

VARIOUS EXPRESSIONS OF SADNESS IN TAFSIR AL-MARAGHI



THESIS

Submitted to Faculty of Ushuluddin and Humanities
in Patrial Fulgillment of the requirements for the
Degree of S-1 of Islamic Theology
on Al-Quran Science and Interpretation Department

By:

ANIS ZAHROTUN NADHIFAH

NIM: 1904026071

**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG**

2025

DECLARATION

The undersigned:

Name : Anis Zahrotun Nadhifah

NIM : 1904026071

Department : Al-Quran Science and Interpretation Department

Faculty : Faculty of Humanities State

Thesis Title : **VARIOUS EXPRESSIONS OF SADNESS IN TAFSIR
AL-MARAGHI**

Based on the researcher's awareness and responsibility, no other person's ideas have been included in this research, except those cited as references.

Semarang, 13 June 2025

The author



Anis Zahrotun Nadhifah

NIM: 1904026071

ADVISOR APPROVAL

**VARIOUS EXPRESSIONS OF SADNESS IN TAFSIR
AL-MARAGHI**

THESIS

**Submitted to Faculty of Ushuluddin and Humanities
in Patrial Fulgillment of the requirements for the
Degree of S-1 of Islamic Theology on Al-Quran
Science and Interpretation Department**

Submitted By:

ANIS ZAHROTUN NADHIFAH

NIM: 1904026071

Semarang, 13 June 2025

Aproved by

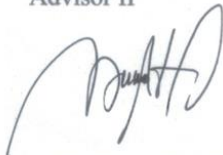
Advisor I



Muhtarom, M.Ag.

NIP: 196906021997031002

Advisor II



Mutma'inah M.S.I

NIP: 198811142019032017

NOTA PEMBIMBING

Lampiran :-

Hal : Persetujuan Naskah Skripsi

Kepada Yang Terhormat,

Dekan Fakultas Ushuluddin dan Humaniora

UIN Walisongo Semarang

Assalamu 'alaikum Wr. Wb.

Setelah melakukan beberapa koreksi dan perbaikan, maka dengan ini kami serahkan naskah skripsi saudara:

Nama : Anis Zahrotun Nadhifah

NIM : 1904026071

Jurusan : Ilmu Al-Qur'an dan Tafsir

Judul Skripsi : Various Expressions of Sadness in Tafsir Al-Maraghi

Dengan ini kami telah menyetujui dan memohon kepada Bapak/Ibu untuk segera diujikan. Atas perhatian Bapak/Ibu, kami ucapkan terima kasih.

Wassalamualaikum Wr. Wb.

Semarang, 13 Juni 2025

Pembimbing I



Muhtarom, M.Ag.

NIP: 196906021997031002

NOTA PEMBIMBING

Lampiran :-

Hal : Persetujuan Naskah Skripsi

Kepada Yang Terhormat,

Dekan Fakultas Ushuluddin dan Humaniora

UIN Walisongo Semarang

Assalamu 'alaikum Wr. Wb.

Setelah melakukan beberapa koreksi dan perbaikan, maka dengan ini kami serahkan naskah skripsi saudara:

Nama : Anis Zahrotun Nadhifah

NIM : 1904026071

Jurusan : Ilmu Al-Qur'an dan Tafsir

Judul Skripsi : Various Expressions of Sadness in Tafsir Al-Maraghi

Dengan ini kami telah menyetujui dan memohon kepada Bapak/Ibu untuk segera diujikan. Atas perhatian Bapak/Ibu, kami ucapkan terima kasih.

Wassalamualaikum Wr. Wb.

Semarang, 13 Juni 2025

Pembimbing II



Mutma'inah, M.S.I

NIP: 198811142019032017

PENGESAHAN

Skripsi dibawah ini:

Nama : Anis Zahrotun Nadhifah
NIM : 1904026071
Judul : **Various Expressions of Sadness in Tafsir Al-Maraghi**

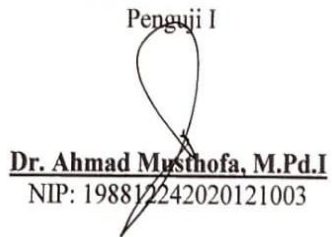
Telah dimunaqosahkan oleh segenap Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang pada tanggal 25 Juni 2025 dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana Agama dalam Ilmu Ushuluddin dan Humaniora.

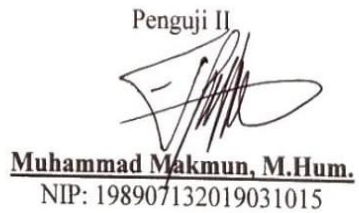
Ketua Sidang

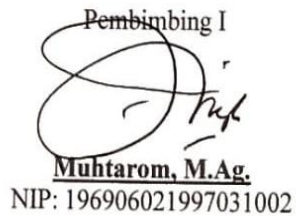
M. Syabudin, M.Ag.
NIP: 197912242025211002

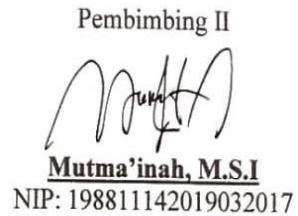
Sekretaris Sidang

Moh. Syakur, M.S.I
NIP: 198612052019031007

Penguji I

Dr. Ahmad Musthofa, M.Pd.I
NIP: 198812242020121003

Penguji II

Muhammad Makmun, M.Hum.
NIP: 198907132019031015

Pembimbing I

Muhtarom, M.Ag.
NIP: 196906021997031002

Pembimbing II

Mutma'inah, M.S.I
NIP: 198811142019032017

MOTTO

وَلَا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ (آل عمران/3:139)

English Sahih Internasional

139. So do not weaken and do not grieve, and you will be superior if you are [true] believers. (Ali 'Imran/3:139)

TRANSLITERATION

Joint Decree of the Minister of Religious Affairs and the Minister of P
and K Number: 158/1987 and Number: 0543b/U/1987

1. Consonants

No	Arabic	Latin	No	Arabic	Latin
1	ا	Not symbolized	16	ط	ṭ
2	ب	B	17	ظ	ẓ
3	ت	T	18	ع	‘
4	ث	ṯ	19	غ	G
5	ج	J	20	ف	F
6	ح	ḥ	21	ق	Q
7	خ	Kh	22	ك	K
8	د	D	23	ل	L
9	ذ	Ẓ	24	م	M
10	ر	R	25	ن	N
11	ز	Z	26	و	W
12	س	S	27	ه	H
13	ش	Sy	28	ء	,
14	ص	ṣ	29	ي	Y
15	ض	ḍ			

2. Short Vowels			3. Long Vowels		
.... = a	كَتَبَ	Kataba	...ā = ā	قَالَ	Qāla
.... = i	سَلِيلَ	su'ila	...ī = ī	قِيلَ	Qīla
.... = u	يَذْهَبُ	yaz\hab u	...ū = ū	يُقَالُ	Yaqūlu

4. Diphthongs			Notes:
اَيَ = ai		Kaifa	
اَوَ = au		Ḥaula	
اُوَ = ū	يَقُولُ	yaqūlu	
			The article [al-] in shamsiyah or qamariyyah reading is written [al-] consistently so that it harmonizes with the Arabic text.

ACKNOWLEDGEMENT

Bismillahirrahmanirrahim

All praise be to Allah, the Most Gracious and Most Merciful, for His guidance and blessings, which enabled the author to complete this thesis entitled “Varieties of Sadness in the Tafsir al-Maragi,” written to fulfill one of the requirements for obtaining a bachelor's degree from the Faculty of Ushuluddin and Humanities at Walisongo University in Semarang.

The researcher acknowledges that this thesis is far from perfect and that there are limitations in the author's knowledge and abilities. Therefore, constructive criticism and suggestions from various parties are needed as material for evaluation and input to improve this thesis.

With all the guidance, direction, support, and facilities that the author has enjoyed and received during his studies up to the stage of writing this thesis, the author would like to express his deepest gratitude to:

1. Prof. Dr. H. Nizar, M. Ag, Rector of UIN Walisongo Semarang.
2. Dr. Mokh Sya'roni, M.Ag., Dean of the Faculty of Ushuluddin and Humanities at UIN Walisongo Semarang.
3. Mr. Muhtarom, M.Ag., Head of the Department of Quranic Studies and Tafsir and academic advisor, who approved the thesis topic and guided the author from the beginning of the program until the completion of the final project.
4. Mr. Muhtarom, M.Ag. and Mrs. Mutma'inah, M.S.I as academic advisors who have kindly dedicated their time, effort, and expertise to provide guidance and direction in the preparation of this thesis
5. The faculty members of the Faculty of Ushuluddin and Humanities at UIN Walisongo Semarang who have equipped and facilitated us, the students of Al-Quran Science and Interpretation Department, throughout our studies.
6. The directors of the Faculty of Ushuluddin and Humanities Library and the Central Library of UIN Walisongo Semarang, who have

provided the library facilities used in the writing of this thesis.

7. My cool father M. Munif, my beloved mother Sri Syarifah, my cute younger brother Azka, my beloved grandmother Mbah Rayi Sofwah and Mbah Muntiyah, and my entire family who have provided support in the form of prayers and love to the author.
8. Abah Imam Taufiq and Umi Arikhah as my second parents during my time as a student at Darul Falah Besongo.
9. My cheerful friends from class FUPK 15, my peers at Darul Falah Besongo, my KKN Posko 15 friends, and of course Ibu Khadijah and Pak Mat Soim, who were kind during KKN.
10. To my beloved friends from KAAI 78 (Kasifa, Anita, Imara), Fatma imut, L-Sijeuni (Mbak Silvy, Mbak Aam, Mbak Dina, Agis, Afis), Bolo-bolo masak (Syifa, Indana, Sabila, Ati), C9 (Iin, Rosya, Vinna) and others whom I cannot mention one by one, who have helped provide encouragement and companionship during difficult times.
11. To my beloved groups EXO, NCT, and RIIZE, who indirectly entertained and accompanied the author during the process of writing this thesis through their content and songs.
12. All parties who contributed to the completion of this thesis research.

The researcher apologizes for any errors and shortcomings, and hopes that Allah will always grant health and happiness, and bless us all through this thesis, may it be beneficial for the researcher and readers in general.

Semarang, 13 June 2025

The author

Anis Zahrotun Nadhifah

NIM: 1904026071

TABLE OF CONTENTS

PAGE OF TITLE	i
DECLARATION	vi
ADVISOR APPROVAL	iii
RATIFICATION.....	Error! Bookmark not defined.
MOTTO.....	vii
TRANSLITERATION	viii
ACKNOWLEDGEMENT	ix
TABLE OF CONTENTS	xii
ABSTRACT	xiv
CHAPTER I INTRODUCTION	1
A. Background of the Research	1
B. Research Question.....	5
C. Objectives and Benefits of Research.....	5
D. Research Method.....	6
E. Literature Review	8
F. Systematics of Writing a Thesis.....	11
CHAPTER II GENERAL OVERVIEW OF SADNESS	13
A. Sadness.....	13
1. Definition of Sadness	13
2. Sadness According to the Quran	15
3. Sadness as Human Nature	17
4. The Spiritual and Social Dimensions of Sadness.....	18
B. Various Expressions of Sadness in the Quran	19
1. The Sadness of the Prophets.....	19
2. The Sadness of the Believers	20
3. The Sadness of the Unbelievers and Regret in the Hereafter.....	21
4. Sadness in the Context of Preaching and Life's Trials	22
C. Sadness According to Psychology	23
D. Stage of Grief.....	23
CHAPTER III THE INTERPRETATION THE VERSES OF SADNESS IN TAFSIR <u>AL</u> -MARAGHI	26

A. Biography and Works of Ahmad Mustafa al-Maraghi	26
1. Life History of Ahmad Mustafa al-Maraghi	26
2. Educational background.....	28
3. Works	30
B. Study of the Book of Tafsir Al-Maraghi.....	31
1. A brief history of the writing of the Book of Tafsir al-Maraghi	31
2. Methods and Styles of Interpretation of the Book of Tafsir al-Maraghi	32
3. Systematics of Writing the Book of Tafsir al-Maraghi.....	34
4. Total of Volumes of Tafsir al-Maraghi.....	35
C. The Scholars' View of Ahmad Mustafa al-Maraghi	35
D. Interpretation of Verses About Sadness According to Ahmad Mustafa al-Maraghi	37
1. Term <i>asā</i> (أَسَى).....	37
2. Term <i>asafā</i> (أَسَف).....	41
3. Term <i>baṣṣa</i> (بَصَّة).....	46
4. Term <i>ḥuzn</i> (حُزْن).....	47
CHAPTER IV SADNESS IN THE QURAN ACCORDING TO MUSTHOFA .	49
AL-MARAGHI	49
A. Sadness in The Quran According to Mustafa al-Maraghi.....	49
1. Sadness as a Natural Human Reaction.....	49
2. Sadness in the Context of Divine Trials.....	50
3. Sadness as a Spiritual Reflection and Divine Love.....	52
4. The Limits of Sadness in Islam According to Ahmad Mustafa al-Maraghi	54
B. The relevance of Ahmad Mustafa al-Maraghi's interpretation of Sadness to the current state of society.....	55
CHAPTER V CLOSING	60
A. Conclusion.....	60
B. Suggestion.....	61
BIBLIOGRAPHY	62
CURRICULUM VITAE	68

ABSTRACT

This study explores the various expressions of sadness, a fundamental emotion experienced by all humans. Sadness can arise from various life events, including personal problems, disappointments, and life challenges, making it an inseparable part of the human experience. The purpose of this research is to identify verses related to sadness, Ahmad Mustafa al-Maraghi's interpretation in the book *Tafsir al-Maraghi*, and its relevance to contemporary society. This research adopts a qualitative approach utilizing library research methods to collect data from various sources, including books, scientific articles, and religious texts such as the Quran. The data collection method uses documentation with a descriptive approach and content analysis (*tafsir tahlili*). This methodology allows for an in-depth exploration of the social and spiritual dimensions of sadness, with a focus on narratives and interpretations that highlight its significance in human life. The results of this study reveal that sadness with term *asā*, *asafā*, *baṣṣa* and *ḥuzn* appears in QS. Al-Maidah [5:26], QS. Al-Maidah [5:68], QS. Al-A'raf [7:93], QS. Al-A'raf [7:150], QS. At-Taubah [9:92], QS. Yusuf [12:84], QS. Yusuf [12:86], QS. Al-Kahfi [18:6], QS. Al-Ankabut [29:33], QS. Az-Zukhruf [43:55], QS. Al-Hadid [57:23], and can also arise from various life events, including loss, disappointment, and social isolation. This study highlights the story of Prophet Jacob, illustrating how deep sorrow can affect an individual's health, well-being, and the importance of social support during such times. Additionally, this study identifies that the Quran provides guidance for overcoming sorrow through practices such as prayer and remembering God, which can foster resilience and spiritual growth. By examining the interaction between grief and spirituality, this study aims to show that experiencing grief can lead individuals to seek comfort and strength in their faith. It emphasizes that through understanding and embracing grief, individuals can cultivate resilience and a deeper connection with Allah. Ultimately, this research contributes to the broader discourse on emotional health, showing that grief, though challenging, is a vital aspect of the human journey that can drive spiritual development and personal transformation.

