

The Semantics of the Word "Wizr" in the Qur'an with Emphasizing on Syntagmatic and Paradigmatic Relationships

Fahime Dehgan Niri  * Ph.D. student of Quran and Hadith, Allameh Tabataba'i University, Tehran, Iran

Ali Sharifi  Associate professor, of Quran and hadith, Allamah Tabataba'i University, Tehran, Iran

Mohammad Asion  Student at Orange Coast College

Abstract

The Qur'an holds individuals accountable for all their actions and behavior, asserting that the consequences of one's deeds will be borne by the individual on the Day of Judgment. One of the key terms in the Qur'an is *wizr*, whose meaning has not been fully comprehended. This term appears in fourteen verses of the Qur'an, in various forms, with the phrase "*Wa lā Taziru Wāziratīn Wizrā Ukhrā*" (And no one shall bear another's burden) being repeated in five verses. The common theme underlying these formulations is the weight of the burden, which manifests both materially as a "*Bār* (burden)" and spiritually as "*Sin*." The present study aims to examine the word *Wizr* through a linguistic lens, employing semantic analysis by extracting its syntagmatic and paradigmatic relationships. To this aim, explore the semantic fields and interrelations of the term *Wizr*, revealing associated words such as *Ḥaml* (to carry), *Iḍlāl* (misguidance), *Kufr* (disbelief), *Mafarr* (escape place), *Marji'* (reference), *Ḥarb* (war), and

* Corresponding Author: fahimeh.dehghan93@gmail.com

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I'rāḍ (turning away), all of which exhibit a strong semantic connection to *Wizr*. Additionally, words such as *I'rāḍ* (turning away), *Kasb* (acquisition), *Thiqal* (heaviness), *Athar* (effect), *Mas'ūliyyat* (responsibility), and *Jazā'* (reward) function as substitute terms for *Wizr*, aligning more closely with its core semantic meaning.

Keywords: Holy Qur'an, Semantics, *Wizr*, Syntagmatic Relations, Paradigmatic Relations.



Introduction

Those who approach the Qur'an with an emphasis on its apparent meaning often overlook some of the deeper aspects of its vocabulary. Semantics is the most effective method for obtaining the precise meaning of words, understanding the speaker's intent, analyzing the text, and interpreting the meanings of Qur'anic vocabulary. Semantics helps to prevent misunderstandings of the intended message of the Qur'an. To uncover the precise meaning of a word, the continuity, coherence, and relationships between words must be examined.

Semantics refers to the study of the meanings of linguistic elements, especially the study of the truth conditions of sentences and expressions; by employing semantics, one can avoid errors in the relationship between signifiers and signified, as well as the mental representations they evoke (Izutsu, 2002 AD/1381 SH: 3).

The study of meaning requires attention to the field of linguistics, which focuses specifically on the relationship between language and meaning. In linguistic analysis, words are signs or signifiers, and their meanings are the signified to which the words point. The first scholar to emphasize the importance of language and its relationship to social realities was Ferdinand du Saussure. According to Saussure, the fundamental task of linguistics is to investigate and understand the nature of language as a subject, because human language is so intricate that even a simple speech act can reveal many hidden meanings (Eskandari and Zanjani, 2019 AD/1399 SH: 53).

The Qur'an contains numerous key concepts that can be studied through the lens of semantics. One such term is *Wizr*, the precise meaning of which has significant implications for human worldview. In the Qur'an, the term *Wizr* appears fourteen times in various forms (al-Nahl/25; Inshirāḥ/2; Ṭāhā/100, 87, and 29; al-An'ām/164 and 31; al-Isrā'/15; al-Qiyāmah/11; Fāṭir/18; al-Zumar/7, Muḥammad/4; al-Furqān/35; al-Najm/38). The phrase "*Wa lā Taziru Wāziratīn Wizrā Ukhrā*" (And no one shall bear another's burden) is repeated in five verses.

The present study aims to explore the core meanings and semantic network of the word *Wizr* in the Qur'an, with a particular focus on its

syntagmatic and paradigmatic relationships. In terms of syntagmatic relations, words used together in a coherent context within a verse share a harmonious relationship. Through examining the words within a verse along the horizontal axis, the meaning of the word can be derived. This method is called syntagmatic analysis (Sharifi, 2014 AD/1394 SH: 197).

Regarding paradigmatic relations, when the relationships of individual terms along the vertical axis are examined, additional meanings of the word can be derived through substitution. For instance, in a substitution process, "A" may substitute for "B," "C" may substitute for "A," "D" may substitute for "C," and ultimately, "E" may replace "D," creating substitution relationships among all five elements, resulting in a network of semantic connections. Furthermore, by altering the substitutions, other semantic networks are created (Sharifi, 2014 AD/1394 SH: 199-200). This paper, through analyzing the Qur'anic uses of *Wizr* with the help of commentaries and dictionaries, aims to address two central questions:

- 1) Which words in the Qur'an exhibit the strongest syntagmatic relationships with *Wizr*, and what semantic relations exist between them?
- 2) What are the substitutive words for *Wizr* in the Qur'an, and what semantic relationships do they share?

In terms of prior research, some of the most significant works related to semantics include Toshihiko Izutsu's "God and Man in the Qur'an." In addition, works such as "Semantics of the Qur'an in the Thoughts of Orientalists with Emphasis on Izutsu" by Ali Sharifi, "Semantics: The Nature and Relationship between Objects and Will" by Hossein Eskandari and Batoul Sabzali Sanjani, and "Semantics as a Method" by Bakhshali Qanbari have also been written on the topic. Several articles and theses have analyzed the semantics of various words in the Qur'an, including terms such as *Du'ā* (prayer), *Burhān* (evidence), *Liqā'* (meeting), *Ṣirāṭ* (path), *Mubīn* (clear), *Za'm* (assumption), *Amr* (command), *La'n* (curse), *Iḥsān* (benevolence),

Jihād (struggle), *Akhlāq* (ethics), *ʿIdalat* (justice), *Sakīna* (tranquility), *Mawlā* (guardian), *Fitnah* (trial), *Mustaqīm* (straight), and others. In the format of a thesis, the semantics of the words *Ḥamd* (praise), *Tasbīḥ* (glorification), *Mawaddat* (affection/love), *ʿAzm* (determination), *Tars* (fear), *Iṭāʿat* (obedience), *Hidāyat* (guidance), *Rizq* (sustenance/provision), *Ribā* (usury/interest), *Samʿ* (hearing), *Shirk* (polytheism), *Tavakkul* (trust in God), and others have also been semantically analyzed. However, the word *Wizr* has not yet been analyzed from a semantic perspective.

1. Lexical Analysis of the Word "Wizr"

The word "*Wizr*" and its derivatives are used in fourteen verses of the Qur'an. This word appears in various forms: as a verb "*Yaziru*, *Wazara*, *Taziru*, *Yazirūn*" as a noun "*Wāzirah*" as a semi-derivative adjective "*Wazīr*" as a plural "*Awzār*" or as a verbal noun "*Wizr*". Lexicographers have considered this word to be of Arabic origin and have provided multiple meanings for it.

