

THE EMOTIONAL PLOT OF GRIEF: AFFECTIVE PEDAGOGY AND THE TRAJECTORY OF *SABR* IN QUR'ANIC HISTORICAL NARRATIVES

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ABSTRACT

The field of emotional history provides a novel lens through which to examine the dynamics of religious texts, facilitating a richer and more nuanced understanding of human action and belief systems across disparate epochs. This essay undertakes a critical investigation of the language of emotion, focusing specifically on the expression and management of grief (*ḥuzn* or *ghamma*) as conveyed through the historical narratives embedded within the Holy Qur'ān. While existing scholarship has acknowledged the rhetorical deployment of emotion in religious practice and general textual aesthetics, there remains a significant gap concerning the structural function of these feelings within narrative pedagogy, particularly the concept of the "emotional plot". This research argues that the Qur'ān systematically employs distinct emotional plots, which are fundamentally rooted in the profound human experience of grief, in order to cultivate a morally disciplined and ethically cohesive community. This methodology demonstrates a striking and powerful emotional resonance that successfully transcends historical and geographical boundaries, clearly influencing both the 7th-century Arabian audience and the interpretive traditions of modern Muslim societies, most notably the 20th-century Subcontinent. The essay employs a rigorous Critical Discourse Analysis (CDA) of primary source narratives—including the comprehensive emotional trials of Yusuf, the physical and spiritual devastation of Ayyub, and the existential grief and fear experienced by Maryam and Musa's mother—to establish that these ancient stories serve as sophisticated, divinely sanctioned lessons in faith. These lessons are delivered through the explicit acknowledgement, theological validation, and ultimate transcendence of intense human emotional suffering, thus affirming the absolute centrality of affective experience to Islamic piety, historical memory, and continuous spiritual development.

KEYWORDS: Emotion, Grief, Qur'ān, Emotional Plot, Islamic History

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Historically, the interpretation of human civilization has frequently prioritized objective, empirical facts and rational cognitive processes, often dismissing the profound, non-cognitive forces of emotion and passion as irrelevant to historical inquiry. For centuries, influential Western thinkers from Aristotle and the Stoics to Enlightenment philosophers like Descartes and Kant, debated whether emotions represented mere 'passions' to be rigorously controlled by reason, or if they constituted essential, defining elements of the human moral and psychological constitution (Plamper 2015). However, the recent and compelling rise of the History of Emotion has fundamentally shifted this scholarly paradigm, obliging historians to recognize the dynamic, constructive role that shared feeling systems play in shaping social, political, and, most powerfully, religious histories. Within religious contexts, emotion consistently transitions from a volatile individual psychological state into a collective, moralised system that prescribes correct affective responses (Corrigan 2008). In Islam, this emotional dimension is not a peripheral concern but a core, foundational element, profoundly informing legal jurisprudence, spiritual rituals, and the deepest personal relationship between the believer and the Creator. The Qur'ān deliberately employs a potent and recurrent emotional lexicon—ranging from fear (*khawf*) and love (*maḥabbah*) to mercy (*raḥmah*) and grief (*ḥuzn*)—not merely as a stylistic or literary flourish, but as a persuasive, transformative, and ethically prescriptive moral tool (Gade 2018). It is through the consistent application of this sophisticated emotional system that the text effectively cultivates the shared community (*ummah*), binding individuals together by common, moralised affective responses to divine command and

establishing ethical ideals that successfully transcend raw, uncontrolled human impulse.

The Islamic concept of the heart, the *qalb*, forms the theological and philosophical bedrock for understanding the Qur'ān's emotional pedagogy, underscoring why emotional experience is central to piety. The *qalb* is presented throughout the text not simply as a physical organ or even as the seat of transient feeling, but as the essential locus of spiritual intellect, moral intention (*Niyyah*), and genuine faith (*Imān*). This makes the emotional state of the heart the crucial determinant of a believer's righteousness and acceptance before God. The Qur'ān consistently describes the conditions of the heart using emotional vocabulary, distinguishing believers whose hearts are characterized by tranquility and trembling fear of God (*wajilat qulūbuhum*) from non-believers whose hearts are "hard" and "sealed," signifying both moral and emotional unresponsiveness (*Q. 2:7*). This distinction elevates emotion from mere feeling to a cognitive and moral state directly responsible for comprehending and implementing divine guidance. Therefore, when the Qur'ān addresses human grief, it is not merely consoling a feeling; it is actively educating the *qalb* to endure suffering through the divinely prescribed emotional discipline of patience (*Sabr*), thereby ensuring the spiritual integrity of the believer remains intact during trial.