Keywords: *Sadness, Emotions, Al-Maraghi*

CHAPTER I

INTRODUCTION

A. Background of the Research

Sadness is one of the basic emotions that humans possess. It is part of the dynamics of human life and often arises in various forms of experience, such as loss, failure, suffering, misfortune, and the loss of a loved one.¹ Sadness is an unavoidable part of life. Everyone has experienced sadness at some point, whether due to loss, disappointment, or other difficult situations. Generally, sadness is characterized by feelings of sorrow, grief, and heartache.² In daily life, sadness is unavoidable. For someone who struggles to control their emotions, they are often more susceptible to mental health issues. When faced with failure, they may easily become overwhelmed by sadness. This can also affect one's spiritual condition. These emotions are not merely temporary but can have long-term effects if not understood and managed properly (Casmini in Fauziah, Hasanah, Aprilinda, 2023).³

Psychologically, sadness is a natural reaction to loss or disappointment. However, from an Islamic perspective, sadness is not merely seen as a negative emotion to be avoided but also as a spiritual moment that can serve as a path to draw closer to Allah SWT.⁴ The Quran, as the holy book of Muslims, not only contains legal and moral guidelines but also very human descriptions, including expressions of sadness experienced by the prophets and previous generations. These emotions are often associated with tests of faith, patience, and hope for Allah's mercy.

¹ M. Darwis Hude , Emosi: Penjelajahan Religio -Psikologis tentang Emosi Manusia di dalam Al-Qur'an, Jakarta: Inspirator Academy, 2019, p. 39.

² Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia Daring* , “Sedih, Kesedihan”, <https://kbbi.kemdikbud.go.id/entri/kesedihan> , (3 Desember 2024)

³ Fauziah Mahnizar Nasution, Hasanah Nasution, Aprilinda M. Harahap, *Kecerdasan Emosional Dalam Perspektif Daniel Goleman (Analisis Buku Emotional Intelligence)*, Ahkam: Jurnal Hukum Islam dan Humaniora, Vol. 2 No. 3 September 2023, p. 653

⁴ Nur Afifah binti Abas dan Mohd Nizam bin Sahad, Psycho-educational Affirmations from the Qur'an on Sadness to Prevent/Treat Depression for Muslim Clients of Cognitive Behaviour Therapy Approach, Paper presentation in Virtual 3rd World Congress on Integration and Islamisation, 2021: Mental Health and Well Being in the 4th Industrial Revolution. Kuantan, Pahang, Malaysia. <https://conference.iium.edu.my/wcii/>

In the Quran, expressions of sorrow are present in various verses that show how deep and complex human emotions can be. The story of Prophet Jacob, who grieved over the loss of his son, Prophet Joseph, is one of the strongest examples of how sorrow is not only felt by ordinary humans but also by Allah's messengers. In Surah Yusuf [12]: 84, it is mentioned that Prophet Jacob “turned away from them and said, ‘Alas, my sorrow for Joseph,’ and his eyes turned white with grief, and he was a man who restrained his anger (was patient).” This expression shows deep sorrow, yet it is accompanied by steadfast faith.⁵

Additionally, the Quran uses various terms to describe sorrow, including *ḥuzn*, *asā*, *asafā*, and *baṣṣa*. The term *ḥuzn* is the most frequently used term to describe sorrow in both emotional and spiritual contexts. According to lexical analysis, the word *ḥuzn* is mentioned 42 times in the Quran, indicating that this emotion holds an important position in human life and in the structure of divine messages.⁶

To understand the meaning of the terms of sadness in the Quran, a deep interpretive approach is certainly needed. One interpretive work that is worth referring to is Tafsir al-Maraghi by Ahmad Mustafa al-Maraghi, an Egyptian scholar known for his communicative and contextual style of interpretation. This exegesis not only provides linguistic explanations of meaning but also includes the psychological and social dimensions of the verses of the Quran. Al-Maraghi explains the meanings expressed using attractive and beautiful language, and also combines traditional and rational approaches in his interpretation, making it relevant for modern generations to read and study.⁷

The selection of Tafsir al-Maraghi as the object of study in this research is based on methodological and substantial reasons.

⁵ Departemen Agama RI, Al-Qur'an dan Tafsirnya, Jilid V, 2010, p. 29.

⁶ Eko Zulfikar, *Tafsir Kesedihan: Solusi Al-Qur'an Terhadap Problem Al-Huzn dalam Kehidupan*, Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan Hadits, Vol. 17, No. 1, Juni 2023, p. 41

⁷ Irsyad Al Fikri Ys dan Deden Rohmanudin, *Keunikan Teknik Khusus Penyusunan Tafsir Al-Qur'an oleh Ahmad Musthafa Al-Maraghi*, Jurnal Iman dan Spiritualitas Vol 2, No 1, 2022, p. 10.

Methodologically, this tafsir presents systematic and easy-to-understand explanations of the verses of the Quran, which are very helpful in analyzing the various expressions of sadness thematically. Substantively, Tafsir al-Maraghi explains the meanings of verses by including the social and psychological contexts surrounding them, making it highly suitable for discussing humanitarian issues such as sadness, trials, and patience. As in his interpretation of Surah Yusuf [12]: 84, he presents a group of verses, in this case from verses 80 to 84, then provides an explanation of difficult words (Sharh al-Mufradat), where the word *Tawalla* means to turn away, and *al-Asaf* means to be deeply grieved and regretful over what has passed. He then provides a general explanation of the verse (Ma'na al-Ijmali) and a detailed explanation (Tafsili). His interpretation of Surah Yusuf [12]: 84:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (يوسف/12:84)

English Sahih Internasional

84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor. (Yusuf/12:84)⁸

Al-Maraghi states in his commentary that Jacob was not pleased to hear the news brought by his sons. He had been awaiting joyful news from Egypt about his son Joseph, but instead received news that filled him with sorrow. The grief he felt and his constant weeping over the loss of his beloved son caused his eyes to turn white. Dr. Abdul Aziz Ismail Pasha explained that the white color, followed by the loss of vision, is called "glaucoma," making him appear blind. His heart was filled with anger toward his children. He suppressed his sorrow within his heart and restrained his anger toward his children without uttering harsh words. Beyond the linguistic aspect, Al-Maraghi's interpretation of the verse also reveals scientific knowledge.⁹

⁸ Qur'an Kemenag

⁹ Ahmad Musthafa Al-Maraghi, *Terjemah Tafsir Al-Maraghi, Jilid 5*, Semarang: CV Toha Putra, Pp. 49-50

The current context further emphasizes the urgency of this study. From 2019 to 2023, the world experienced the COVID-19 pandemic, which caused a multidimensional crisis: thousands of people died and lost their loved ones.¹⁰ Millions of people lost their jobs during that time due to mass layoffs, and many families lived in deep anxiety and sadness.¹¹ Not only that, there were natural disasters such as the earthquake in Turkey and Syria in early 2023, which resulted in millions of deaths and thousands of homes and buildings destroyed.¹² This disaster once again reminded humanity that suffering and sorrow are an inescapable part of life. In such situations, the need for spiritual guidance that can provide inner peace becomes crucial.

In this context, the Quran serves as a source of comfort and deep emotional solutions. Research on the various expressions of sorrow in the Quran through the tafsir al-Maraghi is expected to bridge the gap between spiritual needs and the psychological condition of modern humans. This study is also relevant to addressing society's need for spiritual literacy, particularly in understanding and managing emotions through a religious approach based on sacred texts.

Moreover, understanding the various expressions of sorrow in exegesis is not only important from a theological perspective but also from a humanities perspective. In contemporary Islamic studies, the integration of exegesis and the humanities is increasingly necessary. Such a study can pave the way for an interdisciplinary approach to understanding the Quran, particularly in the social and psychological context of contemporary Muslims. This research is expected to enrich the body of thematic exegesis by contributing to the understanding of emotions in religious texts and

¹⁰ Lalu Rahadian, 2022, WHO: Korban Meninggal Akibat Covid Capai 16,6 Juta Orang <https://www.cnbcindonesia.com/news/20220505210650-4-336917/who-korban-meninggal-akibat-covid-capai-166-juta-orang> December 2024

¹¹ PHK Massal <https://bantuanhukum.or.id/gelombang-phk-massal-di-tengah-ketidakpastian-ekonomi-pekerja-menjadi-tumbal-negara-tidak-boleh-lepas-tangan/> December 2024

¹² Mabruki Pudyas Salim. 2024. Fakta Korban Gempa Turki 2023, Kisah Mati Suri dan Ditanya Malaika <https://www.liputan6.com/hot/read/5615703/fakta-korban-gempa-turki-2023-kisah-mati-suri-dan-ditanya-malaika> December 2024

strengthening the relevance of the Quran in addressing the psychological challenges of modern society.

Based on this description, the author feels it is important to conduct research on the various expressions of sadness in the Quran through al-Maraghi's exegesis. This research aims to identify the forms of expressions of sadness found in the Quran, analyze their meanings according to al-Maraghi's exegesis, and explain the relevance of these meanings in modern human life. It is hoped that this research will not only contribute to the field of tafsir, but also serve as a source of inspiration and comfort for those who are experiencing sadness. Therefore, this thesis seeks to discuss and analyze the various expressions of sadness in the Quran as found in al-Maraghi's tafsir, as well as explain the importance of this understanding in the context of daily life. It is hoped that the results of this research will provide a meaningful contribution to Islamic studies and the humanities. Therefore, the author is interested in writing a research paper titled “**Various Expressions of Sadness in Tafsir al-Maraghi.**”.

B. Research Question

Based on this background, the problem formulation can be formulated as follows:

1. What are the verses with the theme of sadness in the Quran?
2. What is Ahmad Mustafa al-Maraghi's interpretation about the sad verses in the book Tafsir al-Maraghi?
3. How relevant is Ahmad Mustafa al-Maraghi's interpretation of sadness to the current state of society?

C. Objectives and Benefits of Research

With the formulation of the problem above, the objectives and benefits of this research are as follows:

1. Research Objectives
 - a. To find out the verses on the theme of sadness in the Quran.

- b. To find out the interpretation of sadness in the Quran according to Ahmad Mustafa al-Maraghi in the book Tafsir al-Maraghi.
 - c. To find out the relevance of sadness in the interpretation of the book Tafsir al-Maraghi and the conditions of today's society.
2. Research Benefits
- a. Academically
The results of this research are expected to be useful as a source of literature in the field of interpretation and can be disseminated generally to the public.
 - b. Pragmatically
This research is expected to explain the understanding of expressions of sadness in the Quran.

D. Research Method

Research Method is an effort to investigate and explore a problem by applying scientific methods carefully and thoroughly. With the aim of obtaining, processing, and analyzing data, and finally reaching conclusions in a systematic and objective manner. These steps are taken with the intention of solving a particular problem or testing a hypothesis, so that knowledge can be obtained that is useful for human life.¹³

1. Type of Research

Type of research is research with a qualitative approach that explores and deepens social phenomena or social environments consisting of actors, events, places, and times. ¹⁴This study uses a qualitative approach through library research, which is a study whose object of study uses library data consisting of books as its data source. This research is conducted through the process of reading, reviewing, and analyzing various types of available literature, including scientific reading sources,

¹³ Tamaulina Br. Sembiring dkk, *Buku Ajar Metode Penelitian (Teori dan Praktik)*, Karawang : Penerbit CV Saba Jaya, 2024, p. 2.

¹⁴ M. Djunaidi Ghony, Fauzan Almanshur, *Metodologi Penelitian Kualitatif*, Jogjakarta: Ar- Ruzz Media, 2012, p. 25

books, the Quran, scriptures, and notes that are related and can support this research.

2. Data Sources and Data Collection Methods

a. Data Sources

In compiling scientific papers, the references used must be clear. Especially when it comes to library research that relies on books as data sources, the author of this thesis collects data sources from primary and secondary categories.

1) Primary Data Sources

Primary data is data obtained directly from research subjects through the use of measuring tools or data collection instruments on the subjects as the desired source of information. The primary data source used by the author are the Quran and its translation, the book Tafsir Al-Maraghi by Ahmad Mustafa al-Maraghi.

2) Secondary Data Sources

Secondary data is data obtained through other parties and not obtained directly by researchers from their research subjects. Secondary data sources used by the author are the Translation of the Book of Tafsir Al-Maraghi, the Al-Raghib Al-Ashfahani Dictionary of the Quran, as well as additional books that are relevant to the discussion of this thesis. Apart from that, these books can complement primary data sources and provide analytical support for the time terms in the Al-Quran studied by the author.

b. Method of Collecting Data

Considering that this research is of a library nature, the data collection technique used in this research, which is related to the discussion of sadness in the Quran, is the documentation method.

The data collected using the documentation method in this research consists of books, journals , and other works related to sadness in the Al-Quran, which are characterized by the terms *asā*,

asafā, *baṣṣa*, *ḥuzn* according to Ahmad Mustafa Al-Maraghi in Tafsir al-Maraghi.

3. Data Analysis Method

a. Descriptive Method

This method aims to produce systematic, factual and accurate descriptions of the facts and characteristics of a particular population or area.

b. Thematic Method

The Thematic Method (tafsir maudhu'i) is an interpretation method that seeks to explain the content of Quranic verses according to a predetermined theme or title. All verses are studied in detail, thoroughly, and comprehensively from various aspects, including Asbabun Nuzul (if any), vocabulary, and so on. Each analysis is accompanied by facts and supported by evidence from the Quran, Hadith, and rational understanding that can be scientifically justified.

E. Literature Review

As a comparison and to avoid duplication of research results, the author presents several relevant research results such as theses, journals, articles that have been previously studied, in order to provide an overview and support the validity of this research, as follows:

Thesis Research by Siti Amanah entitled "Kesedihan dalam Perspektif Al-Qur'an (Telaah atas Sebab dan Solusi Kesedihan dalam Ayat-Ayat al-Ḥazan)". Student of the Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University of Yogyakarta. This thesis, written in 2016, examines verses containing the word ḥazan in the Quran to find the causes of sadness and the solutions offered by the Quran. The author chose thematic and descriptive-analytical methods based on literature studies. The findings show that sadness is divided into two categories: forbidden and permitted, depending on the context. Internal and external factors such as sin, loss, or

slander (fitnah) are the causes of sadness, then the solutions offered are taubat, tawakkal, remembering Allah, and sharing stories.¹⁵

Next, the thesis of Siti Omairah Binti Ahmad, "Identifikasi Ayat-Ayat Al-Qur'an Terkait dengan Kesedihan (Studi Deskriptif Analisis Tafsir Al-Mishbah)". Student from the Faculty of Da'wah and Communication, UIN Ar-Raniry Banda Aceh. Wrote her thesis in 2020 which contains the identification of verses of the Qur'an related to sadness and examines the interpretation of M. Quraish Shihab in Tafsir Al-Mishbah on the verses that have been determined. The approach in this study is descriptive-analytical and library research methods. In its findings, it shows that sadness in the Quran is seen from two sides: there are positive ones (such as fear of Allah) and negative ones (worldly despair). Patience, dhikr, and prayer (shalat) are the solutions provided by the Qur'an to overcome sadness.¹⁶

Nur Faizah's thesis is entitled "Konsep Huzn dalam Al-Qur'an: Studi Tafsir Al-Mishbah Karya M. Quraish Shihab". The student of the Faculty of Ushuluddin and Humanities, Walisongo State Islamic University, Semarang wrote her thesis in 2023. The discussion of the concept of sadness (huzn) in the Qur'an based on the interpretation of M. Quraish Shihab in the book Tafsir Al-Mishbah aims to reveal the meaning of huzn, its causes, and impacts according to the verses of the Qur'an interpreted by Quraish Shihab, such as QS. Al-Baqarah: 38, 62, 112, 262, 274, and 277. The results show that huzn is not only a negative emotion that must be avoided, but can also be a means of introspection and approaching Allah if addressed correctly. This study uses a qualitative method with a literature study approach and descriptive-analytical analysis of the tafsir text.¹⁷

¹⁵ Siti Amanah, *Kesedihan dalam Perspektif Al-Qur'an (Telaah atas Sebab dan Solusi Kesedihan dalam Ayat-Ayat al-Hazan)*, Fakultas Ushuluddin dan Pemikiran Islam, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2016

¹⁶ Siti Omairah Binti Ahmad, *Identifikasi Ayat-Ayat Al-Qur'an Terkait dengan Kesedihan (Studi Deskriptif Analisis Tafsir Al-Mishbah)*, Fakultas Dakwah dan Komunikasi, UIN Ar-Raniry Banda Aceh, 2020.

