



The Cognitive Analysis of Container and Inside Matter in the Conceptualization of the Abstract Concepts of the Repentance Chapter: A Study Based on Lakoff and Johnson's Ontological Conceptual Metaphors

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ABSTRACT

The contemporary achievements of linguistics indicate that in addition to conveying reflective themes, language represents cognitive themes and induces mental themes. Accordingly, cognitive semanticists have conducted studies in this regard and have given in some theories. One of these theories is George Lakoff and Mark Johnson's conceptual metaphor theory. Our study set out to examine the conceptualizations of the abstract concepts existing in the Repentance Chapter based on the container metaphor – as one of the source domains of ontological metaphors – via a descriptive-analytical approach. Our analysis of the obtained cases demonstrated that each of the abstract concepts is formed based on the conditions of the verse – i.e., the theme and objective of the verse is formed based on the container or the inside matter – and the conceptualizations are not accidental at all. For instance, with regard to the abstract concept of *fitna*, we see that the conceptualization is based on both the container and the inside matter (object/material), which is a small example of the infinite knowledge and wisdom of the sublime God. Likewise, the conceptualizations in other verses are totally related to the requirements and station of the theme and purpose of the verse. The frequencies obtained from the Repentance chapter reveal that the conceptualizations based on the container are more than the conceptualizations based on the inside matter. The reason for this is the emphasis on the precise selection of the source domain and its relationship with the verse theme and purpose.

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Introduction

Contemporary linguistics has sought to provide novel theories in order to make literary studies scientific, objective, and principled. As a result, the cognitive semantics approach came into existence. Cognitive semantics claims that the language structure is a direct reflection of cognition, that is, any linguistic statement is accompanied by the conceptualization of a certain situation, so the analysis of linguistic statements is a way to achieve mental information and its structure. One of the theories of the cognitive semantics domain that has found its way to literary studies is George Lakoff and Mark Johnson's conceptual metaphor theory. George Lakoff (1941) – the American cognitive linguist and the University of California professor of linguistics – and Mark Johnson (1949) – professor of philosophy, Oregon University – explicated the framework of their novel theory about the role of cognitive and conceptual knowledge of metaphor in their book titled “metaphors we live by.” This theory came to be known as “the conceptual theory about metaphor” or “conceptual metaphor.” Based on Lakoff and Johnson's theory, the conceptual metaphors can be divided into three parts: orientational, ontological, and structural metaphors.

There are many metaphors in the text of the Qur'ān, and religious language is also full of metaphors. If we want to have a conscious approach to the language of religion, we should pay attention to the metaphoric method. Cognitive semantics suggests that the abstract matters can be understood based on the objective concepts that exist in the physical and cultural experiences of the human. The language of the Qur'ān involves numerous spiritual and abstract matters, and the way these matters are explained to the reader is worth studying. The question here is that how these concepts are conveyed to the reader, because these concepts cannot be directly understood by the human. It should be asserted that the metaphor framework in the cognitive approach – which is evidently represented in the conceptual metaphor theory – has the potential to explicate this issue. In the cognitive semantics system, the human is said to understand the abstract concepts using objective and concrete concepts.

Relying on the ontological conceptual metaphors of Lakoff and Johnson, this study tried to examine the abstract concepts that have been conceptualized based on the container and the inside matter (object/material) proposition – as the source domains in the ontological metaphors – in the Repentance chapter. The study used the conceptual metaphors theory to answer the following questions:

- Based on what relationship and basis has each of the abstract concepts of the verses of the Repentance chapter been conceptualized in the form of the container or the inside matter (object/material)?
- What is the frequency of conceptualizations based on container and inside matter (object/material) related to each of the abstract concepts of the Repentance chapter?

