

EMOTIONAL PLOT IN THE QUR'ANIC HISTORICAL EVENTS AND ITS RESONANCE

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Abstract

The research aims to examine the language of emotion, its uses in Qur'anic historical events and the emotional resonance of historical events which happened centuries ago in 7th-century Arab society and 20th-century sub-continent. Emotions hold a significant role in human life. For the last few decades, historians have turned their focus on the study of emotions to unlock a better understanding of the religious feelings. This work exclusively focuses on the historical events mentioned in the Qur'an because the Qur'an along with its holiness has abundant of historical events that provide with an understanding about religion and emotions. It also sheds light on the emotion of grief in historical events of the Qur'an and its impact in different times. Historical events like the story of Hazarat Yusuf (A.S) which happened around 2000-2200 BC in Egypt, Prophet Hazarat Ayyub's (A.S) story, famously known as Sabr-i-Ayub, around 1300-1500 B.C. in Syria when he felt ill and the pain and grief through the mother of Hazarat Moses (A.S), Hazarat Maryam (A.S) went when she lost his son in Egypt around 1200-1300 B.C. Moreover, it shows the element of grief to which Qur'an acknowledges while discussing the struggle of Prophet Muhammad (PBUH) i.e., the year of sorrow in the life of Prophet Muhammad when he lost his wife and uncle in 619CE. All these events in the Qur'an are projected in a manner that they have a kind of emotional trajectory in them. The Qur'an overall validates the emotional aspect of human. While reading these historical events, one can see the emotional pain of the main character to which the Qur'an itself describes in the language of emotion while narrating these historical events.

Key Words: History of Emotions, Religion and Emotion, Quran, Historical Events, Emotions, Grief, Prophet Muhammad (PBUH)

Historically emotions are an important part of a religion which is evident from the fact that Muslims Holy book Quran narrates many historical events through the language of emotion. The emotion such as grief is represented in 7th century Arabs and to 20th-century subcontinent societies. Throughout history, we see that emotions hold a pertinent role in the belief system of all family of religions. The emotional attachment of believers is conspicuous while one examines the believer's attachment with their religious scripture, personalities, and events. And these religions and their teachings give moral order to their respective societies and communities. As result, the moral orders of these religions influence the actions and practices of their communities which makes the history.

Islam like many other religions validates this emotional aspect of man and lays great stress on it. The Quran is a practical example of it. The prime example of that in Quran is the narration of historical events in the language of the emotion like grief. The events which Quran narrates hold more significance than just being a story. These events in Qur'an validates the emotional aspect and its significant role in human life and history. That also reflects the relation of

emotion and history in term of a religious context. Different scholars have tried to understand the relation of religion and emotion like John Corrigan¹ talks about the historical role of emotion in the belief system of all religions.² The understanding of this novel relation made possible because of the history of emotion.

History of emotion is developing discipline in the field of history which has brought historians attention towards the emotions. Before that, for long, historians ignored the emotional aspects, and they were adamant that history is all about the empirical evidence and facts. And emotions are the domain of natural sciences. But many events in past centuries like world wars and nationalist movements of Nazism forced them to analyze the role of emotion in human actions to unlock a better understanding of the past. And even in the contemporary world, the movements of populism and nationalism have also increased the significance of the study of emotion to understand the events.

The Qur'ān is unparalleled in this sense because of its ability to precisely portray the emotional and cognitive experience of a human being. The Qur'ān narrates the Divine insight which tries to calm the souls of its followers. God has created human beings with emotions which seem to rule and serve a purpose in their daily lives. One makes decisions based on his/her emotions. Emotions such as anger, sadness, happiness, hate, love and all other emotions are part and parcel of human life. Human beings react to emotions differently. And the Qur'anic events show that emotions like Grief - "Ghamma", "Ha' zi-na" and "Ba' Ssa"³ proved conclusive in the human life and Quran proved this by explaining their role in testing times of God's beloved one.

Trajectory of Emotions

The emotion is not just a random feeling but an upward trajectory of feelings which triggered a specific kind of feeling in the human body. In the same way, we see that in The Qur'ān the narration and use of words are so systematically synced with each other that The Qur'ān goad an emotional attachment to its listener by making a plot which helps the listener to sink in that thing easily. The first part of the study would cover this debate. and second, would take Grief as a case study in which different *The Qur'anic* events and stories "Grief" centered are narrated to substantiate the claim. While studying The Qur'ān one does not feel trigger emotionally. But the argument here is that it is the process and trajectory of narration which trigger a specific kind of reaction and emotional changes in the heart of the listener.

