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## The Analysis of the Conceptual Metaphor of Anger in the Quoranic Verses and Islamic Traditions on the Basis of Kovecses's Cognitive Model

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### Abstract

Metaphors conceptualizing anger represent a system which is based on the cognitive cultural model of this emotion. Since this model derives from the physiological effects and the behavioral reactions associated with anger, it may be used as a criterion to compare and contrast the conceptualization of this emotion in different contexts. This article analyzes the metaphorical expressions of anger in the Qur'anic verses and the traditions of the Holy Prophet and his rightful successors to determine to what extent they follow the aforementioned model offered by Kovecses. In doing so, a corpus of 200 verses and traditions were collected from different Islamic sources and then they were grouped according to seven source domains identified by Kovecses. The findings of the study reveal that except for one source domain, i.e. burden, the other seven source domains exhibit a high frequency in the above-mentioned verses and traditions; this, in turn, is indicative of the fact that there is a systematic conceptual motivation underlying the structures of the metaphorical expressions in these verses and traditions so that it can be claimed that such expressions follow a well-established scientific pattern.

**Keywords:** Holy Qur'an, Islamic traditions, metaphor, anger, cognitive model

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## 1. Introduction

### 1.1. General Discussion

The existing definitions of the word “anger” and its synonyms, as well as words that correspond to the same concept in other languages, are based on components that indicate the content complexity of this emotion. Among the most important reasons for this complexity are the following: a) the existence of metaphorical and figurative expressions that indicate this emotion; b) the existence of “prototypes” of this emotion exploited by people belonging to different cultures; c) the different meanings that is evoked by this emotion in different languages in such a way that its definition differs from one culture or language to another.

Anger is one of the emotions of human nature which is in fact a way to protect a person from a worry or danger that is occurring (Moghim Islam, 1395, p. 159). In Arabic, the words “qazab” and “qayz” are used as frequent equivalents of this emotion. As regards anger, most definitions having been put forward refer to the physiological effects that result from the arousal of this emotion; a case in point is: “Anger is a mental state which brings about the boiling of the blood in the heart for revenge. When this state is intensified, the fire of anger ignites and the arteries and the brain are filled with dark smoke; this, in turn, exerts a detrimental effect on the functioning of the intellect, so much so that the mind would be deprived of perception”(Mousavi Khomeini, 1388, p. 238).

Opinions regarding the importance of metaphor as a verbal tool are very wide and different. Aristotle considers metaphor to be merely a figure of speech that does not add any information to discourse (Gibbs, 1994, p. 74). In some approaches, metaphors have been considered as a set of unconventional linguistic expressions the meanings of which can be reduced to a set of non-figurative propositions (Slingerland, 2004, p. 325). In contrast to traditional approaches, the cognitive approach considers metaphor as an inevitable and important phenomenon that belongs to both the realm of language and the realm of thought (Lakoff & Johnson, 1980; Shabani et al., 2019); according to this approach, metaphor is a pervasive phenomenon that also dominates everyday human speech to such an extent that it can be argued that human beings not only speak metaphorically but think metaphorically as well.

Early research on the study of metaphor in the context of the cognitive approach has focused more on the mechanism of the human mind in **understanding** metaphor (rather than producing it). One of the important achievements of such studies is to propose that when the context of the discourse is sufficiently acceptable, the comprehension of metaphorical expressions will not be more time-consuming than non-metaphorical expressions (Hoffman & Kemper, 1987, p. 153).

### 1.2. Literature Review

In this section, a number of researches conducted on the role of metaphor in conceptualizing emotions in different languages are mentioned. One of the important claims of such research is that the

verbal understanding and expression of human emotions is accomplished through the use of metaphor because these emotions have an abstract nature and their concretizing is possible by relying on metaphor (Kovecses, 2000). Although such a claim is made about all the human languages, the evidence presented in support of it is largely based on the English language. Certainly, the importance of English as an international language as well as its wide geographical dispersion is one of the most important reasons for researchers to focus on this language. What is very important here is that Kovecses's studies on the metaphor of anger have not been conducted in the context of "componential analysis" but are based on the "folk model"; such a model is itself based on the physiological effects of anger, which are not specific to a particular culture or language; therefore, the metaphors identified by him are not specific to English. In addition, he draws a cultural cognitive model of this emotion based on the recurrent source domains of anger (Kovecses, 2000, p.146).

The question with metaphorical expressions of anger is whether there are universal aspects of anger conceptualization. Kovecses (2006) argues that based on linguistic evidence in various languages such as English, Chinese, Japanese, Hungarian, Zulu, and Wolof, metaphorical expressions of anger are universal, and at the same time some aspects of this emotion vary from culture to culture. He believes that each of the metaphors containing anger should be studied separately in each language to identify the similarities and differences in the conceptualization of this emotion. For example, Matsuki (1995) shows that all the basic metaphors of anger identified by Kovecses are also available in Japanese.

Boers (2003, p. 233) believes that geographical or religious differences can be an effective factor in choosing a particular domain in the metaphorical conceptualization of emotion in the speech of the speakers of a given language. For example, in Japanese, anger is located in the "hara" (i.e., abdomen) not the heart, which is specific to this language (Matsuki, 1995).