¹⁷ Nur Faizah, *Konsep Huzn dalam Al-Qur'an: Studi Tafsir Al-Mishbah Karya M. Quraish Shihab*, Fakultas Ushuluddin dan Humaniora, Universitas Islam Negeri Walisongo Semarang, 2023.

Fadilah Awaliyah's thesis entitled "Relevansi Larangan Bersedih dalam Al-Qur'an dengan Kesehatan Mental ". Student of the Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University, Riau, written in 2022. This study highlights the verses of the Quran that discuss the prohibition of sadness using the word ḥazan and then connects them to the concept of mental health in psychology. The aim is to understand the interpretations of the mufasssirs regarding the prohibition of sadness and to trace its impact on mental balance. This research is qualitative with the thematic interpretation method (maudhu'i) and content analysis techniques. The results show that the prohibition of sadness is not an absolute prohibition on emotions, but rather a call not to linger in sadness, because it can damage mental health.¹⁸

Journal by Iffaty Zamimah & Dinda Aulia Putri entitled " Manajemen Emosi Sedih Menurut Al-Qur'an (Kajian Tafsir QS. Yusuf: 86 dengan Pendekatan Psikologi)". Institute of Al-Qur'an Science (IIQ) Jakarta, published in QOF: Journal of Al-Qur'an and Tafsir Studies, Vol. 5 No. 2, 2021. This article examines how the Qur'an, especially through the story of the Prophet Ya'qub in QS. Yusuf: 86, shows how to manage sad emotions with a psychological approach. This research is qualitative and uses a literature study method as well as an interpretation and psychological approach.¹⁹

Journal by Eko Zulfikar & Iskandar entitled " Tafsir Kesedihan: Solusi Al-Qur'an terhadap Problem Al-Ḥuzn dalam Kehidupan", Al-Dzikra: Journal of the Study of Al-Qur'an and al-Hadith Sciences, Vol. 17 No. 1, June 2023, UIN Raden Fatah Palembang and IAI Hasanuddin Pare Kediri. This journal discusses the concept of sadness (al-ḥuzn) in the Qur'an and the causes of sadness such as fear, disaster, and poverty, as well as the solutions offered by the Qur'an such as patience, prayer, istiqamah, piety, dhikr, and infak. With a descriptive-analytical thematic method and a literature study approach, this

¹⁸ Fadilah Awaliyah, *Relevansi Larangan Bersedih dalam Al-Qur'an dengan Kesehatan Mental*, Fakultas Ushuluddin, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022

¹⁹ Iffaty Zamimah & Dinda Aulia Putri, *Manajemen Emosi Sedih Menurut Al-Qur'an (Kajian Tafsir QS. Yūsuf: 86 dengan Pendekatan Psikologi)*, Institut Ilmu Al-Qur'an (IIQ) Jakarta, dipublikasikan dalam QOF: Jurnal Studi Al-Qur'an dan Tafsir, Vol. 5 No. 2, 2021

article emphasizes that the Quran not only describes sadness textually, but also provides a way to manage that sadness so that it does not cause psychological disorders.²⁰

Of the many scientific works that the author describes above, the author has not found research that specifically discusses the various types of sadness in the Koran according to Tafsir Al-Maraghi. Therefore, this research is focused on discussing Ahmad Mustafa Al-Maraghi's thoughts regarding various expressions of sadness in the Al-Quran.

F. Systematics of Writing a Thesis

The entire discussion in this thesis is presented in five chapters, with this discussion it is hoped that it will be easier to understand, more focused, more organized with the following systematics:

First chapter, is to describe the arguments around the urgency, significance, and flow of the research resolution. In Chapter I, it consists of an introduction, explaining the rational reasons why the author wants to study more deeply about his interpretation of sad terms according to Tafsir Al-Maraghi, the discussion in this chapter begins with the background of the problem, and will be discussed in turn the formulation of the problem being studied, the objectives and benefits of the research, the methodology used, literature review and ends with the systematic discussion.

Second chapter discusses the general description of sadness in the Quran. This chapter will later be used as the theoretical basis for this study. First, about the meaning of sadness. Second, describes the meaning of sadness according to the Quran. Third, explains the meaning of Tafsir. Fourth, mentions the various methods of Tafsir.

Third chapter discusses the interpretation of sad verses from Ahmad Mustafa Al-Maraghi's perspective in Tafsir Al-Maraghi. First, the author presents the figure of Ahmad Mustafa Al-Maraghi which consists of a

²⁰ Eko Zulfikar & Iskandar, *Tafsir Kesedihan: Solusi Al-Qur'an terhadap Problem Al-Huzn dalam Kehidupan*, Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits, Vol. 17 No. 1, Juni 2023, UIN Raden Fatah Palembang dan IAI Hasanuddin Pare Kediri.

biography of Ahmad Mustafa Al-Maraghi which includes his educational history and works. Second, presenting the study of the book Tafsir Al-Maraghi, the history of writing the book, methods of interpreting the book, the systematics of writing the book, total of volumes of the book Tafsir al-Maraghi. Third, presenting the interpretation of sad verses in the Koran using the terms *asā*, *asafā*, *bašša*, and *huzn* according to Ahmad Mustafa al-Maraghi in Tafsir Al-Maraghi.

Fourth chapter explains the analysis of sadness based on Ahmad Mustafa al-Maraghi's interpretation of the sad verses in the Quran. The author describes the analysis from Ahmad Mustafa al-Maraghi's interpretation using a descriptive analysis method, then makes it all relevant to the current conditions of society.

Fifth chapter is the conclusion, consisting of the conclusion of the entire series presented in the previous chapter and at the same time is the answer to the main problem. This chapter also contains conclusions and suggestions from the author.

CHAPTER II

GENERAL OVERVIEW OF SADNESS

A. Sadness

1. Definition of Sadness

In Islam, sadness is part of human nature from Allah that cannot be denied. However, Islam provides guidance in dealing with sadness so that it does not drag on until it weakens faith. Sadness in Islam can be positive if it is based on faith in Allah, making someone closer to Allah, but it can also be negative if it is in someone's heart for too long, making them desperate and lose hope.²¹ Sadness is not something that is forbidden, but it is not recommended to linger in sadness. Being lost in sadness is a form of negligence of the soul.²²

Sadness etymologically comes from the term *sad* which is added with the prefixes *ke* and *an*. In the big dictionary of the Indonesian language, *sad* is defined as sobbing, feeling sad in the heart, feeling troubled, and grieving.²³ Then, the Indonesian Thesaurus defines sadness as discomfort. Sadness also means depression, suffering, and bitterness. Often, grief is illustrated as the feeling of intense sadness that a person experiences when losing a parent.²⁴ This shows that sadness is an emotion that arises and makes a person feel uncomfortable.

In the Oxford dictionary, sadness means the feeling of being sad, it can also be interpreted as a feeling of something which makes you sad.

²¹Eko Zulfikar , Iskandar, *Tafsir Kesedihan: Solusi Al-Qur'an Terhadap Masalah Al-Huzn dalam Kehidupan*, Al- Dzikra : Jurnal Studi Ilmu Al-Qur'an dan al-Hadits, Vol. 17, No. 1, June 2023, p. 43

²²Abd, al-Karim ibn Hawazin al- Qusyayri , *Prinsip Tasawuf*, diterjemahkan oleh Ahsin Muhammad, Bandung: Pustaka, 1994, p. 75.

²³Language Center, *Kamus Bahasa Indonesia*, Jakarta: Language Center, 2008, p. 1379.

²⁴Badan Pengembangan dan Pembinaan Bahasa, KBBI Daring, <https://kbbi.kemdikbud.go.id/entri/sedih> , December 4, 2024.

²⁵In addition, the book Al- Munawwir states that *al-ḥuzanu* the same as *asy-syadā'idu* which means disaster or calamity.²⁶

Through searching in *the mufradat al-faz al-Qur'an* , the word حزن from *al-ḥaznu* means roughness on earth and roughness of the soul that arises due to restlessness in it. Sadness is the opposite of happiness. The term *hazina* in the Quran is used to describe²⁷ sad expressions such as: "...so you would not grieve for that which had escaped you [of victory and spoils of war]..." (Ali 'Imran/3:153), "...Praise to Allah, who has removed from us [all] sorrow.." (Fatir/35:34).

The meaning of sadness according to the etymology in *Lisān al-'Arab* , from the word حزن, relates to a place that is barren or difficult to live in, as explained by Ibn Sayyidah. The word الحزن can describe the dryness of the land. In addition, sadness is also interpreted as the opposite of happiness, which indicates a prolonged feeling of sadness.²⁸

In terminology, sadness is explained by several figures, Mahdi bin an-Naraqī who defines sadness as regret and sadness due to failure to achieve something valuable.²⁹ Usually, this is illustrated as failure and regret, so sadness is interpreted as a negative emotion.

In line with Ratna Dewi Pudiasturi's view, sadness is a negative reaction in humans when facing a situation that triggers continued feelings of grief (sadness). Therefore, sadness is not a state, but a human reaction to the situation.³⁰ Ibnul Qayyim, emphasized that sadness (*al-ḥuzn*) is a

²⁵ Oxford Learner's Dictionaries, "Sadness", (<https://www.oxfordlearnersdictionaries.com/definition/english/sadness?q=sadness>, 4 December 2024 8:45 IWST)

²⁶Ahmad Warson Munawwir , *Al-Munawwir Kamus Arab-Indonesia*, Surabaya: Pustaka Progresif, 1997, p. 261.

²⁷ Raghīb al- Asfahani , *Mufradat Alfaz Al-Qur'an*, Beirut: Dar al- Qalam , 2009, p. 231.

²⁸Ibn Manzur , *Lisan al-Arab* , p. 430. Quoted from Jamila, Cipta Bakti Gama, *Konsep Kesedihan dalam Al-Qur'an: Studi Kritis Terhadap Ruh al-Bayan Fi Tafsir al-Qur'an Karya Isma'il Haqqi* , Jurnal Ushuluddin Vol. 26 No. 2 of 2024, p. 217.

²⁹Muhammad Mahdi bin Abi Dzar an- Narqī , *Penghimpun Kebahagiaan* , terjemahan dari Ilham Mashuri dan Sinta Nuzuliana, Jakarta: Lentera Basritama , 2003, p.158.

³⁰ Ratna Dewi Pudiasturi , *Meretas Badai Lebih Sehat Jika Menulis*, Jakarta: Kompas Gramedia , 2014, p. 72.

state experienced by someone when feeling love, namely when facing a situation that he does not like. When the heart feels things that are not desired, then it will cause sadness.³¹

M. Quraish Shihab, wrote in his book that sadness is a feeling of pain in the heart due to the loss of something that is liked or the loss of something that is very much desired.³² Al-Kindi, sadness is a mistake in the way of thinking in worldly life until trapped in a materialistic and mortal world. This makes humans lulled by promises of happiness that are false and they do not realize all that can cause sadness.³³

Ibn Sina defines sadness as a mental or psychological condition of a person caused by the loss of something he loves and the disappearance of something he desires.³⁴ Meanwhile, al-Ghazali argues that if sadness dominates a person's heart, then that feeling can encourage the desire to take action related to the present, past, and future. For example, in the present, someone who is sad may be driven to want to stop sinning, this is a form of response to sadness that is felt. Then, for the future, sadness motivates him to become someone who will leave sins that have the potential to cause the loss of loved things in the future. For the past, feelings of sadness encourage someone to correct their mistakes in the past. In this way, sadness not only affects current emotions but can also encourage someone to reflect on past actions and improve current attitudes and plan positive changes for the future.³⁵

2. Sadness According to the Quran

Sadness in the Quran is described with the terms *ḥuzn* , *asā*, and *asafā*,. The word *ḥuzn* describes general or total sadness, while the word

³¹ Ibn Qayyim al- Jauzi , *Raudhatul al- Muhibbin and Nuzhat al- Musytaqin* , translated by Fuad Syaifuddin Nur, Jakarta: Qisth Press, 2011, p. 45.

³² M. Quraish Shihab, *Lentera Hati Pijar Hikmah dan Teladan Kehidupan*, Tangerang: Lentera Hati, 2021, p. 104.

³³ Jarman Arroisi , *Psikologi Islam Membaca Anatomi Pemikiran Jiwa Faktor al-Din al- Razi*, Ponorogo: Unida Gontor Press, 2022, p. 50.

³⁴ Ibn Sina, terjemah M. S.Arifin, *Tentang Kesedihan*, Sumedang: Yayasan Al-Ma'arij Darmaraja, 2021, p. 107

³⁵ Ibid., p. 108

āsā implies very deep sadness, and the word *asafā* indicates a combination of sadness and anger. However, al-Quran more often uses the term *huzn* and its derivative variations to describe grief because it appears in 42 locations in 25 suras.³⁶

From a linguistic point of view, the word *hazan* in Arabic means hard ground. Sometimes, this term means rough ground, and can also be interpreted as a hardened soul due to sadness. These words are the opposite of *as-surur* (happiness). Therefore, *hazan* here can be interpreted as sadness or grief.³⁷

Hazan word In the Quran there is not a single one that is in the form of a madhi verb, but only in the form of a negative mudhari verb such as: *lā tahzanuna* (you men don't be sad), *la yahzanna* (they women don't feel sad), *la yahzanuhum* (they men don't make her sad) and *lā yahzanūna* (they men do not feel sad); or in an affirmative form such as: *layahzununi* (of course this is very sad for me); and in a motivational form such as: *liyahzuna* (so that he/they feel sad)." This shows that sadness can only occur in the present or in the future.³⁸

The word *asafa*, which means loss and sadness, has several derivations in the Quran. According to the book *al-Mu'jam al-Mufahras li Alfaz al-Qur'an*, there are five verses spread across five surahs that discuss the word *asafa*. These verses include Surah Al-A'raf [7]: 150, Surah Yusuf [12]: 84, Surah Al-Kahfi [18]: 6, Surah Taha [20]: 86, and Surah Az-Zukhruf [43]: 55.³⁹

³⁶Fadilah Awaliyah , Skripsi: *Relevansi Larangan Bersedih dalam Al-Qur'an dengan Kesehatan Mental*, Pekanbaru : UIN Sultan Syarif Kasim Riau, p. 12.

³⁷ Sulaiman bin Muhammad bin Abdullah Al- Usaim , *Resep Mengatasi Kesedihan* , terjemahan dari Anshori Untar Sitanggal, Riyadh: Dar Al-Muslim li An- Nasyr wa At- Tauzi ', 2005, p. 19.

³⁸ Ichwansyah Tampubolon, *Bimbingan dan Konseling Islam: Metodologi Menghilangkan Ketakutan dan Kesedihan dalam Psikologi dan Tafsir Maudhui* , Al- Muaddib : Jurnal Ilmu-Ilmu Sosial dan Keislaman Vol. 5 No. 2, 2020, p. 252.

³⁹ Luthviah Romziana, Siti Musriatul Muhimmah, *Asafa dalam Al-Qur'an (Kajian Semantik Toshihiko Izutsu)*, Nur El-Islam: Jurnal Pendidikan Sosial Keagamaan Vol. 10, No. 2, Oktober 2023, p. 356

About human emotions described by Allah in the Quran through ongoing events that are happening.⁴⁰ The Quran states that sadness is part of life, but Allah gives direction to his creatures on how to face that sadness with patience and trust. As in the story of the Prophet Jacob who was sad to the point of causing illness in his body.