There is a very specific emotional plot in *The Qur'anic* surah. In "emotional plot" the word plot means the arc which shows the trajectory of some events. Emotional plot means process of listening and specific series of emotion that leads to the listener and reciter from one emotional state to another and this transformational process is because of that specific emotional plot in events and narration of The Qur'ān. These emotions do not come out of blue as Rosenwein says.⁴ But these emotions followed each other and comes to one another.⁵ It is so that if a person has the desire of something then at the very next moment the emotion of shame for having that desire can trigger for that person. These emotions sometimes appear in the form of clusters. But the emotional plot is different from emotional sequences. As we see in a few places in The Qur'ān that sequences. Because these emotional sequences bring

¹ John Corrigan is distinguished research professor of religion and emotion associated with the Department of Religion, Florida State University, USA. His research focuses mainly on religion and emotion. He claims that the historical study of emotion is crucial to the advancement of the academic filed of religious studies.

² John Corrigan, ed. *The Oxford handbook of Religion and Emotion* (USA: Oxford University Press, 2008), p. 17.

³ Sheraz Akhtar, *Lughat- ul-Qur'ān* (Oslo, Norway: Quranic Education Society, 2015), p.41.

⁴ Karen Bauer, "Emotion in the Qur'an: An Overview." *Journal of Qur'anic Studies* 19, no. 7 (2017):22.

⁵ Ibid, p. 25.

emotional changes in the emotional state of a person. Like while reading a few Surah of the Qur'ān a person can experience a journey from hope to fear and fear to hope. In the Qur'ān, we see different emotional plots. Few are from hope to fear, few strive for salvation and peace and from grief to reward and opposite to all this. These emotional plots prompt specific changes in the life and emotional nature of the person. But these all plots follow a specific arc-like trajectory of emotion.

Grief and Emotional Plot in Historical Events

Grief like many other emotions is an inevitable fact of life. It is inevitable for a person to avoid it. With different pace and space, everyone must have to go through it and experience it. If we are part of this world, we are to experience this by someone's loss or of something. If we see the contemporary world around us, we will experience the family lost in Karachi's rain, rampaging anti-Muslimism violence in Kashmir, violence against black lives and all marginalized communities facing all over the world. We see horrific acts and tamp down our ephemeral feelings of that time and move for next feelings. But this is a beautifully incredible part of human existence that it can bear the pain and move on, but it has some lasting impact. To grieve is to love, the deeper if someone loves the more, he will grieve at that thing's loss. We see when people cry at some one's death they do so because of the sense of loss and whatever we call and name that as anguish, angst.

The reaction varies from person to person and coping mechanism also varies from individual to individual. And there is no specific time frame to take the pain. The trigger can hit anytime, and we can feel the pain and blotting mechanism. These grievances we feel can be collective and, their effect can be collectively felt by the community. It changes everything for a person. But if something devastating hits to us as loss of the loved one the pain could transcend and change things from the core. How we can imagine the sense of grief to which Prophet (PBUH) experienced? He was so saddened at the death of his son Ibrahim that he expressed in these words:

"when the eyes send tears and heart become saddened, we don't say anything except that pleases to our Lord. Indeed, O Ibrahim, we have been bereaved by your departure from us." After that Prophet (PBUH)(he) turned his face in the direction to the mountain that was before him and said, "Oo mountains! If you (MOUNTAIN) were as sorrowful as I (Muhammad) am, you (mountain) would certainly crush into small pieces! But we only say what God has ordered us: (We are the servants of Allah and we will return to Him; We thank Allah, the Creator of the Universe)." ⁶

This example shows that we all are travelers and passing through this tunnel of grief, but the reaction of a person is natural. And what kind of effects he takes is the second thing which a person garner through his emotion? Few losses all the positivity and patience and few tackles that pain with all his strength and patience. Therefore, Allah says in The Qur'ān that these are trials.⁷ And the emotional trials of Prophet and the importance of sacrifices is also recorded in *Khutbat of Maduadi* when he while talking about the pain and grief of Prophets says that "all changes Prophet brought could have not been possible without braving the pain and grief which they encountered in their lives."⁸

The result which comes through these two different emotions and reaction is also different, but all this has some moral and social implications as well as. There is numerous incident which is

⁶ Syed Abul Aala Maududi, *Khutbat*, (Lahore: Islamic Publications Limited, 1996), p.330.

⁷For detail see The Qur'ān (29:2).

