# *Emotional Typology in the Qur'an: A Comparative Study Based on Plutchik's Theory*

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ABSTRACT:

Original Paper

This study explores the emotional landscape of the Qur'an through the lens of Plutchik's psychological model of emotions, which categorizes emotions into eight primary types: joy, sadness, trust, anticipation, surprise, disgust, anger, and fear. It identifies how various types of emotions are represented and utilized in different contexts. By applying a comparative and interdisciplinary approach, the study demonstrates the Qur'an's unique perspective on emotions, offering insights into its approach to emotional expression, regulation, and guidance. The analysis reveals that while Plutchik's primary emotions are present in the Qur'an, their subcategories differ significantly, reflecting the Qur'an's divine origin and guidance-oriented objectives. The findings highlight the Qur'an's distinctive emotional framework, which not only confirms but also extends beyond human-centered psychological models, reflecting its divine purpose and focus on holistic human development.

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# 1. Introduction

In the collection of definitions in psychology, emotion is described as a state that leads to psychological changes within an individual. These psychological changes, in turn, result in physical changes (such as facial expressions, increased heart rate, etc.), which reflect a person's thoughts and behaviors. Emotions and their expression in a text illustrate the emotional state of the author and can evoke similar emotions in the reader (Plutchik 1962). Accordingly, researchers have proposed various theories for interpreting emotions, including emotional models such as those developed by Ekman & Friesen (1971), Russell (1980), and Plutchik (1980), which are designed to identify emotions in forms of communication like speech, gestures, and writing. At times, a text conveys emotions to the reader, creating a vivid portrayal of various emotional states.

Given that the Qur'an is a divine text, understanding the emotions and emotional responses within it can provide a model for readers, offering guidance on emotional control and responses in similar situations. This interdisciplinary study explores both the Qur'an and psychology, examining the typology of emotions in the Qur'anic text. Consequently, it sheds light on the sequence of revelation in the Qur'an. Some researchers have even used emotional elements as a basis for dating Qur'anic surahs (Muir 1861; Nöldeke 2004). Among these scholars, Nöldeke is particularly notable; he utilized this element to propose a sequence of revelation that differs from traditional Muslim chronology, categorizing each Meccan and Medinan period according to his methodology and describing the predominant emotions in each. Nöldeke (2004) suggests that emotional intensity was greater during the Meccan period compared to the Medinan period.

Since emotional regulation in the face of various situations is significant and influences an individual's behavioral and functional framework—linked to their emotional responses in different contexts and interactions—developing a scientific understanding of emotional types and categories is essential. Identifying types of emotions in the Qur'an can serve as a foundation for a deeper understanding of Qur'anic emotional responses in similar personal situations, potentially enhancing one's ability to regulate their own emotions and reactions. For example, the Qur'an (Q. 58:10) offers a response to sadness by advising trust in God and presenting divine permission as a means to counteract Satan's influence and alleviate sadness in believers' hearts:

*Indeed [malicious] secret talks are from Satan, that he may upset the faithful, but he cannot harm them in any way except by Allah's leave, and in Allah let all the faithful put their trust (Q. 58:10).*

The process of this research involves applying human theories and models in the domain of emotions to the Qur'anic text, examining the Qur'an's approach in terms of confirmation, modification, or rejection of these perspectives. Specifically, this study employs Plutchik's theory, which categorizes various types of emotions in psychology, as a framework to examine the Qur'an's perspective on the use of each type of emotion in different contexts and classify the verses accordingly. This research employs a comparative and interdisciplinary approach, utilizing an analytical-descriptive method to address the following question: How have the types of emotions appeared in the text of the Qur'an, relying on Plutchik's model?

## 2. Literature Review

Emotions play a central role in the Qur'an, where various affective states are discussed to convey divine messages and guide human behavior. Saeedi (2010) and Zomorrodi (2012) investigated how the Qur'an addresses the control of emotions, offering insights into how believers can regulate their feelings in alignment with its guidance. Melli (2010) examined primary emotions featured in the Qur'an, specifically anger, joy, sadness, and fear, discussing their underlying causes and implications. Bauer (2017) proposed a new method for analyzing emotions within Qur'anic surahs, tracing emotional plots to identify the emotional journeys described in various passages. Karami et al. (2020) contrasted Qur'anic teachings with psychological theories, emphasizing the Qur'an's distinct approach to emotional development and control. Wahab (2022) explored emotional intelligence from an Islamic perspective, examining how principles of emotional management derived from the Qur'an can enhance overall life satisfaction and happiness. Hassan et al. (2022) studied challenging emotional states exhibited by prominent figures in the Qur'an and the psycho-spiritual processes triggered by these emotions. Karami et al. (2023) utilized machine learning to detect emotions in Qur'anic texts, identifying joy as the dominant emotional theme. This research builds upon prior studies to offer a precise interpretation of emotions and their manifestations in the Qur'an. Drawing on Plutchik's model, this study attempts to depict emotions as they occur within the Qur'anic context.