While the pervasive emotionality of the Qur'ān has been broadly acknowledged in academic literature—with scholars detailing the text's emotional lexicon and its rhetorical purpose—few studies have systematically and structurally analysed the precise, sequenced emotional trajectories within its powerful historical accounts (Bauer 2017). This omission leaves a critical gap in fully

comprehending the text's sophisticated narrative pedagogy. This essay systematically addresses this lacuna by adopting and expanding the concept of the "emotional plot"—defined here as a systematic, intentional, and repeatable arc of feeling embedded deep within the Qur'anic historical events. This plot is notably pronounced and compelling in narratives centred on the universal human experience of grief and loss. Structurally, the story reliably moves from a state of intense emotional tribulation and existential despair to a prescribed state of ultimate divine solace, profound reward, and the perfect restoration of spiritual equilibrium. Crucially, this structural element explicitly validates the experience of human suffering as a necessary, predictable trial in the spiritual journey, offering a timeless theological blueprint for virtuous and active endurance (*Sabr*) in the face of apparently insurmountable loss (Maududi, *Tafhim ul Qur'an*). The narrative structure, in this way, the ancient, pre-Islamic historical accounts into eternally relevant, emotionally resonant instructional models for every generation of believers.

This research decisively argues that the Qur'an, through its structured narration of key historical events centered on the intense emotion of grief, employs a deliberate and consistently repeatable "emotional plot." This plot not only validates the raw experience of human suffering but, more importantly, models the necessary path of pious endurance and fosters a deep, persistent emotional resonance that has successfully transcended both the original 7th-century Arab context of its revelation and the geographically and culturally diverse Muslim communities of the 20th-century Subcontinent. The essay performs a focused Critical Discourse Analysis (CDA) on crucial

primary source narratives, including the multi-generational trials of Yusuf and Yaqoob, the solitary suffering of Ayyub, the maternal fear and loss experienced by Musa's mother, and the profound collective sorrow of the Prophet Muhammad during the *'Am al-Huzn*. This rigorous analysis definitively demonstrates the structural integrity of the grief-centered emotional plot, thereby confirming that it functions as a highly robust and durable mechanism for reinforcing the foundational ethical and moral principles of the faith across vast chronological and cultural divides. By systematically demonstrating the structural and pedagogical role of grief, this work affirms the absolute centrality of both rational and affective emotional experience to Islamic piety and the continuous formation of historical memory.

The foundational debates structuring the History of Emotion centre significantly on the tension between the universalist and constructionist views of affective experience, which provides the essential theoretical lens for this specific study. Early universalist positions, profoundly influenced by the evolutionary principles of Charles Darwin and significantly reinforced by Paul Ekman's research on universally recognised facial expressions, posited that primary emotions were largely biological, hardwired mechanisms. These mechanisms, it was argued, manifested in consistently recognisable ways across all human cultures and societies, suggesting a biological uniformity to feeling (Plamper 2015). This perspective stands in direct contrast to the strong constructionist argument, which vociferously stresses the profound cultural and linguistic specificity of all emotional experience—how particular feelings are named, moralised, regulated, and socially acted upon in different historical and social

milieux (Corrigan 2008). The contemporary scholarly consensus, however, has prudently adopted a hybrid model, acknowledging that while basic affective states may possess an underlying biological universality, their outward manifestation, precise moralisation, associated cognitive processes, and permissible expression are all profoundly shaped by historical and cultural contexts. This necessary realization makes the multi-disciplinary approach—incorporating anthropology, sociology, and theology—indispensable for conducting serious historical research, especially within the complex domain of religious studies.

The undeniable link between emotion and the practice of religion is integral, given that shared, moralised feeling systems are essential to the successful establishment, maintenance, and transmission of collective communal identity and ethical order. Scholars, notably John Corrigan (2004), have compellingly demonstrated how religious systems—across Islam, Christianity, and Judaism—systematically leverage emotional appeal and affective power to foster intense piety, motivate specific moral actions, and effectively transmit comprehensive ethical ideals, thereby migrating emotion from a purely individual psychological state to a defined collective one. Within the Islamic context, this mechanism is profoundly evident in how core concepts like *Imān* (faith) are consistently described not merely as dry, intellectual assent to creedal statements but as an all-encompassing emotional commitment of the heart (*qalb*), requiring the necessary internalisation of all ethical ideals (Gade 2018). Furthermore, the moral and legal importance of *Niyah* (intention/attention) in acts of worship underscores the absolute centrality of the emotional-cognitive state to Islamic

jurisprudence, reinforcing the fundamental theological principle that true piety must be a deeply felt, internally managed, and consciously purified condition, rather than simply an outward, potentially hypocritical, performance of ritual. This linkage ensures that emotion serves as a proactive, prescriptive tool for moral discipline.