Literature review

- The article “Barrisīyi zabanshinākhtīyi isti'āriyi jahatīyi bālā /pā'in dar zabān Qur'ān, rūykardi ma'nī shināsīyi shinākhtī” by Shīrīn Pūr Ibrāhīm et al., *Majalliyi Anjumani Irānīyi Zabān wa Adabīyyāti 'Arabī*, (2009). This study shows that the abstract concepts such as power, more, and better are placed on the top of a vertical line, while concepts and perceptions such as weakness and less are at the lower end. Moreover, the study emphasized that the culture of the Qur'ān and the physical movement of the human are the experiential basis of metaphor.
- The article “Barrisīyi isti'āriyi mafhūmī dar sūriyi Baqari (Rūykardi zabānshināsī shinākhtī” by Ḥamīd Šabāḥī Gharāghānī et al., *Adab wa Zabān* journal, (2016). This study indicates that metaphor is present throughout the qur'ānic discourse in the Cow chapter, and it is an instrument to conceptualize abstract concepts such as life, time, understanding, charity, etc., and the source domains are usually selected from the concrete domains related to the human life.
- The article “Naqshi šuwari bayānī dar tabyīni maḍāmīni Qur'ān īdar Tafsīri tasnīm (az ibtidāyi sūriyi Ḥamd tā intihāyi sūriyi Tawba)” by Rasūl 'Asgarī and Mājīd Najjārīan, *Pazhūhishshāyi Zabanshinākhtīyi Qur'ān* journal, (2018). This study examines the rhetorical devices – i.e., simile, metaphor, synecdoche, intellectual trope, and irony – in *Tasnīm* commentary from the beginning of the Opening chapter to the Repentance chapter. In addition to the statistical

analysis of the rhetorical devices from the viewpoint of the author and his disagreements with other scholars, the study inspects the word formation rules.

- The article “Baṣṭi isti‘āriyi mafāhīmi dhihnīyi murtabiṭ by ‘rūzi Qīyāmat’ dar Qur’āni karīm az manzari ma‘nāshināsīyi shinākhtī (bar asāsi tarḥwārihāyi taṣwīriyi ḥajmī)” by Naṣrullāh Shāmīlī and Farzāni Ḥājī Qāsimī, *Pazhūhishhāyi Zabanshinākhtīyi Qur’ān* journal, (2018). This study provides various visual schemes to reveal some meanings hidden in the conceptual sentences and statements related to the Day of Resurrection, and tries to decode complex concepts in the light of the collocational ties of words in the linguistic context.
- The article “Taḥlīli shinākhtīyi isti‘ārihāyi mafhūmīyi ḥarikat dar Qur’āni karīm” by Shīrīn Ḥijāzī et al., *Muṭālī‘āti Qur’ānī wa Farhangi Islāmī* journal, (2018). This study demonstrates that the use of each of action verbs for the target domain concepts, in addition to the conveyance of the movement feature, determines the nature of movement in each target domain, and these conceptual metaphors are connected under the fundamental metaphor “life is a journey.”
- The article “Zībāyīshināsīyi farāhanjārīhāyi naḥwī dar sūriyi mubārakiyi Tawba” by Jawād Muḥammadzādīh et al., *Pazhūhishhāyi Adabī Qur’ānī* journal, (2019). This study shows that syntactic entailment has more frequency than alternation and enallage, and its aesthetics lies in preventing repetition as well as its conciseness of style and comprehensiveness of meaning.
- The article “Barrīsīyi shinākhtīyi isti‘ārihāyi ḥawziyi mafhūmīyi asmā’i zamān dar Qur’āni karīm” by Rādīyi Nazārī and Muḥammad Mūsawī, *Pazhūhishhāyi Zabānschinākhtīyi Qur’ān* journal, (2020). This study indicates that in the structure of conceptual metaphors related to time names, the human body, his values, and his environment have been used as the source domains. Based on generality, five metaphorical patterns have come into existence, with the location and movement domains having the highest frequencies.