Esnova (2009) examines a number of source domains that have received less attention from linguists. He shows that domains such as "plant" and "child" are also used to conceptualize anger.

ElSharif and Al-abed Al-haq (2008) also make a comparative comparison of the five source domains of anger on the basis of Kovecses's model in Arabic. Despite their claim that the frequency of the source domain of "burden" is high in the conceptualization of anger, the Arabic examples provided in support of this claim seem to have nothing to do with this domain.

King (1989) shows that the non-verbal expression of anger varies from culture to culture, and based on this finding, he concludes that the verbal expression of anger also depends on the specific culture of the speakers of each language.

Yu (1995) compares the metaphorical expressions of anger and happiness in both Chinese and English. He shows that in Chinese the metaphor **Anger is heat** is conceptualized not by relying on fire and fluid but by the use of gas.

Research such as the one carried out by Yu has been conducted in various languages, which means that first the central conceptual metaphors in English are regarded as the basis and then the presence or absence of those metaphors in another language is examined: Sorahi and Amouzadeh (2013) and Sassani

and Malekian (2014) are comparative studies that compare and contrast the conceptualization of anger in Persian and English.

### ***1.3. Research Questions***

The present study aims to answer the following questions: 1) What role does the human cognitive system play in the production of metaphorical expressions of anger? 2) What similarities and differences exist between the conceptualization of anger in the verses of the Qur'an and the narrations of the Infallible on the one hand and the central metaphors of this emotion as identified by Kovecses on the basis of the cognitive approach on the other? 3) Can it be claimed that the structure of the mentioned verses and narrations are based on scientific theoretical foundations?

### ***1.4. The Purpose of Conducting the Research***

This article aims to study the mechanism of conceptualizing anger emotion in the framework of conceptual metaphor theory by considering the role of physiological factors and the cultural cognitive model related to this emotion in Qur'anic verses and the narrations of Imams. Doing such research makes it possible to compare and contrast the mechanism of the human mind in producing metaphorical expressions of anger between ancient Arabic speakers and modern English speakers.

### ***1.5. Theoretical Framework and Methodological Considerations***

The theoretical framework of this research is based on the "cultural cognitive model of anger" of Kovecses, a famous Hungarian linguist.

In conducting this research, out of the source domains introduced by Kovecses, seven domains of "heat", "madness", "captive / dangerous animal", "opponent", "force", "burden", and "social superior" have been selected. The basis for selecting these seven domains has been their high frequency in conceptualizing other emotions: with the exception of "heat", which is the source domain used to conceptualize **some** emotions, the other six domains are used in conceptualizing **most** emotions (Kovecses, 2000, p. 38-37).

This research is based on a descriptive-analytical method; in conducting it, two hundred verses and narrations (i.e., hadiths) containing the emotion of anger that were collected from various Islamic sources were separated, based on the presence or absence of metaphor; in the next stage, these verses and narrations were classified on the basis of the above-mentioned source domains. It should be noted that some narrations contain two or even three source domains, which indicates the conceptual richness of them, and in this study, in order to avoid repetition, such narrations have been studied only under one domain.

## *2. Analysis of Topics*

### *2.1. The Role of Metaphor in Expressing Emotions*

Undoubtedly, the verses of the Qur'an and the narrations of the infallible Imams contain teachings whose main purpose is the guidance and excellence of human beings, and therefore they are often based on a structure that can be understood by the general public. Yet, the conventional quality of these teachings does not mean that they are devoid of a scientific basis. The vast range of the topics included in these verses and narrations naturally requires that each research be focused on a specific field; among the topics that have been widely emphasized in Islam are human emotions and feelings.

Psychological texts written in English have long distinguished between feeling and emotion, associating emotions to intense human feelings such as anger, joy, sadness, love, and so on. (Kovecses, 2000). Kovecses (1989) argues that the use of the conceptual theory of metaphor in the study of emotions shows that the various concepts belonging to the category of emotion have an amazing conceptual structure and their conceptualization includes complex mental processes. He believes that the identification of these processes can lead to interesting results.

One of the most common linguistic tools for referring to human emotions is metaphor. Prior to the introduction of the conceptual theory of metaphor by Lakoff and Johnson, the metaphor was merely regarded as a figure of speech belonging to the realm of language, but the two researchers adopted a cognitive approach to show that the abstract forms of human speech are systematically based on more tangible and concrete domains, and the human perceptual system has a basically metaphorical nature; In other words, by transferring the concept of metaphor from the realm of language and especially literature to the realm of the mind, the two sought to explore the stages of processing metaphorical expressions in the mind in order to offer a clearer picture of the human intellectual system.