According to some lexicographers, "*Wizr*" means a heavy burden of sin, "*Wazara*" refers to seeking refuge in a mountain, and "*Wazīr*" is someone trusted by the king (Farāhīdī, 1988 AD/1409 AH: 7, 380; Azharī, 1991 AD/1412 AH: 13, 166; Ṣāḥib, 1993 AD/1414 AH: 9, 84; Jawharī, 1956 AD/1376 AH: 2, 845).

Ibn *Durayd* interprets "*Awzār*," the plural of *Wizr*, as meaning "Ithqāl." (Ibn *Durayd*, 1988: 2, 712) *Rāghib* considers "*Wizr*" to be a mountainous refuge. He believes that "*wizr*" is likened to the heavy stones of a mountain, symbolizing sin and weight. A "*Wazīr*" is someone who bears the heavy burdens of their leader (*Rāghib* Iṣfahānī, 1991 AD/1412 AH: 1, 867). *Ibn Sīdah* defines "*Wazara*" as a high mountain and anyone who possesses intellect, and considers "*Wizr*" to be a heavy burden and sin. He also defines "*Awzār*" as weapons, and the original meaning of "*Wāzirah*" as "*Azarah*" (with *Wāw* replacing *Ḥamzah*), signifying someone who helps and supports others (Ibn *Sīdah*, 1991 AD/1412 AH: 9, 104). *Ibn Manẓūr* considers "*Wizr*" as a heavy burden and suggests that it is used to refer to sin due to its heaviness. He provides four meanings for

"*Awzār*":

- 1) Weights and tools;
- 2) Weapons;
- 3) Military equipment and weapons;
- 4) Sin and idolatry.

He defines "*Wizr*" as meaning sin, weight, difficulty, and weaponry (Ibn Manẓūr, 1993 AD/1414 AH: 5, 282).

Muṣṭafawī traces the root of "*Wizr*" to the heaviness carried by something, with mountains being one of the examples.

He believes that "*Thaqīl*" is carried on the earth, and sin is on the neck of man. He considers "*Wizr*" to be of two types:

- 1) The first type is spiritual, as found in the verses "*Wa lā Taksibu Kullu Nafsin illā 'alayhā wa lā Taziru Wāziratun Wizra Ukhrā*" (al-An'ām/164): And every soul earns not [evil] except against itself, and no bearer of burdens will bear the burden of another," "*Wa Hum Yaḥmilūna Awzārahū 'alā Zuhūrihim alā Sā'a mā Yazirūn*" (al-An'ām/31): They will bear their burdens on their backs. Unquestionably, evil is what they bear," and "*Wa man A'raḍa 'anhu fa'innahū Yaḥmilu Yawmal Qiyāmati Wizrā*" (Tāhā/100): Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden." He argues that "*Thiqālat*" (heaviness) applies to the metaphysical realm, where it attaches to the soul, similar to the darkness created by bad deeds and corrupt intentions, and the qualities of the soul are firm and non-transferable.
- 2) He considers another one material such in verses "*Wa Waḍa'nā 'anka Wizrak*" (Inshirāḥ/2) and "*In Takfurū fa inna Allāha Ghanīyyun 'ankum wa lā Yarḍā li 'Ibādihī al-Kufu wa in Tashkurū Yarḍahu lakum wa lā Taziru Wāziratun Wizra Ukhrā*" (Zumar/7) (Muṣṭafawī, 2009 AD/1430 AH: 13, 101). In any case, the common denotation of all these forms is the heaviness of a burden, which appears either materially in burdens, weapons, tools, and mountains or metaphorically as sin.

2. Etymological Analysis of the Word "Wizr"

The word "*Wazīr*" follows the pattern of the Arabic verb *Fa'īl*, and it is of Iranian origin. It is derived from a Middle Persian term meaning "Command" or "Order," which later underwent semantic transformation. In both instances where this term appears in the Qur'an (ṬāHā/29, Furqān/35), it refers to Aaron, the minister of Prophet Moses (Exodus, Chapter 4: 16). The term *Wazīr* is derived from *Wazara*, meaning to carry or bear, and has been directly borrowed from Middle Persian into Arabic, as its Syriac form is later and itself borrowed from Arabic (Jeffrey, 1959: 406-407). Additionally, in the etymological lexicon of "*Awzār*," this word is identified as a Persian and Ancient Iranian term, evolved from the word for "Tools" or "Equipment" in Persian (Hasandoost, 2004 AD/1383 SH: under "Abzār").

The Syriac form of "*Wazara*" is written as ܐܘܙܪܐ (*Wazar*), while the Syriac equivalent of "*Wizr*" is ܐܘܙܪܐ (*Wizr*). As noted by Jeffrey, this term is not found in Syriac sources but is referenced in Syriac lexicons (Costaz, 2002: 81; Mena, 1975: 220), without any mention of its root or origin. However, what is significant is that this term exists in Hebrew and the Old Testament, where it bears a remarkable structural and semantic similarity. The Hebrew root "*Wāzār*" means "To bear." (Gesenius, 1882: 269)

Gesenius then exemplifies the term *Wazīr* and explains that in the middle Ages, it was used by authors to refer to a political envoy (Gesenius, 1882: 269). Moreover, the concept of being burdened with sin or bearing punishment is associated with the root (Gesenius, 1882: 269), and in Semitic terminology, sin and guilt imply a responsibility that is borne by the sinner (ibid.). An interesting fact is that this term appears once in the Old Testament, in the Book of Proverbs: "The way of a man who is under the burden (of sin) is very crooked, but the deeds of a pure man are straight." (Proverbs 21:8) Some Persian translations of the Old Testament use the term "Sinner" instead of "Under the burden of sin." (Translations of the New Millennium,

Mojda, and Dary) This word originally appears in the Torah as «וַיִּזְרַח»¹ (Wāzār). This citation from the Old Testament demonstrates that the word has a long history, and it is curious that Arthur Jeffrey did not give it due attention. Therefore, the claim made by Jeffrey that this term is of Iranian origin is worth reconsidering. It cannot be easily concluded which language influenced which, but it is likely Semitic, not Indo-European. The structural and semantic similarity of this root in Arabic and Hebrew, as well as its usage in a closely related context in both the Qur'an and the Bible, is a notable point.

3. Semantics of *Wizr*

Semantics is the discipline that examines and studies meanings within language, investigating the relationship between words and their meanings. Words, based on their positions within various sentences and their relationships with other words, can be divided into two categories: substitution and co-occurrence. The meaning of words in a linguistic context is derived through the study of substitutes and co-occurring elements. In the following, we will analyze the co-occurrence and substitution relationships of the aforementioned words and their semantic connections.

3.1. Co-occurring Words with *Wizr* in the Qur'an

The co-occurring words with *Wizr* in the Qur'an are: *Ḥaml* (carrying), *Iḍlāl* (misleading), *Marjī'* (reference), *Kufr* (disbelief), *Mafarr* (escape), *Ḥarb* (war), and *I'rād* (turning away), among which we will analyze the collocational relationships of the mentioned words.