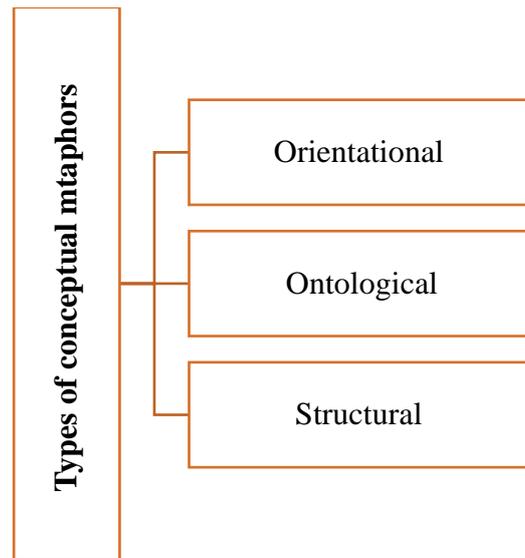
The examination of the studies on the Repentance chapter and the conceptual metaphor theory reveals that so far, no study has been done on conceptualization potentials based on container and inside matter in relation to the abstract concepts of the Repentance chapter according to Lakoff and Johnson’s conceptual metaphor theory. Therefore, this study is a novel research project from this perspective.

Theoretical framework

Many researchers of the 1970s believed in the relationship between language and mind, a line of research that led to the appearance of cognitive linguistics. Some of the most effective linguists in this arena that emphasized cognitive and organization principles included Wallace Chafe, Charles Fillmore, George Lakoff, and Ronald Langacker. The cognitive linguistics approach to the study of language addresses its cognitive role, i.e., the relationship between human information structures with the outer world. In the cognitive linguistics, the interaction with the world is done through the information structures of the mind, with an emphasis on the natural language as a means to organize, process, and deliver meaning (Gulfām, 2002: 59-64).

This way, a branch of science called semantics came to existence as a subset of cognitive linguistics. Semantics is a science that focuses on the relationship between linguistic words and signs with meaning or the relationship between word and meaning. It aims at clarifying the way words are related to meanings. One of the theories that has found its way from the cognitive semantics domain to the literary studies is the conceptual metaphors theory by George Lakoff and Mark Johnson. Based on Lakoff and Johnson’s theory, the conceptual metaphors are divided into three parts: orientational metaphors, ontological metaphors, and structural metaphors.

- **Oriental metaphors:** in this type of conceptual metaphor, a concept is understood in the light of its physical direction. This type of metaphor is clarified through locative directions: up-down, inward-outward, front-back, near-far, deep-shallow, and center-margin.



Having control is high:

- I have control over him (over him, on him) (Lakoff, 2018: 24).
- “He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things.” (Qur’ān 6:18)
- **Ontological metaphors:** in this part, the abstract concepts and experiences are understood in the light of things and matters, container, and human. Lakoff and Johnson divide these metaphors into three types:
 - A. **Entity (material) metaphors:** In this type of metaphor, one deems abstract issues as a material entity, e.g., taking the conceptual metaphor of *inflation* as an entity.
 - I was cracked under the pressure of inflation (Lakoff, 2018: 49).

Fear is an entity or material:

- ... and cast terror into their hearts. (Qur’ān 33:26)
- B. **Container (location) metaphors:** In this type of metaphor, phenomena that do not have the qualities of being a container or location are likened to container or location, and the inward and outward is perceived for them.
 - I fell into trouble (Lakoff, 2018: 53).

