



Expressions of Mental Disorder in the Qur'an: An Analysis of QS. Yūsuf [12]: 13 and 84 Using of Ma'nā-cum-Maghzā Approach

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ARTICLE INFO

Article history

Received:

Revised:

Accepted:

Keywords

Ma'nā-cum-maghzā

Mental Disorder

QS. Yūsuf

ABSTRACT

This study is based on the reality that mental disorders continue to be misunderstood in society, despite their serious impacts on an individual's psychological and physical health. This study aims to examine QS. Yūsuf [12]:13 and 84 within the conceptual framework of mental disorders, focusing on the emotional story of Prophet Ya'qub that depicts deep sadness and worry, which affected his physical condition. The method used is the Ma'nā-cum-Maghzā hermeneutical approach to explore the meanings of key terms in the verses and their relevance to modern psychological phenomena. The results of the analysis indicate that terms such as ḥuzn, khawf, asafā, and kaẓīm not only contain spiritual meanings but also imply psychosomatic symptoms consistent with the concept of mental disorders, such as depression and anxiety. This study contributes theoretically to the development of multidisciplinary thematic exegesis and has practical implications for the development of therapy based on Qur'anic values. These findings highlight the need for integration between exegetical approaches, psychology, and Islamic spirituality in addressing the psychological challenges faced by the Muslim community in the modern era.

1. Introduction

Mental disorders remain a hot topic of public discussion, particularly due to their significant impact on individuals' lives. These disorders not only affect mental health but can also influence how people perceive and respond to their reality (Putri et al., 2015). Mental disorders can disrupt emotional and behavioral balance, leading to difficulties in



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Available online at: <https://ejournals-glm.id/index.php/pappaseng>



daily life. In Islamic literature, mental disorders are often referred to as *Amrad al-Qulub* or *Aswan an-Nufus* (Lubis, 2014), which are associated with negative emotions such as anxiety, anger, or excessive sadness (Yuliani, 2013). This phenomenon is often misunderstood, even associated with insanity or *madness* (Suhaimi, 2015). However, in reality, mental disorders are more complex than just extreme imbalances of the mind, and not all of them can be concluded to be madness (Dahlia, 2020).

Academic debates surrounding mental disorders invite a variety of perspectives and definitions. From a traditional perspective, many people tend to associate mental disorders with supernatural or mystical factors, such as evil spirits or witchcraft (Burlian, 2016). This view developed in societies that tend to believe in the existence of the supernatural world. However, naturalistic and medical theories assert that mental disorders have more rational and scientific explanations (Mubasyaroh, 2013). According to Ariadi (2013), mental disorders can be explained through various psychological, biological, and social factors, which do not originate from supernatural influences but are caused by imbalances in the brain or nervous system. According to the ICD (International Classification of Diseases), mental disorders encompass various emotional and behavioral issues that can affect an individual's well-being, such as anxiety, stress, or depression (Dogra, 2009).

Analysis of previous studies on mental disorders and their religious context, particularly in the Qur'an. Several studies previously explored various aspects of mental disorders from the perspective of the Qur'an, such as those conducted by Sany (2022), Budihardjo (2020), Suhaimi (2015), Rahmi Meldayanti (2010), and (Rahmi, 2008). However, these studies were still limited to basic discussions of mental disorders without delving deeper into relevant verses, particularly the story of Prophet Ya'qub in QS. Yūsuf[12]:13 and 84. In addition, no studies were found that linked these verses to a more contextual and holistic analysis of mental disorders and their impact on human psychological conditions. Therefore, it is necessary to further explore the meaning and relevance of this story in the context of mental disorders.

The purpose of this study is to fill the existing gap in research by investigating the meaning and impact of mental disorders as found in the verses about Prophet Ya'qub in QS. Yūsuf[12]:13 and 84. This study aims to demonstrate that these verses are not only understood as historical information, but also provide a more comprehensive understanding of the causes and effects of mental disorders in human life. This approach is also based on the assumption that the Qur'an is not only a source of spirituality, but also a source of healing and psychotherapy for psychological issues, as stated by Mubasyaroh (2013). Therefore, the researcher seeks to examine how the Qur'an offers solutions to mental health challenges by employing a more in-depth approach to address the complexities of such disorders in the contemporary context.

