 1998, 45). According to Kövecses, metaphors not only serve as reflections of cultural models but also actively contribute to their formation (Kövecses 2005, 217).

It is noteworthy that the examination of cultural information pertaining to arbitration and law in this study relies on reports from historical sources within the Arab context. The objective of this study is to explore the source domains that were tangible to the people during the time of revelation, specifically in the domain of arbitration. This exploration is motivated by the understanding that the connection between conceptual metaphors and culture can be traced back to the source domain of the conceptual metaphor. In this study, the focus on the "court" as the source domain led us to examine the legal and judicial context of the revelation era, in order to investigate the influence of culture on conceptual metaphors within the field of judgment in the Quran.

3. Study of the Legal-Judicial Structure of the Arabian Peninsula

Prior to delving into the cultural examination of conceptual metaphors related to the Last Judgment, it is crucial to acknowledge the Quran's interaction with the culture of the revelation era, which can be summarized in three key ways: (i) When encountering regulations found in the Torah and the Bible, which were untainted by distortions and aligned with principles of reason and justice, the Quran generally adopted an affirmative stance, occasionally introducing additional provisions. (ii) The Quran unequivocally rejected immoral customs and laws. (iii) Ultimately, the Quran established certain laws and principles aimed at societal reform, fostering justice, and promoting prosperity within the community (Muzaffar 1999, 3:185).

4. In this study, the term "ignorance" (*jāhiliyya*) refers to the time period prior to the Quran's revelation.

What is noteworthy is the comprehensive examination of seven aspects within the legal-judicial framework of the pre-Quranic culture. This study is divided into four main sections, encompassing an exploration of the field within the Quranic language. Furthermore, it includes an investigation into the creation or adoption of cultural models by the Quran on the subject matter.

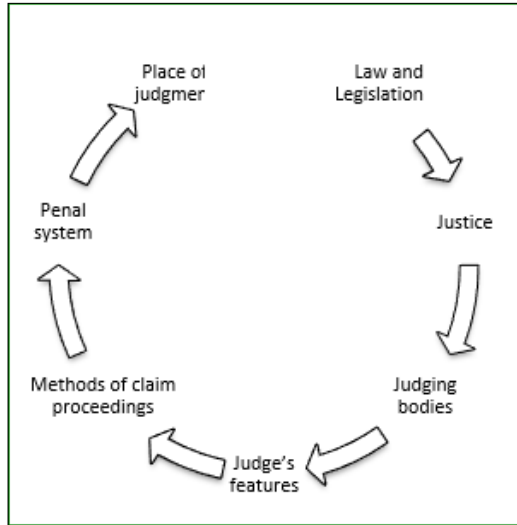


Figure 1: Areas of research in the field of arbitration

3.1. Law and Legislation

Every society requires laws to maintain order and establish justice. These laws consist of specific rules and principles established by a recognized social authority. This authority assigns duties, rights, and responsibilities to all individuals within its jurisdiction. Regardless of their position or influence, every person is obligated to obey these laws and accept the consequences of violating them (refer to Glossary of Legal Terms). The law provides a framework for society to progress towards its objectives. Each society formulates laws aligned with the goals it aims to accomplish. The legitimacy of the law stems from its adoption by a competent legislative authority, which possesses the necessary qualifications and understanding of human nature, while remaining free from profit-seeking, self-interest, or selfish motives.

It is important to take into account that laws and legislation are shaped by the environment. Geographically, the Arabian Peninsula is predominantly characterized by extensive and uninhabited deserts, lacking abundant water sources and vegetation. Rainfall in the region is sporadic, occurring only occasionally. With the exception of certain coastal areas, the climate in the Arabian Peninsula tends to be extremely hot (Farrukh 1969, 1:59). The Arabian Peninsula has historically been characterized by

a tribal social structure. This system of tribes and the nomadic way of life are largely influenced by the geographical conditions of the region. Continuous migrations, limited availability of pastures, and unpredictable rainfall patterns hinder the formation of large, stable groups and long-lasting political organizations. Within this tribal system, the tribe takes precedence, and individuals are integrated into the collective identity of the tribe. The tribe serves as the foundation for political unity and forms the basis of individual and social affiliation (Abd al-Aziz b. Salim 1971, 1:309).