In 1993, Lakoff published an article entitled "Contemporary Theory of Metaphor", elaborating on the concept of metaphor in the cognitive approach. In this approach, the traditional terms "tenor" and "vehicle" are no longer used; they are replaced by "target domain" and "source domain" respectively; In interaction with metaphor, the human mind perceives one conceptual target domain (such as love) on the basis of another conceptual domain that is very different and at the same time more concrete (such as travel). Following the publication of this article, a number of scholars in disciplines such as literature, psychology, and especially linguistics turned their attention to metaphor in more limited and specific areas. One of the most important of these sub-areas is emotion. Kovecses is one of the researchers who has focused his studies on metaphors involving emotions. According to Kovecses (2000, p. 21), "anger is perhaps the most studied emotion from a cognitive semantic point of view".

In addition to the source and target domains, Kovecses (2006, p.117) enumerates several other constituents as structural components of metaphor, which are "experimental basis", "neural structures corresponding to source and target domains in the mind", "metaphorical linguistic expressions", "mapping" and "cultural models". What he means by empirical basis is that the choice of a particular source

domain for a particular target domain is based on an embodied experience; for example, body heat serves as the source domain of love, which is itself the target domain. This embodied experience leads to some neural connections among areas of the brain, meaning that, for example, when an area of the brain that is connected to love is stimulated, an area in the brain that is associated with heat is also stimulated. The conceptual correspondences between the source and target domains are called mapping. Conceptual metaphors produce cultural models whose mechanism is embedded in man's mind and thought.

## *2.2. Folk Model*

Prior to the publication of the conceptual theory of metaphor, psychological and anthropological research on emotions had often been based on “componential analysis”, meaning that researchers focused solely on the components of the emotion structure. Kovecses (1989, p. 17) believes that such studies have one thing in common: they are all attempts to define emotions in minimal terms. In other words, in employing componential analysis, only the core meaning (i.e., denotation) is studied while the periphery (i.e., connotation) is disregarded. Connotative meanings refer to those concepts that a word is associated with; for example, the word mother is associated with concepts such as love and sacrifice, etc.; he believes that the use of minimal words in the definition of emotions is not sufficient; on the other hand, given that the connotative meanings do not have a clear boundary, a middle-ground approach or strategy should be adopted. In his view, in order to define an emotion, the best approach is one that is “characterized by features that are neither too numerous nor too few” (Kovecses, 1989, p.17). He calls concepts characterized in this way “folk models”. Such models reflect the perception and understanding of ordinary people in a given area of experience.

Lakoff and Kovecses (1987) show that conceptual metaphors play an important role in conceptualizing anger in English; they argue that metaphor is not merely a reflection of a culture, but that public models are formed on the basis of them in public thought. This means that by relying on determining the source domains of each emotion, the public perception of that emotion can be drawn in the form of a cognitive model. By studying the emotion of anger in four completely different languages -English, Hungarian, Chinese and Japanese - the two researchers found that the structural pattern of anger is very similar in all four languages. Kovecses (2000, p. 146) argues that such a resemblance can in no way be coincidental and that the only plausible justification for it is that the underlying structure of anger is the product of the conceptualization of the human mind and that this conceptualization is strongly influenced by the common, universal features of the human body.

## *2.3. Conceptualization of Anger*

Since metaphor is considered a universal phenomenon in the cognitive approach, and since this mental phenomenon is concretized in the form of words, identifying the source domains of sentences, phrases, and idioms which include this emotion in English, which is one of the most widely spoken and well-

known languages in the world and is also very rich metaphorically, is the first step in drawing the cognitive model of Kovecses. Kovecses (1989) collected three hundred metaphorical expressions of the anger emotion and classified their source domains according to the cultural model of the physiological effects of anger. These effects include: increase in body heat, an increase in internal pressure (blood pressure, muscle contraction), agitation, and interference with accurate perception (Kovecses, 1989, p. 51). In many dictionaries and other texts that have defined anger, its physiological effects have also been mentioned. It should be noted that in metaphor studies that deal with emotions, all the words referring to a particular emotion are taken into account; this means that in English, in addition to anger, words such as exasperation, fury, or rage also belong to the category of anger. Moreover, many expressions that refer to anger do not contain a word explicitly indicating this emotion; for example in English "to see red" is an idiom that contains a metaphorical expression of anger.

Kovecses (1989, p. 52) found that the physiological effect of increased body heat was the basis of the most common metaphor of anger: **Anger is heat**; he distinguishes between solid and fluid states as subsets of this general metaphor: if anger is applied to fluids, the metaphor **Anger is a hot fluid in a container** will be derived, and if it is applied to solids, the result will be the metaphor **Anger is fire**. From the combination of the two metaphors, **Anger is heat** and **The body is a container for emotions**, the central metaphor **Anger is the heat of a fluid in a container** results. Kovecses (1989) believes that the structure of a conceptual metaphor consists of a set of "ontological" and "epistemic" correspondences between the two domains of source and target. Ontological correspondences refer to the correspondences that exist between concepts in the source domain and concepts in the target domain, for example, the container in the source domain corresponds to the body in the target domain. Epistemological correspondences are the correspondences that exist between human knowledge about the source domain and the corresponding knowledge about the target domain. In this way, the existing correspondences between the source domain (fluid) and the target domain (anger) can be stated as follows: 1) Ontological correspondences: a) The container is the body b) The heat of the fluid is anger c) The heat of the container is the heat of the body d) The pressure in the container is the internal pressure that is applied to the body e) Container explosion is the loss of control of an angry person f) Danger of container explosion is a potential danger that anger can cause to those around g) Coolness in the fluid is the lack of anger. 2) Epistemological correspondences: a) source: the effect of intense fluid heat is the heating of the container, internal pressure and agitation; target: the effects of intense anger include an increase in body heat, internal pressure, and agitation b) source: when the heat of the fluid exceeds a certain limit, the pressure also increases and reaches the point at which the container explodes; target: when anger exceeds a certain point, the pressure also increases to the point at which the person loses control. c) source: explosion damages the container and can be dangerous to people around; target: losing control harms the angry person and can be dangerous to those around him. d) source: by using and applying sufficient force, the fluid can be kept inside the container; target: a person can restrain anger within himself by using and applying sufficient force (Kovecses, 1989, p. 57).

