

ISSN: (2706 - 7181).  
E-ISSN: (2707 - 1170)  
The number of deposit at books and documents  
house,(2193), Baghdad,Iraq(2019).

Republic of Iraq  
Ministry of higher education  
and scientific research  
AL-Esraa University College



# ***AL-Esraa***

# **University College Journal**

## **for Social and Humanities Sciences**

**Scientific Journal**  
Issue by AL-Esraa University College  
Baghdad / Iraq

**Volume(3) – N°. (6),**  
**2021**



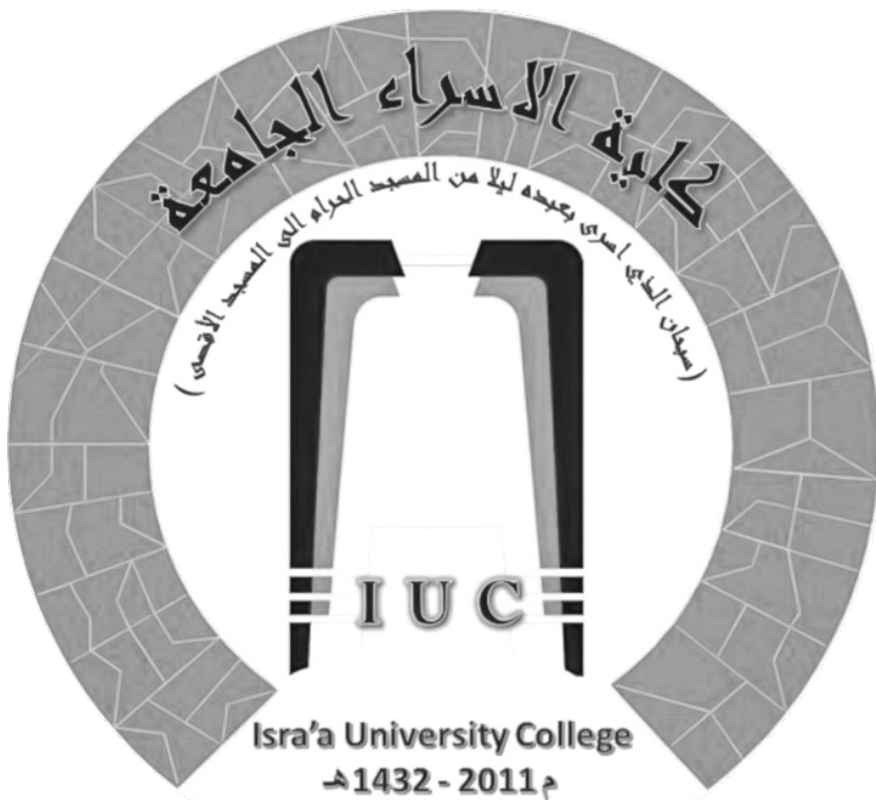


# AL Esraa

**University College Journal  
for Social and Humanities Sciences**

A Periodical Comprehensive Refereed Scientific  
Journal - Issued by: AL-Esraa University College,  
Baghdad - Iraq

ISSN: 2706 - 7181.  
E-ISSN: 2707 - 1170  
The number of deposit at books and documents  
house,(2193), Baghdad,Iraq (2019).



**Vol.(3), No.(6)-2021**



# **Metaphorical Mapping of Anger in English and Standard Arabic**

**Assist. Prof. Dr. Lamia A. Aalni,  
Assist. Prof. Dr. Saad F. Al-Hassani**

English Dept., Al-Esraa University College, Baghdad / Iraq

**رسم الخرائط المجازية للغضب  
باللغتين الإنجليزية والعربية الفصحى**

**ا. م. د. لمياء العاني و أ. م. د. سعد الحسني**

قسم اللغة الانكليزية - كلية الاسراء الجامعة, بغداد \ العراق



## Abstract

The aim of the present paper is to shed light on the differences between standard English and classical Arabic in metaphorically mapping the concept of one of the ubiquitous emotions in language which is "anger". Both English and Arabic have a large amount of vocabulary of words and phrases related to the emotion of anger, and rich discourses about people's feelings so it can be a highly rich and suitable area for research. The reasons why classical Arabic was chosen for the comparison are: 1. There is an exhaustive body of contrastive research on all dialects of Arabic in relation to conceptual metaphors but not standard Arabic. 2. The outstanding contribution of the Arab pioneers to the study of metaphor of emotions in general and conceptual metaphors in particular shouldn't be denied. In particular AlJurjani distinguished work on Arabic Rhetoric in general and metaphor in particular in his outstanding book "Secrets of Rhetoric" (Asrar al-Balaghah) in which he made an extensive study of all types of metaphor and its advantages. He had deeply influenced many of the contemporary Arab linguists and literary figures. They still adopt his theory in their analysis., 3. To review what has been said about metaphor by traditional Arab linguists and compare their views to the modern view in English may enable us to focus on the points of similarities and differences in the way they depict metaphoricity of linguistic expressions in Arabic and its counterpart. Therefore all the data collected were based on classical literary texts, the Holy Quran and "Alhadeeth Alnabawy (Speeches of the Prophet Mohammed). As for English, the data was collected from books of cognitive grammar, dictionaries and literary texts.