Heart is the container:

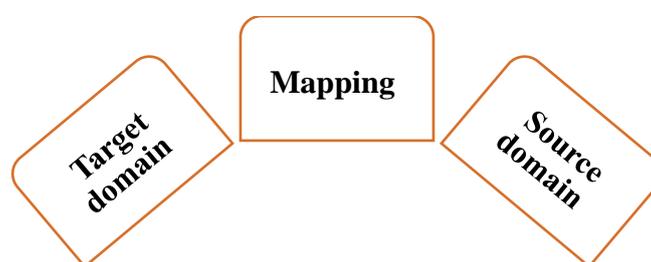
- Allāh has full knowledge of what they secrete (in their breasts) (Qur’ān 84: 23)
- C. **Personification metaphors:** maybe the most evident ontological metaphors are the ones in which a physical thing is deemed as a person, and this personification allows us to understand a wide range of experiences related to non-human entities within the framework of human motivations, specifications, and activities.
 - Ultimately death killed him (Lakoff, 2018: 63).
 - “We only fear a Day of distressful Wrath from the side of our Lord.” (Qur’ān 76: 10).
- **Structural metaphors:** in this type of metaphor, the structure of an objective generality is mapped onto an abstract generality, e.g., the metaphor “a discussion is a fight” in statements such as
 - I attacked his argument (Lakoff, 2018: 83).

This world is a farm:

- To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter. (Qur’ān 42: 20).

Explicating their theory, Lakoff and Johnson believe that in conceptual metaphor, a conceptual domain is known based on another conceptual domain, and since metaphor brings about an implied similarity between two conceptual realms or domains, Lakoff and Johnson use the term “mapping” to show the relationship between the two realms. In fact, mapping is the comparison of the qualities of two cognitive domains that have come close to each other in the form of a metaphor. Conceptual metaphor is in fact the process of understanding and experiencing realm A via the entities and terms belonging to realm B. Accordingly, every metaphor has three constructs: (1) realm A, called target domain, that is usually comprised of mental issues and abstract concepts; (2) realm B, called source domain, that is usually made of more concrete, familiar, and common matters; and (3) mapping, which refers to the relationship between the two realms in the form of correspondences between the two sets (Lakoff, 2003: 24).

Unlike the traditional view, this approach does not take metaphor as an aesthetic tool, but rather deems metaphor as a mental feature that is used along with a concrete concept to help understanding an abstract concept.



Principles of conceptual metaphors

The conceptualization of abstract concepts as the container

Mapping: The abstract concept of doubt is the container (location)

“Only those ask thee for exemption who believe not in Allāh and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.” (Qur’ān 9:45)

In this noble verse, the abstract concept of “doubt” is illustrated in a concrete container and location concept. That is, people who have a weak faith are inside the container of doubt and waiver due to their weak faith. As it is evident in the verse, the use of proposition “fi” (in), which is used in Arabic to exclusively show something contains another thing, has led to the conceptualization through container/location metaphor. In fact, in this verse, the source domain is the container (location), the target domain is the abstract concept of doubt, and the doubt mapping has been formed through the container/location concept.

By reference to literary commentaries about this verse, we come across interpretations that can confirm this conceptualization or illustration:

“[The phrase] *in their doubts* is the filled container, i.e., doubt has dominated them ... doubt in fact means commuting to a place, and it is an allegory about a doubtful person who is wavering between doing and not doing an act. The saying ‘One puts a step ahead and then takes it back’ is close to this stance” (Ibn ‘Āshūr, n.d., vol. 10: 110).

In his commentary, Ibn ‘Āshūr refers to the phrase “in their doubts” as the container. In his view, doubtful people are like the inside matter surrounded by the doubts.

Mapping: The abstract concept of *fitna* is the container (location)

“Among them is (many) a man who says: “Grant me exemption and draw me not into trial.” Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).” (Qur’ān 9:49)

In this verse, too, we see the conceptualization of the abstract concept of *fitna* (*trial* in the translation of the verse) in the form of container (location). Different suggestions have been made about the meaning and concept of the term *fitna* in various commentaries, some of which are presented in the following lines.