As it was pointed out, if **anger is heat** is applied to solids, the metaphor **anger is fire** results. In this metaphor, fire corresponds to anger, and as a result, the creature that burns is the angry person. Both fire and anger need a stimulus to ignite; just as fire can intensify, so can anger; both fire and the angry person are dangerous to the objects/ people around. In terms of epistemic analysis, just as an object may be exposed to heat for a while and then ignited, a person may be exposed to small-scale anger for a while and then suddenly become very angry. Moreover, just as things that are burned by fire lose their normal functioning, a person whose anger has increased past a certain limit does not behave normally.

It was already pointed out that one of the physiological effects of anger is agitation. In English, both “crazy” and “mad” are used to describe the behavior of an angry person; this may be due to the fact that agitation is a physiological effect common to both anger and insanity. An angry person may have no control over the movements of his or her arms and legs, screaming, foaming at the mouth, and generally behaving in a way that others may think he is afflicted with instantaneous insanity. The overlap between the cultural models of the effects of anger and the effects of insanity yields the metaphor **Anger is insanity** (Kovecses, 1989, p.59).

In Kovecses’s cultural pattern, it is clear that anger is considered a negative emotion because it causes undesirable physiological reactions and leads to an inability to behave normally; in addition, it is dangerous for other people. The angry person, recognizing the existence of this danger, considers his anger as an opponent; this provides the basis of the metaphor **Anger is an opponent in a struggle** (Kovecses, 2000, p. 21). This means that anger is an opponent that should be overcome.

In the previous metaphor, the main focus of anger is the danger to the angry person himself, but there is another metaphor in which the danger of anger affects other people. Kovecses (1989, p. 62) refers to a widespread metaphor in Western culture, that is, **Passions are beasts inside a person**. According to this metaphor, there is a wild animal inside each person. A person’s loss of control corresponds to the beast’s getting loose. Of course, wise people imprison the “inner demon”, but to become angry means the release of the animal which is inside the person, and this is dangerous for others. On the basis of this widespread metaphor, Kovecses (2000, p. 70) derives the metaphor **Anger is a dangerous/captive animal**. In this metaphor, the dangerous/captive animal corresponds to anger. The release of this animal corresponds to the release of anger; the angry person is the owner of the captive animal (anger). From an epistemological point of view, just as the release of a dangerous animal can be a source of danger, so can the release of one’s anger be dangerous; a dangerous animal is harmless as long as it is asleep, and it will be dangerous when it wakes up, just as anger is harmless as long as it does not appear, but it will be dangerous the moment it arises. Just as the owner of a dangerous animal has the responsibility of controlling it, controlling the anger lies with the angry person.

Kovecses (2006, p. 197) believes that there are two important factors involved in anger emotion, one is the factor of resentment and the other is the victim of anger, the angry person. Often, the cause of anger is a mistake made by the person, and this mistake causes the other person to get angry. This mistake is often



a violation of justice, and therefore, the angry person tries to retaliate for justice. According to Kovecses (2006, p. 196), angry behavior should be considered as a form of retaliatory action.

#### *2.4. The Cultural Cognitive Model of Kovecses for Anger*

Kovecses (2000, p.143) examines the underlying metaphors and some sub-metaphors to suggest the following cultural cognitive model for anger: 1) An upsetting event 2) Anger 3) Attempt to control anger 4) Loss of control 5) Retribution. According to this model, anger is a force within a person that can exert pressure on him. The first stage of the model deals with the cause of anger, which means that anger is an emotion that is aroused by a stimulus. The second stage of anger is related to its ontological aspect, which means that it involves some physiological processes. In the third stage, the person tries to control his anger and in the fourth stage, he fails to do so. The fifth stage deals with expressing anger in the form of a retributive act against the wrongdoer. Kovecses (2000, p. 146) argues that this five-step model can be summarized as follows: cause → anger in the form of a force → attempt at control → loss of control → expression; according to him, since control and expression of anger are closely related, the last three stages can be considered as a single stage and thus the model can be reduced to: the cause → existence → expression.