The research method used in this study is the *Ma'nā Cum Maghza* approach, which was chosen because it is considered to provide a more holistic and contextual understanding of the story of Prophet Ya'qub in QS. Yūsuf[12]:13 and 84. This approach allows researchers to explore the deepest meaning of the verses and develop a *maghza* that is relevant to current social and psychological realities. This approach is expected to lead to a more comprehensive understanding of the relationship between the teachings of the Qur'an and the psychological conditions that humans face when dealing with mental

disorders. Additionally, this approach enables researchers to offer new and more practical insights into addressing mental disorder issues in society.

This research is expected to make a significant contribution to both theoretical and practical fields. Theoretically, this study has the potential to enrich Qur'anic studies by providing new insights into the relevance of Qur'anic teachings to mental disorders. In this regard, verses in the Qur'an serve as a source of knowledge, that is not only spiritual but also has therapeutic potential. Practically, this research can offer great benefits to society, particularly those experiencing mental disorders, by providing alternative healing methods that align with Islamic spiritual values. Through a Qur'an-based approach, it is hoped that society can better understand and address mental disorders within a more positive and meaningful context.

2. Research Method

This study uses a qualitative method with a progressive hermeneutic approach the *Ma'nā-cum-maghzā* approach developed by Syahiron Syamsuddin (Muzakky, 2020), which aims to interpret verses from the Qur'an in order to uncover their original meaning and relevance to current conditions, particularly in the context of mental disorders. This approach is expected to uncover the deepest meanings of the verses studied and develop an understanding that can be applied to address the challenges posed by mental disorders in contemporary society. In addition, this study uses library research techniques to describe the collected literature, that consists of books, journals, articles, and other sources related to the topic discussed. Thus, the researcher aims to explain the relationship between the text of the Qur'an and the current context, as well as to develop new perspectives in understanding mental disorders through the perspective of the Qur'an.

The data collection process in this study began with an examination of verses from the Qur'an, specifically QS. Yūsuf[12]: 13 and 84, which were the main objects of study. The researcher used the *Ma'nā-cum-maghzā* approach to explore the original meanings of the vocabulary in these verses, as well as their significance in context. The primary data obtained came from the text of the Qur'an. This was then combined with secondary data from supporting literature, such as classical tafsir (e.g., Al-Jāmi' Liahkam Al-Qur'an by Imam Al-Qurṭhubī, Tafsir Al-Kasysyāf by Az-Zamaksyarī), language literature (such as Mu'jam Maqāyīsī Al-Lughah by Ibn Fāris), as well as historical and hadith literature. This secondary data was collected to enrich the understanding of the historical and linguistic context of the verses studied. In addition, the researcher also used literature on mental disorders to explore the psychological relevance contained in the text of the Qur'an, so that these concepts could be linked to the development of psychological theories.

The data analysis in this study was conducted systematically and structurally using the *Ma'nā-cum-maghzā* approach. First, the researcher analyzed the vocabulary in verses 13 and 84 of Surah Yusuf[12] by examining the basic meaning or origin of words relevant to the concept of mental disorders, using classical Arabic literature. Second, intratextual analysis (analysis within the text itself) was conducted to compare the use of the analyzed words with other verses in the Qur'an, as well as intertextual analysis (analysis of the text in relation to other texts) linking the text to hadith, poetry, or other texts from Jewish and Christian traditions to enrich understanding. Third, the researcher analyzed the

historical context both micro (the reasons for the revelation of the verse) and macro (the socio-cultural context of Arab society at that time). Fourth, the substantive significance of the verse was explored, with the aim of developing and implementing the understanding gained in the contemporary context, particularly in relation to the concept of mental disorders. This approach also involves support from psychology to analyze emotional control as a component of mental disorder treatment, which is crucial to this study.

3. Results and Discussion

QS. Yūsuf [12]: 13

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ

Translation

“He (Ya’qub) said, ‘Indeed, your departure with him (Yūsuf) is very distressing to me, and I fear that the wolves will devour him while you are heedless of him.’” (Kemenag, 2019).