Within the tribal structure, individuals in the tribe would adhere to the authority of the tribal chief, promptly responding to any calls or requests made by him (Ali 1993, 1:510). The tribal chief held the highest position of power, while his advisors constituted the "tribal council," representing the next level of authority (Ali 1993, 4:546). Consequently, legal challenges and dilemmas in this environment were relatively limited and primarily stemmed from the specific conditions prevailing in the Arabian Peninsula. The solutions and verdicts issued in such cases were aligned with the lifestyle, religious beliefs, social dynamics, and economic circumstances of the people during the era of ignorance. It is worth noting that the society at that time did not possess complex legal systems or intricate laws.

Due to the absence of robust and organized governing authorities in various regions of the Arabian Peninsula, the existence of formal legal codes and dedicated judicial institutions for resolving conflicts and administering punishments was not to be expected. The legislative sources during the era of ignorance can be summarized as follows.

In the realm of jurisprudence during the era of ignorance, the primary sources of legislation were "mores" and "inherited ancestral habits." These norms and practices developed in accordance with the needs and requirements of the tribes, adapting to the temporal and spatial conditions (Ali 1993, 5:470-78). Another source of legislation was the laws and directives issued by respected figures within the tribes. One notable example is the commendable laws established by 'Abd al-Muṭṭalib, which were also endorsed by Islam. These laws included provisions such as upholding vows, establishing a hundred camels as blood money, prohibiting incest, forbidding entry into houses through the roof, implementing hand amputation for robbers, prohibiting the premature burial of girls, banning the consumption of wine, forbidding adultery, and prohibiting naked circumambulation (*Tawāf*) around the Kaaba (Ali 1993, 5:486). Additionally, there were traditions inherited from the Abrahamic religion, as well as laws derived from Judaism and Christianity in regions where Jews and Christians coexisted with Arabs (Ali 1993, 479).

Kinship formed the basis of judgment in the pre-Islamic society. The right to life was extended to individuals who were either members of a tribe or received support from a tribe. Unquestionable allegiance to the tribe was considered a sacred duty that everyone felt compelled to fulfill. All members of the tribe were collectively responsible for the actions of each individual tribe member (Ali 1993, 4:393-95).

In the age of ignorance, the tribal way of life predominantly embraced by many Arabs shaped their perception of justice and right, which differed significantly from our contemporary understanding. During this period, justice and right were primarily established and upheld through the exertion of force and power. Consequently, power played a significant role in defining the concept of justice and right, serving as the primary criterion by which they were evaluated and understood (Ibn al-Ahīr 2009, 4:484-85).

However, revelation and reason are two tools that are considered sources of the law and legislation, which provide insights into the interests and harms underlying the rulings.

According to Islam, God possesses perfect knowledge of human beings, as stated in the Quranic verse: "And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein" (Quran 50:16). God is fully aware of all advantages and disadvantages, as affirmed by the verse: "Allah has full knowledge of all things" (Quran 58:7). Furthermore, God is not driven by any profit-seeking motives, as emphasized in the verse: "Allah is free from need of the worlds" (Quran 50:6). Being the ultimate legislator, God's decisions hold supreme authority: "The decision is only for Allah" (Quran 6:57).

The verses revealed to people through prophets are regarded as divine law, as described in the Quranic verse: "Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed" (Quran 2:213). According to this verse, the purpose of religion is to establish justice, order, and prevent chaos. Prophets aim to establish divine sovereignty in society through the implementation of divine laws. The laws established by God are designed to bring about happiness in both this world and the hereafter. The verses convey the conceptual metaphors that "God is the Legislator" and "Verses of the Quran are rules to be followed."

These metaphors serve to address familiar domains such as the origin of power, law, and justice, resonating with the audience's existing understanding. Moreover, they aim to introduce and conceptualize novel themes specifically tailored for the Arab community during the era of revelation. First and foremost, the ultimate source of power lies with God Himself, as He possesses complete knowledge of humanity, including their interests and harms. Consequently, God assumes the role of the true legislator. Moreover, in the Quranic paradigm, justice is not determined by one's familial or societal connections or power dynamics.

3-2 Judging bodies

During the era of revelation, despite the absence of a centralized government, the Arabs had a distinct system for resolving disputes, which will be discussed in the subsequent section. The northern region of the Arabian Peninsula held strategic importance due to

its geographical location, serving as a military base for major powers like Persia and Rome. Situated along a significant trade route from the east to the west, this region attracted political attention.

Given its strategic position, the northern Arabian Peninsula witnessed the infiltration of Persian and Roman influences, leading to the strengthening of Arab states aligned with these powers. In this region, the ruling clan would select a king with the backing of Persia and Rome, and the position would be passed down to his descendants. The rulers of the northern region were commonly referred to as "malik" or "Shah" (meaning king) (Pigulevskaya 1964, 538-41).