## 3. Plutchik's Emotion Wheel

Plutchik categorized emotions into eight primary types, half of which are positive, and the other half are negative, each with an opposing counterpart:

- Joy vs. Sadness

- Surprise vs. Anticipation

- Trust vs. Disgust

- Anger vs. Fear

Based on this framework, as illustrated in figure 1, each primary emotion is further divided into subtypes: ecstasy and serenity for joy; interest and vigilance for anticipation; rage and annoyance for anger; hatred and loathing for disgust; grief and pensiveness for sadness; amazement and distraction for surprise; terror and apprehension for fear; and acceptance and love for trust (Plutchik 1980).
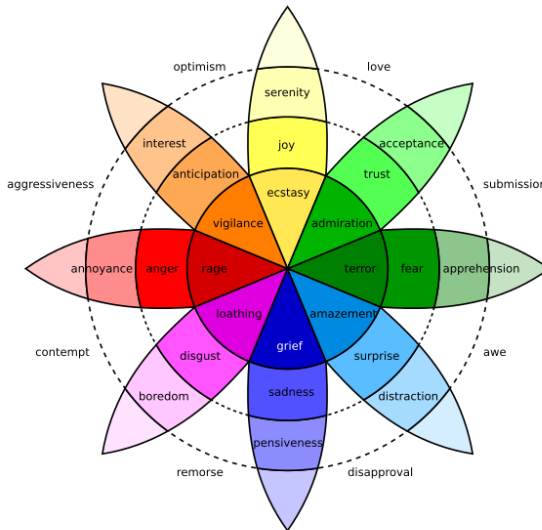


*Figure 1. Plutchik's wheel of emotions (Mohsin & Beltiukov 2019; File: Plutchik-wheel.svg. 2023).*

## 3.1. Joy

Joy arises from the harmonious operation of all emotions in a unified and fully cohesive personality, where each core emotion reinforces others within a series of actions directed toward one or several nearly unified goals. Thus, the richer, more evolved, and more integrated the personality, the greater its capacity for joy, despite facing various types of pain (Plutchik 1962). Joy manifests when an individual unexpectedly achieves a cherished ideal or high goal (Taheri Asl & Nabiloo 2020).

## 3.2. Sadness

Sadness denotes the loss of a joyful experience with which an individual was previously engaged or in contact (Nabiloo & Dadkhah 2023). Sadness often appears when one is deprived of favorable conditions they had sought (Plutchik 1962).

## 3.3 Trust

Trust is a sense of acceptance. It reflects an internal inclination to have something deemed desirable, and thus stands in contrast to hatred. An individual who is accepted by others instills a sense of trust, making their behavior and words agreeable and attractive to others (Plutchik 1962).

## 3.4. Surprise

All living beings encounter novel stimuli during their lives. When faced with such stimuli, reactions may include orientation, emotional jolt, or surprise. These responses emerge only in the presence of intense, sudden, ambiguous, or unexamined stimuli (Plutchik 1962). In analyzing curiosity and the exploratory drive, Berlyne (1960) describes surprise as a state of expectancy that the new stimulus does not align with.

## 3.5. Anticipation

Anticipation involves exploratory behavior—a stable activity aimed at engaging with the environment and gathering information about it, representing a fundamental behavior pattern called exploratory behavior. Exploration is often synonymous with curiosity, expectation, prediction, and play. The essence of anticipation and prediction is the opposite of surprise. An organism cannot simultaneously exhibit both surprise and expectation toward the same stimulus (Plutchik 1962).

## 3.6. Disgust

Disgust, in its simplest form, is a repulsive reaction that typically arises from offensive tastes. Since disgust causes aversion, it is accompanied by movements aiming to remove or distance oneself from the source of offense (Plutchik 1962). Contrary to trust, disgust induces repulsion, and something or someone who conveys an unpleasant or offensive feeling can provoke disgust. Often, this feeling is relative—what may evoke disgust in one group

might be appealing to another.

## 3.7. Anger

Anger is characterized by a state of arousal that manifests in destruction, annihilation, harassment, revenge, ruin, humiliation, attack, threat, or intimidation (Plutchik 1962). Goodenough (1931) notes that while anger may occasionally appear explosively, it typically manifests as verbal or physical retaliation against the aggressor. Moreover, anger reactions emerge when an ongoing or intended activity is obstructed.

## 3.8. Fear

McDougall (1928) considers fear the primary inhibitor of action. In primitive societies, fear serves as the strongest factor in establishing social order. Hence, it is no surprise that thinkers from Darwin onward have observed that extreme fear, instead of enhancing one's ability to flee, can render an individual incapacitated. Anxiety is a conditioned fear response to a novel situation (Plutchik 1962).