QS. Yūsuf [12]: 84

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يَوْسُفَ وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

Translation

“He (Ya’qub) turned away from them (his children) and said, “How pitiful is Yūsuf,” and his eyes turned white with grief. He was a man who truly restrained (his anger and sorrow” (Kemenag, 2019).

a. Description of QS. Yūsuf[12]

Verses QS. Yūsuf [12]:13 and [12]:84 depict thematically two emotional phases of Prophet Jacob in facing the loss of his son, Yūsuf. Verse 13 narrates the Prophet Jacob’s anxiety and sorrow when asked to allow Yūsuf to go with his brothers, while verse 84 shows the peak of this sorrow after years of separation, leading to physical distress—the whitening of his eyes from constant crying. In the context of asbabun nuzul, although this story is narrative in form, the values it conveys are universal, including parental love, the anxiety of loss, and profound sorrow. Classical exegetes such as az-Zamaksyari and ar-Rāzī agree that Ya’qub experienced extraordinary grief over the loss of Yūsuf, even fearing dangers such as wolf attacks (Az-Zamaksyari, 2009), (Ar-Rāzī, 1981). In contrast, contemporary commentators like al-Misbah interpret the term ‘wolves’ allegorically as symbols of Yūsuf’s brothers, who were filled with jealousy (Shihab, 2005).

Furthermore, QS. Yūsuf: 84 illustrates the peak of Prophet Ya’qub’s emotional expression in the form of sadness that affected his physical condition. Classical commentaries such as *al-Kasysyāf* and *Mafāṭih al-gaib* explain that the word *wabyaḍḍat* ‘aynaḥu refers to blindness or at least weakness of vision due to continuous crying (Az-Zamaksyari, 2009), (Ar-Rāzī, 1981). Ibn ‘Asyūr adds that it could also be caused by malnutrition due to loss of appetite from prolonged grief (‘Asyūr, 1984). Tafsir al-Marāḡī even cites a medical explanation that the condition may be caused by emotional stress affecting the capillaries of the eyes (Al-Marāḡī, 1946). In classical interpretations such as those of ar-Rāzī and al-Alusi, this sadness reflects intense inner suffering that is suppressed

and not expressed verbally (Ar-Rāzī, 1981), (Al-Alūsī Al-Bagdādī, 1994). Contemporary interpretations, however, are more open to linking this condition to human emotional reactions and can be explained through scientific and psychological approaches.

Considering these various interpretations, it is important to contextualize the meaning of QS. Yūsuf [12]:13 and 84 in the discourse of modern mental health. The deep and prolonged sadness of Prophet Ya'qub, which affected his physical health, can be read as a form of depression or mental disorder. Contemporary interpretations by scholars such as al-Marāgī and Ibn 'Asyūr open up space for medical and psychological interpretations of this phenomenon. In the current context, this narrative teaches that deep sorrow represents a valid and non-taboo human experience, even for prophets. Therefore, this verse can serve as a starting point for raising awareness about the importance of mental health. It also fosters empathy toward those suffering from psychological disorders, while still respecting the spiritual and faith-based dimensions of the healing process.

b. Analysis of Ma'nā-cum-Maghzā

1) Grammatical Analysis in QS. Yūsuf[12]: 13 and 84

In QS. Yūsuf[12]: 13, there is a keyword *layaḥzununī* which comes from the root word *ḥuzn*. According to Ibn Manẓūr (w. 711 H), the word *ḥuzn* means sadness or grief. The word *ḥuzn* is the opposite of happiness and joy (Ibn Manẓūr, 1993). In the context of this verse, the word *layaḥzununī* indicates intense sadness (Az-Zamakhsharī, 1998). The use of lam muzaḥlaqah in the word *layaḥzununī* reinforces the meaning of intense sadness, emphasizing the profound loss Prophet Ya'qub felt at the departure of his son Yūsuf. In al-Zamakhsharī's interpretation, this word describes intense heartache, a feeling that comes from a deep separation, which is not only emotional but also affects the psychological condition of Prophet Ya'qub (Az-Zamakhsharī, 2009). Then, the use of the word "*wa akhāfu*", which comes from the root word *khawf*, adds another layer of analysis, meaning worry or fear (Ibn Fāris, 1979). According to Al-Aṣḥfahānī (2009) *khawf* itself is the opposite of *al-amnu*, which means safe. *Al-khauf* means to anticipate something unpleasant, whether based on belief or conjecture, with reference to certain signs. In QS. Yūsuf[12]: 13, the word *khawf* means having the potential danger that can befall Yūsuf, caused by uncertainty and threats that have not yet occurred, namely fear of wolves that can prey on Yūsuf. This reveals emotional tension that is not only personal but also connected to the responsibility for the safety of his loved ones.