The southern region of the Arabian Peninsula exhibited notable political, cultural, and social distinctions compared to other areas. One significant difference was the evolution of social organization from tribal structures to *sha' b* (communes). As the social organization in the south advanced, their authority expanded beyond traditional patriarchal systems, gradually transitioning towards a form of patrimonialism.⁵ Unlike other regions of the Arabian Peninsula, this transformation was not observed as a uniform progression. In the southern region, distinct terms like "mukarrib," "malik," and "dhū" were employed to denote different forms of authority and domination (Ali 1993, 2:266-68).

Due to the prevailing circumstances in this region, an individual would be elected as king from among the elder members of the tribes, with the backing of major powers. As the highest authority, this king would govern the people and assume the responsibility of adjudicating disputes based on established laws. Various titles were ascribed to this figure, including *mukarrib*, *malik* (king), *fattāh* (conqueror), and *qāḍī* (judge). The title of *malik* was commonly used to refer to kings in both the northern and southern parts of the region. The institution of malik encompassed the roles of judgment and arbitration, while consultative assemblies known as *mazwid* were also observed. In these assemblies, the king would seek advice from the elders on various matters. These assemblies would often include esteemed individuals such as religious figures, tribal elders, and affluent members of society (Ali 1993, 5:226-31). Historical accounts indicate that some tribal elders were also bestowed with the title of *malik* and entrusted with the responsibility of arbitration (Ali 1993, 2:190-95).

The terms mentioned above are also found in the Quran. The word "malik" is attributed to God (Quran 20:114; Quran 59:23), as well as to certain kings such as Prophet David, Prophet Solomon, and the ruler of Egypt during the time of Prophet Joseph (Quran 2:247; Quran 5:20). The term "fath" is used in the Quran to signify decision-making

5. According to Weber, traditional authority can be categorized into three types: gerontocracy, patriarchalism, and patrimonialism (Freund 2006, 218). Patrimonialism, as highlighted by Weber, serves as a significant illustration of traditional sovereignty (Freund 2006, 218). The legitimacy of such sovereignty is derived from tradition and is regarded as an unquestionable principle. Compliance with the sovereign's commands, resembling obedience to a superior, assumes the nature of servitude (Freund 2006, 226).

and judgment. For instance, Prophet Noah and Prophet Shu'ayb implore God to judge and decide between them and their people (Ibn al-Ashur 2000, 8:201). "Yawm al-Faḥḥ" (the Day of Decision) is also one of the names given to the Day of Resurrection in the Quran (32:28-29). The word "qāḍī" (judge) in the Quran is attributed to Pharaoh by the magicians (Quran 20:72), while in other instances, it is emphasized that only God is the ultimate judge, particularly on the Day of Resurrection.

In Central part, primitive areas As mentioned earlier, due to the migrations and the lack of a unique centralized political sovereignty, people continued to live within tribes, and the oldest member⁶ of the tribe held domination of the tribe and people referred to him as *ḥakam* (judge) when they faced problems and difficulties, as he was more familiar than other people with the traditions and arbitrated among the tribal people. The place of arbitration was the place where the tribe elder himself lived.

At the dawn of Islam, the Arabian Peninsula, particularly the central region, lacked a unified and centralized political sovereignty. This was primarily due to the geographical conditions and the prevailing tribal social structure. Each tribe possessed its own distinct culture and exercised sovereignty within its territory. The dominant form of governance in the area was gerontocracy, where authority was vested in the eldest member of the tribe, known as the "sayyid" (master) or "shaykh" (elder). Within this system, the tribe would follow the directives of its sovereign, emphasizing the importance of upholding traditions. The political authority of the shaykh was derived from the approval and obedience of the clan members within the tribe (Ibn al-Athīr 2009, 1:523-24).

As tribes evolved and tribal unity began to take shape, the political system transitioned from gerontocracy to patriarchalism.⁷ Within this system, the nobles and elders of the clan would recognize the authority of a particular elder based on the criteria of prestige established within the "ignorant" (*jāhili*) Arab traditions. These criteria included qualities such as wisdom, experience, age, patience, and competence (Ṭabarī 1412 AH, 3:867).

This form of dominance was observed in various parts of the Arabian Peninsula, particularly in urban areas. As an example, the rule of Quṣayy and subsequently his sons over the Quraysh tribe can be classified as patriarchalism, although ultimate decisions were made through a council (Taghva et al 2015, 12-20).

6. In gerontocratic authority, power was bestowed upon the eldest individual in accordance with established traditions. Since the elders possessed extensive knowledge of the prevailing customs and practices, their dominance was justified and respected (Freund 2006, 218).