The Conceptual Metaphor Theory (CMT) founded by Lakoff and Johnson (1980) has been adopted as the framework for analysis." since cognitive linguists were the first precedence who attracted the attention to the importance of metaphor in human cognition, thought and communication.. The comparison reveals that although the two languages belong to different families and represent different cultures , conceptual metaphors which are based on physiological embodied experiences of the users of the two languages share a lot of similarity in the metaphoricity of linguistic expressions and this is supported by the universal physiological symptoms which human beings experience when they get angry for instance:

- Blood surges from the lowest part of the heart
- Lips quiver
- Teeth are clenched
- Hair bristles and stand on end
- Forced and harsh breathing
- Cracked joints
- Bursting out into speech with unintelligible words
- \body excites
- Striking of hands continually
- Stamping the ground

Almost similar symptoms were recognized by Arabs exemplified in literary books and old books of rhetoric as shown in the following :

"واذا خلو عضوا عليكم الانامل من الغيظ

(When they are alone ,they bite off the finger tips out of rage.)

وغضب رسول الله حتى عرف الغضب في وجهه

(The Messenger of God got so angry that anger was shown on his face)



وغضب رسول الله ودرّ عرق بين عينيه

(The Messenger of God got angry and it was shown in the nerve between his eyes).

فغضب وانتفخ

(He got angry and swollen.)

و قد غضب جلده غضبا وكان من يعرف الغضب في وجهه تحمر عيناه

(His skin got angry and he whose face shows anger gets red eyes.)

واصبح جلده غضبة واحدة (لسان العرب)

(His skin became sole anger)

وغضبت عينه وورم ما حولها (لسان العرب)

His eyes got angry and their surroundings got swollen.

غضب حتى سال الغضب من أذنيه

He got so angry that anger poured down of his ears.

وكأن من يعرف الغضب تحمر عيناه

He who knows anger, gets red eyes

هو يحرق اسنانه من شدة الغضب

He burns his teeth out of anger intensity.

Most of these are agreed upon by doctors and psychologists as being universal .Such symptoms form the metaphoric basis of the linguistic expression and they reflect the universal aspect of "metaphor".

But of course not all of them exist in all cultures therefore languages express only those which exist in their cultures .Although the conceptual metaphors are similar in English and Arabic but this doesn't necessarily mean that the linguistic expressions of "anger" are the same in the two languages .while those which are related to the cultural modes of the two communities



show some differences since the way human beings manipulate their cognitive abilities differs from one culture to another. ( Kovecses , 2010 )

What it means to be angry is not the same in all cultures .For certain cultures , "anger" is dangerous and might lead to the destruction of society .For the Eskimo , "anger" is something which only children experience .For the working class Americans , anger helps one overcome his fear and attain independence (Wierzbicka , 1999 ).For the Arabic culture , anger means to be under the control of the devil who forces people to do things which are dangerous to lives .

**Keywords :** "anger" , "metaphorical mapping" , "conceptual metaphor theory (CMT )" "domain"

## المستخلص

يهدف البحث الحالي إلى إلقاء الضوء على الفروقات بين اللغة الإنكليزية القياسية واللغة العربية الفصحى من خلال التطبيق المجازي لمفهوم احد اكثر المشاعر فعالية وهو الغضب. فاللغتان العربية والانكليزية تمتلكان رصيذا ضخما من المفردات ذات الدلالة التي تشير إلى الغضب.

ومن ناحية اللغة العربية فقد كان لكتاب عبد القاهر الجرجاني (أسرار البلاغة) الأثر الكبير في التعرض إلى الأنواع المتعددة من الاستعارة التي أثرت في جيل كامل من اللغويين . ومراجعة ما قيل حول الاستعارة من قبل اللغويين العرب الاقدمين ومقارنة آرائهم بآراء اللغويين الإنكليز المحدثين يمكن أن يساعدنا على التركيز على نقاط التطابق والاختلاف فيما يخص التعبيرات المجازية باللغتين.

اما بالنسبة إلى اللغة الإنكليزية فقد تم اختيار نظرية الاستعارة السياقية التي اسسها العالمان اللغويان ليكوف وجونسن لتكون الإطار النظري للبحث.