In QS. Yūsuf[12]: 84, there is the word *yā'āsafā*, which comes from the root word *asafa*, meaning deep sadness or regret (Al-Fayrūz'ābādī, 1998). According to Ibn Fāris (w. 395 H), the word *asafā* in the sentence *yā'āsafā 'ala yūsufā* comes from the root word *hamzah-sīn-fa*, which means loss or sadness of the heart. *Asifa 'ala asy-syayī' ya'safu asafan* describes sadness over something that has been lost or passed away (Ibn Fāris, 1979). Meanwhile, Ibn Manẓūr (w. 711 H) states that *asafa* contains a sense of loss or sadness over something that has been lost (Ibn Manẓūr, 1993). In the *tafsir al-Qurṭhubī*, the use of this word describes sadness that is not only accompanied by regret, but also a call to accept bitter reality, as if saying "this is the time" (Al-Qurṭhubī, 2006).

Additionally, the use of ḥuzn in wabyaḍḍat 'aināhu min al-ḥuzn reinforces the meaning of deep sadness. The word ḥuzn is defined as emotional distress in the soul caused by suffering or grief, which leads to feelings of sadness. This word is also considered the antonym of joy (A.-R. Al-Aṣfahānī, 2009). In the sentence wabyaḍḍat 'aināhu min al-ḥuzn, the physical change in the eyes-turning white due to sadness-illustrates the profound psychological impact on the body. This change even causes noticeable physical alterations. The word kaẓīm in the sentence fahuwa kaẓīm describes an attitude of restraint, the ability to conceal intense emotions without revealing them to others (Ibn Fāris, 1979). Based on this explanation, the word indicates that Prophet Jacob restrained very strong emotions rooted in loss and regret, revealing them only through patience and calmness.

2) Intra-Textual Analysis

Intra-textual analysis of the relationship between verses in QS. Yūsuf[12]: 11-14 and QS. Yūsuf[12]: 81-87 shows a deep connection in the narrative of the story of Prophet Ya'qub and his children. In QS. Yūsuf[12]: 11-14, the brothers try to convince their father, Prophet Ya'qub, that their intentions toward Yūsuf are good, even though in reality they are hiding their evil intentions. These verses illustrate their manipulation and dishonesty (Az-Zuhaili, 2009). Verse 13 shows Prophet Jacob's concern about losing Yūsuf, while verse 14 reveals the brothers' claim that they have the power to protect Yūsuf, even though they are unable to do so (Al-Qurṭhubī, 2006). The connection with QS. Yūsuf[12]: 81-87 is evident when Yūsuf's brothers admit that Benjamin has stolen, and they demand proof to clear their names. In these verses, Prophet Jacob responds with patience and hope, despite his sons continuing to cause him hardship (Al-Qurṭhubī, 2006).

The connection between these verses shows strong emotional development. Additionally, this connection can be found in the use of the word "akhaḥu" in QS. Yūsuf[12]: 13 and QS. asy-Syu'arā'/26: 14, both of which describe the fear arising from concerns about future events (Al-Qurṭhubī, 2006). The use of the word "asafā," meaning deep sadness, in QS. Yūsuf[12]: 84 and QS. al-A'raf/7: 150 indicates deep sadness resulting from disappointment in the actions of others (Al-Qurṭhubī, 2006). The word 'ḥuzn' in QS. Yūsuf[12]: 86 also conveys a similar meaning: a feeling of sadness in the heart due to past events, kept inside and not expressed to others. (Al-Marāḡī, 1946). Furthermore, the use of the word "kaẓīm," meaning to hold back anger, in QS. Yūsuf[12]: 84 aligns with QS. Ali-'Imrān/3: 134, which teaches the importance of holding back anger and forgiving others (Shihab, 2005). Thus, the relationship between the verses in Surah Yūsuf demonstrates the consistency of teachings in the Qur'an involving human emotions such as sadness, fear, and patience, as well as self-control, which are consistent themes in the Qur'an, illustrating how humans should manage these feelings when facing life's trials.