⁸ Syed Abul Aala Maududi, *Khutbat*, (Lahore: Islamic Publications Limited, 1996), p.330.

quoted in The Qur'ān and we will discuss that in detail. First, the emotional plot in Surah Yusuf is under analysis here.

Incident of Hazarat Yusuf and Patience of Yaqoob (A.S) *Sabr-e Yaqoob*

There are many historical events in The Qur'ān which shows grief and trails of the Prophet and how that altered the things for them. The most famous among them would be discussed here first which is *Qissah Yousaf* in the twelfth study of the *Qur'ān* which shows how Hazarat Yusuf undergoes salvation through suffering and grief. The place of birth of Hazarat Yusuf is contested. Some say he lived in the area of *Kom Oshim* in Fayoum, southwest of Egypt while others think that he lived in the area of Luxor, which was called *Tiba* (Thebes). There is also another view that he lived in the area of Edfu Aswan. However, the fact remains that Prophet Yusuf lived in the area of *Jushan* or *Wadi al-Tumailat* (Al Tumailat valley) which is an area between the provinces of Al Sharqeya and Al Ismailia. Archaeologist Dr Abdel Rahim Rihan, Director General of Research and Archaeological Studies and Scientific Publications of the Sea and Sinai, "Yusuf's stay in Egypt was during the sixteenth Dynasty of King Ibbabi I who was mentioned in the Old Testament (Torah) as "*Fotifar*" and Egypt's Aziz in the Qur'ān." For that I analyzed this event about which date and place are not clear, different scholars have different opinions.

The plot of this story is thus: Yusuf (AS) was the beloved son of Hazarat Ya'quab (AS). In the Bible, the name of Hazarat Yusuf is Joseph as the son of Jacob. The Qur'ān has explained the story of Hazarat Yousaf beautifully in Surah Yusuf which is entitled to the whole event which shows suffering, grief and pain through which Hazarat Yusuf has to undergone. Yusuf (AS) has eleven brothers and Yusuf was youngest and has very good character for which he was closed to his father. The story begins with a dream which Hazarat Yousaf saw and told to his father Hazarat Yaqoob the dream was, "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me." As dreams are a message from God to his Prophet and in Yousaf (A.S) dream the eleven stars represent his brother and son to his father and moon to mother. This *Tafsir* is present in Ibn Abbas.

Hazarat Yusuf understands the intended meaning of God in that dream and understands that this dream is telling the destiny of his son. Hence, he cautioned his son to not tell his brothers. Because the brothers of Prophet were jealous of the favour and special status he enjoys by his father. So, they all the time we're planning to get rid of him. They were in the chance to get Yusuf out of his father custody and they ask the father for Yousaf whenever they were leaving for grazing. But Hazarat Yaqoob was cognizant of their ill intentions hence he refused always by excusing the age factor of Yusuf. But when Yusuf reached at the age of sixteen, they insisted to their father that he is mature enough to go with them now. After long insistence, Yaqoob AS allowed Hazarat Yusuf to go with them. When they have come too far they started to plan the ways through which they can dispose of Hazarat Yusuf. At reaching near to dry well they removed Yusuf's shirt and threw him in the dry well to die with hunger despite his repeated requests. on the way back they slaughtered a goat and stained Hazarat Yusuf's shirt with blood. After that, they arrived home and started weeping and showed his father the shirt of brother stained with blood to tell the story that they were grazing when a wolf approached them and took Yusuf. This was the time when Yaqoob went under grief and said nothing knowing the fact that they were lying. But he could not do anything at that time. On the other hand, when Hazarat Yusuf was in well and Caravan reached there who was passing by that place and they were searching for water. They draw some water from that well in which Hazarat Yusuf was there. Through that bucket, Hazarat Yusuf came out holding that. They took Yusuf with them

and sold him of some silver coins in the slave market of Egypt. As Hazarat Yusuf was handsome and good looking, the news of his youth ness swept the city. At listening to the news Aziz Governor of Egypt offered a very handsome amount for Yusuf which no one else could offer. After purchasing Hazarat Yusuf he offered Hazarat Yusuf to his wife Zulaikha who adopted him.

The trial did not stop here. Zulaikha was so taken by the beauty of Hazarat Yusuf that she had some ill-intention and other association. But Yusuf being Prophet could not do all that. Once she approached Hazarat Yusuf with ill intention and seeing the refusal he ripped the shirt of Prophet from behind to do a play. As all this was happening, Aziz approached there and Zulaikha tried to blame Yusuf said that he-Yusuf, tried to lay his hands on his wife. But God rewarded and helped Yusuf for his reverence and character by asking a baby to give witness in support of Prophet by speaking from Cradle, at which Aziz knew the reality. Things did not stop here because at Zulaikha's insistence Aziz imprisoned Hazarat Yusuf. When Hazarat Yusuf was in prison he interpreted the dreams of two mater prisoner which turned out to be true and got fame as a dream interpreter.