3.1.1. *Ḥaml* (Carrying)

The most significant and comprehensive co-occurring word with *Wizr* is *Ḥaml* (carrying). *Ḥaml* has a uniform verbal form but differs in its noun form. The act of physically carrying something is referred to as *Ḥiml*, while the internal or figurative carrying of something is denoted as *Ḥaml* (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 257). The word

¹ תַּכְפֵּף דָּרַךְ אִישׁ וְזָרַח יִשְׂרָאֵל פָּעִלָּו. 1

Ḥaml appears in various forms in the Qur'an, covering a broad, general concept. *Ḥaml* can refer to both material and immaterial actions, and can be used with reference to humans, animals, inanimate objects, and angels. It can also refer to carrying things on the back, head, abdomen, or neck (Muṣṭafawī, 2009 AD/1430 AH: 2, 334).

The word *Ḥaml* co-occurs with *Wizr* in several Qur'anic verses, including Surah *al-Naḥl*/25; *Fāṭir*/18; *al-An'ām*/31; and *Ṭāhā*/ 1, 87, and 100, which highlights the significance and influence of the word *Ḥaml* on *Wizr*.

In Surah *al-Naḥl*/25, Allah states:

'Lī Yaḥmilū Awzārahūm Kāmilatan Yawmal Qīyāmati wa min Awzārilladhīna Yuḍillūnahum bi Ghayri 'Ilmin illā Sā'a mā Yazirūn:
That they may bear their own burdens in full on the Day of the Resurrection and of the burdens of those whom they misled them without knowledge. Unquestionably evil is what they will bear."
(Qur'an/25)

According to Allamah *Ṭabāṭabā'ī* in his commentary, he considers the ancient misguiders responsible for leading others astray, and the act of carrying the burdens of others is due to their misleading, making the connection between the acts of carrying burdens and misleading. Allamah proposes a mutual relationship between *Ḥaml* (carrying) and *Idlāl* (misleading), where the consequences of an act may rest on more than one person. In such cases, both the instigator and the one who acts are held responsible for carrying the burden. Allamah views the prepositional phrase "min" in the verse as distinguishing the burdens carried by the misleaders, which are the results of their misleading actions (*Ṭabāṭabā'ī*, 1981 AD/1402 AH: 12, 229-230).

The author of *al-Furqān* defines *Ḥaml* (bearing) as the final result of both known and unknown, intended or unintended actions, with an emphasis on the fact that this burden will surely be realized on the Day of Judgment (Ṣādiqī Tihirānī, 1985 AD/1406 AH: 16, 316). In contrast, *Ṭabrisī* considers the notion of *Ḥaml* in this context to refer to the burden of misguiding others, emphasizing the negative aspect of *Ḥaml* while disregarding any positive connotations. The continuation

of the verse, "*Alā Sā'a mā Yazirūn*" further underscores the negative nature of this burden (Ṭabrisī: 6, 549).

The Hadith of the Prophet (PBUH) also highlights the negative aspect of *Wizr* (burden):

"Man Sanna Sunnatan Ḥasanatan Kāna lahū Ajruhā wa Ajru man 'amila bihā ilā Yawmal Qīyāmati wa man Sanna Sunnatan Sayyi'atan Kāna 'alayhi Wizruhā wa Wizru man 'Amila bihā ilā Yawmil Qīyāmati: Whoever establishes a good practice will have its reward and the reward of those who follow it until the Day of Resurrection. And whoever establishes an evil practice will bear its burden and the burden of those who follow it until the Day of Resurrection." (Ṭūsī: 6, 124)

Miṣbāḥ Yazdī, in his interpretation of this narration, views the establishment of good practices as commendable, with the founder of such practices receiving the reward for their actions and the actions of those who follow them until the Day of Judgment. In contrast, the founder of bad practices will not only be held accountable for their own sins but will also bear the punishment for those who follow their corrupt practices (*Miṣbāḥ Yazdī*: 1, 282). Therefore, the words *Wizr* and *Ḥaml* are co-occurring terms, exclusively associated with negative and undesirable actions. *Wizr* refers to the burden of misleading others, which becomes manifest on the Day of Judgment.

From a semantic perspective, the relationship between *Ḥaml* and *Wizr* is intensive, complementary, syntactic, and distributive. The syntactic relationship arises because *Ḥaml* and *Wizr* together form an additional compound, while the distributive relationship occurs because the burden of *Wizr* may be distributed either to oneself, to others, or to all parties based on their actions.

3.1.2. *Iḍlāl*

Iḍlāl is another co-occurring word with *Wizr*. *Iḍlāl* manifests in two forms: one in which the cause is misguidance and the loss of direction, and the other in which the cause is misguidance through distancing, meaning that falsehood is made attractive to a person in such a way that they are led astray (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 511).

The Qur'an says: "*Liyaḥmilū Awzārahum Kāmilatan Yawal Qīyāmati wa min Awzārilladhīna Yuḍillūnahum bi Ghayri 'Ilmin alā Sā'a mā Yazirūn*: That they may bear their own burdens in full on the Day of the Resurrection and of the burdens of those whom they misled them without knowledge. Unquestionably evil is what they will bear." (al-Naḥl/25)

Wizr and *Iḍlāl* share a close connection, as sometimes a person's words can mislead thousands of others. As a result, they not only carry the burden of their own sins but also the burden of the sins of many others. It has been observed that misleading speech can remain for generations, and its burden weighs heavily on those who mislead others (Makarem Shirazi, 1992 AD/1371 SH: 11, 200). The phrase "*Yuḍillūnahum bi Ghayri 'Ilm*" suggests that this misguidance is sometimes unintentional. The reason that both the misleader and the misled are seen as equally responsible is that the misled person should have used their intellect to investigate and distinguish between right and wrong (Ṭabrisī: 2, 283). *Zamakhsharī*, in *al-Kashshāf*, sees both the misleader and the misled as partners and this partnership contribute to the misguidance (Zamakhsharī: 2, 603). From analyzing the semantic relationship between *Wizr* and *Iḍlāl*, we conclude that this relationship is complementary, with each term strengthening and assisting the other.

3.1.3. Kufr

The term *Kufr* (disbelief) is a word that is closely associated with and influential on *Wizr*. In its literal sense, *Kufr* refers to the opposite of faith and gratitude, and it signifies the denial of blessings (Jawharī, 1956 AD/1376 SH: 2, 807). *Kufr* is the act of covering up blessings through actions or words, an act which signals defiance against the benefactor (Jurjānī: 816, 80).

Ṭabrisī identifies the term *Kufr* in the phrase *Awzārahum* in Surah al-Naḥl/25, considering it a direct reference to *Kufr*. He further asserts that, in light of the modifier *Kāmilah* in the verse, the consequences of this *Kufr* will be carried fully by those individuals on the Resurrection (Ṭabrisī: 6/549). The phrase "*Falladhīna lā Yu'minūna bil Ākhirah*"

refers to the disbelievers who do not believe in the Resurrection and whose hearts are estranged from monotheism. They have failed to recognize the truth and have rejected faith and affirmation (Miybudī: 5, 369).