THE EMOTIONAL LEXICON AND NARRATIVE STRUCTURE OF THE QUR'ĀN

Focused scholarly research has explicitly detailed the Qur'anic emotional lexicon and its powerful persuasive narrative power, which directly informs and structures this essay's methodology. Karen Bauer (2017) meticulously detailed the sheer volume and strategic repetition of emotional terminology within the text, specifically noting that words for grief (*ḥuzn* or *ghamma*) are among the most frequently employed, demonstrating the text's pervasive emotional tone and explicit rhetorical purpose. Her detailed work, alongside quantitative studies (Nayef and Wahab 2018) that analyse the psychophysiological effect of Qur'an recitation on listeners, highlights the profound emotional experience of the audience, yet these studies often stop short of rigorously analysing the narrative structure responsible for generating that affect. This gap is critical: simply counting emotional words overlooks the deliberate sequencing that shapes meaning. This essay directly addresses the resulting research gap by synthesising these findings to examine precisely how the sequence of emotions—the 'emotional plot'—is systematically and intentionally embedded within the historical narratives to achieve maximum spiritual resonance, thereby serving as a consistent, timeless, and pedagogically effective model for the believer across time.

The theological and ethical weight placed upon the *qalb* (heart) distinguishes the Islamic system of emotion from secular models, making it a critical focus for Qur'anic emotional studies. The *qalb* is the battlefield for moral and affective conflict, where both divine guidance and spiritual malaise are registered. Studies show the frequent use of the term *qalb* (over 200 times) in the Qur'ān to denote a spiritual-cognitive center, rather than a mere affective center, capable of both reasoning and feeling (Bauer 2017). The goal of Qur'anic pedagogy is often described as achieving *sakīnah* (tranquility/peace) of the heart, a state directly contrasted with emotional states of fear, hardening, or moral disease (*marad*). Furthermore, the concept of *taqwā* (God-consciousness/mindfulness) is fundamentally an emotional-cognitive state of the *qalb*—a state of preventative fear that motivates righteous action (Nanji 1991). This confirms that emotions are intrinsically linked to cognition and moral responsibility, forming a primary tool for the moral development and spiritual rectification of the individual before God. Any analysis of grief must, therefore, be viewed as a directed treatment of the *qalb*.

A significant methodological concern is how to accurately assess the emotional resonance of ancient narratives on subsequent generations, which this study addresses by incorporating classical and 20th-century *Tafsīr* (Qur'anic exegesis) as primary evidence (Taghipour Bazargani 2015). *Tafsīr* does not merely translate text; it contextualizes, interprets, and often amplifies the emotional and moral lessons embedded within the narrative for its specific audience. Sayyid Abul A'la Maududi's *Tafhim ul Qur'ān*, a pivotal 20th-century *Tafsīr* written for the Subcontinental Muslim populace, is particularly valuable here, as it frequently contrasts the quiet, stoic emotionality of the

prophetic narratives with the perceived lamenting, uncontrolled grief of other traditions (e.g., Biblical/Talmudic accounts). By doing so, Maududi essentially re-contextualises the ancient emotional plot for a modern audience struggling with colonial and post-colonial sociopolitical challenges, reinforcing the ideal of *Sabr* as a political and spiritual weapon. The exegesis thus provides tangible proof that the Qur'anic emotional plot is not historically static but remains actively transformative across centuries.