الكلمات المفتاحية: الغضب، الخرائط المجازية، نظرية الاستعارة السياقية وملكية تامة



## Introduction

Human beings are privileged over other species in their abilities to manipulate language to express their implicit, hidden feelings by using a figurative language as a catalyst at the core of which is "metaphor". According to the Arab prominent philologist "Ibn Juni" most of the language is metaphor and it is real in the Arabic language and the holy Quran and according to the modern Arab linguistic trends, "metaphor" is considered as the daily companion to human being which enables him to communicate and overcome confinement. (Abid Mohammed Shabayik). According to AlJurjani (Asrar alBalaghah), metaphor has other advantages such as:

- a. brevity by which many meanings can be mapped for one linguistic expression
- b. mapping of the abstract through the concrete, to him mapping is of two kinds: the linguistic and the mental
- c. embodiment of the meanings hidden in the mind so as to appear to us visually, strangeness through which new properties are attached to the target domain which in reality are not part of it.

Emotions in general and "anger" in particular can't be easily described unless through another Medium which is "metaphor" therefore "metaphor" can map the abstract feeling in terms of another concrete medium. In each language there is a class of distinctive metaphors for different kinds of anger. metaphors which are based on bodily experience can be universal but those based on cultural knowledge are partially universal.

In Classical Philosophical tradition, "metaphor" is looked upon as a linguistic expression used in decorative and rhetorical language...Grammatical approaches considered "metaphor as substitute for literal expression" (Aitchison, 1987)





This attitude towards metaphor has changed since the emergence of cognitive linguistics which shifted the attention to looking at "metaphor" as "a figure of thought ,cognition& communication" rather than "a figure of speech" (*lakoff , 1993*). It is used to uncover the correspondence between human experiences ,thoughts and the structure of language. (*Gibb, 1996, 49*) views metaphor as "an inseparable part of the poetic mind of all language users. As a result metaphor has been approached from different perspectives, sociolinguistic ally, psycholinguistic ally, culturally, neurolinguistically, second language learning, conversation and discourse analysis. (*Crystal, 2003; Steen, 2,007; Alsadi, 2016*), business communication and science. Recently metaphor has been studied not only in the written but also the spoken language, in films and especially animated films referred to as cinematic metaphor, in political cartoons, and advertisements and even music.

The CMT theory postulates that our conceptual system is metaphorical therefore metaphor is a conceptual phenomenon where one domain of experience "the source " is understood in terms of another domain which is "target. (*Lakoff & Johnson,1980 , Lakoff, 1987, Lanckager , 1998*). The source is the concrete represented by the body, animal, plants, fire ...etc.) mapped onto the conceptual, the target which is embodied in the native speaker's mind (*Reddy, 1979*). It is believed that the two domains are located in two different parts of the brain, the source is located in the sensory-motor system therefore the source comes from the concrete while the target which is abstract is located in the higher cortical area (*Koveses2010*) This reflects the closer connection between the mind and the body in human communication. This mapping will result in the conceptual metaphor. Such mapping is systematic since the language we use to express it is also systematic. (*Lakoff & Johnson 1980, p. 7*).



The motivating factor behind this mapping is the correlative or similar features of the two domains. (*Lakoff, 1987*). For instance, in many languages, "anger" is associated with "heat" since there is an increase in the body heat when one gets angry. This correlation happens automatically and unconsciously. (*Kovecses, 2010*)

The question normally raised is why people choose a particular source domain to reflect the target one? It is believed (*Steen, 2007*) that the correlation between the two is motivated by the certain properties or parameters that are similar between the two. The properties of the target domain are derived from the same properties of the source domain. (*Danesi, 1995; Steen 2007*) for example by mapping "an angry person onto mad man", the common parameter is the danger that both may cause to other people. The features of the target domain can be highlighted by the source domain such as (fire, heat, wild animal, evil ....etc.). Fire, heat ...etc. are an example.

To CMT, "metaphor is a fundamental cornerstone in cognition", (*Gibbs, 2006*).

Besides our experience, the concrete domain helps us exploit this knowledge to talk about the abstract concept. For example when we talk about "anger" as a dangerous animal because we have experienced the danger of the wild animal and we exploit it to talk about the danger of being angry. There is a correspondence between the two. (*Gibb, 2006*). The correlation between the source and the target domains in real life is crucial to the motivation of metaphor in CMT (*Lakoff and Johnson, 1980*). The association between the two domains might be due to at least one or two parameters that are similar between the two domains.



## Central / Prototypical and Peripheral Metaphors

Prototype categorization is at the essence of cognitive linguistics according to which a word has senses and one of the senses is central, prototypical and the rest are peripheral. (Lakoff, 1987; Taylor, 2003; Koveces, 2007). Abstract concepts like emotions can't be defined in terms of inherent properties but instead in terms of prototypes and types of relations to prototypes. The taxonomy includes a set of semantic features which are responsible for the different ranges of use, some of these features are more prototypical than others.