# 4. Typology of Emotions in the Qur'an

Based on Plutchik's eight primary emotions, we can categorize various Qur'anic verses. Some emotions are practically manifested within verses (Rezaei Dehnavi 2017), while others are explicitly mentioned, allowing for clear categorization. Additionally, the concept of emotion in the Qur'an encompasses a broader spectrum than psychology, as it relates to both material life and the hereafter (Alamolhoda et al. 2021). As such, certain aspects of Plutchik's model will differ slightly when applied to the Qur'an. Therefore, for each emotion, specific subcategories are also offered, which are explored in this research.

## 4.1. Joy (Pleasure)

In the Qur'an, joy is expressed through three types including glad tidings, reward and great recompense, and the mutual satisfaction of God and humans.

### 4.1.1. Glad Tidings

One component of pleasure in the Qur'an that brings hope, encouragement, and joy is the concept of glad tidings, often accompanied

by pleasurable descriptions. In the verse Q. 20:76, God conveys joy by describing the rewards promised in paradise, instilling pleasure in the hearts of believers:

> *Gardens of Eden, with streams running in them, to abide in them [forever]; and that is the reward of him who keeps pure (Q. 20:76).*

### 4.1.2. Reward and Great Recompense

The concept of reward is evident in verses like:

> *Those will be given their reward two times for their patience. They repel evil [conduct] with good, and spend out of what We have provided them (Q. 28:54).*

According to al-Ṭabarī (1991, 20:57), believers endured with patience, remaining faithful to earlier scriptures until the coming of the Prophet. It is said that these individuals were believers in the Prophet before his arrival and they patiently waited until they embraced his mission (al-ʿĀmilī 1981, 7:33; al-Sabziwārī 1985, 5:293). Thus, the faith and hope of the believers, nurtured by their patience, evoke a sense of joy within them, which is not only rewarding in the Hereafter but also brings satisfaction and vitality in this world.

### 4.1.3. Mutual Satisfaction of God and Humans

A pleasing emotion, satisfaction, arises when a believer feels the approval of God. For instance, the pleasure God feels towards believers who pledged allegiance to the Prophet is expressed as:

> *Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down composure on them, and requited them with a victory near at hand (Q. 48:18).*

In some interpretations, God's pleasure is understood as the manifestation of His actions, not His essence (Tabataba'i 1996, 18:425; al-Ṭabrisī 1993, 23:133). The mutual satisfaction is illustrated with the terms *rāḍīyah marḍīyah*, denoting the mutual joy and pleasure between God and His servant:

> *Return to your Lord, pleased and pleasing (Q. 89:28).*

This satisfaction is a form of spiritual peace, placing it in the highest category of joy and pleasure. It instills a calm acceptance within the believer, whether in wealth or poverty (al-Marāghī n.d., 30:154).

## 4.2. Sadness

In the Qur'an, the feeling of sadness is often depicted as regret in the afterlife for sinners who witness the consequences of their actions. These individuals also experience sadness in the world due to the repercussions of their misdeeds.

### 4.2.1. Regret

In the afterlife, sinners feel regret upon seeing the outcome of their actions and envy the state of the righteous in Paradise, realizing that they lack the chance to return to the world and make amends. This regret is exemplified in the verse:

*But as for him who is given his book in his left hand, he will say, 'I wish I had not been given my book' (Q. 69:25).*

Sometimes, regret also pertains to worldly and material desires, where individuals, with a superficial view of life, covet what others possess. This sentiment is portrayed in the verse:

*So he emerged before his people in his finery. Those who desired the life of the world said, 'We wish we had like what Korah has been given! Indeed he is greatly fortunate' (Q. 28:79).*

### 4.2.2. Despair

Another dimension of sadness in the Qur'an is despair, often felt by individuals who succumb to hopelessness in times of adversity:

*When We bless man, he is disregardful and turns aside; but when an ill befalls him, he is despondent (Q. 17:83).*

Commentators suggest that "befalling an ill" refers to conditions such as illness or poverty (al-Zamakhsharī 1979, 2:690; al-Bayḍāwī 1997, 3:265; al-Samarqandī 1995, 2:326).

## 4.3. Trust

Trust is broadly categorized in the Qur'an into three main types, including acknowledgment and affirmation, mutual trust between God and humans, and trust-building.

### 4.3.1. Acknowledgment and Affirmation

Acknowledging God's attributes through acts like prostration is a form of trust in the Qur'an. Humans generally recognize a power higher than themselves, affirming God's omnipotence. For instance:

*Thereat the magicians fell down prostrating. They said, 'We have believed in the Lord of Aaron and Moses!' (Q. 20:70)*

The magicians' acknowledgment of divine power led them to prostrate and believe. Other verses highlight glorification as affirmation, such as:

*The seven heavens glorify Him, and the earth [too], and whoever is in them, and there is not a single thing but celebrates His praise, but you do not understand their glorification. Indeed, He is all-forbearing, all-forgiving (Q. 17:44).*

### 4.3.2. Mutual Trust between God and Humans

#### 4.3.2.1. Humans' Trust in God

Trust arises when individuals feel they can depend on someone or something. Some Qur'anic verses highlight this trust, as follows:

*It is He who has sent His Apostle with guidance and the religion of truth that He may make it prevail over all religions, and Allah suffices as witness (Q. 48:28).*

In this verse, the superiority of Islam over other religions is emphasized (Fadlallah 1998, 21:125). This is a clear and decisive promise from the Almighty God regarding the triumph of Islam over all other faiths (Tabataba'i 1996, 18:435; Makarem Shirazi 1995, 22:111).