I employ a rigorous qualitative and descriptive methodology, utilizing the analytical framework of Critical Discourse Analysis (CDA), which is uniquely suited to analyse the rhetorical, persuasive, and pedagogical function of religious narratives. Following the systematic approach utilized by Karen Bauer (2017), CDA is adapted and applied to understand precisely how the Qur'ān systematically crafts the "emotional plot" to encourage and regulate specific affective responses within the *qalb* of the listener or reader. The primary focus of the analysis is the narrative progression within the selected historical accounts—specifically, how precise vocabulary is used to describe different forms of grief (*ḥuzn* for sadness; *ghamma* for distress), how the emotional transition from intense suffering to ultimate divine solace is explicitly and consciously managed by the Divine Voice, and the exact placement of moral instruction at the very peak of the emotional crisis. This is the crucial step in isolating and mapping the consistent trajectory of grief within each story (i.e., external catastrophe, internal *Sabr*, final emotional and spiritual vindication) to demonstrate its structural consistency across disparate historical events and prophetic experiences.

The indispensable primary source for this study is the Holy Qur'ān, with all textual analysis and vocabulary review conducted across multiple authoritative English translations to account for linguistic nuance. This is cross-referenced with two pivotal interpretive traditions (*Tafasīr*): Sayyid Abul A'la Maududi's *Tafhim ul Qur'ān* and Javed Ahmad Ghamidi's *Al Bayan*. Maududi's *Tafsir* is essential as a 20th-century primary source, providing concrete, tangible evidence of the historical and cultural resonance of these ancient Qur'anic emotional plots within the modern Subcontinental context, thereby bridging the temporal gap central to the thesis. By directly comparing his highly emotive and prescriptive interpretations of endurance and grief with the source text, the essay can establish the continuing, transformative power of the grief-centered lexicon over centuries and across cultural boundaries. Scholarly sources (Plamper, Corrigan, Gade, Bauer) provide the necessary foundational theoretical and historical grounding, ensuring the religious and theological analysis is firmly rooted in established academic discourse and methodology.

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

The concept of the emotional plot signifies that the Qur'ān does not merely record or describe intense feelings but actively maps out a deliberate and instructional trajectory of emotional experience for pedagogical purposes, carefully guiding the believer from intense distress towards moralized and deserved relief. The emotion of grief (*huzn* or *ghamma*) is established as the primary, inevitable catalyst, frequently marking the initiation of a divine trial that necessitates immediate and total reliance on God (Bauer

2017). This specific narrative structure is crucial because it successfully converts seemingly random personal calamity into a structured, knowable, and ultimately repeatable spiritual journey. The plot is not simply a sequence of events but an arc of moral transformation, whereby the physical or personal loss must be actively confronted and sustained with the theological ideal of *Sabr* (patient endurance), ensuring that the resulting vindication is understood not merely as arbitrary luck but as a divinely promised reward earned through conscious emotional control. This entire process inherently validates the full, raw spectrum of human feeling while simultaneously subjecting it to a higher, redemptive moral order that perfects the *qalb*.

The intricate narrative of Prophet Yusuf (Joseph) and his father Yaqoob (Jacob) in Surah Yusuf provides the most extended and sustained example of a grief-centered emotional plot in the entire Qur'ān, spanning decades of chronic suffering. The plot is devastatingly initiated by the profound loss of Yaqoob's most beloved son, Yusuf, a loss confirmed by the brothers' deceptive presentation of a blood-stained shirt, which triggers intense and protracted parental sorrow. Crucially, the Qur'ān avoids presenting Yaqoob's grief as an intellectual failure or a lack of ultimate faith; rather, it describes it as a deep, consuming sorrow (*huzn*) that becomes so profound it manifests physically, leading to his blindness (*Q. 12:84*). Yaqoob, however, immediately frames his distress with the resolute phrase *Sabr Jamil* (beautiful patience), distinguishing his endurance as an active, continuous emotional choice rooted in trust (*tawakkul*), rather than mere passive resignation (Maududi, *Tafhim ul Qur'ān*). This conscious moral choice, made at the emotional climax

of grief, is the pivot point of the emotional plot, the act of will that dictates the eventual divine outcome.

The textual analysis of Surah Yusuf is deepened by the precise linguistic contrast between the chronic, existential grief (*huzn*) felt by Yaqoob and the active emotional choice of beautiful patience (*Sabr Jamil*) that he enacts. *Huzn* is consistently deployed to validate the reality of his suffering, acknowledging the emotional cost of the trial, ensuring the reader finds the narrative deeply relatable on a human level. Conversely, *Sabr Jamil* is a prescriptive term, signifying that his endurance is not characterized by public lamentation or complaining to creation, but by internal tranquility and complete submission to the divine will (Ghamidi 2014). This subtle but critical linguistic contrast serves a profound pedagogical purpose: it teaches the believer that while the feeling of grief is natural and validated by God, the response to that grief must be carefully moralized and disciplined. Maududi's commentary powerfully reinforces this lesson for the Subcontinental audience by drawing explicit comparisons with what he describes as the uncontrolled, lamenting grief of other traditions, thereby reinforcing the Islamic standard of highly controlled emotional expression.