7. Patriarchalism was a system in which sovereignty was transferred to a specific individual within a tribe and subsequently inherited within a family. Gerontocracy and patriarchalism often coexisted, differing primarily in the level of organization and the number of followers they commanded (Freund 2006, 218). However, given the tribal structure of the Arabian Peninsula, patriarchalism predominantly prevailed in numerous regions (Taghavi et al., 2015, 7-23).

In these regions, while final decisions were reached through a council, there were designated spaces for arbitration, even though there were no fixed courts akin to those found in the northern and southern parts (Hajj Hassan 1989, 174). Cities like Mecca and Yathrib were governed by elders and nobles who resolved disputes based on societal norms and customs. They would convene in specific locations such as the Dār al-Nadwa (assembly house), temples, or elders' residences to address conflicts and issues. In cases where clashes occurred between members of different tribes, tribal leaders would agree to seek arbitrators who were impartial and not directly involved in the dispute. The parties involved were obligated to abide by the verdict issued. Challenging or disobeying the verdict was seen as a sign of disrespect and demeaning the authority of the ruling (Ali 1993, 5:470-86).

In the Quran, the term *ḥakam* (arbitrator) is frequently used to discuss arbitration, more so than any other word. It appears in both Meccan and Medinan surahs. The act of *ḥakam* and issuing *ḥukm* (decree) is attributed to God (Quran 2:113; Quran 3:55), the prophets (Quran 5:42 and 49), and even ordinary human beings (Quran 4:35 and 58). This attribution suggests that the arbitration system in the central region, particularly in Mecca and Medina, aligned with the tribal social structure, where disputes were resolved through the arbitration of a tribal elder between the two parties involved.

Arbitration among the people extended beyond matters such as murder, robbery, abuse, or dishonoring others. It also included pride in one's lineage, ancestral heritage, and even arbitration in matters related to poetry, disputes between neighbors, conflicts, and other instances of boasting and conflicts over rights.

Arbitrators possessed notable qualities such as wisdom, knowledge, intelligence, competence, and moral integrity. They did not base their rulings on scriptures or religious texts; instead, their verdicts were derived from their familiarity with customs, as well as their personal experiences and understanding. They diligently exerted effort to form well-considered opinions and make inferences. The arbitrators issued their verdicts in a personal, unassuming, and seemingly effortless manner (Ali 1993, 5:505).

Upon reviewing the judicial systems, it becomes evident that individuals in positions of authority often simultaneously held roles as judges and arbitrators, either on an individual basis or as part of a council. Alongside tribal elders and kings, who were recognized as rulers and arbitrators, individuals such as *kāhins* (votaries) and *'arrāfs*⁸ (diviners) were also regarded by the people as sources of authority in making rulings.

8. The role of the *kāhin* extended beyond the mere revelation of the unknown; they were also entrusted with the responsibility of judging and arbitrating among the people. Many Arab arbitrators held the title of *kāhin*, and individuals would approach them seeking their judgments. It is evident that, in certain instances, the term *kāhin* is used interchangeably with the word arbitrator. *Kāhins* held esteemed positions among the aristocrats and chiefs, and their rulings carried significant influence among the people (Ali 2009, 6:755-62).

An observation from the culture is that tribal elders, rulers, and kings, who held power and authority over their respective people, often served as legislators and judges, implementing their own laws in resolving disputes. In alignment with the familiar domains of its early audience and utilizing conceptual metaphors such as "God is the Judge" (Quran 34:26; Quran 16:124) and "Human beings are summoned to the court and questioned" (Quran 29:13; Quran 28:61), the Quran guides its audience from the tangible source domain to the abstract domain. It presents itself as the ultimate ruler and legislator, offering its verses as divine laws that fulfill human needs in this world and serve as the foundation for their judgment on the Day of Resurrection. It is important to note that Islam also recognizes and approves some of the commendable laws and traditions from the era of ignorance. Moreover, the Quran cautions individuals to be mindful of their actions and behavior, emphasizing that they will be held accountable for their deeds on the Day of Resurrection.

The terminology employed in the realm of judgment, such as *hakam* (arbitrator), *fattāh* (conqueror), and *qāḍī* (judge), signifies that the individual responsible for making judgments holds the highest position of power within society. The usage of these terms in the Quran, along with the concept of divine judgment on the Day of Resurrection, reflects a monotheistic understanding where God occupies the supreme position of power and governs the world as "The King of Mankind" (Quran 114:2). Verses pertaining to the Last Judgment portray the magnificence of this authority, employing words that convey the absolute power of God as the "Master of the Day of Judgment" (Quran 1:4). Furthermore, they refer to specific divine attributes such as knowledge, justice, discernment, capability, and moral integrity, which also find mention in relation to Arab judges. However, these attributes cannot be equated between the human and divine realms, as they exist at distinct levels.