A narration from *Jābir*, cited from Imam *Bāqir* (AS), explains the Qur'anic expression "*Li Yaḥmilū Awzārahū Kāmilatan Yawmal Qīyāmati*", and Imam *Bāqir* (AS) identifies the individuals mentioned in this verse as those who will complete the act of *Kufr* on the Resurrection. Furthermore, the phrase "*Min Awzārilladhīna Yuḍillūnahū bi Ghayri 'Ilm*" refers to those who bear the burdens of the disbelief of their leaders (Qummī Mashhadī, 1948 AD/1368 AH: 7, 197). Thus, *Kufr* is interpreted as being closely linked to *Wizr*, both semantically and syntactically.

In Surah al-An'ām/164, Allah speaks to the Prophet Muhammad (P.B.U.H.):

Qul Aghayrallāhi Abghī Rabban wa Huwa Rabbu Kulli Shay'in wa lā Taksibu Kullu Nafsin illā 'Alayhā wa lā Taziru Wāziratīn Wizra Ukhrā.

The phrase "*Aghayrallāhi Abghī Rabban*" at the beginning of the verse is a form of *Kufr* and indicates that the addressees are disbelievers who thought that *Wizr* was not exclusive to the individual but could be shared or transferred. Allah draws their attention to the fact that the burden of their sin will be borne solely by them, and they will not be able to shift it to another. Therefore, the connection between *Kufr* and *Wizr* in this verse is evident, and the relationship between the two terms is both syntactic and semantic.

3.1.4. Mafarr

The term *Mafarr* is another word that is closely associated with *Wizr*. In its literal sense, *Mafarr* refers to a time or place of fleeing or refuge (Rāghib Iṣfahānī, 1991 AD/1412 AH: 3, 27).

In the Qur'an, Allah states: "*Yaqūlul Insānu Yawma'idhin Aynal Mafarr.*" (al-Qīyāmah/10-11)

Allamah *Ṭabāṭabā'ī* argues that throughout their lives, humans,

when confronted with hardships and trials, seek an escape or refuge without relying on Allah. On the Resurrection, they will instinctively seek refuge, asking, "*Aynal Mafarr?*" To this, Allah responds with "*Kallā lā Wazar.*" Thus, there is no place of refuge for them on that day (Ṭabāṭabā'ī, 1981 AD/1402 AH: 20, 105).

Wizr and *Mafarr* share a close relationship. On the Resurrection, when the sinful person seeks refuge and an escape, they will hear the declaration that there is no place of refuge. On that day, only the *Wizr* of their wrongful deeds will weigh heavily upon them. The semantic relationship between *Wizr* and *Mafarr* here is one of intensification.

3.1.5. Marji'

The term *Marji'* is another word associated with *Wizr*. The word *Marji'* is used in four different senses in the dictionary:

- 1) A place of return;
- 2) A substance that absorbs oxygen from one body and adds it to others;
- 3) a special body of government;
- 4) A source or origin (Bostani, 1996 AD/1375 SH: 805). However, in the Qur'an, it is used in the first sense.

Allah says: "*Wa lā Taziru Wāziratun Wizra Ukhrā Thumma ilā Rabbikum Marji'ukum fa Yunabbi'ukum bimā Kuntum fīhi Takhtalifūn.*" (al-An'ā/164)

According to Allamah Ṭabāṭabā'ī, the *Wizr* and the burden of one's sinful deeds rest upon the individual, and the effects of these wrongdoings remain until they return to their Lord. On that day, Allah will disclose the realities of their actions and reward or punish them accordingly. Allah created the system of the universe to test and guide humanity toward happiness (Ṭabāṭabā'ī, 2023 AD/1402 SH: 7, 395). While the *Wizr* may not be fully understood in this world, it will become evident upon returning to the Lord.

The author of *Tafsīr al-Munīr* interprets the phrase "*Yawma'idhin al-Mustaqar*" (al-Qīyāmah/12) as the place of return, asserting that there is no physical refuge or place to which humans can cling in the Hereafter. There is no mountain or shelter that they can take refuge in;

the only place of return is toward Allah (Zuhaylī, 1990 AD/1411 AH: 29, 256). Therefore, *Marji* ' is the place of return to the Lord, which occurs on the Day of Judgment, and on that day, the *Wizr* of human actions will be fully apparent. The semantic relationship between *Wizr* and *Marji* ' is one of intensification and complementarity.

3.1.6. Ḥarb

Another term closely related to *Wizr* is *Ḥarb*. In its literal sense, *ḥarb* refers to the opposite of *Silm* and tranquility (Ibn Sīdah, 1991 AD/1412 AH: 3, 85). The origin of the word *Ḥarb* refers to pillaging, looting, and seizing the spoils of war. Over time, it has come to denote any form of plunder or conflict (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 466).

Allah says in the Qur'an: "*Faidhā Laqītum alladhīna Kafarū Faḍarba al-Riqāb ḥattā idhā Athkhantumūhum fa Shaddū al-Wathāq fa imam Mannan Ba'du wa imam Fidā'an ḥattā Taḍa'a al-Ḥarbu Awzārahā.*" (Muḥammad/4)

This verse advises believers that when encountering the disbelievers, they should fight them valiantly until the enemies are defeated. Afterward, the prisoners of war should either be freed with grace or ransomed, and the hardships of the war will come to an end.

Makarim considers *Awzār* as the plural of *Wizr*, meaning a heavy burden. He notes that this term is sometimes used to refer to sins, due to their weight on the soul, and at other times it refers to the burdens of war, such as the weapons and difficulties carried by warriors. These burdens remain with the combatants until the end of the conflict (Makarim Shirazi: 21, 40). Allamah Ṭabāṭabā'ī also interprets the *Awzār* of war as the heaviness of the military burdens, specifically the weapons carried by the warriors, and using the expression "The war lays down its burdens," he metaphorically refers to the end of the conflict (Ṭabāṭabā'ī, 1981 AD/1402 AH: 18, 225).

The common thread in the meanings of *Wizr* is the notion of a "Heavy burden," which, in some contexts, refers to sin and, in others, to the burdens of weaponry and the hardships of war. The relationship between *Ḥarb* and *Wizr* is linguistic and syntactical in nature.

3.1.7. I'rāḍ

The term *I'rāḍ* refers to the act of turning away or refraining from something (Jawharī, 1956 AD/1376 AH: 3, 1084; Ṭurayḥī, 1954 AD/1375 AH: 4, 214). *I'rāḍ* is used when one consciously turns away or expresses disinterest in something, often indicating a preference for an opposite course of action (Muṣṭafawī, 2009 AD/1430 AH: 8, 111).

Allah says in the Qur'an: "*Man A'raḍa'anhu fainnahū Yaḥmilu Yawmal Qīyāmah.*" (Ṭāhā/100)

Allamah Ṭabāṭabā'ī believes that the pronoun '*Anhu* refers to the Qur'an, and the indefinite form of *Wizr* indicates the enormous burden one will bear on the Resurrection due to rejecting the guidance of the Qur'an (Ṭabāṭabā'ī, 1981 AD/1402 AH: 14, 309).