- “And the statement of the Glorified God about ‘falling into *fitna*’ means that they fell into sin and disbelief because of their hypocrisy and opposition to your order and abandonment of the battle” (Fakhr Rāzī, 1999, vol. 3: 320).
- “They fell into *fitna* means they fell into disbelief” (Abū al-Futūḥ Rāzī, 1988, vol. 9: 262).
- “There are four views to the sublime God’s statement about falling into *fitna*: the first is disbelief, which has been narrated by Abū Ṣāliḥ from Abū Abbās. The second is difficulty and suffering, which has been narrated by ‘Alī b. Abī Ṭalḥa from Abū ‘Abbās. The third is sin, which has been suggested by Qitāda. The fourth is torture in the Hell, which has been suggested by Māwirdī” (Kāshānī, 2002, vol. 7: 323)
- “The statement of the sublime God suggests that *fitna* means what they have fallen in, and *fitna* is underdevelopment” (Zamakhsharī, 1987, vol. 2: 277).

The inspection of these interpretations shows the abstract concept of *fitna* in every suggested meaning and theme is conceptualized and illustrated for the audience in the form of container and location, and the inside matter regards the Servants who have disobeyed and so have become the target of the verse. Thus, the source domain here is the container (location), the target domain regards the abstract concept of *fitna*, and *fitna* has been mapped onto the container (location).

The word “fi” (in) in the phrase “fallen into *fitna*” has been used in a dynamic sense. It implies a path that the hypocrites have taken down to the *fitna* container. Therefore, “fi” in this statement is a proposition illustrating the path, and this statement implies a path that is taken by a body, a path whose end point is the *fitna*. Thus, in this example, the conceptualization entails the hypocrites (as the body) in the context and container of “fitna” with the motion meaning conveyed by “fallen” (Mīr Khāliqdād, 2018: 118).

In the foregoing verse, the statement “they have fallen in” is the metaphoric center, and the abstract concept forming the target domain is the low container/location.

A glance at the various interpretations about the consideration of the abstract concept of *fitna* as the container gives in suggestions that implicitly support this container suggestion. For instance, ‘Allāma Ṭabāṭabā’ī writes in *Tafsīr al-mīzān*:

The statements “Have they not fallen into trial already?” and “and indeed Hell surrounds the Unbelievers (on all sides)” convey almost the same meaning: these hypocrites are in *fitna* and annihilation in both this world and the other world. In addition, the statement “and indeed Hell surrounds the Unbelievers (on all sides)” might mean that the Hell is surrounding the disbelievers now, and is not only for future. (Ṭabāṭabā’ī, 1995, vol. 9: 410)

Thus, it can be said that words and statements such as *in*, *they have fallen*, and *the Hell surrounds the unbelievers* all intend to represent the abstract concept of *fitna* in the container/location form.

Mapping: The abstract concept of life is the container (location)

“Let not their wealth nor their (following in) sons dazzle thee: in reality Allāh’s plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allāh.” (Qur’ān 9:55)

One of the main concepts for the human is the concept of life. Based on his daily experiences, the human tries to illustrate or conceptualize this abstract concept in his mind. The human always faces ups and downs in his life, and his life is the battlefield against these fluctuations. It is this inspiration from the surrounding environment that creates this illustration of the abstract concept of life in his mind. Lakoff calls this effect by the environment and the surrounding concrete concepts on the human as the “experiential basis” of the conceptual metaphors. He believes that “the role of conceptual metaphor bases is realized in perceptions that have come into existence based on various experiences, and since different experiences are witnessed in different nations, the experiential basis of conceptual metaphors can be different from each other” (Lakoff, 2003: 21-22).

In this verse, too, the sublime God has conceptualized the abstract concept of life in the form of container/location for the audience to help them understand it better and to provide different aspects of this abstract concept. That is, He has provided volume, surface, and dimension for it. In the light of the proposition “fi” (in) and the general meaning of the verse, the abstract concept of life has been illustrated as a container and location that entails human with all his possessions as its inside matter. In other words, in this verse, the source domain is the concrete and physical concept of

container/location, and the target domain is the abstract concept of (worldly) life. Thus, this verse gives in the mapping of the abstract concept of life as container (location).