The usage of terms like *fattāh*, *malik*, *dīn*, and *qāḍī* in relation to the Last Judgment, which were commonly employed in the dominant and civilized sovereignties of the northern and southern Arabian Peninsula, suggests that the judging body that mankind will face on the Day of Resurrection will be sophisticated and advanced. God, in addressing the people of the revelation era, uses tangible domains in the field of judgment. By endorsing the principles of judgment, justice, and law-abiding behavior within their culture, God conceptualizes the Last Judgment. In line with this conceptualization, God introduces profound concepts to the thoughts of the audience through tangible words. These concepts include legality, judgment based on knowledge and justice derived from established laws and written rituals, and the rejection of judgment based on unfounded suspicions, speculations, or personal preferences, which were practices carried out by *kāhins* and *‘arrāfs*.

As highlighted in the cultural context, the judicial bodies in the Arabian Peninsula operated in a council-like structure. Individuals with attributes such as social status,

seniority, wealth, as well as religious figures like *kāhins*, held significant influence over the judge's rulings. This tangible source domain is also reflected in the conceptualization of the abstract realm of the Last Judgment. For instance, the Quran states, "And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged" (Quran 39:69). While the ultimate judgment rests with God, the presence of prophets and witnesses serves as evidence of divine justice in the judgment process.

This verse also highlights that prophets and witnesses possess genuine social status from a divine perspective, emphasizing that true wealth lies in faith in God and the Messenger (Quran 61:10-11). Consequently, the application of the conceptual metaphor "The prophets and divine people are near, witnesses and intercessors" (Quran 20:109; Quran 9:94) reshapes the patterns governing the thinking of the people of the revelation era regarding social status and wealth.

3.3. Methods of Claim Proceedings in the Age of Ignorance

During the era of ignorance, witnesses played a crucial role in the resolution of disputes before a judge. Testimonies were presented in both oral and written forms to validate the authenticity of a matter or written statement. Among the Arabs, witnesses had to fulfill specific criteria for their testimony to be deemed acceptable. In matters pertaining to the royal affairs of southern Arab regions, the testimonies of assembly members and tribal elders in support of a law or issued order held the significance of a signed and approved command from the king (Ali 1993, 5:522-23).

In instances where an individual committed grave offenses, they would face banishment from the tribe as a punitive measure. This expulsion would be carried out through a public ceremony, accompanied by the testimony of witnesses who had observed the transgression, ensuring that the entire community became aware of the act. By banishing the individual, the responsibility for their actions was dissociated from their clan. Those who were banished were often labeled with names that denoted vagrancy, theft, humiliation, and a diminished social status. Examples of such names included *al-dillīn*, which connoted extreme deceitfulness and cunning.

The judges exerted considerable effort to handle disputes in a fair manner, employing tact and prudence to foster reconciliation between the involved parties and bring an end to their conflicts. One method they utilized was known as "dafn" or burial. This practice involved the gathering of tribal elders, the wrongdoer seeking forgiveness, and individuals who believed in the integrity of the person to be forgiven. During the ceremony, a designated person would rise and address the individual who had suffered the offense, saying, "We request that you bury, for the sake of this person, as he himself has admitted to committing such a crime against you." The

person would then proceed to dig a small hole using their hands, declaring, "I cast the sins of the person we wish to punish into this hole and bury them on his behalf," before filling up the hole. This custom was prevalent among the Arab communities, and the transgressor would not find peace until this act was performed. However, the Arabs did not typically document this process; they found contentment in its practice in the presence of the tribal elders. Consequently, if the offense involved bloodshed or resulted in death, it would be forgiven through this ritual, and all its consequences would be disregarded (Ali 1993, 5:608).

During the era of ignorance, it was customary for individuals to offer *fidya* (redemption) to secure the release of their captives. This involved making a payment or providing compensation to secure the freedom of the captive. Alternatively, if both parties had taken captives, they would engage in a prisoner exchange or negotiate a mutual agreement. The rules governing these transactions were not standardized; instead, they relied on the interactions and agreements reached between the parties involved. The terms of redemption could vary based on the severity or leniency determined by the status and position of the captive (Ali 1993, 5:572).