The story of Prophet Ayyub (Job) in Surah Anbiya presents a structurally distinct emotional plot where the core grief stems not from human deceit or loss, but from a relentless, comprehensive cascade of calamities that utterly destroy his wealth, family, and most importantly, his health. The plot is dramatically initiated by his total physical and financial impoverishment and the affliction of a loathsome skin disease, leading to extreme social isolation and intense physical *ḍur* (distress) (Q. 21:83).

Unlike Yaqoob's social loss, Ayyub's suffering is a direct, protracted, and physically agonizing test of his individual, unwavering faith, thus making his emotional endurance the sole, uncompromised focus of the entire trial. The emotional plot reaches its darkest nadir when even his closest companions abandon him, and his sole remaining support, his devoted wife, is momentarily driven to despair, threatening his final connection to the human world. This deliberate narrative structure isolates Ayyub completely, forcing his recourse and ultimate salvation to be exclusively with God, thereby perfecting his *Sabr*.

A critical dimension of Ayyub's emotional plot is the profound social isolation that compounds his physical grief. The abandonment by his friends, who wrongly attributed his illness to divine punishment for hidden sin, introduced the severe psychological burden of being judged and spiritually condemned by his peers (Mughal 2020). This social grief (*ghamma*) amplified the physical pain (*ḍur*), demonstrating to the reader that suffering is multi-layered and often includes the injustice of human judgment. The Qur'an highlights this isolation to emphasize that Ayyub's endurance was not just physical resilience, but a total spiritual commitment maintained in the absence of all human validation. His climatic, measured invocation is the emotional and theological pivot—"Indeed, adversity has touched me, and You are the Most Merciful of the merciful" (Q. 21:83)—signalling the total triumph of pious emotional control over utter despair. The final reward, immediate and comprehensive, therefore includes not only physical healing but the symbolic restoration of his standing and dignity within the community.

The Qur'ān significantly addresses grief through the highly relatable primal emotions of maternal fear (*khawf*) and personal existential shame, demonstrating the comprehensive breadth of the emotional plot across different life experiences. Musa's mother is confronted with the excruciating, unnatural choice of exposing her newborn son to the river or seeing him killed by Pharaoh's decree. The narrative acknowledges the reality of her terror and subsequent loss by stating that her heart became *fārigh* (empty of all else) due to sorrow (Q. 28:10), a vivid and powerful description of profound, consuming emotional vacuum and desperation. Crucially, the divine command to cast him into the river is immediately paired with the explicit, comforting emotional promise, "Do not fear and do not grieve," marking a direct divine intervention into her affective state and explicitly confirming the full validity of her terror. Her emotional reward is an immediate and tangible comfort and the highly strategic, eventual return of her son to her as a suckling nurse, completing the emotional plot from terror and loss to profound solace and restoration of order.

In both the Musa and Maryam narratives, the emotional plot utilizes divine command as a mechanism for immediate, external regulation of internal affective states. Maryam (Mary), during the pain of childbirth, explicitly voices despair over the imminent social ostracism and public shame she feared, exclaiming, "Oh, would that I had died before this and was in oblivion, forgotten!" (Q. 19:23). This despair is interpreted by Maududi as her unbearable mental fatigue and grief over social stigma, rather than merely physical pain. The plot instantly pivots when the voice beneath her commands, "Grieve not at all," offering not just physical

sustenance (the spring and dates) but an authoritative, overriding emotional order (Maududi, *Tafhim ul Qur'ān*). Similarly, Musa's mother is commanded, "Do not fear and do not grieve," after the terrifying instruction to cast her son away. This use of command in the face of natural grief teaches the believer that while raw emotion is inevitable, its controlling force must ultimately be the authoritative, soothing, and purposeful divine instruction, which immediately provides a moral framework for transcending the immediate pain.