Mapping: The abstract concept of mercy is the container (location)

“But some of the desert Arabs believe in Allāh and the Last Day, and look on their payments as pious gifts bringing them nearer to Allāh and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allāh admit them to His Mercy: for Allāh is Oft-forgiving, Most Merciful.” (Qur’ān 9:99)

The word “raḥmat” (mercy, grace) in the verses of the noble Qur’ān, especially in the foregoing verse, implies container and location. The use of the movement verb “yudkhilu” (admit) demonstrates that “raḥmat” is a place for the admission of the righteous. Moreover, the word “fi” (in) implies the location/container. Thus, both “yudkhilu” (admit) and “fi” (in) prove the location-ness of the word “raḥmat” (mercy). As this verse indicates, the righteous are those who believe in God and the Resurrection Day and observe paying charity for the sake of God. Therefore, God gives glad tidings to this group of Servants, and they will finally enter the location of “raḥmat,” i.e., Paradise. There are some commentaries that have pointed out that Paradise is the container/location of “raḥmat”: “The statement ‘soon will Allāh admit them to His Mercy’ is a promise that has been given to them by God; He promises that He will bring them to His mercy and will enter them into Paradise ...” (Ṭabrisī, 1981, vol. 11: 192).

Another point that can be referred to is that the word “raḥmat” might have a scope much larger than the locative concept of Paradise. That is, it might imply the all-embracing mercy of God, the epitome of which is the satisfaction of God. In fact, the Sublime God says that this group of people not only has the paradise but also will enjoy His all-embracing mercy in this worldly life, and this mercy includes both material and spiritual matters. Various commentaries have pointed out his general inclusiveness:

- “There is also a hyperbole in this sentence, as it states that God’s mercy completely covers them” (Kāshānī, 2002, vol. 3: 156; Ṭabrisī, 1981, vol. 11: 192).
- “God admitting them into His mercy means that He enters them into His goodness and reward” (Fakhr Rāzī, 1999, vol. 3: 350).

Thus, the source domain in this verse is the container (location), the target domain is the all-embracing mercy of God (i.e., His satisfaction and their worldly and otherworldly blissfulness), and the abstract concept of “raḥmat” is mapped onto the container (location).

Mapping: The abstract concept of punishment is the container (location)

“Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.” (Qur’ān 9: 101)

In this noble verse, the abstract concept of punishment (penalty) has been deemed as the target point or location that some humans are moving to. From the viewpoint of cognitive semantics, illustration of locative scene is an abstract concept that is comprised of the following three components, and its evident representation is in the conceptual metaphor theory:

1. Topic: a large and fixed component.
2. Vehicle: a component smaller than topic but has the mobility potential.
3. Ground: what connects the two components of topic and vehicle.

In this noble verse, “and” is the vehicle, “a grievous penalty” is the topic, and “to” location proposition is the element that shows the end point of location container and connects the two previous components to create a new meaning. Thus, the abstract meaning of “penalty” has been deemed like a place, because the combination of the verb “sent” with the location proposition “to” brings about such a perception in the mind. Accordingly, we see that the source domain is container (location), the target domain is the abstract concept of punishment, and the result is the mapping of the abstract concept of punishment onto the container (location).

In fact, it can be maintained that as the word “raḥmat” (mercy) in the Qur’ān 9:99 was taken as a general concept and theme, the same is done for the word “adhāb” (penalty) in this verse. This way, the punishment that is awaiting this group of people involves whatever that can torture their soul rather

than a place that is called Hell and its fire. Therefore, the abstract meaning of punishment – with all the generality deemed for it – is the target point to which this group of people (because of their deeds) are moving to. In the discussion about the conceptualization of conceptual metaphors, one of the schemes discussed by Lakoff is “source-path-destination” scheme.