Although explicit references to education during the age of ignorance are scarce, considering the broader socio-political landscape of Arabia, it can be inferred that only a limited number of individuals possessed literacy skills at the time of the advent of Islam (Jāhiz 1908, 3:28). These literate individuals would keep records of contracts, covenants, treaties, and other significant agreements on pages that they preserved for future reference in case of disputes. These pages were referred to as *ṣuḥuf* (pages) and *kutub* (books). The pages that contained records of accounts, trades, debts, bonds, and other transactions were referred to as *sukūk* (bonds) as well as *kutub* (books). In times of disagreement, these written scripts served as the foundation for arbitration and settling disputes (Ali 1993, 5:532).

When examining methods of claim proceedings in the Quran, it is important to consider the historical progression of punishment according to criminal law. In primitive societies characterized by tribal structures and kinship life, transgressors were often subjected to revenge when a crime was committed. The prevalence of consecutive revenge was particularly notable among the people of the age of ignorance, driven by deep-seated prejudice, and this practice was more common among primitive communities. As societies evolved and became more civilized, disputes started to be resolved through voluntary compromises. This pattern was observed among the people of the age of ignorance in matters such as burial (*dafn*). However, it is crucial to note that these compromises were not formally recorded and therefore lacked official or legal status. In the subsequent stage, we observe the emergence of formal and legal compromises, which are governed by specific criteria. Finally, in the most advanced state, we witness the administration of public

punishment or public justice, where the communal dimension of a crime takes precedence over its individual and private aspects.

The tradition of seeking revenge in societies has been one approach to addressing crime. Various factors influence how different societies respond to crime, with some opting for vengeance while others choose compromise. It has been observed that when conflicting parties have close ties and stronger prejudices, the inclination towards vengeance diminishes, and peaceful means of resolution become more prevalent (Rouland 1990, 21-22). This pattern was also evident among the people of the age of ignorance, where disagreements tended to move towards compromise, and disputes were settled through compensation in the form of ransom or sacrifice.

As societies progress, the involvement of a third party, such as a mediator, reconciliatory figure, or arbitrator, becomes increasingly important in resolving conflicts. The power of society is reflected in the role played by this intermediary, as observed among the urbanite Arabs and in the northern and southern regions of the Arabian Peninsula (Rouland 1990, 14). Ultimately, in the most advanced societies, the responsibility for imposing punishment lies with the sovereign authority, which represents crime prevention through the implementation of public punishment (Rouland 1990, 21).

Divine sovereignty, as an entity that proclaims itself and enacts laws, plays a significant role in crime prevention. It possesses absolute power and administers punishment by revealing the truth of individuals' actions on the Day of Resurrection (Javadi Amoli 2014, 8:344). In this ultimate court, which represents the pinnacle of societal development, the public dimension of crimes takes precedence over their private aspects, and individuals are held accountable by God for obstructing the guidance and well-being of others.

In Quranic culture, by rejecting the culture of tribal prejudice, every individual is responsible for their own conduct and behavior (Quran 17:15), and the distance and closeness of individuals to one another is not a criterion for determining whether they are right or wrong.

In the context of intercession, during the age of ignorance, familial bonds and the backing of one's tribe, particularly the tribal elders, often led to their intervention to mitigate punishments in cases of disputes or wrongdoing. This practice involved the concept of *fidya* (ransom) and the release of captives. However, it is important to note that *fidya* (Quran 39:47), *adl* (counterbalance) (Quran 2:48), or *khulla* (friendship) (Quran 2:254) are not accepted in the Last Judgment. The Quranic culture emphasizes the rejection of tribal prejudice and instead proposes faith in God and Prophet Mohammad as the true bond. On the Day of Resurrection, this bond will serve as a basis for intercession with the Permission of God (Quran 20:109). In the Quranic

culture, prophets and saints are regarded as the true elders and supporters of humanity in both this world and the hereafter. During the age of ignorance, witnesses were summoned to testify alongside the *ḥaṭīm* (fire), with the belief that those who made false oaths would perish (Murtaḍā al-Zabīdī, n.d., 16:157).

In the Quran, Hell is referred to by various names, one of which is *ḥuṭama* (crusher) (Quran 104:4-6). Additionally, there are verses in the Quran that highlight the consequences for those who reject divine revelations (Quran 6:25-27) and deny the existence of the Hereafter (*ma'ād*) (Quran 46:17-20; Quran 51:10-13). Such individuals are warned about the impending torment of the Hellfire.