For instance the terms "anger" and "angry" are the prototypical terms with a cluster of non-prototypical terms some of which show the highest degree of the intensity of anger such as (frustrated, outrageous, aggravated, wrath etc.....others show the lowest degree such as (displeased, bothered, etc.....). The same is true of Arabic words like "ghadhab, ghadhban" are the prototypical words from which the words "sukhut, istishata, ghaydh" etc., have been extended but still each of these terms has its own peculiarities and the grammatical constructions in which they are used. Metaphor can successfully reveal this scale. The grammatical constructions which are used to describe the ranges of anger are based on people's experiences in life. The term "anger" is considered the most salient of all due to its wide use in dictionaries, in everyday life and in writing (stanojevic and ljubicic, 2014)

Thus "anger" and "angry" come at the top of the scale and "there is a zero point at the bottom of the scale and in between there is a range in the intensity of anger. As the intensity of anger increases, the speaker experiences certain physiological effects such as increase in body heat, increase in blood pressure and physical agitation. This forces the speaker to perform



a dangerous act as a result of losing control over the self .Such degrees of anger are reflected in language by the use of different parts of speech on a certain linguistic scale equal to the physical anger scale Furious –livid – blowup –fume –rage- wrath- aggravated –storm- thunder – maddened- Outrage—enraged— prototypical is "anger" since it has the prototypical properties. .At the bottom we can enlist the following

Upset- bothered- irate- irritate- bristle-exasperate-be vexed-cross-seeth

As for Arabic "ghadhab " is the prototypical .At the top of the scale we can have the following :

( sakhata سخط , sakhima سخيمة , hanaqa حنق , haja هاج , istashata استشاط , ightadha اغتاضة...) and the bottom we include :

Imta'adha امتعض , 'ataba عاتب , wajida وجدة , ihtada احتدى... )

(Abdulrihman Alhamadani , 1911), (Ibn Alhilar Al"askri in his book Alfrooq Allughawiya, p.6)

## Source of Data

The English metaphorical expressions analyzed in this study are collected from books of grammar especially cognitive grammar , Oxford Advanced Learner's Dictionary ,online dictionary and Literary texts .As for Arabic , data was collected from different sources including classical standard Arabic grammar books and dictionaries , modified standard Arabic in literary books and in the Holy Quran.

The method of analysis is based on CMT launched by Lakoff and Johnson (1980) , where the source and target domain in all the chosen conceptual metaphors are identified both in English and Arabic.



## Types of Conceptual Metaphors of "Anger"

Conceptual metaphors are of two kinds: those which are based on the human's experience with the physical reality. They are basically related to the body as a container of emotion almost all parts of the body, face, eyes, hair, teeth, skin ...etc. In most of the languages, the body is the container of "anger" emotion. Therefore it is not strange that the examples given whether in English or standard Arabic reveal lots of equivalences in the conceptual metaphors of "anger" as heat, fire since human beings perceive the world almost in the same way. (*Lakoff and Johnson, 1980*). And those which are based on cultural experience which are partially universal because cultural experience differ from one culture to another (*Lakoff and Johnson, 1999*). Some concepts are culturally shaped as it is the case with the metaphorical mapping of "anger" in Arabic as "the devil".

The first type can help us understand our conceptual system by highlighting certain aspects of our experience. It partially embodies our everyday concepts and this embodiment is reflected in our Literal language. We can understand one experience in terms of another.

Just like Lakoff, Arab linguists like Jurjani believe that metaphor is pervasive not only in our language but also in our thoughts in daily life.our cultural values are coherent or consistent with the metaphorical concepts we live by (*Lakoff, 1980*).Therefore metaphors are thoughts and not only words. The metaphorical expressions used to translate the word " anger " in English or "ghadhab" in Arabic are systematic just like our thoughts. In Arabic, "metaphor" has been one of the commonest rhetorical devices used in the holy Quran, Poetry and ceremonial speeches (*Al-Jurjani, , 1987*) In almost all cultures the term "anger" is structured and understood and talked about in



terms of fire. We rarely find a culture in which this metaphor is absent. The values of each culture are not independent, they form a coherent system with the metaphorical concepts and this explains why the emotional concept "anger" is sometimes difficult to understand by people of different cultures simply because values differ too. For instance in the Islamic culture "ghadhab" is associated with the devil which is in turn associated with fire due to the fact that when one gets angry he is going to lose control because he is pushed by the devil to do that. So in the Islamic context when in anger one has to wash hands and face (make alwudhu) and pray to send the devil away. We can conclude that by mastering the figurative language we learn can help us understand the culture of that language.