English Sahih Internasional

84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor. (Yusuf/12:84)

The verse is a form of sad emotion that has an impact on physical conditions. Prophet Ya'qub cried until he experienced blindness in his eyes. Prophet Ya'qub who turned away from his children showed that he was also an ordinary human being who could experience various feelings in himself, including feelings of sadness. He could not avoid his feelings of sadness when he experienced a very difficult and sad condition for him.⁴¹

3. Sadness as Human Nature

Sadness is not merely an emotional state but an inherent trait and an integral part of human nature. As emotional beings, humans naturally experience sadness when faced with loss, failure, and misfortune. This demonstrates that feeling sad is a natural and normal part of life. Expressing sadness is permissible through patiently venting one's feelings and submitting to Allah.⁴²

The concept of nature is not a sign of weakness but a potential for learning patience and tawakal (trust in Allah). Tawakal is one of the offerings for someone who deals with sadness by completely surrendering to Allah and believing that everything that happens in life is predestined

⁴⁰ M. Darwis Hude, *Emosi Penyelajahan Religio-Psikologis Tentang Emosi Manusia Di dalam Al-Qur'an*, Jakarta: Erlangga, 2006, p. 19.

⁴¹ Alim Sofiyan, *Interpretasi Ayat-ayat Psikologi dalam Surat Yusuf*, *Jurnal Studi Ilmu Al-Qur'an Dan Hadits*, Volume 11, No. 2, December of 2017, p. 166.

⁴² Jamila, Cipta Bakti Gama, *Konsep Kesedihan dalam Al-Qur'an: Studi Kritis Terhadap Ruh Al-Bayan Fi Tafsir Al-Qur'an Karya Isma'il Haqqi*, *Jurnal Ushuluddin* Vol. 26 No. 2 Tahun 2024, p. 222

for them. By dealing with sadness correctly, it can strengthen one's spirituality and faith.⁴³

This sadness as part of human nature serves as a starting point for self-reflection. While the Quran permits sadness, it does not mean one should dwell on it endlessly. Sadness can be a positive energy that strengthens faith, a reminder of Allah's presence, not merely a negative emotion. It is also recommended to cultivate inner strength, patience, and trust in Allah when facing it.⁴⁴

4. The Spiritual and Social Dimensions of Sadness

Humans are complex beings with interrelated dimensions. These dimensions include the physical, psychological, social, and spiritual dimensions. The spiritual dimension encompasses various elements such as the soul, the heart, and the self, which are interconnected and form the whole personality of a human being. In Surah al-Isra': 85 emphasizes that the soul is a mysterious element known only to Allah, yet it plays a crucial role in human life. The soul is the source of consciousness, life, and spiritual potential in humans. The presence of the soul provides a spiritual dimension that enables humans to understand the purpose of life, recognize Allah, and perform acts of worship. The heart is the center of human spiritual consciousness, a tool for understanding truth, sensing Allah's presence, and distinguishing between good and bad.⁴⁵

The spiritual dimension of sadness in the Quran guides one to think optimistically in facing life, ensuring that problems are addressed calmly without being accompanied by sadness. Here, sadness is seen as a call to draw closer to Allah through patience, an effective way to cope with

⁴³ Jamila, Cipta Bakti Gama, *Konsep Kesedihan dalam Al-Qur'an...*, p. 225

⁴⁴ Jamila, Cipta Bakti Gama, *Konsep Kesedihan dalam Al-Qur'an...*, p. 219

⁴⁵ Zulkifli, Syamfruddin, Rehani, *Dimensi Jasmani dan Rohani dalam Perspektif Al-Qur'an: Membangun Konsep Manusia Qur'ani*, Jurnal Kajian dan Pengembangan Umat Vol. 7 No. 2, 2024, p. 180

sadness.⁴⁶ Additionally, one can establish prayer, engage in remembrance of Allah, hope, supplicate, and dialogue with Allah present within.⁴⁷

Socially, the Quran highlights that sadness arises as a response to environmental influences and human interactions, such as being expelled from one's home, not experiencing the joys of life, rejection of the call to faith, loss, being struck by disaster, divorce, straying from the path, disobedience to the Prophet's commands, lack of wealth for war, and disobedience to one's parents.⁴⁸ The Quran mentions the impact of sorrow within a community, such as the personal story of Prophet Jacob, who faced pressure from various sides, grieved over the loss of his son, and lacked social support and empathy. Prophet Jacob's condition worsened day by day until his eyes turned white and he became blind due to the loss of his son, which was a profound sorrow for him.⁴⁹

B. Various Expressions of Sadness in the Quran

1. The Sadness of the Prophets

The prophets demonstrated expressions of sorrow and served as examples for their followers, showing how to respond to trials with patience and prayer. In Surah Yusuf, verses 84-86, "...he turned away from them (his children)..." Prophet Jacob demonstrated that he was also an ordinary human being capable of experiencing emotional turmoil. At that time, the intensity of Prophet Jacob's sorrow increased, as seen from his expression of turning away from his children. The peak of his sorrow caused him to weep until he became blind, his eyes turning white from

⁴⁶ Eko Zulfikar, Iskandar, *Tafsir Kesedihan: Solusi Al-Qur'an Terhadap Problem Al-Huzn dalam Kehidupan*, Al-Dzikra: Jurnal: Studi Ilmu Al-Qur'an dan al-Hadits, vol. 17, No. 1, Juni 2023, p. 48

⁴⁷ Ibid., p. 50

⁴⁸ Ichwansyah Tambubolon, *Bimbingan dan Konseling Islam: Metodologi Menghilangkan Ketakutan dan Kesedihan dalam Perspektif Psikologi dan Tafsir Maudhu'i*, Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman, Vol. 5 No. 2, 2020, p. 253

⁴⁹ Alim Sofiyan, *Interpretasi Ayat-Ayat Psikologi Dalam Surat Yusuf*, Al-Dzikra, Vol. 11, No. 2, December 2017, p. 163

excessive crying, due to the loss of his beloved son Joseph. Then he poured out his sorrow only to Allah.⁵⁰

The Prophet's expression of sorrow illustrates two things: true humanity and the steadfastness of faith. The grief he experienced was not merely an emotional response but a spiritual means to draw closer to Allah and to set an example for believers on how to channel their sorrow in a positive manner.

2. The Sadness of the Believers

Grief is a natural human emotion, including for believers. Sadness in a healthy and living believer shows that there is still faith in a person whose heart is preoccupied with painful feelings. If his heart is dead, he will not feel sad or painful.⁵¹ Sadness can weaken the heart, weaken determination, and endanger desires. Satan loves the sadness of a believer. Sadness is a disease of the heart that prevents a person from rising, walking, and hastening to do good.⁵²

Believers believe that every sadness they experience is God's will, and that it is not in vain. Sadness is the right moment for a person to reflect, introspect, and draw closer to God. Though it is natural, the Quran sets clear boundaries for grieving through verses such as: "And do not feel weak, and do not grieve..." (Surah Al-Imran [3]: 139. At the time of the Battle of Uhud, many people were killed, so it was said not to grow weak in jihad and not to grieve over those who were killed. The purpose of this prohibition is that one should not lose heart; one may grieve but must remain strong and patient. The continuation of the verse states, "...and you are the highest in rank if you are believers." The meaning is that those whose ranks are elevated, who triumph, and not the enemies, are the result

⁵⁰ Alim Sofiyani, *Interpretasi Ayat-Ayat Psikologi Dalam Surat Yusuf*, pp. 166-167

⁵¹ Muhammad bin Ibrahim bin Abdullah at-Tuwaijiri, *Ensiklopedi Manajemen Hati*, vol. 2, Jakarta: Darus Sunnah Press, 2014, p. 495

⁵² Muhammad bin Ibrahim bin Abdullah at-Tuwaijiri, *Ensiklopedi Manajemen Hati*, p. 494

of faith that brings strength to the heart and trust in Allah, so that one is not influenced or deceived by the enemies.⁵³

Looking at this story, it can be interpreted that faith is the source of strength for someone in facing sorrow or sadness. Remembering Allah who always accompanies us, being patient, and praying continuously become spiritual paths that can strengthen one's faith.

3. The Sadness of the Unbelievers and Regret in the Hereafter

The unbelievers will experience sorrow and regret beginning at the moment of death. They are given an initial glimpse of the torment of the grave and the intermediate realm. An example of an unbeliever regretting his actions at the end of his life is Pharaoh, as described in Surat Az-Zukhruf, verse 55. At that time, Pharaoh and his army sought to annihilate Prophet Moses and the Israelites who believed in Allah. Pharaoh pursued them to the edge of the sea, causing the Israelites to fear because the soldiers carried sharp arrows. In that desperate situation, Allah revealed to Moses: "Strike the sea with your staff, O Moses!" After he struck the sea with his staff, twelve wide paths appeared on the sea, with thick walls of water on both sides of the paths, making them impenetrable to arrows. The Children of Israel joyfully ran away from Pharaoh's army. During their journey, they began to worry because Pharaoh's army was chasing them. After arriving safely, Prophet Moses commanded the sea to return to its original state. Pharaoh and his army, who were still in the middle of the sea, all drowned. At that moment, Pharaoh, who was on the brink of death, wanted to repent and believe in the truth of Prophet Moses, in the truth of Allah, and in his own weakness. He said, "I believe (have faith) that there is no god but Allah, whom the Children of Israel have believed in, and now I too believe as a Muslim." However, this was not the right time to regret, seek forgiveness, and believe in Allah. The two walls of water closed, swallowing Pharaoh and his army. Such was the punishment Allah inflicted upon them. But among the Children of Israel who claimed to

⁵³ Jamila, Cipta Bakti Gama, p. 219

have believed, there were still some who did not believe that Pharaoh had died, as they still clung to their old beliefs.⁵⁴

The expression of sorrow among the disbelievers serves as a moral reminder to the readers of the Quran that sorrow in the Hereafter is not only due to the loss of the worldly life, but also due to the delay in realizing one's mistakes and failing to repent promptly during one's lifetime.

4. Sadness in the Context of Preaching and Life's Trials

Sadness sometimes arises during the process of preaching. As experienced by the Companions of the Cave, their preaching was rejected by the majority of the community, supported by oppressive and tyrannical leaders. They were forced to flee to a cave to preserve their religious teachings. A similar experience was faced by Prophet Muhammad during the Makkah period. His da'wah was obstructed, Muslims were tortured and harmed, prompting some Muslims to migrate to the city of Habsyah, and the majority to migrate to the city of Yathrib.⁵⁵

In the face of threats of violence from the oppressive rulers, the Companions of the Cave responded calmly, bravely, and patiently. Additionally, there were supporting factors that enabled them to remain steadfast in their faith and continue their call to monotheism, including their young age, strong faith, courage, concern for others, and optimism, as well as their affiliation with the ruling family.⁵⁶

Life's trials are seen as part of one's life lessons. To overcome sadness, one must surrender to Allah, strengthen their faith, pray constantly, and remember the rewards promised in the afterlife. Ultimately, this sadness becomes an act of worship and a means of spiritual strengthening.

⁵⁴ Bey Arifin, *Rangkaian Cerita dalam Al-Qur'an*, Bandung: PT. Alma'arif, 1976, p. 180-183

⁵⁵ Mohammad Bashri Asyari, *Fiqh Daqwah dalam Kisah-Kisah Surat al-Kahfi*, 2019, p. 192

⁵⁶ Mohammad Bashri Asyari, p. 194

C. Sadness According to Psychology

Sadness is an emotional state characterized by feelings of unhappiness and a bad mood. It is considered one of the basic human emotions and is a normal reaction to sad, painful, or disappointing situations. Sometimes, these feelings can be more intense, while at other times they may feel quite mild.

Unlike depression, which is permanent and long-lasting, sadness is temporary and fleeting. However, sadness can develop into depression if not properly addressed. Understanding the difference between normal sadness and depression can encourage individuals to take action and seek help to improve their mood.⁵⁷

Ekman and Friesen, psychologists and researchers on the relationship between emotions and facial expressions, describe sadness as an expression of grief, unhappiness, loss, despair, helplessness, or sorrow. Sadness can also be felt as disappointment or dissatisfaction. Facial expressions indicating sadness are typically characterized by raised and drawn eyebrows, downward-turned corners of the mouth, and a raised chin, often accompanied by tears. Although considered a negative emotion, sadness plays a significant role in the adaptation process, can elicit empathetic reactions, and supports group bonding. Ekman and Friesen also show that sadness is universal and transcends cultural boundaries; individuals from various cultures can recognize the characteristics of a sad face regardless of the culture of the person expressing it.⁵⁸

D. Stage of Grief

Elisabeth Kübler-Ross developed a model of five stages of grief (denial, anger, bargaining, depression, and acceptance). This model describes how individuals go through various phases when experiencing grief due to loss. Although this model is known in the context of death, many elements can

⁵⁷ Pikiran Sangat Baik , Kesedihan vs. Depresi Klinis, <https://www.verywellmind.com/sadness-is-not-depression-2330492>, December 2024.

⁵⁸ Psychiatrist.com, *Kesedihan: Diagnosis, Evaluasi, dan Pengobatan*, <https://www.psychiatrist.com/pcc/sadness-diagnosis-evaluation-treatment/> December 2024

be applied to other experiences of grief, providing an understanding of the complex emotional process. In the first stage, Denial, it helps us cope with the feeling of loss. The next stage, Anger, is an important part of the healing process. Bargaining typically involves people doing anything to save the person they love. After the bargaining stage, we feel empty, and the sadness becomes deeper. The Depression stage feels very long, as we come to understand that this will last forever. In the final stage, Acceptance, this does not mean we are okay with the situation. This stage is about accepting the reality that what has happened cannot be undone, and that reality is permanent.⁵⁹

Denial is a common defense mechanism used to protect oneself from the difficulty of understanding and accepting a reality that causes sadness. At this stage, a person continuously denies the information or news they receive. This is normal during the process of processing difficult-to-accept information. In the next stage, anger, this anger is often a form of venting from refusing to feel sad, and someone who is angry will often blame others. This anger can be general and unfocused, explosive, and lacking patience.

Then comes the bargaining stage, where someone begins to feel hopeless and hopes that something bad will not happen. They seek control over their thoughts and feelings to represent their excessive thoughts, such as efforts to alleviate sadness they do not understand. The next stage is depression, where the person begins to realize the harsh reality that has occurred. The symptoms that emerge are not surprising, similar to the first three stages. Typically, at this stage, the person appears gloomy, withdraws from their environment, and this state persists for a considerable period.

The final stage is acceptance, where a person acknowledges and accepts the reality of what has happened and no longer protests or resists. At

⁵⁹ Elisabeth Kübler -Ross & David Kessler , *Tentang Greif dan Berduka Elisabeth Kübler -Ross & David Kessler Lima Tahap Greif*,
<https://grief.com/images/pdf/5%20Stages%20of%20Grief.pdf>

this stage, the goal is to anticipate the onset of pain with motivation and support from those around them for what they have experienced.⁶⁰

⁶⁰ Patrick Tyrrell, Seneca Harberger, Caroline Schoo, Waquar Siddiqui, *Kubler-Ross Stages of Dying and Subsequent Models of Grief*, National Center for Biotechnology Information, 2023, <https://www.ncbi.nlm.nih.gov/books/NBK507885/>

CHAPTER III

THE INTERPRETATION THE VERSES OF SADNESS IN TAFSIR AL-MARAGHI

A. Biography and Works of Ahmad Mustafa al-Maraghi

1. Life History of Ahmad Mustafa al-Maraghi

Al-Maraghi with the full name Ahamd Mustafa bin Abdul Mun'im al- Maraghi . Born in 1300 H/1883 AD in the city Maragh , which is on the banks of the Nile River, 70 km south of the city of Cairo, Egypt. People know him as al- Maraghi because he is associated with the city of his birth.⁶¹ According to Abd. Aziz al- Maraghi , quoted by Abd. Djalal , the city of al- Maragh / al- Maraghah on the west bank of the Nile has a population of around 10,000 people, with the main income being wheat, cotton and rice.⁶²

Al-Maraghi is the author of Tafsir al-Maraghi, he comes from a family that is very diligent and dedicated to science and justice for generations, therefore their family is known as the family of judges. Along with his eight siblings, al- Maraghi grew up in a religious household. This family introduced him to the basics of Islam before he took his elementary education at a madrasa in his village. He diligently studied the Quran and repeated it to memorize it or improve his reading. From this activity, he managed to memorize the Quran before he was 13 years old.⁶³

Coming from a family of devout scholars who mastered various fields of religious knowledge, Ahmad Mustafa al- Maraghi and some of his brothers succeeded in becoming great scholars. Five of his seven brothers and four of the eight sons of Sheikh Mustafa al- Maraghi (father

⁶¹Saiful Amin Ghofur , *Mozaik Mufasir Al-Qur'an: Dari Klasik Hingga Kontemporer*, Yogyakarta: Kaukaba Dipantara , 2013, p. 98.