The verse refers to the manifestation of one's deeds and indicates that turning away from the guidance of the Lord leads an individual down a path filled with heavy burdens of sin, misguidance, and ideological deviations (Makarem Shirazi, 1992 AD/1371 SH: 13, 297). A person who turns away from divine remembrance, namely the Qur'an, has strayed from the straight path. Since the argument for guidance has been delivered to humanity through the Qur'an and clear signs, no excuse remains for deviation from the truth (Faḍlullāh, 1998 AD/1419 AH: 15, 155).

Additionally, turning away from the remembrance of Allah results in a life of hardship and blindness in the Hereafter: "*Wa man A'raḍa 'an Dhikrī fa inna lahū Ma'īshatan Ḍankā wa Naḥshuruhū Yawmal Qīyāmati A'mā.*" (Ṭāhā/124) "And whoever turns away from My remembrance, indeed, he will have a life of hardship, and We will raise him on the Day of Resurrection blind."

Modarresi interprets "*A'raḍa 'an Dhikrī*" as turning away from the remembrance of Allah and the truth. He asserts that the most prominent form of *Dhikr* (remembrance) is the acceptance of the divinely ordained leadership, which is the guidance of the righteous authority. Those who lack such leadership will not benefit from life. He further explains that *Ma'īshatan Ḍankā* (a life of hardship) refers to a life full of anxiety, unrest, and dissatisfaction, despite material

comforts. In such circumstances, vices such as envy, hatred, pride, and arrogance cause distress. Additionally, the blindness in the Hereafter results from a lack of spiritual insight in this world (Modarresi, 1991 AD/1412 AH: 7, 251).

Thus, it can be concluded that turning away from the remembrance of Allah results in a difficult life, the burden of *Wizr* in the Hereafter, and blindness on the Day of Judgment. The semantic relationship between *Wizr* and *I'rāḍ* is both syntactical and intensifying.

3.2. Synonyms of *Wizr* in the Qur'an

Synonyms for *Wizr* in the Qur'an include *I'rāḍ* (turning away), *Kasb* (earning), *Thiqal* (weight), *Athar* (effect), *Mas'ūliyyat* (responsibility), and *Jazā'* (reward). Each of these will be elaborated upon.

3.2.1. *Kasb* (Earning)

The term *Kasb* is a synonym for *Wizr* in the Qur'an. *Kasb* refers to seeking, acquiring, or obtaining something (Ibn Fāris, 1983 AD/1404 AH: 179). It is used when a person engages in activities either for themselves or on behalf of another. This term frequently appears with two objects. *Kasb* is used in the Qur'an in both good and bad actions, although it more commonly refers to negative actions (Rāghib Iṣfahānī, 1991 AD/1412 AH: 4, 21).

Allah says: *Qul Aghayrallāhi Abghī Rabban wa Huwa Rabbu Kulli Shay'in wa lā Taksibu Kullu Nafsin illā 'alayhā wa lā Taziru Wāziratun Wizra Ukhrā* (al-An'ām/164): Say, O! Prophet, should I seek a lord other than Allah while He is the Lord of everything? No one will reap except what they sow. No soul burdened with sin will bear the burden of another."

Allamah *Ṭabāṭabā'ī*, in his interpretation of this verse, asserts that the phrases "No one earns except against itself" and "No bearer of burdens will bear the burden of another" convey the same meaning. Essentially, every person is accountable for their own actions, and no one can carry another's burden. The verse "*Kullu Nafsin bimā Kasabat Rahīnah*: Every soul will be detained for what it has done."

(al-Muddathir/38) also signifies that everyone is held accountable for their deeds (Ṭabāṭabā'ī, 1981 AD/1402 AH: 7, 397).

The author of *al-Kashshāf*, contends that the phrase "*Wa lā Taksibu Kullu Nafsin illā 'alayhā*" is a response to the claim of the polytheistic leaders of Mecca who said: "*Ittabi 'ū Sabīlanā wal Naḥmil Khaṭāyākum*" (al-'Ankabūt/12) (Zamakhsharī, vol. 2: 84). Fayḍ Kāshānī interprets "*Lā Taksibu Kullu Nafsin*" as the divine recompense for both obedience and disobedience, where the phrase "*Illā 'alayhā*" means that the reward for good deeds and the punishment for bad deeds will solely affect the individual (Fayḍ Kāshānī: 2, 177).

Allah further says in verse 286 of Surah al-Baqarah: "*Lā Yukallifullāhu Nafsan illā Wus'ahā lahā mā Kasabat wa 'alayhā maktasabat Rabbanā lā Tu'ākhidhnā in Nasīnā aw Akhta'nā.*" Allamah Ṭabāṭabā'ī explains that the entire right of Allah upon the servant is to listen and obey. Some matters are beyond human capacity and free will, and thus one is not held accountable for them. However, *Kasb* refers to matters that are within the scope of human ability and choice, through which one earns benefit or prevents harm. Therefore, *Kasb* is the best evidence that a person is accountable for what they have earned, and they possess the capacity to do so. Error and forgetfulness are not acts of defiance but are outside human control, although their causes are within human choice, and preventing these causes can avoid error and forgetfulness (Ṭabāṭabā'ī, 1981 AD/1402 AH: 2, 443-446).

Some commentators believe that "*Mā Kasabat*" refers to acts of worship that require great effort, while "*Wa 'alayhā Maktasabat*" refers to the sins arising from the pressures of base desires that lead to disobedience to Allah (Faḍlullāh, 1998 AD/1419 AH: 5, 190; Sadiqi Tehrani, 1985 AD/1406 AH: 4, 387).

Therefore, it is clear that the result of *Kasb*, like *Wizr*, returns to the individual. It is not possible for one person to carry the burden of another's sin, and every person is accountable for their own actions.

All deeds for which a person is accountable fall within their capacity and ability, and Allah does not impose any action beyond a person's power. Thus, *Wizr* and *Kasb* fall within the same semantic domain and have a complementary relationship.

3.2.2. *Thiql*

Another synonym for *Wizr* is *Thiql*. *Thiql* is a verbal noun meaning heaviness, the opposite of *Khafah* (lightness). *Thiql* has also been used to refer to sin (*Dhanb*), and the plural form of both *Thiql* and *Wizr* is *Athqāl* (weights or burdens) (Ibn Sīdah, 1991 AD/1412 AH: 6, 353; Ibn Manẓūr, 1993 AD/1414 AH: 11, 85). *Athqāl* refers to heavy burdens such as the treasures of the earth, the dead, sins, and heavy loads (Fīrūzābādī, 1994 AD/1415 AH: 3, 468).