The structured emotional plot finds its most profound collective expression in the life of the Prophet Muhammad through the agonizing 'Am al-Ḥuzn (Year of Sorrow), which was marked by the simultaneous deaths of his supportive wife, Khadijah, and his protective uncle, Abu Talib. This tragic event initiated a period of intense personal loss compounded by severe political vulnerability, thrusting the emerging Muslim community into a state of profound communal grief and existential fear. The Qur'ān openly acknowledges this double burden and the Prophet's resulting emotional exhaustion in the Meccan surahs, intervening with immediate, powerful, and transformative solace that serves to reinforce the essential legitimacy of his entire mission (Bauer 2017). This narrative arc is critically vital because it models not just personal perseverance but demonstrates the necessary, tangible divine intervention required to sustain the spiritual and political mission of the entire collective community during periods of overwhelming, multi-faceted despair, confirming that no suffering is borne alone.

The Qur'ānic response to the 'Am al-Ḥuzn functions as a foundational lesson in collective emotional consolidation for the *Ummah*. The divine address to the Prophet in

Surah *Duha* and *Inshirah* validates his personal pain, asking rhetorically, "Did He not find you an orphan and shelter you?" (Q. 93:6). This acknowledgment places his current grief within a larger, divinely managed biographical plot. The ultimate relief and completion of this particular emotional plot are revealed in the repeated, powerful affirmation in Surah *Inshirah*: "For indeed, with hardship there will be ease. Indeed, with hardship there will be ease!" (Q. 94:5-6). Maududi explicitly interprets this repeated affirmation as a direct emotional assurance for the community that the current cycle of grief (*huzn*) would inevitably be replaced by spiritual peace and ultimate political prosperity, thereby establishing the theological certainty of the plot's positive, redemptive resolution and its universal application to every believer's individual and collective life. The shared endurance of the Prophet's grief became a unifying moral touchstone for the entire community.

CONCLUSION

This comprehensive study successfully demonstrated that the Qur'ān systematically employs a deeply structured "emotional plot" rooted in the universal experience of grief to instruct believers and foster durable moral cohesion, thereby transforming ancient, seemingly disparate historical events into continuously relevant pedagogical models. Our rigorous analysis, consistently guided by Critical Discourse Analysis (CDA), revealed a consistent and repeating emotional trajectory across all examined prophetic narratives—from Yaqoob's overwhelming loss of Yusuf and Ayyub's total physical ruin, to the maternal terror of Musa's mother and the Prophet Muhammad's Year of Sorrow—all moving definitively from states of intense *huzn* or *ghamma* towards pious endurance

(*Sabr*) and ultimate divine solace. This demonstrated structural consistency conclusively proves that the Qur'ān deliberately validates the full spectrum of raw human emotional suffering while simultaneously establishing the conscious imposition of emotional control as a prerequisite for spiritual reward and vindication (Bauer 2017). The final vindication, in every case, is a profound emotional restoration of the *qalb*, signifying the completion of the trial.

The profound, enduring power of this emotional plot is demonstrably confirmed by its remarkable transnational and trans-temporal resonance, made evident through the analysis of highly influential 20th-century *Tafasīr* originating from the Subcontinent. Maududi's highly emotive and prescriptive interpretations of Yaqoob's quiet, purposeful grief and Ayyub's unwavering, solitary patience illustrate precisely how these ancient narratives continue to profoundly shape the affective and ethical ideals of modern Muslim communities, actively reinforcing the moral and spiritual necessity of emotional resilience in contemporary challenges. This cultural and emotional continuity confirms that the Qur'an's specific emotional lexicon and its deliberate narrative structure succeed as a robust and powerful mechanism for reinforcing foundational ethical principles across vastly different historical and geographical contexts (Gade 2018). Consequently, the sophisticated emotional plot functions as an immensely unifying force, successfully establishing a shared and enduring affective heritage that profoundly binds the global *ummah* through the communal memory of prophetic endurance.

The compelling findings of this research fundamentally underscore the necessity of

fully integrating the history of emotion into the broader scholarly study of Islamic theology and history, requiring a shift away from purely rationalist or political interpretations that often minimize affective life. By placing the emotional experience, particularly grief and *Sabr*, at the absolute centre of the prophetic model, the Qur'ān affirms that piety is not merely a cognitive or ritualistic adherence but a deeply felt, internally managed spiritual commitment, where the heart (*qalb*) is the field of contention between despair and ultimate faith. This systematic research conclusively validates the emotional plot as a central pedagogical device. This work now opens compelling avenues for further research into the inverse of the grief plot—such as the emotional trajectory of fear or anger—and how these various structures contribute to the comprehensive Qur'anic project of spiritual accountability, moral transformation, and ultimately, the formation of history itself.

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