⁶²Hasan Zaini *Tafsir Tematik Ayat-Ayat Kalam Tafsir Al- Maraghi* , Jakarta: PT. CV. Pedoman Ilmu Jaya, 1997, p. 15.

⁶³Saiful Amin Ghofur, *Profil Para Mufasir al-Qur'an* , Yogyakarta: Pustaka Insan Madani, 2008, p. 151.

of Ahmad Mustafa al- Maraghi) succeeded in becoming great and quite famous scholars. Here are the names:

- a. Sheikh Muhammad Mustafa al- Maraghi , succeeded in becoming the Grand Sheikh of Al-Azhar for two terms. From 1928 to 1930 and 1935 to 1945
- b. Sheikh Abd al-'Aziz al- Maraghi , succeeded in becoming Dean of the Ushuluddin Faculty at Al-Azhar University and Imam Raja Faruq
- c. Sheikh 'Abdullah Mustafa al-Maraghi, succeeded in becoming the General Inspector at Al-Azhar University
- d. Sheikh Abu al-Wafa Mustafa al-Maraghi, succeeded in becoming Secretary of the Research and Development Agency of Al-Azhar University

Apart from that, there were four sons of Ahmad Mustafa al-Maraghi who became Judges, namely:

- a. Muhammad 'Aziz Ahmad al-Maraghi , as Judge in Cairo
- b. Ahmad Hamid al- Maraghi, as Judge and Advisor to the Minister of Justice in Cairo
- c. 'Asim Ahmad al- Maraghi, as Judge at the Kuwait and Cairo High Courts
- d. Ahmad Mihdat al- Maraghi, as Judge at the Cairo High Court and Deputy Minister of Justice in Cairo⁶⁴

Muhammad Mustafa al- Maraghi and Ahmad Mustafa al- Maraghi was one of two great scholars at one time, because in a story it is shown that Muhammad Mustafa al- Maraghi died in 1945 AD, and Ahmad Mustafa al- Maraghi died in 1952 AD in Cairo. Both of them are mufassir who wrote tafsir books and were once students of Muhammad Abduh. They were also born in the same area , namely the village of al- Maragh in Suhaj Province .⁶⁵

⁶⁴JJG Jansen, *Diskursus Tafsir al-Qur'an Modern*, Yogyakarta: Tiara Wacana Yogya, 1997, p. 128.

⁶⁵Departemen Agama RI, *Ensiklopedia Islam Indonesia IAIN Syahid*, Jakarta: 1993, p. 696.

The term al- Maraghi is not only used by the grandson of Sheikh Abd Mun'im al- Maraghi . In the description of the book " Mu'jam al- Mu'allifin " written by Sheikh Umar Ridha Kahalah , it is stated that there are 13 people who are attributed to al- Maraghi Apart from the family and descendants of Sheikh Abd Mun'im al- Maraghi , they are scholars or scholars who are experts in various sciences related to their hometown of al-Maragh.

2. Educational background

Since entering school age, al-Maraghi was asked to study the Koran and Arabic in the village where he was born. When he entered primary and secondary education, his parents asked him to become a scholar in the future, therefore al- Maraghi continued his education at Al- Azhar University. There he began to study various aspects of science, such as Arabic, Tafsir, Hadith, Fiqh, Ahlak and Falak. Apart from that, he also studied at the Dar al- Ulum faculty in Cairo. So finally al- Maraghi completed his studies at the two universities. The teachers who taught him included Muhammad Abduh, Sheikh Muhammad Hasan al-Adawi, Sheikh Muhammad Bahits al- Mut'i and Sheikh Muhammad Rifa'I al- Fayyumi .

Maraghi's intelligence was very visible during his studies, he also completed his studies in 1909 and was recorded as the best and youngest alumnus.⁶⁶

After completing his studies, al- Maraghi began his career as a teacher in several secondary schools, then he was appointed director of the Madrasah Mu'allimin in Fayum , a city at the district level (municipality), located about 300 km southwest of Cairo. In 1916 he became a lecturer on behalf of al-Azhar University to teach Islamic sharia sciences at the Ghirdun Faculty in Sudan. In addition to being busy teaching, al- Maraghi

⁶⁶Abdul Jalal, HA, *Tafsir al- Maraghi dan Tafsir an-Nur Sebuah Studi Perbandingan*, Yogyakarta: IAIN Sunan Kalijaga, 1985, p. 109.

also took the time to write scientific books. One of his completed books is ' Ulum al- Balaghah .⁶⁷

Islamic sciences . Ialam at Dar al- Ulum until 1940 AD. He also became a lecturer in the science of balaghah and the history of Islamic culture at the Faculty of Adab, Al-Azhar University. While teaching at the two universities, he lived in the Hilwan area , which is a satellite city of Cairo, 25 km south of the city of Cairo. He settled there until the end of his life, and the city used the name al- Maraghi as the name of one of the streets there. He died on July 9, 1952 at his residence on Zul Fikar Basya Street number 37 Hilwan .

Sheikh Ahmad Mustafa al- Maraghi succeeded in producing hundreds or even thousands of scholars and scholars into Muslim scholars who many Islamic educational institutions can be proud of, who are experts in Islamic religious sciences. These people succeeded in becoming activist figures in their nation, and were able to carry out and continue the ideals of their nation in the fields of education, teaching and other fields.⁶⁸

As stated by A. Yusuf al-Qasim, as quoted by Abdul Jalal HA, including al- Maraghi alumni are Sheikh Ahmad Hasan al- Baquri , Sheikh Abdul Muhaimin al-Faqih, Ahmad al- Sinbat and Fathi Usman. Among the students there are also those from Indonesia, including: H. Bustami Abdul Gani (Professor of IAIN Syarif Hidayatullah Jakarta), Mukthar Yahya (Professor of IAIN Sunan Kalijaga Yogyakarta), H. Mastur The speakers are :⁶⁹

Based on the above explanation, we can draw a brief conclusion that al- Maraghi inspired and received a lot of influence from the teacher Muhammad Abduh in terms of interpreting the Koran and its methodology . Then al- Maraghi's thoughts also influenced many scientists and scholars after him, both in Egypt and in Indonesia.

⁶⁷ Nasution , *Pembaharuan dalam Islam*, h. 203.

⁶⁸ Al-Maraghi , *al-Fath al-Mubin* , p. 202. Quoted from Hasan Zaini , *Tafsir Ayat-Ayat Kalam*, p. 18.

⁶⁹Departemen Agama RI, *Ensiklopedia Islam, Jilid 2*, Jakarta, 1993, p. 696.

3. Works

As one of the best figures that Islam has, in his 69 years of life al-Maraghi succeeded in doing many things for Islamic education. He also made a big contribution to the people through his works. One of them is Tafsir al- Maraghi , this tafsir book has been circulating throughout the Islamic world until now. As for other works, namely:

- a. *The Law of Islam*
- b. *Al-Wajid in the Principles of Fiqh*
- c. *' Ulum al- Balaghah*
- d. *Introduction to Tafsir*
- e. *Buhuth wa Ara' fi Funun al- Balagah*
- f. *Al -Diyanat and Al-Akhlaq*
- g. *The guidance of the Talib*
- h. *Tahdhib al-Tawhid*
- i. *Date of ' Ulum al- Balagah wa Ta'rifbi Rijaliha*
- j. *Murshid al- Tullab*
- k. *Al- Mujaz fi al-Adab bi al- 'Arabi*
- l. *Al- Mujaz fi ' Ulum al-Usul*
- m. *Al- Rifq bi al- Hayawan fi al-Islam*
- n. *Sharh Salasin Hadith*
- o. *Interpretation of Juz Innama al-Sabil*
- p. *The Treatise of the Prophet*
- q. *Treatise on Isbat Ru'yah al-Hilal in Ramadhan*
- r. *Al- Khutab wa al-Hilal fi Daulatin al- Umawiyah wa al- Abbasid*
- s. *Al- Mutala'ah al-' Arabiyyah li al-Mudaris al- Sudanniyah*
- t. *Treatise on the Mustalah of Hadith*⁷⁰

From these works it is shown that al- Maraghi was an intellectual who mastered various scientific disciplines. If grouped, there are eight disciplines that al- Maraghi mastered , including: Arabic Literature, Tafsir,

⁷⁰Departemen Agama RI, *EnsiklopediaIslam Jilid II* , Jakarta: CV Anda Utama, 1993, p. 696.

Hadith, Balagh , Usul Fikh, Morals, History and Education. Even though he mastered several scientific disciplines, al-Maraghi was more famous as an interpreter. Interpretation of Al-Maraghi reminiscing about one of the intellectual heritages his interpretation of the holy book of the Quran, and at the same time positioning himself as a great interpreter in the modern era.

B. Study of the Book of Tafsir Al-Maraghi

Tafsir al- Maraghi is one of Ahmad Mustafa al-Maraghi's greatest and most phenomenal works. This book is a modern interpretation book that is oriented towards social, cultural and community issues. The interpretation focuses on explaining the Quran in terms of editorial accuracy, then compiling the contents of the verses to provide guidance in life, assembling the meanings of the verses using natural laws that apply in society and world development. It can be seen in Tafsir al- Manar which was compiled by two great scholars at the beginning of the 20th century in Tafsir al- Maraghi , especially on the the modernity of his thinking. Namely connecting modern life with arajan - religious teachings, and proving that Islam is not in conflict with civilization, modernity and progress.⁷¹

Meanwhile, al-Maraghi wanted to present an interpretation that he wrote using practical and easy-to-understand language style . Because at that time many of the existing tafsir books used language and terms that were difficult for the general public to digest and understand, because of the many mixtures of terms from various disciplines, such as the science of *balagh*, *nahwu*, *sharaf*, and so on which sometimes made it difficult and confusing for people who read them.⁷²

1. A brief history of the writing of the Book of Tafsir al-Maraghi

Maraghi's concern about the content of interpretations often creates irrational stories. Al-Maraghi has the perspective that in various books

⁷¹ Ahmad al- Shurbashi , *Sejarah Tafsir al-Qur'an*, Jakarta: Firdaus, 2001, p. 161.

⁷² Ahmad Mustafa Al- Maraghi , *Tafsir Al-Maraghi , Jilid I Juz I* , p. 3.

spread over time there are stories that often contradict reason and scientific facts, and even contradict the truth. Apart from that, al-Maraghi also criticized the writing of tafsir which contained khilafiyah and conflict between sects or sects which actually alienated the guidance of the Quran. As for interpreters who clash because of different views, such as in the fields of jurisprudence or theology, the Quran, which should be a guide and blessing, has instead lost or become detached from the roots of society's social life. Therefore, the Islamic values contained cannot be understood perfectly and completely, let alone applied in social life.⁷³

Al-Maraghi was motivated to develop a method and style of interpretation that could be considered new at that time. He thought that society needed books of interpretation that could meet their needs and that could only be obtained through interpretation that was presented systematically, in a clear language, easy to understand, in addition to the problems presented were supported by strong arguments and relevant to the development of the times and the needs of society.

2. Methods and Styles of Interpretation of the Book of Tafsir al-Maraghi

a. Interpretation Method

In terms of sources of interpretation, the method used is a combination of the bil method Ma'thur and bi Ra'yi or what can be called the bil method Iqtyranny . Because it is impossible for someone to compile an interpretation based only on history. The number of histories is limited, but the cases that emerge require a more comprehensive explanation to accommodate the rapid development of modern science.

Likewise, an interpretation that only relies on reason alone is impossible, because it is prone to deviations, which make the interpretation unacceptable. Therefore, the Quran cannot only be understood using reason, but must be followed by the Sunnah and

⁷³ Ahmad Mustafa Al- Maraghi, p.3.

authentic narrations that are able to bridge and direct the meaning of its contents.

In the muqaddimah of his interpretation, al-Maraghi did not clearly explain the source of his interpretation. Muhammad Husain al-Dhahabi stated in his book, *al-Tafsir wa al-Mufasssirun*, that al-Maraghi's interpretation of the verses of the Quran was based on the similarity of the themes of each verse of the Quran, based on the hadith of the Prophet Muhammad, the thoughts of the Salaf al-Salih from the companions and tabi'in , and then based on the interpretations of previous mufasssirs. Apart from that, he also used his thoughts in his interpretation.⁷⁴

In terms of the way of explanation, the method used by al-Maraghi is Muqarin. In his interpretation , he often conveys the interpretation of verses conveyed by scholars regarding lafadz or verses, which usually serves to strengthen one opinion.

In terms of breadth of explanation, al-Maraghi uses Itnabi's method Tafsili. That is by interpreting the verses of the Quran in detail and in detail, explaining them at length, until they are clear and bright enough to understand.

In terms of the target and order of the verses, al-Maraghi uses the bi al-Tahlili method. Namely by describing and interpreting the verses of the Quran by following the order and sequence of verses and letters according to the mushaf, starting from the beginning of the letter al-Fatihah to the end of the letter an-Nass.

b. Interpretation Pattern

From the aspect of the most dominant tendency or style, al-Maraghi colored his interpretation with al-Adabi al- Ijtima'i . as stated by M. Quraish Shihab that al-Maraghi interpreted the Quran following the style initiated by Muhammad Abduh, namely *al-Adabī al- Ijtimā'ī* .

⁷⁴Muhammad Husain al-Dhahabi , *al-Tafsir wa al- Mufasssirun* , Cairo: Dar al- Suhual - Hadisah , 1976, volume II. h. 595 -596.

Likewise expressed by Muhammad Husain *al-Žahabi* that *Tafsīr al-Maraghi* has the same characteristics as *Tafsīral-Manār* by Muhammad Abduh and Rasyid Ridha, *Tafsīr al- Qur'ān al- Karīm* by Mahmud Syaltut, *Tafsīral-Wāḍih* Muhammad Mahmud al-Hijazi. So, this style makes it easier to understand and fits the conditions of today's people and modern thinking, because the use of language is straightforward and not complicated.⁷⁵

3. Systematics of Writing the Book of Tafsir al-Maraghi

Al-Maraghi composed his tafsir using a more nuanced systematic, when compared with the salaf's tafsir which used a relatively simple systematic writing, even though the discussion was very in-depth. He explained himself the systematics and writing steps used in Tafsir al-Maraghi in muqaddimah interpretation.⁷⁶ These include the following:

- a. Present one, two, or a group of verses to be interpreted.
- b. Explanation of difficult vocabulary (*Sharh al- Mufradat*).
- c. General explanation of the verse (*Ma'na al-Ijmali*).
- d. Detailed explanation of the verse (*Tafsil*).

With a systematic pattern like this, it is natural that many say that this interpretation book is easy to understand and digest, in accordance with the needs of middle -class society in understanding the Qur'an, this is also relevant to the problems that arise in contemporary times.⁷⁷

Researchers concluded that al- Maraghi used a new method in interpreting the Quran, especially when separating the global explanation (ijmali) from the detailed explanation (tahlili). He is claimed to be the first mufassir to use such a method.