Once the king had a dream and no one was able to interpret that. He came to know about Hazarat Yusuf and asked him to appear before him and asked to interpret that dream which he did, and things turned out the very same way. At that king rewarded him by absolving all charges against him and in this way, Allah proved his innocence and king made Hazarat Yusuf in charge of financial matters. On the other hand, Hazarat Yaqoob was in great pain like Hazarat Yusuf since the betrayal of his brother. But both did not let that overwhelmed them and they remained steadfast despite the cascade of emotional pain. As according to dream of Yusuf famine hit the country even in the region of Hazarat Yaqoob. He asked his sons to go to Aziz as he was generous. The brother of Yusuf reached there for financial help; they were not expecting that Hazarat Yusuf would be alive. Hazarat Yusuf became very happy to see his brothers and extended very generous hospitality towards them, even the brothers were not aware of the fact that he was Yusuf. Hazarat Yusuf was very happy to know that his father is alive. He asked his brother to bring his younger brother Binyameen with them next time. The Qur'an narrates the event so:

"Yusuf's brothers came to him and when they entered his court, he recognized them. They did not know him. And when he gave them the provisions, he said, "Next time, bring me your other brother from your father. As you can see, I give each of you a certain amount of grain, I am a polite host. If you do not bring him, do not come to us for we shall not give you any more grain." (Surah Yusuf, 12:58- 60)⁹

Next time, they asked their father to let them take Binyamin with them. But his father was so much reluctant with the last experience that how they planned the Yusuf's decoy. But on repeated request, Binyamin could go with his brothers. Hazarat Yusuf seeing Binyamin was happy to know family is alive and asked this from him. After that, he planned the way to detain Binyamin. Which was successfully executed. They went back to their father without Binyamin. Hazarat Yaqoob who was already in pain for the loss of Yusuf and had lost his one eye was too much saddened to know the loss of Binyamin. He asked his sons to go again and request the Aziz. They went to Aziz for his brother and requested him to return his brother. After listening to the story Aziz told them and remind how they treated his brother Yusuf a few years ago. Now he is the in charge of financial matter. They were appalled to know that he is Yusuf their brother. Hazarat Yusuf also reminded them of the way he treated to him. And said, "Yes, I am

⁹ Surah Al-Mujadila - 58:12 | Qur'an.com, Accessed on 14-12-2020, Accessed at 2: 42 pm.

Yusuf, and this is my brother. Allah has been gracious to me. One who is pious and patient against hardships is always rewarded by Allah for his virtues.¹⁰

On hearing these brothers were ashamed of their actions and Yusuf asked them to not be worried and said that don't be frightened of me Allah will or may forgive your all sins. Then he gave his shirt to them and asked to rub and cover his father eyes with that so he may get his lost sight again. And asked them to return with the whole family again. The Qur'an says when the Caravan left Egypt, Hazarat Yaqoob in Kanaan said, that he can smell the Yousaf's fragrance. And he ensured the people that it was not because of the love with him but a true judgement of him. People sad to him that you by God are on err again and making a false judgment. But he repeated that he can sense. When the shirt was brought to his eyes and placed it restored the eyesight. At which he said had not I told you that I know which you do not know. By this, the very long pain and grief of son were ended. Hazarat Yaqoob proceeded with his son to Hazarat Yusuf and when they met that was a moment of immense joy and satisfaction of which God has promised through the dream.

This event which happened around 2000-2200BC explains the emotional pain of Prophet Yaqoob and Yusuf (A.S) the emotional aspect of man. As the event and story, itself sounded emotional. But this event is explained in the Qur'an which revealed in 7th in Arab society. The emotional stress and impact of the story at that time are evident from the fact that the Qur'an by narrating a story of grief tries to give a lesson. Which was received by Arabs in same way and Arabs felt that emotional resonance while reading and listening. Karen Bauer explained this phenomenon as "because of the language of Qur'an which is Arabic and for Arabs while reading that they felt that emotional trigger due to resonance in Qur'anic word while explaining these events."¹¹