He asserts, “Wherever we go, we certainly start from a point, and there is a place that we should attain, a sequence of adjacent places that connect the first point with the last point, and a movement direction. When we refer to a certain spatial end point, we use ‘destination’ instead of ‘target’” (Lakoff, 2017: 468-469).

This scheme has an evident representation in the mapping of this verse: people who are described as moving are in fact taking steps from source to destination (which here are the events that await them).

Mapping: The abstract concept of time is the container (location)

“See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.” (Qur’ān 9:126)

One of the most abstract concepts that the human always faces is the concept of time. Moreover, the studies that have been done in the cognitive semantics about time have revealed the importance of this abstract concept for the human. The concept of time has long grabbed the attention of thinkers in various domains including philosophy, psychology, and physics. It is also focused upon in the domain of language studies, especially cognitive linguistics. The abstract concept of time in each of the foregoing domains has a special definition. In the domain of philosophy, the most famous definition for time is attained from the combination of the definitions given in by Plato and Aristotle: “As an inherently connected, non-divided amount, time is a truth independent of the external things, such that things that fall into it receive the motion and transience characteristics” (Aristotle, 1998: 160).

In the physics domain, “Newton deemed time to be completely separate from place, but Einstein via the relativity theory believed that time cannot be taken as completely detached and separate from space, and so the concept of space-time was formed” (Sujūdī, 2012: 135-156).

Examining Bergson’s theory about the concept of time, the connectedness of time and space (as a concrete concept) is elucidated further. From the viewpoint of Bergson, two conceptualizations of time are perceivable. The first is the continuity, which is conceptualized when the sequence of our conscious states occurs because of the refusal of identity from separation of its current state from the previous states. The other conceptualization is formed when we consider our conscious states in parallel, i.e., when we illustrate time with space and give a geometric meaning to continuity and sequence. From the viewpoint of Bergson, in order to differentiate these two concepts, we call the second one as the “geometric time” (Bergson, 1989: 79-83).

Another philosopher that tries to understand the abstract concept of time through the concrete concept of place is Alexander. He emphasizes that space is inherently a timed concept and time is inherently a spaced concept. In his arguments, Alexander suggests that “time” is the mind of space and “space” is the body of time (Mūsawī Karīmī, 2000: 163-196).

Lakoff believes that “Understanding time based on space and place is one of the most evident examples of metaphoric understanding of an abstract concept” (Lakoff, 1989: 76).

In fact, it should be said that based on the aforementioned opinions of philosophers, the perception of a locative source for time is a general mapping, or, in other words, a universal culture. Lakoff and Johnson believe that “understanding the concept of time based on place has an essential and natural root” (Lakoff, 2003: 78).

It can be said that one of the reasons that the human mentally illustrates the abstract concept of time in the form of place is the events that happens to him in every period of time. Wherever the human is, he always takes time as the ground in which things happen to him. For instance, one might say, “It was in that year that this event happened to me.” In other words, the human deems events and happenings as resulting from time.

In this noble verse, too, the abstract concept of time – which is not perceivable by any sense – is conceptualized in the form of place so that it can be more concrete for the audience and be represented in his mind as a concept with various dimensions. When we pay attention to the Persian translation of the verse, we see the added statement [through Jihād or other events] that shows that events are the

inside matter and the time (general/year) is the container. As a result, the abstract concept of time is perceived by the audience as a place with volume and dimensions. Therefore, time is introduced as a container or place that hosts events as the inside matter. Considering these explanations, based on the conceptual metaphor theory, the source domain is container (location) and the target domain is the abstract concept of time, while the abstract concept of time is mapped onto the concrete concept of container (location).