## **Types of "Anger " Metaphor**

In conceptualizing our experiences, we pick out, through metaphors the important aspects of an experience which we refer to as the prototypical aspects and the other aspects are hidden. Different types of metaphors are exploited to conceptualize our emotions. There is a central metaphor and some other minor ones. We look at our emotions as physical entities which can be grouped, subcategorized or quantified. Anger is conceptualized as a mass entity with a scale which shows its amount. It exists when the amount is greater than zero and it goes when the amount falls to zero. Consider the following examples:

How much anger has he got in him?

There is a lot of anger inside him.

His anger went away.

She saw her anger as an outlet to her problems.



Their pleasure banished the anger from her heart.

The same is true of the following examples in Arabic

اشتد غضب الله

God's Wrath intensified.

فكأنما صب عليه ماء بارد فسكن وسكت غضبه

As if he's soaked cool and his anger quieted.

وباخ غضبه بوخا

His anger got quiet

وتسرى غضبه

His anger was revealed

Conceptualization of anger is based on the following central metaphors:

## Anger as Heat

The most prototypical metaphor for anger is "heat". The reason is that the major effect of Anger is the increased heat of the body. This metaphor is based on the physiological effect of Anger which is also conceptualized as the heat of the fluid in a container. which is considered the central metaphor by cognitive linguists (*Langacker, 1998*) Thus the scale of anger corresponds to the scale of heat which has a zero point and a limit. The body is the container of anger just like the container of a fluid. When the container takes too much heat it explodes just as the human body when bearing too much anger it explodes too, losing control over oneself. This is reflected in the physiological changes the body will undergo such as body heat, great blood pressure, agitation...etc. As the explosion of the container is dangerous, the loss of control is also dangerous to both the angry person and the targeted



people. The heat includes the body heat, internal pressure, skin redness, agitation and impaired visual acuity.

e.g. His eyes are filled with anger

When we add too much fluid to the container, it brims over. The same is true of anger when the body bears too much anger, the latter overflows as in:

e.g. He poured out his anger on her

e.g. His pent-up anger welled up inside him

e.g. She could feel her anger rising.

When the fluid is overheated, it produces steam which creates pressure on the container, intense anger also produces steam as shown below:

e.g. She got all steamed up.

e.g. He is blowing off steam

e.g. I was fuming.

Intense anger produces pressure on the body which tries to send it out through a conduit.

This is called conduit metaphor as in:

e.g. He was bursting with anger.

e.g. I could barely contain my rage.

e.g. He vented his anger on her.

e.g. Unload your anger in words, then your head will be clearer.

When the pressure is too high on the container, it explodes as the person explodes because





Of too much intense of anger.

Consider the following sentences:

e.g. She blew up at me.

e.g. She exploded.

e.g. We won't tolerate any more of your outbursts.

When the container explodes, part of it might go up, the same is true of a person when he explodes, part of him goes up in the air as in:

e.g. He drives me out of my mind.

e.g. He will throw a fit if he finds out.

e.g. I blew my top

Then anger diminishes as in

The heat of her anger vanished and was replaced by fear.

He fought until his anger subsided.

The same metaphor is conceptualized in Arabic as in:

صب غضبه عليها

He poured his anger on her.

كان الغضب يستعر في داخلي

Anger was raging in me.

سرعان ما تأجج غضبي

My anger got raged quickly.

انفجر غضبا عندما اخبرته بالحادث

He exploded with anger when I told him about the accident.



كان في قمة الغضب عندما اخبرته ما فعلت

He was high in anger when I told him what I have done.

بالكاد استطعت احتواء غضبي

I scarcely managed to contain my anger.

هذا حقا اطفا غضبي

This really quenched my anger.

اشعل فتيل غضبي

He kindled my anger

لقد غلا عليه من الغضب

He boiled of anger at him.

ويقال استشاط عليه اي تلهب عليه وطار به الغضب

He became fuming with anger and fly off the handle.

The examples both in English and Arabic reveal similarities not only in the grammatical constructions but also the lexical choices. Sometimes, a metaphor is central to a certain cultural model for instance In the Iraqi culture "anger " is associated with "hot weather " the heat of the sun leads to the heat of temperament. Anger increases more in hot rather than in cold weather. The heat of all parts of the body increases.

## Anger is Madness

Another physiological effect of anger is "insanity" when the angry person can't control his nerves. In such a state, the angry person passes the limit point on the anger scale and he can't function normally. There are certain behaviors which are associated with insanity such as "The hair stands off, hitting the head with solid things. Grinding the teeth, and foaming at the



mouth. The angry person becomes incapable of thinking or seeing as shown in the following examples:

e.g. They are driving me nuts.

e.g. When he gets angry, he goes bonkers.

e.g. He went bananas.

e.g. When everything goes wrong, I'll get hysterical.

e.g. Anger begins in folly and ends in repentance.

e.g. When he gets angry, he bangs his head against the wall.

e.g. He lost control over his anger.