One of the key concepts implicitly referred to in Kovecses's model is force. How two entities interact in terms of force is one of the categories that has been studied in cognitive semantics. Talmy (1988) argues that "force dynamics" is a category that can be used to understand areas of semantics, especially metaphorical issues. One of the subcategories of dynamic force is the "force schema", which is an image schema that includes a physical or metaphorical causal interaction, for example, wind and gravity are physical forces but "justice as a balance" can be regarded as metaphorical; on such a basis, the metaphor **Anger is a natural force** may be derived. Natural forces such as floods, winds and storms are extremely powerful, and in interacting with these forces, physical objects have no choice but to be affected by them. What is very important here is that according to the force schema, the interaction between the source domain and the target domain can be physical and not necessarily resulting from natural forces. In other words, force can be considered a universal source domain, but the type of force in metaphorical conceptualization may differ from one culture to another. However, regardless of the type of force, this force can move the entity from one place to another (Kovecses, 2000, p. 72).

Emotions can be considered as social forces. **Anger is a social superior** is the most common form of perceiving emotion as a social force (Kovecses, 2000, p. 70). In this metaphor, anger takes control of a person. Superior social force corresponds to the control that anger exerts over a person (such as the relationship of a company president with the employees). Obedience to one's superior corresponds to one's obedience to the emotional impact of anger.

**Anger is burden** is another metaphor arising from the domain of force. (Kovecses, 2000, p. 63). In the physiology of the body, an antagonist is a muscle that contracts with and limits the action of an agonist with

which it is paired; agonist is the muscle that is controlled by the action of the antagonist with which it is paired (ibid). In drawing the force schema, burden may be regarded as the source domain, the person who is subjected to anger as the agonist, and the “stress caused by anger” as the antagonist. External pressure exerted on the body corresponds to the stress that anger brings on a person.

## *2.5. Analysis of the Verses of the Qur'an and Imams' Narrations*

In this section, based on the theoretical foundations presented, each of the above-mentioned source domains of anger identified by Kovecses will be separately discussed in the verses of the Holy Qur'an and the hadiths narrated by Imams.

### *2.5.1. Anger is Heat*

As mentioned earlier, Kovecses distinguishes between solids and fluids when it comes to heat. We turn to fluids first, since Kovecses considers it to be more frequent and of greater significance.

#### *2.5.1.1. Anger is (Hot) Fluid in a Container*

In many metaphorical expressions, the human body is thought of as a container the contents of which are emotions, and hence Kovecses (2000, p. 37) considers this metaphor “near-universal” because it has a purely embodied basis. It makes sense that when we think of the body as a container for anger, blood can be regarded as the fluid of this container. The existence of sentences such as and “Raitah Yaghli Min Al-Ghazab” (I saw him boiling with anger) in Arabic is indicative of the fact that the conceptualization of anger in the form of a hot fluid is common to this language as well.

The eighth prayer of Sahifa Sajjadih also contains the same conceptualization:

*Oh God, I seek refuge in Thee in the face of greed and the rage of anger*

In this prayer, the Arabic word “sawrah” connotes intensity, and when combined with the word “al-qazab”, it virtually refers to boiled anger. Interestingly, the same phrase is also used in one of Imam Ali's narrations, which will be dealt with under **Anger is a social superior**. In the other verses and narrations that were studied, although anger was repeatedly conceptualized as a fluid inside a container, there is no reference to its temperature (i.e., whether it is hot or cold); In addition, the fluid is not necessarily in an enclosed space (such as a covered pitcher or waterskin), which means that the “metaphorical entailment” of explosion due to heat is ruled out.

In the Islamic teachings, one of the most frequent phrases referring to anger is “Kazm-e-qayz”; “Kazm” literally means to fasten the lid of a waterskin that has been filled with water; this expression is figuratively used to refer to those people who, though subjected to anger, refrain from expressing it (Kiomarhi, 1391, p.34). One can perceive such a reference in verse 134 of Al-Imran in the Holy Qur'an:

*Those who spend in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good* (Pickthall)

It should be noted that the literal translation of the aforementioned phrase in English would be quite incomprehensible so it is rendered as “those who control/restrain/suppress their anger/wrath” by different translators.

In verse 58 of Surah An-Nahl, in addition to the word “kazm”, one physiological effect caused by anger is also mentioned:

*And when a daughter is announced to one of them his face becomes black and he is full of wrath* (Shakir)

The number of narrations that have used the phrase “kazm-e-qayz” is so large that we mention only a few of them:

*The most virtuous drink in the sight of Allah is a sip of anger restrained to gain His pleasure* (Kanz al-Ummal, vol. 3, p. 30)

*Drinking two sips are among the best ways to approach Allah: a sip of anger patiently restrained and a sip of sorrow forbearingly tolerated* (Bahar al-Anwar, vol. 79, p. 138).

In the above haiths narrated by the Prophet (PBUH), it is recommended to swallow (i.e., to restrain) a “sip of anger”; this in itself means that doing such an act is not so simple, and as noted in the cognitive model of Kovecses, , the angry person’s desire for retaliation in many cases leads to the expression of anger, that is, the person’s attempt to control anger ( the third stage of Kovecses’s cognitive model ) fails; this means that the angry person who expresses his anger does not think about the possible consequences. Another hadith from the Prophet (PBUH) refers to the same point: *The most far-sighted people are those who swallow (i.e., repress) their anger* (Man La Yahzar ul Faghah, vol 4, p. 395)

Imam Ali’s metaphorical expressions containing anger are very similar to those of the Holy Prophet of Islam:

*Whoever restrains his anger, his patience will come to perfection* (Tasnif Gurar al-Hikam, vol. 1, p. 383).