In Surah *Fāṭir*, verse 18, Allah says: "*Wa lā Taziru Wāziratun Wizra Ukhrā wa in Tad'u Muthqalatun ilā Himlihā lā Yuḥmalu minhu Shay'un.*"

Rāghib Iṣfahānī considers *Wizr* to be both a synonym for *Thiql* and an expression for sin (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 867). Allamah Ṭabāṭabā'ī also equates *Wizr* and *Thiql* in meaning. He supports this equivalence with two verses: "*Li Yaḥmilū Awzārahum Kāmilatan Yawal Qīyāmati.*" (al-Naḥl/25) "*Wa Layahmilunna Athqālahum wa Athqālan ma'a Athqālihīm.*" (al-'Ankabut/13)

In his commentary on Surah *Fāṭir*, verse 18, Allamah Ṭabāṭabā'ī argues that the weight of each person's sin is their own responsibility and that no one else can bear the burden of another's sin, even if they are close relatives (Ṭabāṭabā'ī, 1981 AD/1402 AH: 17, 35). Furthermore, he states that the removal of the *Wizr* from the Prophet Muhammad (PBUH) referred to in the verse: "*Wa Waḍa'nā 'anka Wizrak-Alladhī Anqaḍa Ḍahrak*" refers to the heavy weight of the Prophetic mission and the difficulties it entailed. In this context, the removal of this *Thiql* also led to an expansion of the Prophet's heart, enabling him to bear the challenges of his mission (Ṭabāṭabā'ī, 1981 AD/1402 AH: 20, 314).

Sadiqi Tehrani also considers *Awzār* to be synonymous with

Athqāl and interprets them as referring to sins and errors. This is evidenced by the verse in Surah al-‘*Ankabūt*, verse 13 (Sadiqi Tehrani: 16, 316). Shaykh *Faḍlullāh* suggests that *Wizr* is a burden that leads to negative consequences, spiritual harm, and ultimately to the wrath of Allah and the fire of Hell (Faḍlullāh, 1998 AD/1419 AH: 13, 212).

Thus, it can be concluded that there is a substitutional relationship between *Wizr* and *Thiqal*. In essence, *Wizr* is the weight that a person carries. Allah removed this burden from the Prophet (PBUH) in this world, which was the weight of the mission of prophethood. However, for the sinner, this burden is never removed and remains their responsibility. The relationship between the two terms is complementary.

3.2.3. *Athar*

Another synonym for *Wizr* is *Athar*. *Athar* refers to the effect or result of something, pointing to what guides us towards its existence. Its plural form is *Āthār* (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 148). *Athar* signifies the remainder of something, and its plural is *Āthār* (Ibn Manzūr, 1993 AD/1414 AH: 4, 5). The relationship between *Athar* and *Āthār* is like that between cause and effects (Fayyūmī: 4).

In Surah al-*An‘ām*, verse 31, Allah says: "*Qad Khasiralladhīna Kadhdhabū bi Liqā‘illāh Ḥattā idhā Jā‘athum al-Sā‘atu Baghtatan Qālū yā Ḥasratānā ‘alā mā Farratnā fihā wa hum Yaḥmilūna Awzārahū ‘alā Zuhūrihim alā Sā‘a mā Yazirūn.*"

Allamah Ṭabāṭabā‘ī, in his interpretation of this verse, highlights the negative consequences of the disbelievers' denial of the resurrection. He explains that the *Awzār* they carry is the negative consequences of their disbelief, represented as a heavy weight they will bear on their backs. The verse "Unquestionably, evil is that which they bear" expresses the dire consequences of their actions (Ṭabāṭabā‘ī, 1981 AD/1402 AH: 7, 56). According to Allamah, the verse in Surah *Yāsīn*, verse 12, also illustrates the relationship between *Wizr* and *Athar*: "*Innā Naḥnu Nuḥyil Mawtā wa Naktubu mā Qaddamū wa Āthārahū wa Kulla Shay‘in Aḥṣaynāhu fī Imāmin*

Mubīn;" here, *Āthārahūm* refers to all the deeds and traces that a person leaves behind after death (Ṭabāṭabā'ī, 1981 AD/1402 AH: 17, 66).

Moreover, Allah says in Surah *al-Isrā'* verse 15: "*Man Ihtadā fainnamā Yahtadī li Nafsih wa man Ḍalla fainnamā Yaḍillu 'alayhā wa lā Taziru Wāziratun Wizra Ukhrā*," Fakhr Rāzī, in his interpretation of this verse, emphasizes that each person is responsible for their own actions. He argues that the reward for righteous actions belongs to the doer, and the punishment for wrongdoing is their own. Therefore, one cannot blame someone else for their own sins, as the disbelievers did when they said: "*Qāla Mutrafūhā innā Wajadnā Ābā'anā 'alā Ummatin wa innā 'alā Āthārihim Muqtadūn* (al-Zukhruf/32): The affluent ones among them said, 'Indeed, we found our forefathers following a way, and we are [in] their traces.'" (Fakhr Rāzī, 1999 AD/1420 AH: 20, 311)

This verse illustrates that the wealthy, which caused the most corruption, stubbornly clung to the path of their forefathers, saying, "We follow their *Āthār* (traces)." (Makarim Shirazi, 1992 AD/1371 SH: 21, 38)

Based on the linguistic meaning of *Athar* and the insights from exegeses, it can be concluded that *Wizr* and *Athar* are used synonymously. They complement each other and both signify the outcomes of a person's actions, particularly in the Hereafter.

3.2.4. Ithm

Ithm is another significant synonym for *Wizr*. According to Rāghib, "*Ithm*" refers to actions that prevent one from attaining reward and rewardable acts (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 63). Muṣṭafawī sees the cause of *Ithm* as the delay in performing good deeds (Muṣṭafawī, Rāghib Iṣfahānī: 1, 38). Qarashī interprets *Ithm* as a sin, likening it to harmful actions like drinking alcohol or gambling, and believes the fundamental meaning of *Ithm* is "Harm" (Qarashī, 1951 AD/1371 AH: 1, 24).

Most lexicographers consider *Ithm* a synonym of *Wizr* (Azharī, 1991 AD/1412 AH: 12, 167; Rāghib Iṣfahānī, 1991 AD/1412 AH: 1,

867; Jawharī, 1956 AD/1376 AH: 2, 845; Ibn Sīdah, 1991 AD/1412 AH: 9, 104). *Ibn Athīr* maintains that *Wizr* is often used in hadith to refer specifically to *Dhanb* (sin) and *Ithm* (Ibn Manẓūr, 1983 AD/1404 AH: 5, 282).

Makarim Shirazi discusses the cause of revelation of Surah *al-An'ām* (164), explaining that a group of short-sighted polytheists came to the Prophet and said, "If we follow your way, and it turns out to be wrong, then the burden of your mistake will be on us." The Prophet responded by saying: "No soul will bear another's burden." Ultimately, you will all return to God, and He will inform you of that in which you differed (Makarim Shirazi, 1992 AD/1371 SH: 6, 64).

Shaykh Ṭūsī, in his commentary on this verse, states that God does not punish someone for the sins of others unless that person has earned the right to be punished for it (Ṭūsī, n.d.: 4, 337). The meaning of "*Istihqāq*" (entitlement/deservingness) in Shaykh Ṭūsī's discourse is that another person is the cause of the sin. *Tha'labī* also interprets *Wizra Ukhrā* (the burden of another) as an individual's responsibility for their own actions, which leads to personal punishment for their sins (Tha'labī, 2001 AD/1422 AH: 4, 213).