The "emotional aspect of this event is also explained by 20th-century scholar Abdul A'la Maududi in his *Tafseer Tafhim-ul-Qur'an*. He explained the emotional elements in this event which shows that even in the 20th century that the emotional resonance of the Qur'an is palpable. Maududi explains the meaning of pain in Surah Yusuf ayat 13, as "The literal meaning of "good patience" which implies patience that enables one to endure all kinds of troubles and afflictions in a calm, self-possessed and unemotional manner, without complaining or crying or weeping, as is worthy of great minds."¹² He also explains how even in the Bible and Talmud the emotion of grief was read and expressed in form of text. "Prophet Jacob's reaction to the news of Joseph's death, as depicted in the Qur'an, is also different from that given in the Bible and the Talmud. According to them he was upset by the sad news and behaved like an ordinary father. The Bible says, "And Jacob rent his clothes, and put sackcloth upon his loins. And mourned for his son many days." (Gen. 37: 34). And the Talmud says that at the sad news Jacob gave himself up to the abandonment of grief, and, lay with his face to the ground.... and refused to be comforted, and cried, 'Some wild beast has devoured Joseph and I shall never see him more'; and he mourned for Joseph for many years".¹³

This emotional plot of grief which begins from the early part of Surah ends in term of emotion to which the Qur'an explains in 101 *ayat* of 12th study.¹⁴ Maududi also decoded

¹⁰ Surah Al-Mujadila - 58:12 | Qur'an.com, Accessed on 14-12-2020, Accessed at 2: 42pm.

¹¹ Karen Bauer, "Emotion in the Qur'an: An Overview." *Journal of Qur'anic Studies* 19, no. 2 (2017):19.

¹² "Tafsir Maududi- Surah 12. Yusuf, Ayaat 7 TO 18", *Alim*, Accessed on 04-12-2020, Accessed at 11:23pm. Al - Qur'an Tafsir | Tafsir Maududi- Surah12.Yusuf, Ayaat7 To18 | Alim.

¹³ "Tafsir Maududi- Surah 12. Yusuf, Ayaat 7 TO 18", *Alim*. Accessed on 12-11-2020, Accessed at 11:23pm. Al - Qur'an Tafsir | Tafsir Maududi- Surah12.Yusuf, Ayaat7 To18 | Alim.

¹⁴ Surah Yusuf - 12:1 | Qur'an.com, Trans: Dr. Mustafa Khattab, the Clear Quran, the Clear Qur'an. Accessed on 12-11-2020, Accessed at 11:47pm.

this in this way, “the few sentences that were uttered by Prophet Joseph (Allah's peace be upon him) at the happiest occasion of his life help depict the most graceful pattern of the virtues of a True Believer. There is the man from the desert, whom his brothers had, out of jealousy, attempted to kill, now sitting on the throne after passing through many vicissitudes of life. All the members of his family have been forced by famine to come before him for help. The same jealous brothers, who had attempted his life, are now standing before him with down-cast heads.” In the word of Maududi, the use of happiness in this explanation and expression of shame regret fear by brothers shows 20th-century scholar Maududi read and perceived emotions and their impact in the event of around 2200BC, narrated in 7th century in Qur’ān.

There are many moral lessons which one can draw from these stories. But one thing for sure is that father Yaqoob AS and Hazarat Yousaf (AS) went through very long tribulation and pain. This story has a very clear emotional plot trajectory about which my work has discussed before. There are clear ups and downs, pain and relief, vindication after clear despair. The event of very old age was explained in the language of emotions in the Qur’ān in the 7th century. In different culture and time that was received in the language of emotion like Maududi's interpretation shows.

Story of Hazarat Ayyub 1300-1500 B.C (Sabar-e Ayyub)

The second case of the emotional plot of grief here is of Hazarat Ayyub who was also descendent of Hazarat Ibrahim (peace be upon him). For that, I did discourse analysis of an event of around 13- 1500 B.C. which happened in *Basan* a village of Syria. He was sent in area of north Palestine to reform the people who lived in the desert situation. When Allah chose him for Prophethood he used to teach people about God and religions. He preached people to be good and shun evil from their lives. Like other Prophets a very limited number of people used to believe him then they started to accept him, and the number of followers increased.

Coming to his life he was a wealthy and very prosperous man and had a very strong faith in Allah. He used to hold many cattle's and property. But all this make him humble. But all of sudden he suffered many calamities, but he did not utter a single line as complaining to God. One day thieves attacked his farm and took everything away from him. At this, he even did not complain to God but remained thankful before Allah. Then other calamities hit him when the roof of his house collapsed, and many people of a family died there. He did not shed a tear and complained to God, but he prostrated before him. The said wealth and children are by Allah and we should not complain about these things if he took away from all these.