#### 4.3.2.2. God's Trust in Humans

At times, trust in the Qur'an is seen from God's side toward His servant. For example:

*We said, 'Do not be afraid; indeed, you are the superior one' (Q. 20:68).*

In this verse, God says to Prophet Moses, "You are the highest." Interpreters have understood this expression to signify a promise of dominance, victory, and triumph (Muqātil 2002, 3:32; al-Ṭūsī 2002, 7:187; al-Ṣābūnī 2000, 2:219), which reflects God's trust in His servant. Additionally, in the verse Q. 68:50, God selected Prophet Jonah once again after his divine trial (al-Mughnīyah 2003, 7:661) and placed His trust in him. Furthermore, in the verse Q. 2:157, God's great mercy toward those who have successfully passed divine tests is mentioned (Makarem Shirazi 1995,

1:526), signifying a kind of trust from God toward His servant.

### 4.3.3. Trust-Building

Inviting people to monotheism during the pre-Islamic period necessitated their acceptance of God, His power, and His messenger. Consequently, some Qur'anic verses aim to instill confidence in humanity. This confidence either did not exist and must be created, or it has previously existed but has weakened and needs to be reinforced:

> The word of your Lord has been fulfilled in truth and justice. Nothing can change His words, and He is the All-hearing, the All-knowing (Q. 6:115).

In the verse, the terms truth and justice are employed to engender trust and acceptance among the people of that era. Similarly, many verses utilize God's attributes to foster trust, as these attributes enhance people's understanding of God and their awareness of His power. For instance, in the verse, and indeed it is your Lord who will resurrect them. Indeed He is all-wise, all-knowing (Q. 15:25), the attributes of all-wise and all-Knowing convey certainty. Furthermore, mentioning divine attributes transforms doubt into certainty (Makarem Shirazi 1995, 11:63). Another example is the response to those who deny the resurrection in the verse:

> To Allah belongs the Unseen of the heavens and the earth. The matter of the Hour is just like the twinkling of an eye, or [even] swifter. Indeed Allah has power over all things (Q. 16:77).

The matter of the Resurrection is so simple for Allah that it is likened to the blink of an eye. To eliminate any doubt in the listener, the phrase "or even swifter" is added (Makarem Shirazi 1995, 11:330; al-Ṭabrisī 1993, 14:20).

## 4.4. Surprise

Whenever an extraordinary phenomenon is presented in the Qur'anic verses, it is usually framed as a question expressing astonishment. This sense of surprise arises when an event or phenomenon appears improbable or inconceivable to the recipient, prompting contemplation at its most basic level.

### 4.4.1. Confusion

In some verses, questions are posed that provoke the audience's contemplation and encourage them to think critically in order to find

answers. For instance, in the verse Q. 6:114, the rhetorical question, "Is it appropriate for someone to place another's judgment alongside God's judgment?!" is intended to negate the assertion and prompts the audience to reflect. This may evoke a sense of surprise within the audience, specifically a milder form characterized by perplexity and inquiry. In other verses, questions are posed out of astonishment and wonder. For example in the verse Q. 18:71, when faced with the work of Prophet Khidr, Moses questioned because it is strange for Khidr to do such things (Qara'ati 2009, 5:203):

> *When they boarded the boat, he made a hole in it. He said, 'Did you make a hole in it to drown its people? You have certainly done a monstrous thing!' (Q. 18:71).*

## 4.4.2. Astonishment at Nature

God created humans as inquisitive and thoughtful beings. Through contemplation and reasoning, humans have made numerous discoveries and resolved their intellectual doubts, including those related to the natural world. The Qur'an encourages humans to ponder nature and presents numerous verses that evoke a sense of wonder and curiosity. For example:

> *Do they not observe the camel,[to see] how she has been created? and the sky, how it has been raised? (Q. 88:17-18)*

These verses highlight the grandeur and complexity of creation, prompting humans to contemplate the Creator. The camel's remarkable physical strength, endurance, and various benefits set it apart from other animals (Ibn Juzay 1995, 2:477; Tabataba'i 1996, 20:459).