Allame Ṭabāṭabā'ī in his commentary on Surah *al-Najm* (38) notes that the term *Wizr* is often associated with *Ithm* (sin), as the word *Wāzīrah* means a sinner who must bear the weight of their sins. The phrase "*Wa lā Taziru Wāziratun Wiza Ukhrā*" clearly asserts that no one will bear the sin of another, nor will anyone be punished for someone else's wrongdoing (Ṭabāṭabā'ī, 1981 AD/1402 AH: 19, 47).

A possible confusion arises regarding verses like Surah *al-Naḥl* (16:25), which states that on the Day of Judgment, individuals will bear the burdens of the sins of those they misguided. Makarem Shirazi explains that although one does not bear the sins of another without cause, if a person leads others into sin, they will share in the consequences of that misguidance. Essentially, the sin is considered part of the instigator's own actions (Makarem Shirazi, 1992 AD/1371 SH: 6, 65).

Additionally, Surah *al-Hujurat* (12) says: "*Yā Ayyuhalladhīna Āmanū Ijtanibū Kathīran min al-Ẓanni inna Ba'da al-Ẓanni Ithmun*:"

O! You, who have believed, avoid much of suspicion. Indeed, some suspicion is sin." This verse warns against acting upon bad assumptions. Simply having a suspicion is not sinful; it is the act of allowing it to influence one's actions that constitutes *Ithm* (sin) (Ṭabāṭabā'ī, 1981 AD/1402 AH: 18, 333).

Thus, *Wizr* and *Ithm* are closely related and often used interchangeably. Every sin carries a burden, whether from one's own wrongful actions or from leading others into sin. On the Day of Judgment, these burdens will manifest as part of the consequences of one's actions.

3.2.5. *Mas'ūlīyyat*

Another significant synonym for *Wizr* is *Mas'ūlīyyat* (responsibility). *Mas'ūlīyyat* is a derived or fabricated term from *Mas'ūl* meaning to be responsible for something or someone, to be committed and obligated (Dehkhoda, 1998 AD/1377 SH: 13, 20907).

Shaykh *Faḍlullāh*, a Shia commentator, believes that according to the principle of justice in Islam, individuals must be held accountable for their actions. Responsibility is a fundamental aspect of both belief and life. While the Quran emphasizes that no one should bear another's burden, it also acknowledges that, in addition to carrying their own burden, individuals will bear the burdens of those they misguide. These points highlight the personal responsibility each individual has in their punishment and reward by God. Therefore, humans must be vigilant in their actions and behavior (Faḍlullāh, 1998 AD/1419 AH: 9, 398).

In Surah *al-Ṣāffāt* (37:24), God says: "*Waqifūhum innahum Mas'ūlūn*." The term *Mas'ūlūn* in this verse refers to accountability, specifically the responsibility to answer for one's duties and actions; both the prophets and the people will be held accountable for their actions on the Day of Judgment (Qarashī, 1992 AD/1371 SH: 3, 201). The verse is addressing wrongdoers who will be stopped on the Day of Resurrection and questioned about their innovations, errors, and beliefs in monotheism, blessings, and most importantly, their views on the guardianship of *Ali ibn Abi Talib* (Makarem Shirazi, 1992

AD/1371 SH: 19, 36).

Additionally, God commands: "*Yā Ayyuhalladhīna Āmanū Qū Anfusakum wa Ahlīkum Nāran Waqūduhannāsu wal Hijāratu.*" (Taḥrīm/6) Modarresi states that this verse outlines the lines of responsibility for humans, urging them to move from individual concerns to collective, religious, and humanitarian goals. This responsibility compels one to strive for the salvation and well-being of others (Modarresi, 1998 AD/1419 AH: 16, 111).

This concept is also echoed in the famous hadith of the Prophet Muhammad: "*Kullukum Rā' wa Kullukum Mas'ūl 'an Ra'īyyatih:* Each of you is a shepherd, and each of you is responsible for his flock." (Diylamī, 1988 AD/1409 AH: 1, 184) This hadith emphasizes that not only is each person responsible for their own actions, but they are also responsible for others, particularly those who follow them. If a person misguides others, the burden and responsibility for that misguidance also rest upon them. Consequently, *Mas'ūliyyat* (responsibility) and *Wizr* are interconnected, complementing each other.

3.2.6. *Jazā'*

Jazā' is another significant synonym for *Wizr* in the Quran. The term *Jazā'* literally means recompense or retaliation (Qarashī, 1951 AD/1371 AH: 2, 35; Fīrūzābādī, 1994 AD/1415 AH: 4, 312). *Rāghib Iṣfahānī* defines *Jazā'* as self-sufficiency and adequacy, considering it a type of reward because it corresponds to the action with fairness and equivalence (Rāghib Iṣfahānī, 1991 AD/1412 AH: 1, 195). *Ṭabrisī* also equates *Jazā'* with retaliation and compensation (Ṭabrisī, n.d.: 5, 178). Therefore, *Jazā'* signifies a response to one's deeds, ensuring equivalence and fairness in the reward or punishment.

In the Quran, *Jazā'* is used alongside *Wizr* in various verses.

In Surah al-An'ām (6:160), God says: "*Man Jā'a bil Ḥasanati falahū 'Ashru Amthālihā wa man Jā'a bil Sayyi'ati falā Yujzā illā Mithlahā wa hum lā Yuḏlamūn.*" Allamah *Ṭabāṭabā'ī* explains that in this verse, one of God's bounties to His servants is that He rewards good deeds tenfold, while He does not wrong them when punishing

bad deeds, which are recompensed only to the extent of their nature (Ṭabāṭabā'ī, 1981 AD/1402 AH: 7, 390).

He cites the verse "*Wa Jazā'u Sayyi'atin Sayyi'atun Mithluhā*" (al-Shūrā/40) as an example, signifying the equivalence in recompensing evil deeds (Ṭabāṭabā'ī, 1981 AD/1402 AH: 7, 390). Similarly, in Surah Ghāfir (40:40), God declares: "*Man 'Amila Sayyi'atan falā Yujzā illā Mithlahā*." Qarashī explains that the sinner will be punished only for the exact amount of their sin, unless they are forgiven, have intercession, or are disbelievers (Qarashī, 1955 AD/1375 AH: 9, 369).