After some years Prophet was hit by a skin disease a loathsome disease. He had many bad looking scars on face and hands. The injuries were filled with worms. But if some worms fell-off he would get them and place again on his body and thanks to God for creation. The more grief took him when his friends started to claim that this all is happening as punishment by God. They started to ridicule him and looked scornfully to him. All abandoned him and deserted him except his wife Halima who supported him even in this all matter. Even a time came when his wife got tired and she cursed to Prophet for placing too much integrity in Allah. One day she was tired of all this so much that she did something different which she should have not done. She cut her hair to sell them to a rich man. And she bought the food with the money she got. When Prophet was having food, he asked her from where she got. But her wife was so reluctant to tell.

Hence, after long deliberation, she told Prophet about it at which he got angry because it is forbidden to cut hair for women in Islam. He said that he would punish her after getting healthy

by whipping her 100 lashes. But despite all this when he was in this situation he prayed: "And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."¹⁵ (21: 83). In the Qur'ān Allah says in Surah Anbiya, that:

"And remember Our servant Ayyub, when he invoked his Lord (saying): Verily, Shaytan has afflicted me with distress and torment! (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand. And take in your hand a bundle of thin grass and strike therewith (your wife) and break not your oath. Truly, we found him patient. How excellent a servant! Verily, he was ever oft returning in repentance (to Us)!"¹⁶

In this surah, Allah told us about his beloved Prophet Ayub and the way he tested him which was also emotional in sense. God tested his faith by afflicting pain on his body. The situation was so grave for Hazarat Ayub that no one was left behind to support him except his wife who asked him to retain his good faith. But the Prophet went through a great deal of grief to which Qur'ān in the 7th century explains and highlight the grief of the Prophet. Work of Maududi in the 20th century also explains the emotional pain/grief of prophet. As he explains that by comparing his pain in both Bible and Qur'ān "The Qur'an presents him as a veritable picture of patience and fortitude and an-excellent model for the worshippers of Allah, but his general picture presented in the Book of Job is that of a man who is full of grievance against God: "Let the day perish wherein I was born, and the night in which it was said, there is a man child conceived Let them curse (the night) that curse the day, ... because it shut not the doors of my mother's womb, nor did sorrow from mine eyes. Why died I not from the womb? (Study 3) ... "Oh that my grief was thoroughly weighed, and my calamity laid in the balance together... the arrows of the Almighty are within me, the poison whereof drinking up my spirit: the terrors of God do set themselves in array against me." (Study 6) ... "I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgressions, and take away my iniquity?"¹⁷ At last, Allah responded to his plight after eighteen years and asked him.

This incident in *Surah Anbiya* of The Qur'ān shows that Islam views in term of emotions and feelings. As discussed above the concept of *Niyah* and intention is all about the feeling which we implicitly hold. Like the historical event of Yusuf, here we see another Prophet who was tested by grief and Allah bestowed him later with a big reward. Because Prophet Ayyub set and ideal example by enduring all adversities in his life. As he said that I lived prosperous life for seventy years why then I should complain if God has inflicted me pain for seven years? It also shows the emotional plot of grief and after that salvation. The words and painful depiction in the story have an arc-like trajectory following the emotional plot.

Story of Hazrat Mariam (14 BC- 41AD)

Another interesting historical event which the Qur'ān discusses is the event of 14 BC- 41AD. in Bethlehem city a couple of miles (around 10km) south of the Old City of Jerusalem, where

¹⁵ <https://TheQur'an.com/21/83>, Trans: Dr. Mustafa Khattab, the Clear Quran, Accessed on 19-11-2020, Accessed at 9: 12 pm.

¹⁶ Munir Ahmad Mughal, "Patience and constancy in the life of prophet Ayyub (peace be upon him) In the light of the Holy Qurān and Sunnah," *Journal of SSRN (NA)*, (2020), P.47.

¹⁷ "Tafsir Maududi- Surah 12. Yusuf, Ayaat 7 TO 18", *Alim*. Accessed on 12-11-2020, Accessed at 12:13pm. Al - Qur'ān Tafsir | Tafsir Maududi- Surah21.Al-Anbiyaa, Ayaat83 To84 | Alim.