## 4.4.3. Mutual Surprise of God and Humans

### 4.4.3.1. God's Surprise at Humans

Some customs, beliefs, and expectations during the pre-Islamic era were not only incorrect but also astonishing. In the verse Q. 6:136, the polytheists allocated portions of their produce to both God and idols, while withholding idols' portion from the God and not vice versa. This illogical and unjust division is highlighted in the Qur'an. Similarly, in the verse Q. 16:17 the Qur'an questions those who believed in both God and idols, emphasizing the inconsistency of such a belief:

> *Is He who creates like one who does not create? Will you not then take admonition? (Q. 16:17)*

Another peculiar pre-Islamic Arabian custom was the belief that angels

were daughters of God. In the following verse, God challenges this notion through a rhetorical question:

*Did your Lord prefer you for sons, and [Himself] adopt females from among the angels? Indeed you say a monstrous word! (Q. 17:40)*

### 4.4.3.2. Humans' Surprise at God

The surprise expressed by Abraham upon receiving the glad tidings of fatherhood is a classic example of human astonishment in the face of the miraculous (Q. 15:54). Given the laws of nature, such an event seemed impossible (Tabataba'i 1996, 12:267; Makarem Shirazi 1995, 11:100). In many instances where humans express surprise towards God, they are astonished by His power and miracles. For example in the following verse, Zachariah expresses his astonishment at the prospect of fatherhood given his advanced age and his wife's infertility (Tabataba'i 1996, 14:20).

*He said, 'My Lord! How shall I have a son, when my wife is barren, and I am already advanced in age?' (Q. 19:8)*

## 4.5. Anticipation

The manifestations of the sentiment of anticipation encompass the mutual expectations of God and humans, including command and supplication, foreknowledge, and blessing.

### 4.5.1. Mutual Expectations of God and Humans

#### 4.5.1.1. Command (Expectation with Obligation)

When sufficient information is received about the environment, expectations naturally arise. God, the All-Knowing and All-Wise, who has created all humankind and existence and is aware of all matters, after sending His messengers and revealing the divine books for the enlightenment and guidance of humankind, holds certain expectations from His servants. These expectations, expressed as commands for certain actions, can be observed in Qur'anic verses. The first command from God to His Prophet appears in the verses, "*Read in the Name of your Lord who created… Read, and your Lord is the most generous,*" (Q. 96:1, 3) (Tabataba'i 1996, 20:549). In numerous verses, different commands are issued, either as prohibitions or actions to be performed, each based on faith or trust in God. For example, in the verse, "*O Adam, dwell with your mate in paradise, and eat thereof whence you wish; but do not approach this tree, lest you should be among the wrongdoers*" (Q. 7:19), the command is expressed through "do not approach this tree," which warns them against approaching the tree that

some have interpreted as the Tree of Knowledge of Good and Evil (al-Dīnwarī 2003, 1:256; al-ʿĀmilī 1981, 1:49).

### 4.5.1.2. Supplication (the Servant's Expectation from God)

Sufficient awareness of God's names and attributes, including His Compassion, Mercy, Richness, Hearing, and the acceptance of certain individuals' supplications as mentioned in the Qur'an, fosters in humankind expectations that lead them to seek assistance from God in times of need. For example, the verse Q. 17:80 encourages supplication, where vocalizing one's request to God is a form of expectation from Him:

> *And say, 'My Lord! Admit me with a worthy entrance, and bring me out with a worthy departure, and render me a favourable authority from Yourself' (Q. 17:80).*

Similarly, the verses, "*He said, 'My Lord! Open my breast for me. Make my affair easy for me. Remove the hitch from my tongue, [so that] they may understand my discourse'*" *(Q. 20:25-28)*, refer to Prophet Moses' supplication for an open heart, improved speech, and facilitation in his task.

## 4.5.2. Foreknowledge

As defined in expectation, this element contrasts with surprise. Thus, anything that does not provoke surprise and is likely to occur, which requires no discovery or comprehension as the person is prepared for its occurrence, can be categorized as a sense of anticipation and termed foreknowledge. God, the All-Hearing and All-Knowing, as the Creator of all existence, is aware of everything, both animate and inanimate. In the verse Q. 20:117, God had forewarned Adam that Satan was his and his wife's enemy and cautioned him not to be expelled from Paradise by Satan, which would lead them into hardship (Jafari 1997, 6:612). Similarly, in some verses, such as Q. 2:150, God, to preclude the excuses of those who seek reasons, including polytheists, Jews, and disbelievers, has revealed certain knowledge to His Prophet in the Qur'an (al-Ṭabrisī 1993, 2:114):

> *… so that the people may have no argument against you, neither those of them who are wrongdoers…(Q. 2:150).*

## 4.5.3. Blessing

Another category within the primary sentiment of expectation pertains to instances attributed to God, often mentioned in the Qur'an with verbs such as *khalaqa* (created), *jaʿala* (made), and *anzala* (revealed). These verbs signify blessings granted to humankind, accompanied by an expectation from the servant in return. According to verse Q. 10:3, God's expectation in

response to such acts of benevolence is the worship of the Lord:

> *Indeed your Lord is Allah, who created the heavens and the earth in six days, and then settled on the Throne, directing the command. There is no intercessor, except by His leave. That is Allah, your Lord! So worship Him. Will you not then take admonition? (Q. 10:3)*

Furthermore, in the verse, "*He disposed the night and the day for you, and the sun, the moon and the stars are disposed by His command. There are indeed signs in that for a people who apply reason*" (Q. 16:12), all these blessings subjected to humanity by divine command elicit feelings of gratitude, anticipation, and expectation for the acknowledgment of God's blessings (Makarem Shirazi 1995, 11:171).