*In many instances, anger is swallowed up (i.e., restrained) by fear of more severe consequences that may follow* (Oyun al-Hekam wa al-Mawaiz, p.381).

At the end of this section, two hadiths from Hazrat Sajjad and Hazrat Sadegh (AS) are respectively quoted:

*No sip is more endeared to me to swallow than a sip of anger, not retaliating against one who has wronged me* (Usul al-Kafi, vol. 2, p. 109)

*What a good sip is a sip of anger for someone who is patient with it. For the great reward is offered when one faces great calamity, and Allah afflicts the people whom He loves* (Usul al-Kafi, Vol. 2, p.110)

### 2.5.1.2. Anger is Fire

As mentioned earlier, applying **Anger is heat** to the fluids leads to the metaphor **Anger is fire**. Kovecses (2000, p.75) shows that this metaphor is very common in Western culture. The above metaphor is abundant in the narrations of the Infallible. The Holy Prophet of Islam says:

*Indeed, this anger is the spark lit by Satan in the heart of the offspring of Adam, and when one of you becomes angry, his eyes become red and his veins swell, and Satan penetrates him* (Usul al-Kafi, Vol.1, p.304)

In the above hadith, firstly, heart is conceptualized as the organ nourishing anger; secondly, the physiological effects of this emotion are explicitly mentioned. In another hadith, the Holy Prophet offers a solution to restrain anger:

*Anger comes from Satan and Satan was created from fire; fire is put out by water, so when you become angry, perform ablution with water* (Nahj al-Fasahah, p.286).

In another hadith, in addition to ablution, the Holy Prophet also recommends 'ghusl' (i.e., ceremonial washing as decreed by Islam) as a measure to extinguish the fire of anger:

*When one of you gets angry, he should perform ablution and ghusl, since anger is made of fire* (Bahar al-Anwar, vol.70, p. 272).

Ali (AS) has also used the source domain of fire in several hadiths to conceptualize anger:

Anger is the fire of hearts (Tasnif Gurar al-Hikam, vol.1, p. 301)

Avoid anger because it is a burning fire (ibid)

The burning of the fire of wrath drives one to doom (Oyun al-Hekam wa al-Mawaiz, vol. 1, p.310)

Reflecting on the literal meaning of the words used in these hadiths would reveal more metaphorical subtleties. The simultaneous use of several conceptual metaphors is especially evident in another hadith of this noble man:

*Anger is a blazing fire. Whoever swallows (i.e., restrains) his anger, extinguishes this fire, and whoever lets the fire of anger rage, before everyone else, he himself burns in that fire* (Mostadrak al-Wasa'el, vol.12, p. 11)

In the above hadith, there are three conceptual metaphors, namely, the target domain of anger is conceptualized through the source domains of "fire", "fluid in the container" and "captive animal", respectively. In addition, the Arabic compound "etfa-ha" contains metaphorical entailment, that is, extinguishing fire requires the use of water. Another subtlety contained in this hadith is that it refers to the fourth stage of Kovecses's model (the angry person is exposed to harm). In another hadith of the first Imam, the aforementioned metaphorical entailment itself contains the metaphor "patience is water":

*Patience puts out the fire of anger while fury ignites its burning* (Tasnif Gurar al-Hikam, vol.2, p.123)

Given the common metaphor "Destructive violence is fire" (Ritchie, 2013, p. 72), anger can be equated with destructive fire.

### 2.5.2. Anger is Madness

If anger exceeds a certain limit, it causes a disturbance in rational behavior. In popular culture, the expression “instantaneous madness” is often used to describe transient intense anger that is accompanied by aggressive behavior. In a narration of Imam Ali it is reported:

*The intensity of anger transforms human logic, cuts off the root of reason and argument, and shatters understanding* (Bahar al-Anwar, vol.71, p.428)

In a hadith from Hazrat Sadegh (AS), a similar theme is stated:

One who cannot control his anger cannot control his mind (Usul al-Kafi, vol.20, p.503).

In other hadiths of Ali (AS), anger is regarded as the abyss of ignorance which will have no consequence except remorse and regret:

Prolonged reflection is the acme of wisdom and irascibility is the abyss of stupidity (Bahar al-Anwar, vol.1, p.160)

Avoid anger since it begins with insanity and ends with regret (Tasnif Gurar al-Hikam, vol.1, p.165)

Anger is a kind of insanity because the victim to it regrets it afterwards. If he does not regret, his insanity is confirmed (Nahj al-Balagha, Wisdom 255)

When anger disrupts man’s intellect, he will not have the power to recognize boundaries and limits, and he may even hurt or insult himself, and therefore one should try to control one’s anger.