3) Intertextual Analysis

Intertextual analysis in this text connects the use of words such as akhaḥu, asafā, ḥuzn, and kaẓīm, which have deep meanings in the context of the Qur'an and pre-Islamic texts as well as the hadiths of the Prophet. The word akhaḥu, meaning fear, is found in QS. Yūsuf[12]: 13 as well as in Jahiliyah Arabic poetry and the hadith of the Prophet Muhammad SAW. In a poem collected by Al-Ḥasan Ibn Rasyiq al-Qayrawānī al-Azdī, the word *khawf* describes fear of sin that will be followed by other sins, indicating fear of things that have not yet happened (Al-Azdī, 1981). In a hadith narrated by Imam ad-Dārimī, the

Prophet Muhammad expressed concern for his followers regarding leaders who would mislead them, indicating a context of fear toward an uncertain future (Ad-Dārimī, 2002). Furthermore, the word *asafā*, which means sadness, is found in Arabic poetry that describes the deep sadness experienced by someone. The poem describes feelings of sadness over the loss or separation from someone who is deeply loved (Asy-syaukānī, 2009).

Additionally, the word *ḥuzn* in the poem titled al-Agānī means sadness caused by the loss of someone and remembering the events that led to it, whether in the past or present (A. F. Al-Aṣfahānī, 2008), and in the hadith of the Prophet regarding the loss of Ibrahim, it shows the natural sadness experienced by every human being, but with emotional control, as prescribed in accordance with Islamic teachings (Abī Dāūd, 1952). The word *kaẓīm*, which means to restrain one's feelings, is also found in poetry and hadith, which teach patience and self-control, especially in restraining anger, as emphasized in the hadith narrated by Imam Ahmad, where restraining anger is a sign of spiritual maturity blessed by Allah (Imām Aḥmad, 1998). Through this analysis, it can be seen that the Qur'an interacts with pre-Islamic traditions and the hadith of the Prophet to reinforce teachings about human emotions, whether fear, sadness, or self-control, all of which aim to shape good character and guide people on the right path.

4) Micro Historical Analysis

Historically speaking, QS. Yūsuf[12]: 13 and 84 do not explicitly mention *asbāb al-nuzūl* or the reasons for the revelation of the verses, but we can relate them to the situational context behind the events in the story of Prophet Ya'qub and his son, Yūsuf. These verses describe Prophet Ya'qub's reaction to the separation from his beloved son, which then led to deep sadness and prolonged worry (Ar-Rāzī, 1981). In the tafsir, the mufasssir state that the sadness experienced by Prophet Ya'qub is closely related to the loss of his son, which, in this context, occurred over a long period, demonstrating the steadfastness and love of a father for his son. The interpretation of Prophet Jacob's sadness and anxiety is also related to the feelings he experienced after seeing his children feeling jealous of his treatment of Joseph, as well as his fear of the dangers threatening Joseph, such as the threat of a wolf (Shihab, 2005). Therefore, the Prophet Jacob's sadness in this verse involves deeply personal feelings related to the emotional situation he was experiencing at the time, emphasizing the strength of family bonds in a historical context.

5) Macro Historical Analysis

In a historical macro analysis, we can see that Surah Yūsuf was revealed in Mecca during a period of intense pressure and trials for the Prophet Muhammad SAW and his followers. This occurred during a period known as '*Amul ḥuzn*' or "the year of sorrow," during which Prophet Muhammad (peace be upon him) lost two of his beloved companions, Abu Thalib and Khadijah, and faced oppression from the Quraish tribe. QS. Yūsuf was revealed as a source of comfort for the Prophet Muhammad SAW, providing an example from the story of Prophet Ya'qub, who also faced severe emotional trials due to the loss of his son. On a macro level, these verses can be seen as a message to Muslims during the time of the Prophet Muhammad to remain patient and trust in Allah SWT, even in the face of suffering and trials. The sorrow of Prophet Jacob over the loss of Joseph reflects the depth of the trials faced by Prophet Muhammad, as well as a reminder of the importance

of patience and steadfastness in facing life's challenges. Thus, the macro-historical meaning of this verse demonstrates how the Qur'an serves to provide strength and peace to the ummah in facing life's heavy challenges (Al-'Arīs, 2003).

Overall, the historical analysis of QS. Yūsuf[12]: 13 and 84 reveals that the sadness and worry experienced by Prophet Ya'qub not only reflect the personal emotions of a father towards the loss of his son, but also become a universal depiction of the severe trials experienced by every individual in their life. Through words such as *ḥuzn* (sadness) and *khawf* (worry), the Qur'an describes the depth of feelings that can arise from loss or fear of something that has not yet happened, which is relevant to the psychological experiences of humans today. On a macro level, this story has a comforting meaning for the followers of the Prophet Muhammad SAW who are facing severe trials, especially in the context of 'Amul ḥuzn or the year of sadness, by providing an example of fortitude, patience, and sincerity in facing life's trials. Therefore, the historical significance of this verse demonstrates that the Qur'an serves not only as spiritual revelation but also as a practical guide for managing human emotions, applicable in both emotional and physical contexts, and as a source of strength for the heart in facing difficult times.