Apart from that, there are several other criteria from Tafsīr al-Maraghi, namely:⁷⁸

⁷⁵Saiful Amin Ghofur , *Profil Para Mufasir al-Qur'an*, p. 156.

⁷⁶Ahmad Mustafa Al-Maraghi, *Muqaddimah Tafsir al-Maraghi* , p. 15-17.

⁷⁷Harun Nasution and the IAIN Syarif Hidayatullah Team, *Ensiklopedia Islam Indonesia*, Jakarta: Penerbit Djambatan, 1992, p. 618.

⁷⁸ *Muqaddimah Tafsir al-Maraghi* , p. 15-17.

- a. It does not display linguistic terms, such as terms in the science of nahwu , sorof , and balaghah . However, al-Maraghi still conveys that these sciences have an important role in interpretation and it is a must for a mufassir to master these sciences.
 - b. The use of a language style that is easily understood by readers at the time the interpretation book was written. This is based on the assumption that people's thinking is always developing.
 - c. isrā'iliyyāt stories . al- Maraghi emphasized that one of the weaknesses of previous interpretations was the quotation of stories originating from the People of the Book. However, according to him, they took and included the story in the tafsir books without doing it criticize it first. They just accept the narratives, whether they are authentic or weak.⁷⁹
4. Total of Volumes of Tafsir al-Maraghi

The Book of Tafsir by Ahmad Mustafa al-Maraghi is compiled into 30 volumes. Each volume consists of one juz of the Quran. So it will be easier for readers to carry and study it, they only need to bring the volume they need when traveling. This book was first created by the mufassir in the Hijriyyah new year 1365 H.⁸⁰

C. The Scholars' View of Ahmad Mustafa al-Maraghi

The following are the views and assessments of a number of scholars and academics regarding Ahmad Mustafa Al-Maraghi's interpretation:

1. Muhammad Hasan Abdul Malik, a lecturer in interpretation at the Faculty of Sharia at Ummul Quro University, Mecca, believes that Ahmad Mustafa Al-Maraghi is someone who is able to utilize the thoughts of his predecessors and develop them further. His ideas in the field of exegesis align with the progress of the times. He is regarded as a reformer in the field of exegesis, both in terms of methodology and style. This is

⁷⁹ *Muqaddimah Tafsir al-Maraghi*. pp. 11-12.

⁸⁰ Ahmad Mustafa al-Maraghi, *Terjemah Tafsir Al-Maraghi, jilid 1*, Semarang: CV. Toha Putra, p. 23.

understandable since he frequently refers to the exegesis of his teacher, Muhammad Abduh, particularly in matters of philosophy, social issues, and politics. However, Al-Maraghi retains his own distinct perspective and does not merely summarize the exegesis of Al-Manar.

2. Abdurrahman Hasan Habnaka, a lecturer in exegesis and Quranic studies at the Postgraduate Program of Ummul Quro University, Mecca, stated that Ahmad Mustafa Al-Maraghi is one of the modern scholars graduated from Al-Azhar. He is able to convey his thoughts in a manner appropriate to the context of the times. His thoughts in the field of exegesis are considered new and different from those of previous exegetes. Therefore, he is worthy of being called an exegete.
3. Muhammad Tanthawi, Head of the Department of Exegesis and a lecturer in exegesis and Quranic studies at the Postgraduate Program of Madinah University, referred to Ahmad Mustafa Al-Maraghi as a scholar who mastered Islamic law and the Arabic language. He was also productive in writing in the field of religious studies, particularly Arabic language and exegesis. Although his thoughts are considered free and innovative, they remain within the bounds of sharia teachings.
4. Sheikh Zaki Isma'il Al-Maraghi, Inspector of the Al-Azhar Religious Institute, stated that Ahmad Mustafa Al-Maraghi is worthy of being called a mufasssir, as he has studied various tafsir books and the opinions of previous mufasssirs. He is known as a reformer with independent thinking and is not bound by any particular school of thought. Al-Maraghi did not merely refine the views of earlier exegetes but adopted his own approach and ideas. Like most exegetes, he presented his interpretations based on his own perspectives or research findings. Nevertheless, the influence of the Tafsir Al-Manar remains strong in his work, as Muhammad Abduh and Rasyid Ridha were his teachers.⁸¹

⁸¹ Supriadi, *Studi Tafsir Al-Maraghi Karya Ahmad Musthafa Al-Maraghi*, Jurnal Asy-Syukriyyah, 2016, pp. 21-22

Researchers are aware that the figures studied underwent a shift in thinking influenced by others, namely their teachers and the works and ideas of Ahmad Mustafa al-Maraghi, which also influenced the development of tafsir studies thereafter. Therefore, the author felt it necessary to write a biography of the figures in this study.

D. Interpretation of Verses About Sadness According to Ahmad Mustafa al-Maraghi

Given the many verses of the Quran that explain sadness, the author has chosen several verses with terms that have been determined to represent it. As follows:

1. Term *asā* (أَسَى)

The term *asā* meaning is very sad, grieve. In essence, it is a loss followed by feelings of sadness.⁸² In al-Mu'jam al-Mufahras Li Alfazh Al-Quran Al-Karim, the word for sadness in the form of *asā* is mentioned four times in the Quran.⁸³ Here's the verse:

a. Al-Maidah verse 26

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَهِيمُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (المائدة/5:26)

English Sahih Internasional

26. [Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people." (Al-Ma'idah/5:26)

[Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

According to Ahmad Mustafa al-Maraghi (b. 1883) *al-Asa* here means sad. The meaning of the verse is "So do not be sad thinking about their fate. Because they are wicked people who don't

⁸² Ar-Raghib Al-Asfahani, *Kamus Al-Qur'an*, p. 63

⁸³ Muhammad Fuad 'Abd Al-Baqi, *al-Mu'jam al-Mufahras Li Alfazh Al-Quran Al-Karim*, Dar Al-Kutub Al-Mishriyyah, 1364 H, p. 34

want to be regulated. So, it is appropriate to receive lessons directly from Allah."

So the Children of Israel were disobedient and did not obey God's commands. They were about to be punished and destroyed by Allah, but Moses asked for forgiveness for the Children of Israel. The request was accepted. In fact, the punishment for them was the injustice of the Pharaohs in Egypt who made the Children of Israel into slaves, which damaged their mentality. But when they felt tired and hungry they blamed Moses. In the end God still punished them for their sins.⁸⁴

b. Al-Maidah verse 68

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۖ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ
مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۚ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ (المائدة/5:68)

English Sahih Internasional

68. Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people. (Al-Ma'idah/5:68)

Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So don't grieve over the disbelieving people.

In the explanation of Ahmad Mustafa al-Maraghi (b. 1883) Ar-Raghib said, *Al-Asa*, the meaning is *Al-Huzn* which means sadness, but the original meaning is sorrow for something that has

⁸⁴ Ahmad Mustafa al- Maraghi, Tafsir Al- Maraghi, Volume 2, p. 417

been missed. It is forbidden to be sad because you see the behavior of the disbelievers, because it will come back to them too. They don't even consider Muslims to be religious.⁸⁵

Asbabun nuzul, it was narrated by Ibn Jarir and Ibnu Abi Hatim from Ibn Abbas that Rafi, Salam bin Musykim, and Malik bin Shaif met Rasulullah SAW and asked "O Muhammad, don't you believe in the beliefs and religion of Abraham and believe in what was revealed to us?" Rasulullah SAW answered that he believed in these teachings, but emphasized that they added many things to their religion, denied the revelations that were revealed, and kept secret things that they should convey to the people. They denied it and said that they had followed what was written. And feel justified in the instructions they use. In response to this, Allah revealed His word in Surah al-Maidah verse 68 "Say: " O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord" Indeed, what has been sent down to you (Muhammad) from your Lord will increase disobedience and disbelief among most of them; So do not be sad for those who disbelieve (kafir)." ⁸⁶

This verse emphasizes that they cannot be considered truly religious unless they uphold and carry out the teachings that have been revealed to them in the form of the Torah, Gospel, and Al-Quran. Even though they follow the Abrahamic religion, if their attitude is still hiding the truth and still committing deviations and adding to things in their religion, they are people who are contrary to the true teachings.

⁸⁵ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 2, p. 473

⁸⁶ Imam As-Suyuthi, terjemah Andi Muhammad Syahril dan Yasir Maqasid, *Asbabun Nuzul Sebab-sebab Turunnya Ayat Al-Qur'an*, Jakarta: Pustaka Al-Kautsar, 2015, p. 212

c. Al-A'raf verse 93

فَتَوَلَّى عَنْهُمْ وَقَالَ يَلْعَنُوكُمُ الَّذِي أَتَاكُمْ بِرَبِّي وَنَصَحْتُ لَكُمْ بِهِ فَكَيْفَ اسْتَمَرُّوا عَلَى قَوْمٍ كَافِرِينَ ۖ

(الاعراف/7:93)

English Sahih Internasional

93. And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?" (Al-A'raf/7:93)

And he turned away from them and said, "O my people, I have certainly conveyed to you the message of my Lord and advised you, so how could I grieve for a disbelieving people?"

Ahmad Mustafa al-Maraghi (b. 1883) has an interpretation of the word, al-asa here which means great sadness. And it is said that Prophet Shu'aib left his people and left his hometown when Allah's punishment came upon his people. With a sad heart he regretted the attitude of his people. However, he was firm and did not feel sad because he thought about his people who had ignored the oneness of Allah and lied to His messenger who had given them warnings and instructions to save themselves.⁸⁷

d. Al-Hadid verse 23

لَا تَسْأَلُوا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ (الحديد/57:23)

English Sahih Internasional

23. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful - (Al-Hadid/57:23)

In order that you do not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.

Ahmad Mustafa al-Maraghi (b. 1883) explained that we should not be sad because of what escapes us, and should not rejoice

⁸⁷ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 3, p. 357

too much over fleeting worldly pleasures. Whatever happens to us, it will not be wrong. If something won't hit it, it won't hit it, and vice versa. Ikrimah said, everyone is sad and happy, but make that joy into gratitude and sadness into patience. Prohibited joy is that which makes a person arrogant and heedless of gratitude.⁸⁸

2. Term *asafā* (أَسَف)

The term *asafā* means sorrow, deep sadness. *Al-asif* is sadness accompanied by anger.⁸⁹ In *al-Mu'jam al-Mufahras Li Alfazh Al-Quran Al-Karim*, the word for sadness in the form of *asafā* is mentioned four times in the Quran.⁹⁰ Here's the verses:

a. Al-A'raf verse 150

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ ۚ بَعْدِي ۚ أَعْجَلْتُمُ أَمْرَ رَبِّكُمْ ۚ وَأَلْقَى الْأُلُوحَ ۚ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوكُنِي وَكَادُوا يَقْتُلُونَنِي ۖ فَلَا تُشْمِثْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ (الاعراف/7:150)

English Sahih Internasional

150. And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people." (Al-A'raf/7:150)

286) The purpose of this question is to question the impatience of waiting for the return of Prophet Musa (AS) after praying to God, so that his people made a statue of a calf to be worshipped as they worship Allah SWT. (Al- A'raf /7:150)

⁸⁸ Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi*, Volume 9, p. 439

⁸⁹ Ar-Raghib Al-Asfahani, *Kamus Al-Qur'an*, p. 59

⁹⁰ Muhammad Fuad 'Abd Al-Baqi, *al-Mu'jam al-Mufahras Li Alfazh Al-Quran Al-Karim*, Dar Al-Kutub Al-Mishriyyah, 1364 H, p. 32

And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

In this verse, Ahmad Mustafa al-Maraghi (b. 1883) presents a linguistic review, the interpretation of difficult words. One of them is *al-Asif* which means sad, it can also mean angry. It is said, *asifa min bahin la'iba* means he is sad and sorry for the door that has become obsolete. The verb of *al-Asif* is the same as *al-Gadab*, namely *asifa*, *gadiba*. The verb is usually made *muta'adi* by adding a hamzah at the beginning, such as *asafiuhu*, which means I made him angry. The use of the word *al-Asif* with the meaning sad is also found in QS. Yusuf verse 84. Meanwhile, the meaning of anger is in QS. Az-Zukhruf verse 55.

There was an incident where the Children of Israel worshiped a bull statue, until they regretted their negligence in fulfilling their obligations to Allah, then asked God for mercy. This verse tells of the sadness of Prophet Musa when he saw his people, until he vented his frustration to his brother, Prophet Harun. During this time, the leadership of the Prophet Musa was strong and firm, in contrast to the gentle Prophet Harun. The people were difficult to advise by Prophet Harun. But in the end they asked Allah for forgiveness.⁹¹

b. Yusuf verse 84

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَإِيتَصَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ (يوسف/12:84)

⁹¹ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 3, p. 406

English Sahih Internasional

84. And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor. (Yusuf/12:84)

And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

Ahmad Mustafa al- Maraghi (b. 1883) in the interpretation of the word difficult contains the word al- asaf which means deep sorrow and loss for what has passed. Prophet Ya'qub turned away from them because he was not happy with the news they brought, news about the whereabouts of his son Yusuf. Then Prophet Ya'qub said, "Oh my sorrow for Yusuf." He was looking forward to their arrival, his sons bringing the good news about meeting their younger brother Yusuf. But that hope was empty because of the departure of his son who had filled the recesses of his heart.⁹²

c. Al-Kahf verse 6

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا (الكهف/18:6)

English Sahih Internasional

6. Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow. (Al-Kahf/18:6)

Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

Ahmad Mustafa al-Maraghi (b. 1883) *al-Asaf* here is interpreted as a combination of sadness and anger. The word *la'alla* in this verse is used for *istifham inarki* (denial or negation), which

⁹² Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi*, Volume 5, p. 23

contains the meaning of nahi (prohibition). It is forbidden to kill oneself because they are polytheists who turn away and move away from faith. Because you are too sad and regretful, you feel like someone who has been tempted to commit suicide. In fact, your obligation (Muhammad saw) is only to convey, whereas guidance is not your responsibility.⁹³

Asbabun nuzul, Ibn Jarir narrated from Ibn Ishaq from the Egyptian sheikh Ikrimah from Ibn Abbas that the Quraysh people sent An-Nadhr bin Al-Harits and Uqbah bin Abu Mu'aith to Medina to ask the Jewish priests about the Prophet Muhammad. Ask them to tell the characteristics of the Prophet, from his character and words, because priests are considered to have knowledge from the holy books and knowledge from previous prophets. Upon arrival in Medina, they asked about the whereabouts of Rasulullah, then the priest suggested three things to ask Rasulullah: about ancient youths who had extraordinary stories, about the man who traveled across the earth from east to west, what happened to him. Ask about the spirit. If he can answer it then he is truly a prophet, if he cannot tell it then he is just claiming to be a prophet.

The two of them returned to Mecca and conveyed this to the Quraysh. They came to the Messenger of Allah and asked him this question. The Prophet replied that he would give the answer tomorrow, without saying the word "God willing". They went home and the Messenger of Allah was still waiting for the revelation to come down to him for fifteen days and fifteen nights, but it never came down, Gabriel also did not come to him, this made the Prophet sad, because of this Mecca was in an uproar and the Quraysh began to doubt him.

Finally, Gabriel came with a letter from Ashab Al-Kahfi which reprimanded him for feeling sad about what the people of

⁹³ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 5, p. 374

Mecca did. Gabriel informed him about what was asked of the Messenger, this letter contains answers to three questions yesterday. Regarding the story of the young men and men who circled the earth east and west, and reported the word of Allah, "And they ask you about the soul". Ibn Mardawih narrated from Ibn Abbas, that the leaders of Quraysh such as Abu Jahal and Umayyah bin Khalaf continued to oppose the Prophet's da'wah, and this made the Prophet even sadder. So Allah revealed the verse, " So, perhaps you (Prophet Muhammad) will harm yourself because you will be sad after they turn away..."⁹⁴

d. Az-Zukhruf verse 55

فَلَمَّا أَسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ (الزخرف/43:55)

English Sahih Internasional

55. And when they angered Us, We took retribution from them and drowned them all. (Az-Zukhruf/43:55)

And when they angered Us, We took retribution from them and drowned them all.