In Arabic we have similar metaphorical mapping of anger as "insanity" or mental changes not only physical changes or pain. as in:

غضب ففقد صوابه

He got so angry that he was insane.

غضب سيدي فلكمني لكمة شديدة

My master got so angry that he punched me hard.

عملك يدفع بي الى الجنون

Your action drives you mad.

غضب فجن جنون

He got so angry that he maddened.

أذا ما غضبوا هم ينتقمون و يبسطون ويظلمون

If they get angry they revenge, punish and do injustice.

اول الغضب الجنون واخره الندم

Permeable of anger is madness and its result is regret.

الغضب هو جنون مؤقت

Anger is a temporary madness.



تَعْقِل الانسان ببطء غضبه

Man's sanity is by slowing down his anger

الغضب ريح تهب على سراج العقل فتطفئه

Anger is a wind that blows at the lamp of the mind and switches it off.

## Anger as Fire

In almost all cultures, the emotion "anger" is structured, understood and talked about in terms of fire. We rarely find a culture in which this metaphor is absent. It is worth mentioning that the metaphorical expressions used to map our feelings of anger are systematic just as our feelings and concepts. When one gets angry, there are certain symptoms which accompany his anger such as the body heat, redness in the face and neck areas since the physiological effects of an emotion stand for that emotion. (Lakoff, 1980). that claims that if we look at all the metaphors for "anger" in the languages of the world, we will not find any that contradict the physiological results that they find with this metaphor, all the parts of the body will be affected such as the nerve, nose, ears, eyes.

### Consider the following examples in Arabic:

كلامه اشعل فتيل غضبي

His words ignited my anger.

اطفأت نار غضبه

I quenched his anger fire.

عرف الغضب على انه جمره او حمية

Anger was defined as carbuncle.

وقد حميت جمرته اذ غضب

His carbuncle kindles when he gets angry.



وجعل للنار غضبا

He made anger for fire.

أتقد عليه غضبا

He flames with anger.

لقد ظلوا غضابا يحرقون

They remained angrily burning.

Similar examples can be found in English.

His anger is smoldering.

He is doing a slow burn.

Smoke was pouring out of his ears.

He has a burning feeling in the stomach when he gets angry.

Anger is conceptualized as "fire" and the angry person is the thing burning. Just as fire has an intensity, anger also has an intensity, things can burn at a low intensity then goes up to bursting into flames. The same is true of angry people at low intensity but when they get very angry the intensity goes up and this will cause a damage to the angry person and people around him. Almost in all cultures "anger " is conceptualized as " fire " .

## Anger as Enemy

Whether in English or Arabic culture, "anger" is looked upon as a negative emotion so the angry person looks at his anger as an enemy which he has to struggle with in order to control it., if not the "anger" will take control of him and can't function normally.



### Consider the following examples:

He lost control over his anger

فقد السيطرة على غضبه

He surrendered to his anger.

استسلم لغضبه

She fought back her anger.

حاربت غضبها مجددا

Overcoming anger is a big victory over our enemy.

التغلب على الغضب انتصار على اكبر عدو لنا

Anger is an enemy of sanity.

الغضب عدو العقل

## Anger as a Dangerous Animal or a Human Being

The embodied nature of the conceptual metaphor is one of the basic tenets of CMT. Therefore to understand the abstract or the target domain, we manipulate the living organisms as the best choices to represent the concrete or the source domains. As we have experienced the danger of the wild animal, we try to exploit this knowledge to map the danger of being angry. There is a correspondence between the two. (Gibbs, 2006) According to the western culture, passions are beasts inside a person. The angry person is equivalent to a dangerous animal as in:

His anger turned him into a monster.

He has a fierce temper.

He unleashed his anger.

It is dangerous to arouse his anger.

He began to bare his teeth.



That ruffled her feathers.

Beware of my anger.

In Arabic, there are some conceptual metaphors in which the source domain (human being) is deleted with the exception of one property of that domain which is left to be compared to the targeted domain (anger) as shown in the following examples from the Holy Quran, Old Testament and ALHadeeth ALNabawy (Islamic Shareet) and old textbook of Arabic rhetoric.

وسكت عن موسى الغضب

(When the anger of Moses was appeased.)

In which "anger" is compared to one of the properties of human being which is "to stop talking" because only human beings are capable of speaking.

" تعقل الانسان ببطء غضبه "

Sanity of man is in slowing down his anger.

another feature which is slowing down.

In the old Testament, God is talking to Moses:

يا موسى امسك غضبك عن من مكنتك عليه و اكف عنك غضبي

(Restrain your anger from those who I empower you on will retrain my anger at you)

In ALHadeeth ALNabawy, there is a reference to "anger" as in

" الغضب يفسد الايمان "

(Anger spoils faith).