### ***2.5.3. Anger is a Dangerous/Captive Animal***

Koveces (2000, p. 21; 1989, p. 62) uses both the adjectives “captive” and “dangerous” to modify the source domain “animal”; this means that anger is a captive animal that would be dangerous to release. Some of the narrations containing this metaphor were mentioned in the previous sections, and therefore they are not referred to again. Four hadiths from Ali (AS) run as follows:

*Anger is the quadruped of stupidity* (Tasnif Gurar al-Hikam, vol.1, p.47)

One who fails to set a bridle on his anger has hastened his own death (Mostadrak al-Wasael, vol.12, p.13)

Whoever rides the anger horse will regret it (Tasnif Gurar al-Hikam, vol.1, p.574)

Blessed is one who restrains his wrath and does not release it, one who disobeys the command of sensuality, thereby not bringing ruin down upon himself (Majma al-Bahrein, vol.6, p.154)

According to the Prophet Muhammad (PBUH), Satan has said:

Anger is my hunting tool and snare through which I prevent good people from entering heaven (Jame al-Akhbar, p.156)

Meditation on Satan’s speech shows that an angry person is like an animal that Satan is trying to hunt and Satan uses anger as the hunting tool; In other words, the person who controls his anger has freed himself from falling into the trap of the Devil.

#### 2.5.4. Anger is Social Superior

The conceptualization of anger in the form of an individual with a higher social status is surprisingly frequent in Imam Ali's narrations, so only a limited number of these hadiths are presented below. Also in the Holy Qur'an, in verse 38 of Surah Muhammad, this conceptualization is illustrated in the form of obedience to the cause of anger:

*That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds* (Shakir)

In addition to anger, the source domain of "social superior" is used for other emotions such as fear, love, and pride (Kovecses, 2000, p. 37). All the following hadiths are narrated by Ali (AS):

Obedience to anger causes suffering and disappointment (Mostadrak al-Wasael, vol.12, p.13)

Whoever obeys his wrath hastens his ruin (Oyun al-Hekam wa al-Mawa'iz, vol. 1, p. 448)

Anger is wickedness; if you obey it, it will bring about your ruin (Tasnif Gurar al-Hikam, vol.1, p.614)

*Grief and anger are two commanders that are experienced after something happens against your will; if one who is your superior causes you to suffer something unpleasant, it will make you sad but if one who is your subordinate is the cause of that unpleasant event, it will make you angry* (Nahj al-Balagha, p.322)

*Obedience to anger will lead to regret and rebellion* (Oyun al-Hekam wa al-Mawaiz, vol.1, p.317)

There are three things that cause the destruction of man: obedience to women, obedience to anger, and obedience to lust (Tasnif Gurar al-Hikam, vol.1, p.408)

Indeed, if you obey the rage of anger, it will bring about your utter ruin (Mizan al-Hekmah, Vol.8, Vol.8, p.443).

As mentioned before, in the last hadith, due to the use of the compound "Surah Al-Ghazab", anger is simultaneously conceptualized in the form of a boiling fluid.

#### 2.5.5. Anger is Force

Kovecses (2000, p. 37) considers force, whether natural or physical, as the source domain used in the conceptualization of **most** emotions. In conceptualizing anger as a natural force (such as floods, storms, tornadoes, etc.), this emotion is depicted as a destructive force. In Arabic, the conceptualization of anger as a natural force is common. Interestingly enough, the metaphorical expressions of the Qur'an and of hadiths are mostly based on the source domain of **physical** force. Since this force is mainly negative and destructive, such verses and narrations mainly deal with the unfortunate consequences of anger. It should be noted that some of these hadiths, due to overlap, are mentioned under the source domains of "madness", "captive animal" and "opponent", and therefore we refrain from mentioning them again. In addition, due to the wide range of meanings of this source domain, the number of narrations that contain the metaphor of **Anger is force** is so frequent that it is only possible to mention a limited number of them.

In the Holy Qur'an, Allah's wrath is the cause of the destruction of the rebels:

...those on whom descends My wrath do perish indeed! (Yusuf Ali, Surah Taha, verse 81)

In the following hadiths, anger is conceptualized by the Prophet (PBUH) as a force that is corrupting, that is, it destroys faith, makes a person depressed, and gathers all evils:

*Do not get angry because anger is destructive* (Kanz al-Ummal, vol.3, p.521).

Anger spoils faith in the same way as vinegar spoils honey (Usul al-Kafi, vol.5, p.198)

One who frequently gets angry will suffer depression (Usul al-Kafi, vol.2, p.303)

*Indeed, Satan enters in the human body; whenever Allah casts him out of one door, he enters through another door and finally he uses man's anger as a tool to bring down ruin upon him* (Usul al-Kafi, Vol.1, p.152)

Anger gathers all evils (Sunan al-Kubra, vol. 10, p. 105)

Ali (PBUH) also considers anger to be the cause of corruption of the intellect, inciting latent grudges, harming oneself and exposing one's faults, as well as causing death:

*Anger corrupts minds and leads man astray* (Mostadrak al-Wasael, vol.12, p.11)

*Anger arouses latent resentments* (Tasnif Gurar al-Hikam, vol. 1, p. 125)