## 4.6. Disgust

Disgust, a negative sentiment, is portrayed in various forms in the Qur'an, such as refusal, arrogance, abandonment, humiliation, and dislike.

### 4.6.1. Refusal

Aversion exists in degrees, and one of the lower degrees is refusal, which is often represented in the verses with verbs like *iʿrāḍ* (to refuse) and *takdhīb* (to deny). For example, in the verse Q. 7:64, the people of Noah rejected their prophet's call, and in another verse, the people of Thamud showed disregard by not reflecting on God's signs:

> *We had given them Our signs but they disregarded them (Q. 15:81).*

In these verses, the refusal occurs after the presentation of evidence and completion of proof. Another example is the verse Q. 20:56, which explicitly states that Pharaoh, even after witnessing divine miracles, still rejected and denied them (al-Ṭabrisī 1993, 16:37):

> *Certainly We showed him all Our signs. But he denied [them] and refused [to believe them] (Q. 20:56).*

### 4.6.2. Arrogance

Arrogance (*takabbur*) is when a person considers himself superior, which leads him to defiance and stubbornness (Mirsane 2020). An example of this can be found in the verse Q. 7:12, which refers to Satan, who considers himself superior to Adam and sees Adam as beneath him:

> *Said He, 'What prevented you from prostrating, when I commanded you?' 'I am*

*better than him,' he said. 'You created me from fire and You created him from clay'*
*(Q. 7:12).*

In this verse, Satan, due to the nature of human creation, considers himself superior to Adam, and despite his awareness of Adam's superiority in certain respects, he disobeyed God's command and displayed arrogance (Tabataba'i 1996, 8:34).

## 4.6.3. Abandonment

This category, like the category of refusal, signifies a form of divine withdrawal, but it comes specifically from God and His Messenger. In this context, the turning away from individuals by God and His Messenger means that they are left without guidance, essentially abandoned to their misguidance. This withdrawal represents the absence of divine support, leaving these individuals to the consequences of their actions and choices, which lead them further astray. For instance, in the verse Q. 6:112, God instructs His Prophet to disregard the enmity and scheming of His opponents and to leave them to their own devices (Makarem Shirazi 1995, 5:407). Similarly, in the verse Q. 6:137, the degree of misguidance and abhorrent practices has rendered some people beyond guidance; since they lack the capacity for guidance, God has abandoned them to attain the full measure of their ruin (Thaqafī Tehrānī 1998, 2:386):

> *That is how to most of the polytheists is presented as decorous the slaying of their children, by those whom they ascribe as partners to [Allah], that they may ruin them and confound their religion for them. Had Allah wished, they would not have done it. So leave them with what they fabricate (Q. 6:137).*

## 4.6.4. Humiliation

In some verses, another expression of aversion appears, involving contempt and disdain towards certain groups or individuals, signifying repudiation and detestation. For instance, in the verse Q. 7:13, Satan, in his arrogance, is expelled from his status, thereby becoming humiliated and disgraced (Tabataba'i 1996, 8:34). In some verses, God conveys this aversion by comparing people to certain animals, which imparts a sense of revulsion:

> *The example of those who were charged with the Torah, then failed to carry it, is that of an ass carrying books. Evil is the example of the people who deny Allah's signs, and Allah does not guide the wrongdoing lot (Q. 62:5).*

Here the state of certain Jewish people is compared to a donkey laden

with books, carrying them without understanding or profiting from them (al-Mughnīyah 2003, 7:536).

## 4.6.5. Dislike

This category is divided into three sub-categories: God's dislike toward the servant, the servants' dislike toward each other, and the servant's dislike toward God or religion.

### 4.6.5.1. God's Dislike toward Humans

In certain verses, God's dislike is expressed through the phrase *lā yuḥibbu* (does not like), e.g. "*Indeed, He does not like the wasteful*" (Q. 7:31) and "*Indeed, He does not like the arrogant*" (Q. 16:23). Additionally, divine aversion is shown by condemning those who spread corruption on earth:

> *They are the ones whom Allah has cursed, so He made them deaf and blinded their sight (Q. 47:23).*

### 4.6.5.2. Humans' Dislike toward Each Other

In some verses of the Qur'an, the verb *tabarrī* is used to indicate a sense of disavowal, dislike, or distancing. This term conveys the idea of rejecting or renouncing something or someone, often in the context of a servant distancing themselves from wrongdoing or a misguided path, especially when they become aware of its consequences. For example, in Q. 28:63, misguided leaders openly express their disavowal of their followers. Similarly, the verse Q. 2:166 speaks of misguided leaders who will disown those who followed them on the Day of Judgment, emphasizing a strong renunciation in the light of their shared consequences (al-Mughnīyah 2003, 6:139).