6) Development of Meaning and Influence on Mental Health

In these verses, there is an interesting development of meaning that can be understood in the context of modern mental disorders, especially those related to conditions such as depression or anxiety. The word *ḥuzn* in QS. Yūsuf[12]: 13 and 84 describes sadness that is not only emotional but also affects physical condition, which can be linked to contemporary psychological phenomena such as psychosomatic disorders (Gamayanti & Nurlaila, 2019). The use of the word *kazīm*, which refers to holding back feelings in the face of deep emotions, can be seen as a reflection of an individual's ability to control excessive emotions, an important skill in managing mental disorders that can arise from stress or deep loss (Nadhiroh, 2015). In the current context, the meaning of these words shows the importance of emotional control in preventing the adverse effects of prolonged feelings, as seen in the physical effects experienced by Prophet Ya'qub, which describe physical disorders caused by extreme and prolonged sadness. With the advancement of modern psychology, we can connect this meaning to theories about emotion regulation that emphasize the importance of the interaction between mental and physical conditions in maintaining overall health.

The following table visualizes the results of grammatical analysis and semantic development of QS. Yūsuf[12]: 13 and 84, as well as their relationship to mental health:

Table 1. Relationship between grammatical analysis of language covering keywords, accompanied by basic meanings, and their development

Keyword	Basic Meaning	Meaning Development	Relevance to Mental Disorders
<i>Layahzununī</i>	<i>Ḥuzn</i> (sadness, grief)	Deep sadness, reinforced by lam muzahlaqah to emphasise the intensity of Prophet Ya'qūb's sadness at the separation from Yūsuf.	Describes a profound sense of loss, relating to psychological conditions such as depression or ongoing grief that can be detrimental to mental health.

<i>Wa akhaḥfu</i>	<i>Khawf</i> (worry, fear)	Concern over the possibility of Yūsuf being eaten by wolves, indicating emotional tension and worry over something that has not yet happened.	Describes anxiety associated with uncertainty, similar to anxiety disorder which involves fear of something that has not yet happened, which can have physical effects.
<i>Yāūsafa</i>	<i>Asafa</i> (sadness, regret)	Deep sadness or regret for something that has been lost, "this is the time" to feel great remorse.	Deep sadness can trigger feelings of excessive regret, which often occur in depressive disorders, where one feels a loss of meaning in life and remorse over past events.
<i>Wabyaḍḍat 'ainaḥu min al-ḥuzn</i>	<i>Ḥuzn</i> (deep sadness)	Eyes that "turn white" as a result of overwhelming sadness, indicating a strong emotional impact to the point of affecting physical conditions, such as weakened vision.	Indicates the psychosomatic effects of protracted grief affecting the physical condition, such as decreased vision which can be analogous to the symptoms of severe depression affecting the body.
<i>Kaẓīm</i>	<i>Kaẓama</i> (to hold back)	Holding back anger or sadness without showing these feelings to others, showing self-control in the face of very strong feelings.	Withholding strong emotions (sadness or anger) relates to the ability to control oneself, important in managing stress and depression, as well as in dealing with other emotional disorders.

The table above summarizes the grammatical analysis of keywords in QS. Yūsuf[12]: 13 and 84, with an emphasis on basic meanings and their development. This table also illustrates the relevance of each keyword to mental disorders that individuals may face, particularly in the context of deep sadness, anxiety, regret, and emotional control.

c. The Relationship between Sacred Texts and Psychological Disorders: Perspectives from QS. Yūsuf and Relevance in Modern Psychological Theory

The findings in this study related to QS. Yūsuf[12]: 13 and 84 offer an in-depth view of the relationship between sacred texts and human psychological conditions, particularly in the context of mental disorders. In previous studies, such as the study conducted by Kao et al. (2020), the Qur'an is considered not only as a spiritual source but also as a relevant reference for understanding human psychological conditions, including mental disorders. They emphasize the importance of awareness of emotional feelings such as anxiety and

sadness within a broader theological context. This study shows that the words *ḥuzn* and *khawf* in QS. Yūsuf describe sadness that is not only emotional but also has physical effects, similar to the phenomenon described in psychosomatic theory, where mental disorders can affect the body (Kiecolt-Glaser et al., 2002). This concept demonstrates a strong relevance in linking Qur'anic texts with modern concepts of mental disorders.