لا تسرع بروحك الى الغضب لان الغضب يستقر في حزن الجهال

Don't speed up your soul to anger because anger resides in the illiterates' lap.



اللهم لا تقتلنا بغضبك

"O God" don't kill us by your Wrath.

هذا غضب جاءني من أطرار البلاد لا اعرفه

This is anger coming to me from outside the country, I don't know him.

"اردتم ان يحل عليكم غضب من ربكم " رجع موسى الى قومه غضبان

Did ye desire that wrath should descend from your Lord on you

## Anger as A Devil

In Islamic culture, uncontrolled anger is one of the tools of Satan and can lead to many evils and tragedies. Controlling anger is a sign of "righteousness". Anger is considered the burning coal that burns in the heart. According to The Prophet Mohammed" (Peace be upon him) a strong man is the one who can control himself when he is angry. therefore Islam has a great deal to say about the emotion of "anger".

In the Islamic tradition, the term (anger) الغضب is compared to the devil as shown in the following examples:

Prophet Mohammad (PBUH) says:

فاذا الغضب تجمع الشر كله

When angry, all devil aggregates.

لا تغضب اياك ان تتصف بهذه الصفة الشيطانية

Don't be angry, don't be characterized by this diabolical feature.

ان الغضب من الشيطان وان الشيطان خلق من النار وانما تطفئ النار بالماء فاذا

غضب احدكم فليتوضأ

Anger is from Satan and Satan was created from fire and fire is extinguished by water, if one of you gets angry he should wash for prayer (wudhu)





واذا ما غضبوا هم يغفرون

If they get angry, they forgive.

اذا غضب احدكم فليسكت

If one of you gets angry, he should keep silent

اللهم اذهب غيظ قلبي

Oh my God. Take away the anger of my heart

"ان هذا الغضب جمرة من الشيطان توقد في قلب ابن ادم (الامام الصادق عليه

السلام)

, this anger is the ember of Satan which kindles in the heat of Adam.

(Imam Alsadiq)

*This metaphor is specific to Arabic since it is culturally shaped. No examples can be found in English as far as this metaphor is concerned. This confirms the cognitive linguistic assumption that the similarities in the conceptual metaphors of both Arabic and English are due to the common human physical experiences. While different cultures give rise to different metaphors in the two languages as shown in this type.*

## Conclusion

In this paper some conceptual metaphors of "anger" have been identified and accounted for both in English and standard Arabic. The paper does not intend to discuss all types of conceptual metaphors of "anger" since an extensive body of research has been carried out in the two languages yet in Arabic the emphasis has been on the different dialects of Arabic rather than the standard therefore the aim of this paper is to shed light more on the metaphors which are based on culture rather than the physical experience



since to the researchers' knowledge, this type has not been given attention especially in Standard Arabic.

To sum up, in both types of metaphors in the two languages, "anger" is looked upon as a negative emotion which should be kept under control otherwise its consequences are dangerous to humanity. "Anger suggests explosion, destruction and revenge" (*Shweder, 1991*). In fact in the Holy Quran and in AlHadeeth AlNabawy of the prophet Mohammed (PBUH) there is always a repetitive warning on the danger of getting angry and it is considered a negative behavior which God doesn't bless.

The results of the comparison confirm Lakoff and Johnson's assumption that metaphors which are associated with the human physical experiences show lots of similarity in English and Arabic while the ones associated with culture can be specific to one language rather than another as it is the case with the conceptual metaphor of "anger" as "an evil" or as "a human being".

## List of References

### English References

1. Aitchison, J., (1987), *Words in the Mind: An Introduction to the Mental Lexicon*. Oxford: basil Blackwell.
2. Alsadi H, Z., (2016), "Metaphors: Production and Compréhension by Qatari EFL Learners" A Cognitive Approach, *Arab World English Journal* Vol.7.No. 1 M
3. Barcelona A & Sorian C., (2004), " Metaphorical Conceptualization in English and Spanish ".*European Journal of English Studies* (8 /3), 295-307
4. Crystal, D., (2003), *English as a Global language*. Second Edition. Cambridge: Cambridge University Press.
5. Constantinou., (2014), " Conceptual Metaphors of Anger in popularized Scientific Texts" *Linguistic Approaches to Emotions in Context*, Vol. 241, 159. John Benjamin Publishing Company
6. Croft W & Alan D., (2004), *Cognitive linguistics*. Cambridge: Cambridge University Press.