### 4.6.5.3. Humans' Dislike toward Religion or God

In this category, the term *kariha* (meaning dislike or distaste) is used, e.g. "*They attribute to Allah what they dislike [for themselves]*" (Q. 16:62). This verse refers to some pre-Islamic traditions, which considered angels to be the daughters of God, while they themselves did not like having daughters (Makarem Shirazi 1995, 11:282). Some verses also describe the dislike of idolaters and disbelievers toward Islam's prominence:

> *It is He who has sent His Apostle with the guidance and the religion of truth that He may make it prevail over all religions though the polytheists should be averse (Q. 61:9).*

## 4.7. Anger

In the Qur'an, anger is observed in three main contexts: human anger, God's anger toward humans, and oppression.

### 4.7.1. Human Anger

In certain verses, anger is expressed as a reproaching interrogative sentence, e.g. "*He said, 'O Aaron! What kept you, when you saw them going astray from following me? Did you disobey my command?'*" (Q. 20:92–93). Here, Moses shows anger towards his brother Aaron because he had appointed Aaron to prevent their people from going astray (Tabataba'i 1996, 14:270; Makarem Shirazi 1995, 13:283). Another verse describes Moses returning to his people in anger:

> *Thereupon Moses returned to his people, indignant and grieved. He said, 'O my people! Did not your Lord give you a true promise? Did the period of my absence too long to you? Or did you desire that your Lord's wrath should descend on you and so you failed your tryst with me? (Q. 20:86).*

Additionally, human anger can be seen as an expression of resentment or objection, such as the anger of Lot's people toward him for inviting strangers into his home, as shown in the verse, "*They said, 'Did we not forbid you from [defending] strangers?'*" (Q. 15:70) (Makarem Shirazi 1995, 11:111).

### 4.7.2. God's Anger toward Humans

The punishment that God has prepared for certain people, both in this world and the hereafter, represents a form of divine anger against them (Q. 7:36; 7:84; 17:10). Another example is the verse Q. 16:88, which states that disbelievers who prevent others from following the path of truth are deserving of double punishment (al-Mughnīyah 2003, 4:842):

> *Those who are faithless and bar from the way of Allah We shall add punishment to their punishment because of the corruption they used to cause (Q. 16:88)*

### 4.7.3. Oppression and Aggression

Some forms of anger are represented as violations of God's rights or commands, particularly after individuals have received blessings and divine grace. For example, after God provided the people of Thamud with the blessing of a camel as a clear miracle, they committed injustice by killing it. This act is expressed in the verse:

> *Nothing keeps Us from sending signs except that the ancients denied them. We gave*

*Thamud the she-camel as an eye-opener, but they wronged her… (Q. 17:59).*

Despite the miraculous nature of the she-camel brought forth from the mountain, the people of Thamud failed to believe and acted oppressively by killing her (Makarem Shirazi 1995, 12:170).

## 4.8. Fear

In the Qur'an, fear is generally categorized into four types: fear of others, fear of God, fear of punishment, and fear of descriptions of resurrection.

### 4.8.1. Fear of Others

The feeling of fear often manifests as hesitation and avoidance, causing individuals to feel weakened and withdraw. In the verse, "*When they entered into his presence and said, 'Peace!' He said, 'We are indeed afraid of you*'" (Q. 15:52), the fear that Prophet Abraham experiences upon the unexpected visit of his guests (angels) is mentioned. Likewise, in the verse, "*He said, 'These are indeed my guests. Do not bring dishonor on me*'" (Q. 15:68), the fear of Prophet Lot when introducing his guests to his people is portrayed. Moreover, seeking refuge and assistance from someone (God) is sometimes motivated by fear, as in, "*She said, 'I seek the protection of the All-beneficent from you, should you be God wary!*'" (Q. 19:18), when Mary expresses fear and invokes protection upon encountering Gabriel in her private chamber (Tabataba'i 1996, 14:53).

### 4.8.2. Fear of God

The Qur'an repeatedly addresses fear of God, which is essentially an awe of His greatness and leads to humility and submission before Him. In the verse, "*They fear their Lord above them and do what they are commanded*" (Q. 16:50), the verb *yakhāfūna*, meaning fear, is directly used, and as observed in the verse, this fear influences behavior and leads to obedience (Tabataba'i 1996, 12:387). Additionally, in, "*Weeping, they fall down on their faces, and it increases them in humility*" (Q. 17:109), the fear of failure in worship leads to acts of prostration and supplication (al-Ṭabrisī 1993, 14:230).

### 4.8.3. Fear of Punishment

The derivatives of the root *khawf* in this category of verses refer to fear of punishment, often with a tone of warning that motivates the audience to reflect and seek self-improvement. In the verse, *"Certainly We sent Noah to his people. He said, 'O my people! Worship Allah. You have no other god besides Him. Indeed, I fear for you the punishment of a tremendous day'"* (Q. 7:59), Noah

expresses his fear for his people's punishment (al-Mughnīyah 2003, 3:535).