In the cultural context depicted in the Quran, when an individual acted against the laws of their clan and was subsequently banished, their only recourse was to face certain demise. The possibility of returning to the clan rested solely on their abandonment of rebellion. Similarly, in the Quranic culture, those who disobey divine law, commit numerous crimes, display reckless and shameless rebellion, and remain impervious to the warnings of prophets and divine figures are figuratively expelled from Islam and regarded as astray or cursed. This includes references in the Quran to the devil (Quran 4:118; Quran 28:15), unbelievers (Quran 2:161), liars (Quran 56:51), wrongdoers (Quran 14:27), hypocrites (Quran 4:88), and polytheists (Quran 48:6), all of whom are denounced and considered misguided.

The Quran employs the terms *takfīr* and *ghufrān* to convey the concept of "forgiveness," with their literal meaning being "covering" (Rāghib al-Iṣfahānī 1412 AH, 83 and 190). Through these interpretations, we observe that the Quran utilizes the source domain of burial and coverage to conceptualize the abstract domain of forgiveness. This metaphorical approach allows for a visual understanding of forgiveness, as it draws on the imagery of covering or concealing.

In the Quran, human actions are likened to a written book that will be brought forth and examined during the Last Judgment. On that day, individuals will stand before God, and a scroll containing their deeds will be unfolded and presented to them ("a scroll, which he will see spread open," Quran 17:13). This depiction highlights the formal and legal nature of divine judgment, as it is based on specific criteria and serves as evidence of one's actions.

As evident, various aspects such as testimony, intercession, confession and oath, forgiveness, redemption, and record-keeping are well-known to people living during the age of revelation when it comes to assessing claims. The Quran, in its chosen model, addresses these aspects. In the Quranic model, the focus on God in matters of judgment establishes a framework for claim proceedings in the context of resurrection. This framework is rooted in a just system, one that is devoid of tribal biases and the oppression of others.

3.4. Place of Judgment

One of the notable locations in Mecca for arbitration was Dār al-Nadwa (assembly house), an institution similar to Greek Parliaments, functioning as a central hub for governing the city and resolving disputes (Ali 1993, 5:234). The establishment of this institution was a fundamental measure that has been attributed to Quṣayy b. al-Kilāb, the fourth great-grandfather of Prophet Mohammad. Dār al-Nadwa served as a venue for resolving conflicts, discussing tribal issues, and finding resolutions (Abd al-Aziz b. Salim 1971, 313). It functioned as a social institution where the elders of Quraysh gathered to exchange opinions, make collective decisions, and also acted as a court for mediating disputes, ensuring compliance with the law and maintaining public order (Ali 1993, 5:500). The assembly consisted of a group of respected shaykhs and nobles of Quraysh, all of whom were at least forty years old. Their selection was based on their wealth, services rendered, or the prestige and dignity of their ancestors. Dār al-Nadwa played a crucial role in discussing significant matters such as military, political, social, and economic affairs among the people of Mecca (Azraqi 1416 AH, 88).

During the era of ignorance, centers like Dār al-Nadwa, Nādī, or Muntadā served as tangible source domains for the people. These centers had distinct structures and fulfilled various tasks and services, particularly in the realm of arbitration and dispute resolution. The physical presence and functionality of these centers provided a concrete framework for the people of that time to understand and engage with the process of mediation and conflict resolution.

In the Quran, the resurrection is conceptualized using the metaphor of "resurrection is a place," wherein the judgment will take place. This metaphor evokes the idea that everyone will be gathered in this place, standing before the judge who possesses immense power. The prophets and saints occupy positions of authority in this judgment, not due to their wealth or social status, but because of their faith and closeness to God. It is important to note that this place is depicted with grandeur and power, resembling the majestic palaces found in influential states of the northern and southern regions of the Arabian Peninsula (Quran 12:100). The judgment process itself is governed by statutory laws and principles of justice.

In conclusion, based on the perspective of Kövecses, it can be argued that the Quran draws upon prevalent and conventional cultural patterns to conceptualize and convey metaphors related to the Last Judgment. By understanding the prevailing thoughts of the target audience, the Quran presents its principles and ideas regarding judgment by creating new conceptual metaphors and applying them to monotheistic relationships. It acknowledges and refines existing conventional patterns while rejecting inappropriate cultural patterns, thus introducing novel patterns. The following chart provides an analysis of the degree of influence of the culture during the revelation era on the conceptual metaphors employed in portraying the Last Judgment.