The conceptualization of the abstract concepts in the form of inside matter (object/material)

“The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: “Mock ye! But verily Allāh will bring to light all that ye fear (should be revealed).” (Qur’ān 9:64)

So far, we have reviewed verses in which the sublime God conceptualizes or illustrates the abstract concepts in the form of a concrete concept (i.e., container/location) for the audience. Now we turn to verses in which an abstract concept is represented and conceptualized in the form of an inside matter (object/material). An example is the abovementioned verse in which the word “qalb” (heart) is the container and its inside matter is the abstract concept of belief and attitude. In other words, the abstract concept of belief and attitude is taken as an object or material that exists in the heart. Accordingly, the source domain regards object/material and the target source concerns belief and attitude, and the belief and attitude are mapped onto object/material.

Mapping: The abstract concept of *nifāq* (hypocrisy) is object or material.

“So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allāh, and because they lied (again and again).” (Qur’ān 9:77)

In this noble verse, we see the conceptualization of the abstract concept of hypocrisy as an object or material that exists in the container of heart. Statements such as “hath put” and “in” clearly show the illustration of the two words of “hypocrisy” and “heart” as the inside matter and container. Therefore, taking into account the previous points, the source domain in this verse is an object or material and the target domain is an abstract concept (i.e., hypocrisy). Here, hypocrisy as the target domain has been mapped onto the object/material as the source domain.

Mapping: The abstract concept of *rayba* (doubt) is object.

“The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allāh is All-Knowing, Wise.” (Qur’ān 9:110)

The abstract concept of doubt is taken in this verse as an object that is built into a container. In fact, the source domain is object and the target domain is the abstract concept of doubt. In the Qur’ān 9:45, the abstract concept of doubt was illustrated as a container, but in this verse, it is the inside matter of another container. Such dual conceptualizations refer to the point that the sublime God makes conceptualization and illustration for the audience based on the verse conditions and atmosphere. In the Qur’ān 9:45, the best illustration of the confusion of the doubtful humans and weak believers was showing them in the container of doubt and illustrating their confusion that way. However, here the abstract concept of doubt is an inside matter that has permeated the depth of their hearts, as if this group of people would never get rid of it. In other words, in the Qur’ān 9:45, it was hoped that the mentioned group of people find the right path and be saved, but in this verse the sublime God confirms that they will not return and will remain blind to the truth because now they are not the inside matter of doubt (which can leave the door open for them to be saved), but rather doubt has permeated their very soul. As Lakoff and Johnson point out, “Each of the different mappings about abstract concepts clarifies an aspect of those concepts” (Lakoff, 2003: 78).

Conclusion

What God has given to the human as religion through the revelation to the Prophet (s) has been delivered via language to the human. According to cognitive semantics, language and mind have close relationship and the focal point in cognitive semantics in this domain is metaphor, so the Qur’ān

language is inevitably metaphoric. Therefore, we can see the representation of the conceptual metaphor theory in the Qur'ān.

This study was carried out to examine the ways in which abstract concepts are conceptualized in the Repentance chapter of the Qur'ān based on the container and inside matter duality as one of the source domains in the ontological conceptual metaphors. The investigations of the obtained samples demonstrated that each of the abstract concepts is formed based on the conditions of the verse – i.e., the theme and purpose of the verse – according to the duality of container and inside matter, and that these conceptualizations are not accidental at all. For instance, with regard to the abstract concept of *fitna*, we see it being conceptualized as both the container and the inside matter (object/material), which is a small example of the infinite knowledge and wisdom of the sublime God. In other verses, too, the conceptualizations are totally related to the requirements of the theme and purpose of the verse. The frequencies obtained from the Repentance chapter indicate that the conceptualizations based on the container are more than the ones based on the inside matter. The reason for this is the emphasis on the precise selection of the source domain and its relationship with the theme and purpose of the verse.

In the light of the viewpoint of Lakoff and Johnson to the principles of the conceptual metaphors – including cultural, intellectual, experiential, and physical principles – we can also point out that the relationship between the source and target domains in each of the obtained mappings in the Repentance chapter has been based on the experiential and intellectual principles.

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The noble Qur'an

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