Hazarat Mariam gave birth to Hazarat Isa.¹⁸ The event of the birth of Jesus also shows the emotions of grief. First, the story of Jesus's mother shows the element of grief. As according to the *Qur'ānic* telling, Mary when gave birth to issues alone under the date tree that was a very painful moment for her. The plight is expounded by The *Qur'ān* in these words,

“And the pains of childbirth drove her to the trunk of a palm tree. She said, “Oh, would that I (wish) had died before this and was in oblivion, forgotten.” (Q. 19:23)

This event which the *Qur'ān* explains in the way will resonate with the feelings of every woman who has experience of childbirth. Maududi's interpretation also read and reinvigorate the element of emotion which shows the effectiveness of emotional plot and its resonance across the culture and times. He writes in *Tafsir* of above-mentioned ayah as, “The words “Would that...” show the extreme state of anxiety in which Mary found herself at the time. She did not utter these words on account of the labor pains but due to the pangs of sorrow as to how she would conceal the child from her people. The angel's words---“Grieve not at all” explain why she had spoken these desperate words. When a married girl is delivering her first baby, she might be dying with pains, but she is never so sorrowful and grieved.”²⁰ Even though the pain which the *Qur'ān* is discussing here is her mental fatigue and pain to which she suffers. And she was rewarded with the divine message that her God has managed a spring near to his feet. This show emotional grief through which she underwent. In this scenario, Allah rewarded her-Mary, for all his suffering and physical pain by soothing her with emotional and physical comfort.

Hazarat Musa's (AS) story (1200-1300BC)

Next is the story of Moses's mother Imran.²¹ According to the Old Testament and Archeology, it should be around 1200–1300BC years before Jesus (BC), since the kingdom was established by David who lived around 1010 to 970 BC and taking into consideration the fact that Moses started his mission when he was around 80 years old, he led the people for around 40 years old in the desert, and after that when they entered in the lands, there were the battles of Joshua, followed by the time of the Judges, the reign of King Saul, and then the establishment of the kingdom by David, when documentation kind started.²² Who will not sympathize with the mother of Musa (AS) for his emotional pain? Moses got birth in Egypt when there was a trend of killing firstborn.

Here, in this case, The *Qur'ān* acknowledged her emotional fear and asked her that, The *Qur'ān* narrates as, *“And We inspired to the mother of Moses, “Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.” (Q. 28:7).* Here in this place, we see the use of “fear” word to show the emotional state of the mother. Moses thus reached to Pharaoh and his wife. Upon looking they loved this kid and decided to adopt him. But at the other end, the mother of Moses was in grief due to loss. To which The *Qur'ān* acknowledges in an emotional term as, *And the heart of Moses' mother became empty [of all else]. She was about to disclose*

¹⁸ Nisar Arshia, “Birth place of Isa (AS)”, *Islamic finder*, <https://www.islamicfinder.org/news/birthplace-of-isa-as/>, accessed at 10-11-2020.

¹⁹ <https://TheQur'an.com/19/23>, Accessed on 16-11-2020, Accessed at 8: 42pm.

²⁰ “Tafsir Maududi- Surah 12. Yusuf, Ayaat 7 TO 18”, *Alim. Al - Qur'ān Tafsir | Tafsir Maududi-Surah19.Maryam, Ayaat22 To26 | Alim*, Last Accessed 12-05-2020, Accessed at 12:33am.

²¹ Biblical name of Prophet Musa.

²² “Musa- the Muslim view of Moses”, BBC, last updated, September 4, 2019. <https://www.bbc.co.uk/religion/religions/islam/history/musa.shtml>.

²³ <https://TheQur'an.com/28/7>, Trans: Dr. Mustafa Khattab, the Clear Quran, Accessed on 20-11-2020, Accessed at 8: 42pm.

[the matter concerning] he had We not bound fast her heart that she would be of the believers.²⁴ (Q. 28:10).

God realized the pain of her mother and promised to reward her. At following God's order and bearing patience Allah rewarded her in this way that he gave emotional strength to her and planned the way through which arranged their meet up to which Allah narrates as:

“So, we restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.”²⁵ (Q. 28:13).

These two events show the emotional plot of grief. Which is evident in Maududi's *Tafsir*.²⁶ Both women suffered the grief due to loss saw the arc of transition in emotion by moving from despair to hope to mercy and reward. They subsided all worldly attachment to their son and things for their emotional attachment to God and his pleasure. Therefore, Allah rewarded them for that, and they receive emotional comfort.