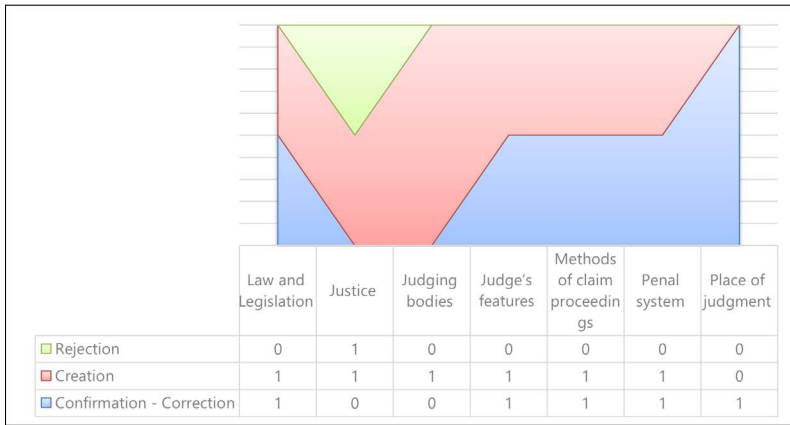


Figure 2: Creating or Confirming Cultural Models in the Context of Arbitration

4. Conclusion

The Quran contains verses that address the legal and jurisprudential concerns of the people during the era of revelation. The use of judicial vocabulary in these verses indicates the presence of legal and judicial concepts within the society of that time. The objective of this study was to examine the influence of the cultural patterns that governed the judicial system during the revelation era on the conceptual metaphors employed in describing the Last Judgment in the Quran.

Culture and metaphor are intertwined concepts that cannot be separated. The language of the Quran, like any other language, can only be understood within its cultural context. Thus, this study focuses on the legal-judicial context of the time when the Quran was revealed. An examination of the legal context during this era, particularly in the central area, reveals that there were no established statutory laws for judgment due to the absence of a strong and organized government. Instead, judges relied on the customs and traditions of their predecessors, based on their own preferences.

Within this framework, power played a crucial role in defining notions of justice and righteousness. Through a review of the judicial bodies at the time, it is evident that the northern and southern parts of the peninsula referred to judges as *malik*, *fattāh*, and *qādī*, emphasizing the authority held by these individuals. However, in the Quran, these terms are predominantly used in reference to God within the context of the Resurrection, and in reference to authoritative kings.

In the central region, where there was a lack of a well-defined social structure, arbitration was the prevalent form of judgment. This differed from the primitive and urban areas, where alternative methods were employed. Additionally, the legal context revealed the existence of various judgment bodies, including tribal elders, councils, *kāhins*, and *‘arrāfs*. These individuals played significant roles in resolving disputes.

Regarding the procedures for claim proceedings, it was apparent that people during the revelation era employed diverse methods. These included presenting witnesses, intermediaries, confessions, oaths, burial customs, revenge, and compromise. Disputing parties would visit the judge or be summoned by him to engage in these methods of resolving their conflicts.

The very concept of the Last Judgment itself signifies that God has envisioned the Day of Resurrection in a manner distinct from common understanding. According to the Quranic perspective, the one who assumes the role of a judge must possess power, dignity, and knowledge. Metaphorical representations in the Quran suggest the existence of a specific location designated for the court, where disputing parties are summoned to present their arguments and subsequently receive judgment based on what is right and just. This judgment encompasses dispute resolution in the present world, while in the hereafter, the term "qaḍā'" (judgment) is employed not only to denote dispute resolution but also to distinguish between right and wrong.

To aid comprehension of the unfamiliar phenomenon of the Resurrection Day, the Quran employs metaphors. By utilizing familiar domains and cultural patterns, metaphors serve as tools of human thought, enabling the transformation of individuals' mentality. Through language, the Quran endeavors to establish new patterns and effect changes in individuals' mentality, subsequently influencing their actions. The metaphors constructed within the overarching metaphor of "The Day of Resurrection is a Court" encompass various target domains, including God, law, humanity, deeds, testimony, intercession, punishment, and forgiveness. These metaphors establish novel relationships and contribute to a network of meanings, which not only conceptualize the abstract realm of the Resurrection but also offer the audience a range of domains such as power, prestige, authentic connection, moral qualities, and more, presented in the form of patterns.

These patterns have served either to reinforce the existing culture and discourse or to alter and challenge the cultural framework. This study demonstrates that the conceptual metaphors surrounding the Last Judgment in the Quran are indeed influenced by prevalent cultural patterns. However, they also introduce novel monotheistic patterns within their conceptualizations and details. In essence, the conceptual metaphors found in the Quran regarding the Last Judgment not only reflect the cultural patterns of the time but also generate fresh patterns that contribute to a transformative perspective.

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