In the interpretation of Ahmad Mustafa al-Maraghi (b. 1883) the word *asafuna* interpreted as they made us angry and furious. quoted from Ar-Raghib, *al-Asa*, meaning sad mixed with angry. Sometimes it is said to express one of them, sad or angry. The real meaning is the blood rushes from the heart, due to wanting revenge. If that happens to someone lower, then the blood becomes anger. And if it happens to a higher person, the blood turns into sadness because it is being held back.

Whoever boasts about something other than Allah, Allah will destroy him. If you see Allah giving His servants what He wants, even though they continue to commit disobedience, then that is a

⁹⁴ Imam As-Suyuthi, terjemah Andi Muhamad Syahril dan Yasir Maqasid, *Asbabun Nuzul Sebab-sebab Turunnya Ayat Al-Qur'an*, Jakarta: Pustaka Al-Kautsar, 2015, p. 338-340.

form of Allah's deception (istihraj) towards them.⁹⁵

3. Term *baṣṣa* (بَصَّ)

The term *baṣṣa* means scatter. Distress, deep sadness. Ar-Raghib Al-Asfahani mentioned the word sadness in the form of *baṣṣa* there is one verse.⁹⁶ Here's the reading:

a. Yusuf verse 86

قَالَ إِنَّمَا أَشْكُوا بَيْنِي وَبَيْنَ اللَّهِ وَاعْلَمْ أَنَّ اللَّهَ مَا لَا تَعْلَمُونَ (يوسف/12:86)

English Sahih Internasional

86. He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know. (Yusuf/12:86)

He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that you do not know.

Just like before, Ahmad Mustafa al- Maraghi (b. 1883) wrote vocabulary that he thought was quite difficult to understand. *Al-bassu* originally meant to scatter and scatter something, like the wind makes dust scatter; then in this verse it is intended to show the sadness or joy stored in the heart. This verse is Ya'qub's answer to his sadness, he said not to criticize him because he did not complain to anyone, he only complained about his hidden sadness by expressing the words "Oh my sorrow for Yusuf" he only complained to Allah.

Prophet Ya'qub received inspiration that his son Yusuf was still alive, he knew his sadness would end. It was narrated from Ibn Abbas about this interpretation, "I know that Yusuf's dream is true, and that I will prostrate myself to him."⁹⁷

⁹⁵ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 9, p. 82

⁹⁶ Ar-Raghib Al-Asfahani, *Kamus Al-Qur'an*, p. 142

⁹⁷ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 5, p. 25

4. Term *huzn* (حُزْن)

The term *huzn* means sadness. It can also be interpreted as the roughness of the land and the roughness of the soul caused by anxiety.⁹⁸ Here is the reading:

a. At-Taubah verse 92

وَمَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ (التوبة/9:92)

English Sahih Internasional

92. Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah]. (At-Taubah/9:92)

In this verse, Ahmad Mustafa al- Maraghi (b. 1883) does not present a linguistic review, interpreting difficult words. In this verse, people cry and leave the assembly in a sad state because they do not have a vehicle to fight jihad with the Prophet Muhammad SAW. Ibn Jarir narrated from Ibn Abbas that the Messenger of Allah asked the people to fight. Then a group of friends came, among them Abdullah bin Mugfil Al- Muzni , saying "O Rasulullah, take us". The Prophet said, "By Allah, I cannot find a vehicle to carry you." So Allah revealed this verse and named these people *Al-Bakka'in* (people crying).⁹⁹

b. Al-Ankabut verse 33

وَلَمَّا أَتَتْ رُسُلُنَا لُوطًا سَيِّئًا بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ ۚ إِنَّا مُنْجُوكَ وَأَهْلَكَ إِلَّا أَمْرَاتَكَ كَانَتْ مِنَ الْغَائِرِينَ (العنكبوت/29:33)

English Sahih Internasional

33. And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor

⁹⁸ Ar-Raghib Al-Asfahani, *Kamus Al-Qur'an*, p. 495

⁹⁹ Ahmad Mustafa al-Maraghi, *Tafsir Al-Maraghi*, Volume 4, p. 150

grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind. (Al-'Ankabut/29:33)

Ahmad Mustafa al-Maraghi (b. 1883) presents linguistic reviews, interpreting difficult words. In this verse the word *Sī'a bihim* : he received evil and was grieved because he was worried that his people would have bad intentions towards them. Those referred to were the messengers of Allah.

Prophet Lut felt troubled and sad when the angels came to meet him in the form of a very handsome man. He was worried that his people would do bad things to them, while he felt weak to protect them from his people. The angels calmed Prophet Lut when they saw the sadness and turmoil he was experiencing. Then they told him how to eliminate Prophet Lut's fear and sadness, they showed that they were the angels sent by Allah.¹⁰⁰

¹⁰⁰ Ahmad Mustafa al-Maraghi, Tafsir Al-Maraghi, Volume 7, p. 234

CHAPTER IV
SADNESS IN THE QURAN ACCORDING TO MUSTHOFA
AL-MARAGHI

Sadness is one of the universal emotional experiences experienced by every human being, without exception. In the context of Islam, sadness is not just a psychological response to an event, but has a deep spiritual dimension. The Quran as the main source of Islamic teachings records many stories and commands that contain elements of sadness, both experienced by prophets, apostles, and humanity in general. This shows that sadness is an inseparable part of the dynamics of human life that Allah created.

The phenomenon of sadness recorded in the Quran has received special attention from commentators, including Ahmad Musthafa Al-Maraghi, a contemporary commentator known for his comprehensive and balanced interpretation. In Al-Maraghi's Tafsir, sadness is analyzed not only from a psychological perspective, but also linguistically and spiritually, thus providing a holistic understanding of how Islam interprets sadness and how a believer should respond to such feelings. Therefore, this chapter will examine in depth Al-Maraghi's view of sadness as stated in the Quran, to provide an academic and systematic understanding that can be used as a scientific reference.

A. Sadness in The Quran According to Mustafa al-Maraghi

1. Sadness as a Natural Human Reaction

In Al-Maraghi's view, sadness is an inseparable part of human nature that is natural and cannot be avoided. In his interpretation of QS. Yusuf: 84, Al-Maraghi emphasized that the Prophet Ya'qub's sadness over the loss of his child was an expression of deep love and affection. This sadness is not just an ordinary emotional reaction, but a picture of complete humanity and strong faith.

Al-Maraghi firmly stated that sadness is a natural manifestation of human feelings that cannot be rejected or suppressed by force. He wrote:

"Fa huwa ḥuzn ṭabīʾī la yumkin dafuḥu, wa laisa min naqs al-yaqīn, bal huwa min kamāl al-'āṭifah al-bashariyyah".¹⁰¹

This means that sadness is a natural human response that does not indicate a lack of faith (yaqīn), but rather, shows the depth of human affection and emotional maturity.

This view is in line with the theory of Islamic psychology which sees humans as creatures who have a balance between rational and emotional aspects. In this context, sadness is not a sign of weak faith, but rather a real manifestation that humans are able to feel and express emotions healthily without losing faith in God.

The sadness of Prophet Jacob, for example, is a concrete example that feelings of grief do not reduce faith, as long as they do not lead to despair that leads to the loss of hope and trust in Allah.¹⁰² In other words, sadness must be seen as part of a spiritual and psychological journey that brings humans to a stage of understanding and maturity of the soul.

2. Sadness in the Context of Divine Trials

Sadness in the context of divine trials is an essential part of the human experience which is explained in depth by Al-Maraghi in his commentary. Trials are an inseparable aspect of human life designed by Allah to test the quality of faith, patience and steadfastness of His servants. QS. Al-Hadid: 23 clearly describes the comfort for those who are patient in facing the trials and hardships of life. Allah comforts them by stating that He will always be with those who are patient. This verse tests the quality of a person's faith and determination in facing the trials of life. A person's faith is tested to be more patient and not easily discouraged. Al-Maraghi views the sadness that arises from this test not merely as needless suffering, but as a divine mechanism to cleanse the soul and increase the spiritual status of the servant being tested.

¹⁰¹ Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Juz 12, p. 78

¹⁰² As-Sabur, *The Balance of Emotions in Islamic Spirituality*. Riyadh: Islamic Research Foundation, 2012

In his commentary, Al-Maraghi explains that the sadness that arises as a result of the test is a natural response (iḥsās ṭabīʿī) that must be accompanied by patience (ṣabr) and willingness to accept fate (riḍā) so that the test does not plunge a believer into despair or disappointment. He writes:

"Al-ḥuzn alladhī yaḥduthu min hadhihi al-muṣṭabah huwa iḥsās ṭabīʿī, wa lā budda an yurafaq biṣ-ṣabr wa al-riḍā"¹⁰³

This statement emphasizes that such natural and reasonable sadness should not be considered as a sign of weakness in faith, but rather as part of the process of tazkiyatun nafs—purification of the soul and cleansing of the heart that will lead the servant to closeness to Allah. In modern Islamic psychology, this concept is understood as a form of spiritual coping that is effective in dealing with life's pressures and trials, where spiritual awareness helps individuals maintain inner peace while interpreting suffering as part of a divine plan full of wisdom.¹⁰⁴

Sadness as part of the test also plays an important role in the formation of mental and spiritual resilience. Al-Maraghi emphasized that patience and acceptance are the keys so that the test does not become a debilitating burden, but rather a means of maturing faith. With patience, a believer is able to restrain himself from destructive emotional reactions, while acceptance forms an attitude of deep acceptance of Allah's provisions, thus creating a solid inner balance.¹⁰⁵

In addition, sadness that is handled well can increase spiritual sensitivity and strengthen the relationship between the servant and his God. Empirical studies in the psychology of religion show that negative emotional experiences, such as sadness that is responded to with patience and hope, can increase the quality of religiosity and strengthen the

¹⁰³ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, Juz 2, 1946, p. 112

¹⁰⁴ Pargament, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*, Guilford Press, 2007.

¹⁰⁵ Muhammad Al-Sayyid Al-Maraghi, *Tafsir Al-Maraghi*, 1946

meaning of one's life.¹⁰⁶ This supports Al-Maraghi's view that trials and sadness are not the end of the struggle of faith, but rather the beginning of the process of purification and strengthening the soul.

In a social context, sadness that arises due to trials can also trigger solidarity and empathy among fellow human beings, thus strengthening social bonds and expanding emotional support networks. Thus, sadness not only impacts individuals internally, but also has positive implications in building resilient and highly resistant communities to various life challenge.¹⁰⁷

In conclusion, the sadness experienced in life's trials is a natural and essential phenomenon in the process of testing faith. This sadness must be accompanied by patience and consent so that it does not cause despair, but becomes a means of tazkiyatun nafs which strengthens the mental and spiritual of a believer. This view is not only rooted in the text of the Qur'an and classical interpretations, but is also supported by contemporary psychological theory that places emotional experiences as an integral part of spiritual growth and healing.

3. Sadness as a Spiritual Reflection and Divine Love

Sadness as a reflection of spiritual and divine love is a very important theme in Al-Maraghi's interpretation, especially when touching on the emotions of the Prophet's friends who were unable to join in the jihad in the QS. At-Taubah: 92. In this verse, the friends who cry do not just show ordinary sadness, but rather a very deep inner expression, namely sincere love and sincerity in carrying out religious commands. Al-Maraghi interpreted this crying as a manifestation of the quality of solid faith and a close spiritual connection with Allah, rather than as a sign of weakness or doubt.

¹⁰⁶ Ano, Vasconcelles, *Religious coping and psychological adjustment to stress: A meta-analysis*. Journal of Clinical Psychology, 2005, 61(4), pp. 461-480.

¹⁰⁷ Tedeschi, Calhoun, *Posttraumatic growth: Conceptual foundations and empirical evidence*. Psychological Inquiry, 2004, 15(1), 1-18..

Al-Maraghi asserts that the sadness born of the inability to participate in jihad is a clear proof of one's spiritual strength and the depth of one's faith. He states:

“Fabakā'uhum 'alā tark al-jihād huwa dalīl 'alā ṣidq niyyatihim wa ḥubbihim liṭ-ṭā'ah” ¹⁰⁸

In this context, crying is not just an emotional reaction, but a reflection of extraordinary sincerity and genuineness of intention. Such sadness is an indicator of high spiritual quality, where individuals feel a strong attachment and deep commitment to religion despite physical or material limitations. This is in line with the concept of Islamic spirituality which emphasizes sincerity (ikhlās) as the core of worship and relationship with Allah.

Furthermore, Al-Maraghi points out that this kind of sadness has a significant motivational role in the life of a believer. The sadness that arises from this sense of limitation does not make a person depressed, but rather raises the spirit to increase good deeds and worship, and to improve oneself continuously. Sadness becomes a driver of positive spiritual transformation, which raises awareness of the importance of struggle in whatever form it can be done, whether physically or through prayer and other sacrifices.

This concept is also supported by contemporary spiritual psychology studies that found that awareness of one's limitations and feelings of loss can trigger spiritual growth and increased religious commitment. ¹⁰⁹Grief, in this case, functions as a reflective mechanism that deepens self-awareness and strengthens the intention to draw closer to God.

Moreover, in the Islamic tradition, divine love (mahabbah) is often expressed through intense emotional expressions, including sincere tears and sorrow. The sorrow of the companions who could not perform jihad

¹⁰⁸ Muhammad Sayyid Al-Maraghi, *Tafsir Al-Maraghi*. 1946, Juz 10, p 53

¹⁰⁹ Exline & Rose, *Religious and Spiritual Struggles*. Oxford University Press, 2013

exemplifies how love for Allah and His Messenger can transcend physical and material boundaries, becoming a source of spiritual strength that encourages sincerity and unconditional devotion.

Thus, sadness in this context is not just a feeling of weakness or depression, but rather a deep spiritual reflection and a manifestation of real divine love. This shows how the emotional dimension in Islam can be a source of motivation and strengthening of true faith, as well as a means of improving the quality of worship and good deeds.

4. The Limits of Sadness in Islam According to Ahmad Mustafa al-Maraghi

Al-Maraghi firmly defines excessive sadness in the Islamic perspective, especially that which has the potential to harm the mental and spiritual condition of a believer. In his commentary on QS. Al-Hadid: 23, he emphasizes that sadness that exceeds reasonable limits and causes a servant to distance himself from Allah's pleasure is something that must be avoided.

Al-Maraghi states:

“Al-mu'min lā yaḥzun ḥuznan yub'iduhu 'an riḍā Allāh wa lā yafraḥ farḥan yulhīhī 'an dzikrih.”¹¹⁰

This means that a believer must not be too sad so that the sadness distances him from Allah's pleasure, and he must not be too happy that he forgets to remember Allah. This statement emphasizes the importance of emotional balance as the main condition for a servant's spiritual relationship to remain strong and harmonious. Excessive sadness can give rise to despair (qunut) or a negative attitude towards Allah's destiny, which in turn can weaken faith and steadfastness¹¹¹

Al-Maraghi's view is very relevant to the concept of Islamic psychology which emphasizes moderation in emotions, namely maintaining balance (mīzān al-nafs) so as not to fall into destructive

¹¹⁰ Al-Maraghi, Muhammad Al-Sayyid. (1946). *Tafsir Al-Maraghi*, Juz 27, p. 134

¹¹¹ Ibn Kathir, *Tafsir al-Qur'an al-Azim*, Dar al-Kutub al-Ilmiyyah, 2003

emotional extremism.¹¹² Sadness, if directed properly, becomes a means of reflection and spiritual strengthening that helps believers to always remember Allah and be patient in facing trials.