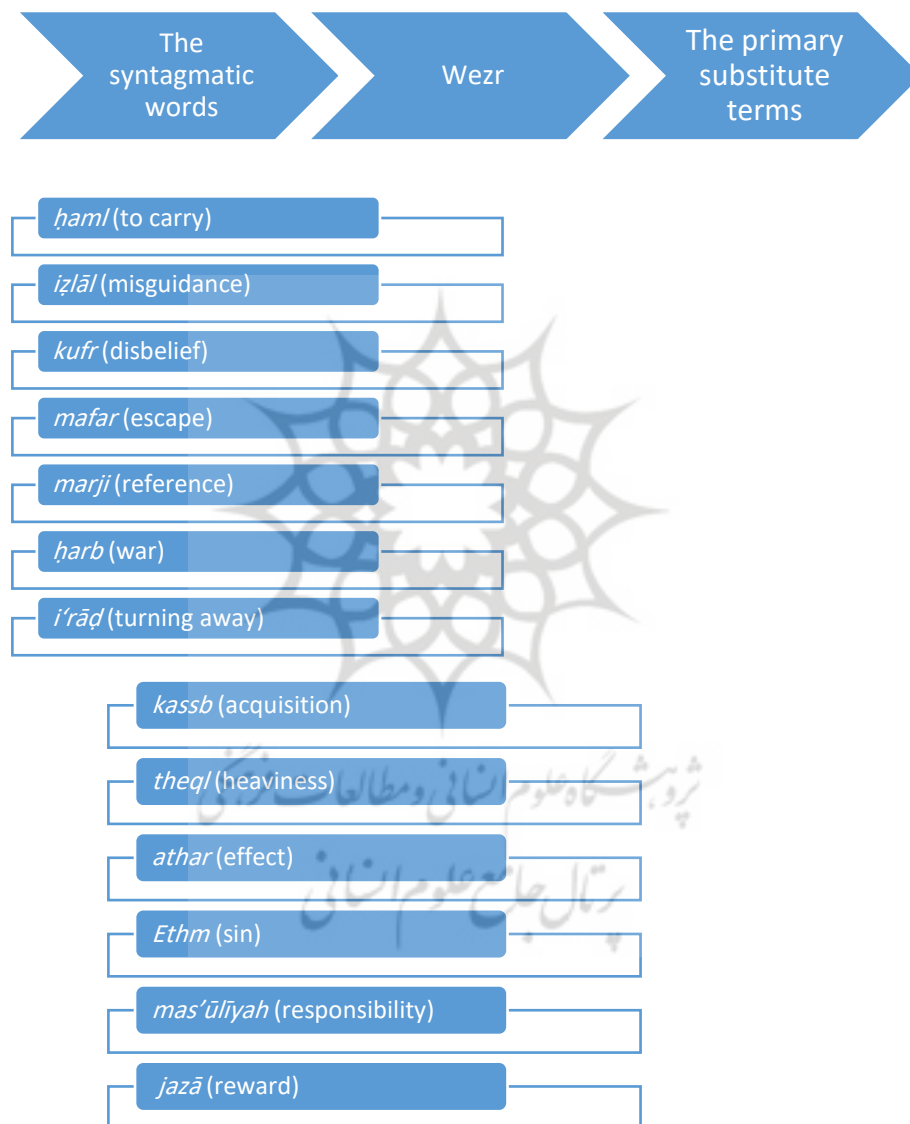
In Surah Yāsīn (54), God says: "*Fal Yawma lā Tuẓlamu Nafsun Shay'an wa lā Tujzawna illā mā Kuntum Ta'malūn*." This verse emphasizes that no one will be wronged, and God's rewards are based on His grace, while His punishments are based on His justice, as promised. All the truths will be made apparent on the Day of Judgment, and any injustice that occurs is due to ignorance (Sadighi Tehrani, 1985 AD/1406 AH: 25, 81). Essentially, human actions determine their value before God, and they carry corresponding rewards or punishments (Faḍlullāh, 1998 AD/1419 AH: 19, 157).

When addressing the disbelievers after they reach Hellfire, God says in Surah al-Taḥrīm (7): "*Yā Ayyuhalladhīna Kafarū lā Ta'tadhirul Yawma innamā Tujzawna mā Kuntum Ta'malūn*." Here, it is stated that the Day of Judgment is a day of recompense, and no excuses will be accepted. The recompense corresponds directly to the deeds, and no repentance or excuse will alter this outcome (Ṭabāṭabā'ī, 1981 AD/1402 AH: 19, 335). Makarem Shirazi adds that repentance is only possible in this world, and after entering Hell, there is no chance for it (Makarem Shirazi, 1992 AD/1371 SH: 24, 289). Ṭabarī, in his commentary on Surah al-An'ām (164), explains that *Wizr* can be understood as *Jazā'* (recompense or punishment) (Ṭabarī, 1991 AD/1412 AH: 8, 84).

The relationship between *Wizr* and *Jazā'* underscores that a person's bad deeds in the afterlife will inevitably lead to a burden that they must carry, with no escape. Repentance, regret, or excuses will not be effective on that day. Additionally, there is a complementary

relationship between the two terms.

Based on the semantic analysis of the word *Wizr* in the Holy Quran, its related words and synonyms can be illustrated in the diagram below:



Conclusion

The word "Wizr" is one of the functional terms in the Qur'an, the precise understanding of which plays a significant role in shaping human behavior. In this study, the semantic components of "Wizr" have been examined and analyzed through its syntagmatic and paradigmatic relationships, leading to the following conclusions:

The syntagmatic words associated with "Wizr" in the Qur'an include *Ḥaml* (to carry), *Idlāl* (misguidance), *Kufr* (disbelief), *Mafarr* (escape), *Marji'*, *Ḥarb* (war), and *I'rād* (turning away). Among these, *Ḥaml* is one of the most frequent and impactful terms in relation to "Wizr." Indeed, no "Wizr" exists without *Ḥaml*. The relationship between *Ḥaml* and "Wizr" is both intensifying and complementary. *Kufr*, *I'rād* from God, and *Idlāl* are sins that carry the weight of "Wizr" in the Hereafter. The semantic relationship between *Kufr* and "Wizr" is syntactic and lexical. A complementary and intensifying relationship also exists between *Mafarr* and "Wizr" as well as between *Marji'* and "Wizr." The relationship between *Ḥarb* and "Wizr" is strictly syntactic and lexical. Furthermore, *I'rād* and "Wizr" share both a syntactic and intensifying relationship. Although each of these terms has a distinct meaning, they all converge within a common semantic field, illustrating their strong interconnection.

The primary substitute terms for "Wizr" in the Qur'an include *Kasb* (acquisition), *Thiq* (heaviness), *Athar* (effect), *Ithm* (sin), *Mas'ūliyyat* (responsibility), and *Jazā'* (reward). As seen, these words function within the same semantic field, often used interchangeably, thereby complementing the meaning of "Wizr." Consequently, the relationships between these terms can be considered complementary.

Our analysis has shown that "Wizr" is not exclusive to the Hereafter. The heavy burden of the Prophet Muhammad's (PBUH) responsibility is also referred to as "Wizr." In Surah *Inshirāḥ*, Allah promises to ease this burden and expand his heart. On the other hand, disbelievers are promised punishment on the Day of Judgment, where they will not only bear their own burdens but also those of those whom they misled and caused to sin, with no escape. However, if an individual's wrongful act does not lead to the misguidance of others,

then the burden of "Wizr" rests solely on that individual. In general, the term "Wizr" is more frequently used to refer to negative and wrongful actions in the Hereafter.

ORCID

Fahime Dehgan Niri  <https://orcid.org/0009-0004-3113-6995>
Ali Sharifi  <https://orcid.org/0000-0002-9142-4751>
Mohammad Asion  <https://orcid.org/0009-0008-4926-2542>



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