The Grief in the Life Prophet Muhammad (PBUH):

Life of the Prophet Muhammad (PBUH) was full of tribulations and grievances. The grief of Prophet expressed by calling that year “year of sorrow” *'Ām al-Ḥuzn*. It is the Hijri year in which Muhammad's wife Khadijah and his uncle and protector Abu Talib died. The year approximately coincided with 619 CE or the tenth year after Muhammad's first revelation. After the death of Abu Talib, Muhammad became vulnerable due to the loss of clan protection granted by Abu Talib (who was also the chief of Banu Hashim).²⁷ He began to be the target of physical attacks by his Meccan opponents. He visited *Ta'if* for help and invite the inhabitants to Islam, but was rejected. Qur'ān acknowledges the pain and grief of the Prophet Muhammad (PBUH). In *Surah, Duha* Allah promised Prophet (PBUH), Muhammad, that he will soothe all the sufferings as Prophet (PBUH) Muhammad went through many tribulations like other Prophet (PBUH). In the *Surah, Duha* God acknowledged all the sufferings of Prophet (PBUH) as Maududi explained the events which led to a situation where Allah says in *surah Duha* to not be subdued by the grief and pain, "Your Lord has neither forsaken you nor is He displeased with you." As Allah explained this emotional state of Prophet (PBUH) in term of day and night.²⁸

In the same way, *Surah Inshirah* is very important which is 94 Surah. In this surah, Allah talks about the emotional pain of the Prophet (PBUH) and the way he provided the relief to the Prophet (PBUH) by revealing The Qur'ān on him. In the third Ayat, the Qur'ān says, “So, the fact is that along with every hardship there is also ease. Indeed, with every hardship there is also ease!”. To this Maududi explains in the language of emotion. And Maududi's *Tafsir* also interprets that emotional aspect as explained above. Maududi says that twice to reassure to the Holy Prophet (PBUH) that bad time or grief would end soon from his life and it is not permanent, and the end of pain *Surah* explains in form of peace, God's pleasure replaced by good times in the near future.²⁹ Which shows the emotional plot from grief to

²⁴ <https://The Qur'an.com/28/10>, Trans: Dr. Mustafa Khattab, the Clear Quran, Accessed on 21-11-2020, Accessed at 9: 11pm.

²⁵ <https://The Qur'an.com/28/13>, Trans: Dr. Mustafa Khattab, the Clear Quran, Accessed on 2-12-2020, Accessed at 2: 57 pm.

²⁶ “Tafsir Maududi- Surah 12. Yusuf, Ayaat 7 TO 18”, *Alim*. Al - Qur'ān Tafsir | Tafsir Maududi- Surah28.Al-Qasas, Ayaat14 To17 | Alim, Accessed on 13-11-2020, Accessed at 12:53am.

²⁷ Karen Armstrong *Islam: A short history*, (USA: Modern library, 2002), 101.

²⁸ “Tafsir Maududi- Surah 12. Yusuf, Ayaat 7 TO 18”, *Alim*. Al - Qur'ān Tafsir | Tafsir Maududi- Surah93.Adh-Dhuha, Ayaat1 To3 | Alim, Accessed on 12-11-2020, Accessed at 1:03am.

²⁹ “Al - Qur'ān Tafsir | Tafsir Maududi- Surah94.Al-Sharh”, Ayaat 1 To 8 | *Alim*, Accessed on 13-12-2020, Accessed at 1:24pm.

pleasing God in *Qur'ānic* event. This shows that the Qur'ān acknowledges the emotional state of the grief of human in the 7th century.

Conclusion

This study explored the various aspect of emotion and the way emotions are a pertinent part of human nature. Emotion being bedrock for intellect controls the will of a person. An important aspect of Emotion in The Qur'ān explored the various words and their use in *the Qur'ān* for wielding a specific influence. The study followed the emotion in recitation's affect. Then we see the emotional acknowledgement of believers and human generally in *the Qur'ān* by various examples. But most importantly, the study talked about the emotional plot which is part of *the Qur'ānic* historical events in different forms. One can examine an intricate emotional resonance in *the Qur'ān* with the listener. After exploring the meaning of emotional plot, we concise our research to the emotion of grief. The way *the Qur'ān* and its emotional plot talk about the "Grief" which was dealt with various historical events and examples such as stories of Hazarat Yusuf AS, Hazarat Yaqoob, Hazarat Ayub AS, Hazarat Maryam, Hazarat Moses's Mother and then Hazarat Muhammad (PBUH), by shedding light on various The Qur'ānic stories. These stories showed that emotions are not only part of human life but play a significant role in their action and reasoning process. Different religions and events have different ways, but the emotion is a pertinent part of religious historical events.