*Anger harms the angry person and exposes his flaws* (Usul al-Kafi, vol.7, p.19)

*Anger leads to destruction* (Tasnif Gurar al-Hikam, vol. 1, p. 479)

*Man's anger and bitterness bring down ruin upon him* (Bahar al-Anwar, vol.3, p.96)

### 2.5.6. Anger is a Burden

In the conceptualization of this metaphor, anger is thought of as a heavy burden placed on the angry person. Lifting this heavy burden is like getting rid of anger. This metaphor also appears in Persian, for example, the widely used term "waz'-e-haml" which is used to refer to childbirth, literally means "to lay a load on the ground". The existence of sentences such as "Man aza 'qazabahu ata' adabahu" (whoever puts his anger on the ground has followed his etiquette) indicates the existence of this metaphorical conceptualization in the Arabic language. However, this metaphor was not found in any of the narrations studied. Although it seems that the conceptualization of anger through using the source domain of "burden" has a low frequency even in modern Arabic, verse 71 of Surah A'raf makes use of this conceptualization as beautifully as possible:

*He said: Terror and wrath from your Lord have already fallen on you* (Pickthall)

### 2.5.7. Anger is an Opponent in a Fight

The concept of anger as an adversary or opponent is also abundant in Islamic narrations. The following are two hadiths from the Prophet (PBUH); in the first one, anger is considered equal to the conflict with Allah, and in the second one, in addition to the above-mentioned conceptualization, the physiological effects of this emotion are also mentioned:

*Never get angry, for it means fighting with your Lord* (Bahar al-Anwar. vol.75, p.200)

*The utmost courage is when a person gets angry and his anger intensifies and his face turns red and his hair trembles but he manages to overcome his anger* (Nahj al-Fasahah, p.549)

The conceptualization of anger in the form of an enemy or adversary is seen in many hadiths of Imam Ali; some of them run as follows:

*One who overcomes his anger will be victorious over Satan* (Tasnif Gurar al-Hikam, vol.1, p. 247)

*Keep off anger because it is one large army from Satan's armies* (Nahj al-Balagha, Letter 69)

*Man's worst enemy is his anger and lust* (Tasnif Gurar al-Hikam, vol.1, p. 302)

*Fighting anger through patience is a sign of greatness* (Tasnif Gurar al-Hikam, vol. 1, p. 223)

*Fight your lust and overcome your anger* (Tasnif Gurar al-Hikam, vol.1, p. 242)

Imam Ja'far Sadeqh (AS) in the famous hadith "Soldiers of Wisdom and Ignorance" - which we are excused from mentioning due to its length - while comparing wisdom and ignorance to the leaders of the two opposing divisions, regards anger as the opposite of mercy and a soldier of the armies of ignorance (Usul al-Kafi, vol.1, p.20).

### 3. Conclusion

Examining the verses of the Qur'an and the narrations of the Infallible (AS) in expressing the emotion of anger shows that metaphor, as a theological tool that belongs to the realm of the human mind, has played a pivotal role in concretizing this emotion. The study of the mentioned verses and hadiths from the perspective of the seven source domains of anger identified by Kovecses on the basis of the cultural cognitive model shows that all these domains are also used to conceptualize anger either in the Holy Qur'an or in the narrations. Of the seven domains mentioned, the source domain "burden" seems to have a lower frequency.

The metaphor **Anger is heat** is also conceptualized more in the form of **Anger is fire**. In Qur'anic and narrative metaphorical expressions, although anger is also conceptualized as a fluid in a container, there is no indication that the fluid is hot or cold. In addition, the fluid is not necessarily in a closed container, but the container seems to be open; what is desirable in Islam is that one manages to close the lid/cap of the container. In addition, another difference that can be seen in the conceptualization of anger as a fluid in a container is that in the hadiths of the Infallible, anger is a liquid that can be drunk and anyone who can drink it deserves praise. Though in its verbal conceptualization some expressions refer to the sweet taste, it is quite clear that sweetness refers to the sweet consequence of controlling anger and not to the act of drinking itself; In other words, drinking this liquid is a difficult task that not everyone can manage to do. Since the above metaphor is one of the subsets of the container metonymy, it can be inferred that in Islamic conceptualizations, a virtuous person is expected to keep the fluid of anger in the container of his being and prevent it from flowing out. In doing so, he has succeeded in doing a difficult but laudable act.



The metaphor **Anger is burden** is seen in the conceptualization of only one verse of the Qur'an and seems to have a low frequency in the Arabic language as a whole. Just as it is not surprising that there are similarities in the conceptualization of different emotions due to the common mental mechanism in their processing among human beings, the existence of differences in the metaphorical expression of emotions should not be surprising because as the non-verbal expression of anger varies from person to person in each culture, expressing anger verbally can also be quite influenced by the specific culture of the speakers of a language.

Examining the verses and narrations containing the target domain of anger and comparing and contrasting them with the source domains identified by Kovecses (which is based on the cultural model of anger and the physiological effects of this emotion) shows that there is a systematic conceptual motivation underlying the structure of metaphorical expressions used in these verses and hadiths, and this means that their structure is one based on scientific theoretical foundations.

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