## 4.8.4. Fear of Description of Resurrection

Vivid imagery in the text conveys emotion to the audience, and in certain verses, descriptions of the resurrection evoke fear even in those who have not witnessed it. For example, in the verses, "*And the sky will be opened, and become gates, and the mountains will be set moving, and become a mirage*" (Q. 78:19–20), phenomena that contradict the natural laws of the earthly realm occur, inspiring a sense of fear in people. Figure 2 shows a framework of the types of emotions in the Qur'an based on Plutchik's theory.
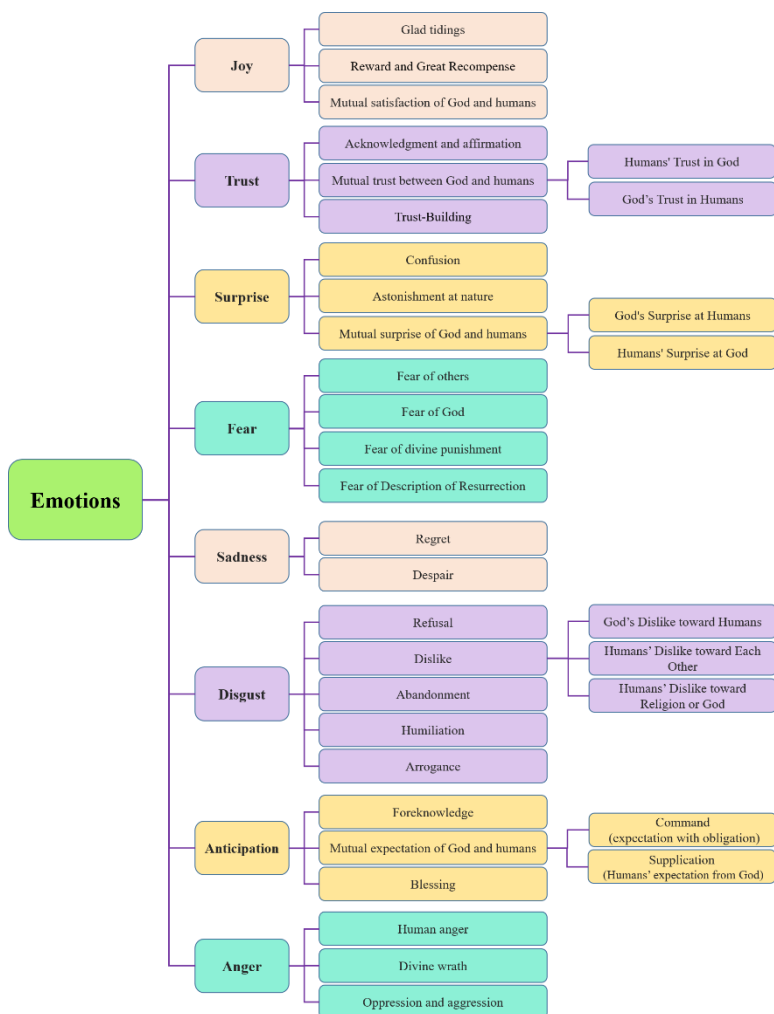


*Figure 2. Typology of emotions in the Qur'an*

## 5. Conclusions

Plutchik's theory of emotions comprises eight primary categories: joy, sadness, trust, anticipation, surprise, disgust, anger, and fear. A comprehensive analysis of the Qur'an reveals a rich tapestry of nuanced emotions within these primary categories. Joy, for instance, encompasses glad tidings, immense rewards, and mutual satisfaction of God and his servants. Sadness extends to feelings of regret, despair, and grief. Trust encompasses acknowledgment, affirmation, mutual trust between God and humanity, and the establishment of trust. Surprise manifests as confusion, astonishment at the wonders of creation, and mutual surprise between God and humanity. Expectation comprises expectation with obligation (command), the servant's expectation from God (supplication), foreknowledge, and blessing. Disgust encompasses refusal, arrogance, abandonment, humiliation, and dislike. Anger consists of human anger, divine wrath, and oppression. Fear includes fear of God, fear of others, and fear of divine punishment.

While Plutchik's primary emotions are evident in the Qur'anic text, the specific subcategories of emotions within the Qur'an differ significantly from his model. It delves into the intricate emotional dynamics between the Creator and the created, explores the human experience in relation to the divine and the afterlife, and encompasses a wide range of emotions associated with the material world. This emotional richness can be attributed to the Qur'an's literary brilliance and its goal of engaging readers' emotions to achieve its guidance-oriented objectives. Additionally, the Qur'an's unique status as a divine text with a specific purpose of guidance sets it apart from human-centered psychological theories like Plutchik's model. This study underscores the importance of recognizing the unique emotional landscape of the Qur'an, which is characterized by a diverse range of emotional expressions.

## Acknowledgements

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