8. Danesi, M., (1995), "Learning and Teaching languages: The Role of Conceptual Fluency in International Journal of Conceptual Fluency. Vol. 5. Issue 1 (Wiley on line Library).
9. Friedrich and Ungerer Schmid, (2006), An Introduction to Cognitive linguistics. Pearson.
10. Gibbs., (1996), "Why Many Concepts are Metaphorical "in Cognition, Vol. 61, Issue 3, pp, 309-319.
11. Cambridge: Cambridge University Press.
12. Gibbs, R., (2006), Embodiment and Cognitive science. New York: Cambridge University Press.
13. Kovecses, Z., (2010), Metaphor: A Practical Introduction: 2nd Edition. Oxford: Oxford University Press.
14. Kovecses, Z., (2007), Metaphor in Culture: Universality and Variation. Cambridge: Cambridge University Press.
15. Lakoff, G., (1993), "The Contemporary Theory of Metaphor "in Metaphor and Thought, edited by Andrew Ortony, 2nd edition. Cambridge: Cambridge University Press.
16. Lakoff, G. 1987. Women, Fire and dangerous things: What categories reveal about the mind. Chicago and London: University of Chicago Press.
17. Lakoff, G. and M. Johnson., (1980), Metaphors we live by. Chicago: The University of Chicago Press.
18. Lakoff, G., (1986), " A figure of Thought " in Metaphor and Symbolic Activity, Vol. 1, Issue 3, Published on line 2009 (215-225). The University of Chicago Press.
19. Langacker, R.W., (1991), Foundations of Cognitive Grammar. Vol. 1.
20. Langacker, R. W. 1998) "Discourse in Cognitive Grammar " in Cognitive Linguistics Vol. 12. California: University of California.
21. Reddy, M. 1979. "The Conduit Metaphor "in Metaphor and Thought". Cambridge: At the university.
22. Shweder., (1991), "Thinking through culture: Expeditions in Cultural Psychology (Harvard University Press, P.245)
23. Stanojevic, M, M. Tralic and I Ljubic, (2014), "Grammatical Information and Conceptual metaphors: The case of Anger in Language as Information, eds., Stanojevic, M. Miller and A.D. Stanic.
24. Steen, G., (2007), Finding Metaphor in Grammar and Usage. Philadelphia: John Benjamins.
25. Taylor J, Mbense T.G., (2003), .Red Dogs an Rotten Mealies: How Zulu talk about anger in Speaking of emotions: Conceptualization and Expression. New York: Mouton de Gruyter
26. Wierzbicka, Anna., (1999), Emotions Across Languages and Cultures: Diversity and Universals. Cambridge: Cambridge University Press.



## المصادر العربية

1. الجرجاني: عبد القهار الجرجاني. (1932) K أسرار البلاغة، المكتبة التجارية الكبرى بمصر،
2. زينب يوسف عبد الله (1994): الاستعارة عند الجرجاني، رسالة جامعية ماجستير، كلية اللغة العربية، جامعة ام القرى.
3. الهمذاني: عبد الرحمن الهمذاني، (1985)، الألفاظ الكتابية. طبع بمطبعة الآباء اليسوعيين.
4. المعجم المفهرس لألفاظ الحديث النبوي عن الكتب الستة وعن مسند الدارمي وموطأ مالك ومسند احمد بن حنبل. مطبعة بريل في مدينة ليدن (1962).
5. العسكري: أبي هلال العسكري، (2000)، الفروق اللغوية، دار الكتب العامة، بيروت: لبنان.
6. السكيت: أبي يوسف بن أسحاق، (1895)،.. كنز الحفاظ في كتاب تهذيب الالفاظ. بيروت: المطبعة الكاثوليكية للآباء اليسوعيين.
7. الأنصاري الأفريقي المصري: جمال الدين الأنصاري. لسان العرب، الجزء الاول، منشورات محمد علي بيضون، دار الكتب العلمية: بيروت، لبنان
8. أجندي: محمد الجندي. بحث عن الاستعارة 2016 أرشيف المدونة الالكترونية
9. العلايلي: عبد الشيخ العلايلي، (1974)، معجم الصحاح في اللغة والعلوم المجلد الثاني. دار الحضارة العربية.
10. ابن جني، (1955)، الخصائص. تحقيق محمد علي النجار. دار الكتب المصرية.

# مجلة كلية الإسراء الجامعة للعلوم الاجتماعية والإنسانية



رقم الايداع في دارالكتب والوثائق ببغداد (2193) لسنة (2019)  
الرقم الدولي للنسخة الورقية (ISSN : 2706 - 7181)  
الرقم الدولي للنسخة الإلكترونية (E-ISSN: 2707-1170)

مجلة علمية محكمة تصدر عن كلية الإسراء الجامعة



المجلد الثالث - العدد السادس - لسنة 2021



# مجلة كلية الإسراء الجامعة للعلوم الاجتماعية والإنسانية

دورية محكمة شاملة

تصدر عن كلية الإسراء الجامعة  
بغداد \ العراق