Research conducted by (Sheppes et al., 2015) on persistent depression reinforces this finding, highlighting how deep feelings of sadness can develop into psychological disorders that disrupt a person's daily life. In this context, the deep sadness experienced by Prophet Jacob can be analogized with a depressive process that reflects an imbalance between emotional and physical feelings. This study suggests that in the Qur'an, particularly in Surah Yūsuf, we can observe that prolonged and unresolved sadness can lead to tangible physical effects, such as changes in Prophet Jacob's vision, reflecting the impact of extreme mental distress. This is supported by research findings indicating a link between deep sadness and physical decline, such as sleep disorders, loss of appetite, or even vision problems (Resick et al., 2017).

However, this finding also presents an antithesis to some views that mental disorders should be understood separately from spiritual or religious approaches. For example, research conducted by Van der Kolk (2014) emphasizes the importance of body-based therapy approaches for trauma and stress disorders, which may receive less attention in traditional religious perspectives. Nevertheless, QS. Yūsuf[12]: 13 and 84 indicate that sadness and worry are not merely understood as psychological burdens but as human experiences with spiritual and physical dimensions. Therefore, this study argues that the Qur'an offers a more holistic perspective on mental disorders, emphasizing the importance of patience, emotional control, and tawakal as part of managing prolonged feelings, which aligns with modern psychological theories about coping mechanisms.

4. Conclusion

Sadness can cause a person to lose their sight. This fact is not only found in modern psychological studies but is also clearly depicted in the story of Prophet Jacob in Surah Yūsuf [12:13 and 84]. This research reveals that Prophet Jacob's grief over the loss of his son was not merely an ordinary emotional response but an intense psycho-spiritual process with physical consequences. Through the *Ma'nā-cum-Maghzā* approach, it was found that the use of the words *ḥuzn*, *khawf*, *asafā*, and *kaẓīm* not only indicate inner dynamics but also suggest the occurrence of long-term emotional stress, which in a contemporary context can be linked to mental disorders, particularly depression and psychosomatic disorders. This story, when examined more deeply, offers an eco-theological conceptualization that the human body and soul are closely connected in facing divine trials and the existential pressures of life.

Unlike previous studies that tend to discuss QS. Yūsuf from historical, moral, or symbolic perspectives in general, this study places the narrative of Ya'qub within the framework of contemporary mental disorders in a more specific and structured manner. While previous works such as (Rahmi Meldayanti, 2010) emphasize the moral aspects of the Prophet's exemplary character, this study offers a new synthesis by exploring the intensity of Ya'qub's emotions through linguistic analysis, classical and contemporary interpretations, and reinterpretation based on a modern psycho-religious framework. This context is strengthened by elaborations from medical interpretations (such as in al-Marāgī)

and an understanding of *psychosomatics*, which are not found in classical approaches. This constitutes the primary distinction of this study, as it unites Islamic spirituality, interpretive reasoning, and psychological science as tools for explaining depressive symptoms in the prophetic experience.

The implications of these findings contribute to both the academic and practical fields simultaneously. Academically, this study enriches the discourse on thematic interpretation of the Qur'an with a multidisciplinary approach relevant to modern psychological issues. Practically, the research findings open new avenues of understanding for the fields of education, Islamic preaching, and Islamic therapy regarding mental health issues, particularly within communities that still view mental health issues negatively. Therefore, further studies are recommended to explore other verses in the Qur'an that contain expressions of extreme emotions and integrate these findings into Islamic counseling approaches or Qur'anic psychotherapy as preventive and curative measures against depression and emotional disorders in contemporary Muslim communities.

5. Acknowledgment

I would like to express my deepest gratitude to the Al-Qur'an and Tafsir Study Program, as well as to the Faculty of Ushuluddin Adab and Dakwah for all the support, facilities, and opportunities provided during my studies at the Institut Agama Islam Negeri Kendari. In addition, I would also like to thank you for all the attention and facilities that have enabled me to develop my potential, both academically and non-academically.

I would also like to emphasize that there are no conflicts of interest from any party in the writing of this article. All opinions and findings presented in this article are the result of personal thought and research, without any external influence that could compromise its objectivity and integrity.

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