In addition, this concept of moderation is supported by modern psychological research showing that emotional balance is the key to sustainable mental and spiritual health. Too intense sadness can cause chronic stress, while uncontrolled joy can cause loss of focus and spiritual discipline. Therefore, Islam teaches that every emotion experienced must always be controlled and directed for the benefit of the soul and faith.

In conclusion, Al-Maraghi reminds us that sadness in a believer's life should not be excessive to the point of making him far from Allah's pleasure, but rather should be a tool for reflection, introspection, and improving the quality of worship. This balance is the foundation for consistent spiritual strength and closeness to Allah SWT.

B. The relevance of Ahmad Mustafa al-Maraghi's interpretation of Sadness to the current state of society

Al-Maraghi's thoughts on sadness have significant practical implications in the lives of contemporary Muslim societies. One important point is the normalization of the emotion of sadness as a natural human response. In his commentary on QS. Yusuf: 84, Al-Maraghi asserts that the sadness of the Prophet Jacob was not a form of weakness of faith, but rather a reflection of sincere love and affection: "fa huwa ḥuzn ṭabī'ī lā yumkin daf'uhu, wa laisa min naqs al-yaqīn, bal huwa min kamāl al-'āṭifah al-bashariyyah" (Al-Maraghi, 1946, Juz 12: 78). This understanding can be applied in the context of religious counseling and counseling services, to remove the stigma of sadness and crying as a sign of "lack of faith". Instead, these emotions need to be understood as part of a legitimate and healthy psychological dynamic.

¹¹² Al-Ghazali. *Ihya Ulum al-Din (Revival of Religious Sciences)*. Translated edition, 1997

Furthermore, sadness in Al-Maraghi's perspective functions as a medium for tazkiyatun nafs (purification of the soul) , especially in facing the trials of life. In interpreting QS. Al-Baqarah: 155, he wrote: "Al-ḥuzn alladhī yaḥduthu min hadhihi al-muṣībah huwa iḥsās ṭabīʿī, wa lā budda an yurāfiqahu al-ṣabr wa al-riḍā".¹¹³ In community life, this view encourages the creation of awareness that sadness is not to be complained about excessively, but is used as a moment to get closer to Allah. Activities such as collective dhikr, thematic interpretation studies, or Islamic counseling can use this narrative to direct people to interpret disaster as a path to self-purification, not a curse or spiritual failure.

The stages of grief described by Kubler Ross also appear in this study. The following verses were selected by the researchers and grouped according to the stages of grief from beginning to end. The first stage is denial, where a person refuses to accept the reality of loss, as described in QS. Yusuf: 84, which depicts the condition of Prophet Jacob as he denies the news of the loss of his beloved son Joseph, which causes him great sorrow. Then in QS. Al-Maidah: 26, people deny the truth of Allah, who conveys the existence of destruction in the hereafter. This can be interpreted as a denial of the consequences that humans will receive in the hereafter for their deeds while in the world. If we look at it in modern times, denial can happen when someone is diagnosed with a chronic illness that they didn't expect to be that serious, or when someone gets fired from their job without warning, they might think there was a mistake in firing them.

The second phase is anger, a form of grief accompanied by anger, which can be found in QS. Al-Ankabut: 33, showing the sorrow mixed with anger of Prophet Lot due to the rejection of his message by his people. Similarly, Prophet Muhammad experienced rejection from the People of the Book who rejected the Islamic law conveyed by the Prophet. "O People of the Book, you do not adhere to anything (the true religion) until you uphold the teachings of the Torah, the Gospel, and (the Qur'an) that your Lord revealed to

¹¹³ Al-Maraghi, Muhammad Al-Sayyid, *Tafsir Al-Maraghi*, Juz 2, p. 112

you.” This is an expression of the Prophet's anger in Surah Al-Maidah: 68. In everyday life, *asafā* or anger can be described as someone's anger towards accusations directed at them even though they did not do anything wrong.

Another important aspect is that sadness can also be an indicator of love for religion . In QS. At-Taubah: 92, Al-Maraghi interprets the crying of the companions who were unable to fight jihad as "*dalīl 'alā ṣidq niyyatihim wa ḥubbihim liṭ-ṭā'ah*".¹¹⁴ Sadness in this case shows high spiritual sensitivity and sincerity in religion. This teaching can be applied in a social context by instilling the values of empathy and solidarity. For example, people who are unable to help materially can show support in other forms, such as prayer, involvement in social work, or moral support, as a form of love for the struggle of the people. In addition, QS. At-Taubah: 92 also shows a form of bargaining, where some companions who were rejected tried to negotiate so that they could still help in jihad even though they had not yet believed. QS. Al-A'raf: 93 shows a similar form of bargaining, but with a slight difference. After disregarding Prophet Noah, his people turned to pleading and seemed to beg to be allowed to follow His guidance, even though they only wanted to receive assistance and be spared from the punishment they were facing.

In the depression stage, this phase of sadness has entered a phase of despair, as described by the terms *baṣṣā* and *ḥuzn*. Al-Maraghi defines *baṣṣā* as deep sadness, and *ḥuzn* as sadness due to panic. These terms are found in Surah Yusuf: 84, where Prophet Jacob lost his will to live due to the loss of Joseph. The accumulating sadness caused his eyes to turn white from constantly weeping over his son. In Surah Yusuf: 86, Prophet Jacob said, “I only complain of my trouble and my grief to Allah. I know from Allah what you do not know.” This is a clear expression of emotional depression; he only complained about his hidden sadness by saying, “Oh my sorrow for Yusuf.” He only complained to Allah. In Al-Kahfi: 6, it shows deep sorrow and inner exhaustion. Al-Ankabut: 33 also depicts the sorrow and fear of what Prophet

¹¹⁴ Al-Maraghi, Muhammad Al-Sayyid, *Tafsir Al-Maraghi*, Juz 10, p. 53

Luth saw—his family being punished by Allah for their own mistakes, while the Prophet could not help them because this was Allah’s decree.

However, Al-Maraghi also provides limitations on excessive sadness . In his interpretation of QS. Al-Hadid: 23, he wrote: "Al-mu'min lā yaḥzun ḥuznan yub'iduhu 'an riḍā Allāh wa lā yafraḥ farḥan yulhīhī 'an dzikrih"¹¹⁵ The implementation of this view is relevant in character education and Islamic-based mental health services. The community is invited to maintain emotional balance, so as not to be carried away by sadness that distances itself from Allah, or joy that neglects. This approach is in line with the concept of emotional moderation in Islamic psychology and modern psychology.¹¹⁶ QS. Al-Hadid: 23 and QS. Az-Zukhruf: 55 describe the final stage of grief, which is acceptance. In this verse, the sorrow over disbelief and corruption becomes the beginning of acceptance of mistakes and a call to return and submit to Allah. Meanwhile, QS. Al-A’raf: 150 shows the condition of Prophet Musa as he tried to calm himself after being hurt and angry over his people’s return to idol worship. At that moment, he accepted the reality of resuming his mission in preaching.

Amidst the increasing awareness of mental health, Al-Maraghi's commentary can be a theological basis for Islamic psychotherapy services . Many patients with depressive disorders feel burdened by the stigma that sadness is a sign of weak faith. By referring to Al-Maraghi, Muslim counselors can explain that sadness is part of the natural spiritual dynamics, and can be the beginning of an authentic spiritual healing process. This is also supported by psychological studies that state that a person's ability to understand and accept their emotions is closely related to mental resilience.

Thus, Al-Maraghi's understanding of sadness provides a very rich framework for the religious and social life of Muslims. It helps people not to deny their emotions, but also not to be controlled by them, but to make them a

¹¹⁵ Al-Maraghi, Muhammad Al-Sayyid, *Tafsir Al-Maraghi*, Juz 27, p.134

¹¹⁶ Alea Dian Putri Reskido, Shafira Dhaisani Sutra, Erisa Oksanda, Fuad Nashori, *Regulasi Emosi dan Kesejahteraan Psikologis Mahasiswa Muslim*, Jurnal Psikologi Islam Vol. 9 No. 2, 2022, p. 64.

means of reflection and strengthening faith. These values are very relevant to be integrated into sermons, religious teacher training, madrasah education, and community-based Islamic therapy practices.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of research and analysis of the verses of the Quran with the theme of sadness and Muhammad Musthafa Al-Maraghi's interpretation of these verses, it can be concluded that the theme of sadness in the Qur'an is one of the emotional expressions that receives explicit and in-depth attention. Sadness is not rejected as part of religiosity, but is positioned as part of the dynamics of human spiritual and social life.

1. There are a number of verses in the Qur'an that directly or indirectly discuss the theme of sadness, such as QS. Yusuf: 84 which describes the sadness of the Prophet Jacob over the loss of his son, QS. At-Taubah: 92 which records the sadness of the companions because they could not join jihad, and QS. Al-Hadid: 23 which provides limits on sadness and excessive joy. These verses show that sadness is a spiritual and psychological reality that has been exemplified in prophetic stories and the lives of believers.
2. Al-Maraghi's interpretation of these verses shows a moderate, empathetic, and rational approach to the emotion of sadness. In his view, sadness is part of *al-'āṭifah al-ṭabī'iyah* (natural affection) that does not contradict faith, as long as it is controlled. He asserts that the sadness of the Prophet Jacob was not a form of weakness, but rather the peak of emotional maturity and the strength of love. Likewise, sadness due to life's trials is a means of *tazkiyatun nafs*, not a form of humiliation. Even the sadness of the companions over their inability to wage jihad actually shows a high quality of faith. However, Al-Maraghi also emphasizes the importance of keeping sadness from distancing oneself from Allah, because Islam encourages emotional balance as part of spiritual maturity.

3. Al-Maraghi's understanding of sadness can be implemented contextually in the life of modern society, especially in the realm of religious psychology, character education, and mental development of the community. In a society that is increasingly aware of the importance of mental health, Al-Maraghi's interpretation offers a theological framework that sadness is not a disgrace or a sign of weak faith, but rather a legitimate human expression and can even be a path to closeness to Allah. Therefore, this approach is relevant for use in Islamic counseling services, sermons, teaching in madrasas, and even community-based spiritual therapy. Al-Maraghi's interpretation teaches that sadness is not to be rejected or forcibly eliminated, but to be managed healthily so that it becomes a means of self-reflection and transformation.

Thus, Al-Maraghi's thoughts on sadness in the Qur'an not only provide textual explanations for certain verses, but also offer a holistic approach that touches on the psychological, spiritual, and social dimensions of human beings. Sorrow in Al-Maraghi's exegesis is not merely understood as suffering but also as an opportunity to cultivate empathy, self-reflection, and strengthen faith. This understanding is highly relevant for enriching contemporary religious discourse and equipping the faithful with a balanced perspective between emotions and monotheism.

B. Suggestion

In compiling this research, the author realizes that there are still many writings that are inaccurate and imprecise, both in terms of writing, discussion, analysis and so on. This research only focuses on certain methods and verses. So the sadness described here cannot answer all types of sadness that exist. Therefore, the author hopes that this research can be reviewed, such as integrating sadness in the world of interpretation with Sufi or health sciences. In addition, it can also be studied with different methods. In order to add new scientific insights for the author and readers.

BIBLIOGRAPHY

- Abas, N.A.B., and Sahad, M.N.B Psycho-educational Affirmations from the Qur'an on Sadness to Prevent/Treat Depression for Muslim Clients of Cognitive Behaviour Therapy Approach, Paper presentation in Virtual 3rd World Congress on Integration and Islamisation, 2021: Mental Health and Well Being in the 4th Industrial Revolution. Kuantan, Pahang, Malaysia. <https://conference.iium.edu.my/wcii/Ajahari>, *Ulumul Qur'an (Ilmu-Ilmu Alqur'an)*, Yogyakarta: Aswaja Pressindo, 2018.
- Al Fikri, Irsyad dan Rohmanudin, Deden, *Keunikan Teknik Khusus Penyusunan Tafsir Al-Qur'an oleh Ahmad Musthafa Al-Maraghi*, Jurnal Iman dan Spiritualitas Vol 2, No 1, 2022
- Al-Asfahani ,*Raghib*, *Mufradat Alfaz Al-Qur'an*, Beirut: Dar al- Qalam , 2009.
- Al-Baqi, Muhammad Fuad 'Abd, *al-Mu'jam al-Mufahras Li Alfazh Al-Quran Al-Karim*, Dar Al-Kutub Al-Mishriyyah, 1364 H.
- Al-Dhahabi, Muhammad Husain, *al-Tafsir wa al- Mufasssiru* , Cairo: Dar al-Suhual - Hadisah , Vol. 2, 1976.
- Al-Ghazali, *Ihya Ulum al-Din (Revival of Religious Sciences)*. Translated edition, 1997.
- Al-Jauzi, Ibn Qayyim, *Raudhatul al- Muhibbin and Nuzhat al- Musytaqin* , translated by Fuad Syaifuddin Nur, Jakarta: Qisth Press, 2011.
- Al-Maraghi , *al-Fath al-Mubin* , p. 202. Quoted from Hasan Zaini , *Tafsir Ayat-Ayat Kalam*.
- Al-Maraghi, Ahmad Mustafa, *Terjemah Tafsir Al-Maraghi, jilid 1*, Semarang: CV. Toha Putra.
- Al-Maraghi, Muhammad Al-Sayyid, *Tafsir Al-Maraghi*, Juz 12, 1946.
- al-Qusyayri, Abd. al-Karim ibn Hawazin, *Prinsip Tasawuf*, diterjemahkan oleh Ahsin Muhammad, Bandung: Pustaka, 1994.
- Al-Shirbashi, Ahmad, *Sejarah Tafsir al-Qur'an*, Jakarta: Firdaus, 2001.
- Amanah, Siti, *Kesedihan dalam Perspektif Al-Qur'an (Telaah atas Sebab dan Solusi Kesedihan dalam Ayat-Ayat al-Hazan)*, Fakultas Ushuluddin dan Pemikiran Islam, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2016.

- Ano, Vasconcelles, *Religious coping and psychological adjustment to stress: A meta-analysis*. Journal of Clinical Psychology, 2005.
- Arifin, Bey, *Rangkaian Cerita dalam Al-Qur'an*, Bandung: PT. Alma'arif, 1976.
- Arroisi, Jarman, *Psikologi Islam Membaca Anatomi Pemikiran Jiwa Faktor al-Din al-Razi*, Ponorogo: Unida Gontor Press, 2022.
- As-Sabur, *The Balance of Emotions in Islamic Spirituality*. Riyadh: Islamic Research Foundation, 2012.
- As-Suyuthi, Imam, translate Andi Muhamad Syahril and Yasir Maqasid, *Asbabun Nuzul Sebab-sebab Turunnya Ayat Al-Qur'an*, Jakarta: Pustaka Al-Kautsar, 2015.
- Asyari, Mohammad Bashri, *Fiqih Daqwah dalam Kisah-Kisah Surat al-Kahfi*, 2019.
- Awaliyah, Fadilah, *Relevansi Larangan Bersedih dalam Al-Qur'an dengan Kesehatan Mental*, Fakultas Ushuluddin, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022.
- Awaliyah, Fadilah, Skripsi: *Relevansi Larangan Bersedih dalam Al-Qur'an dengan Kesehatan Mental*, Pekanbaru : UIN Sultan Syarif Kasim Riau, 2022.
- Azwar, Saifuddin, *Metode Penelitian*, Yogyakarta: Pustaka Pelajar, 2001.
- Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia Daring*, "Sedih, Kesedihan", <https://kbbi.kemdikbud.go.id/entri/kesedihan>, (December 3, 2024)
- Badan Pengembangan dan Pembinaan Bahasa, KBBI Daring, <https://kbbi.kemdikbud.go.id/entri/sedih>, December 4, 2024.
- Corbin, H., *Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran*. Princeton University Press, 1998.
- Departemen Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid V, 2010
- Departemen Agama RI, *Ensiklopedia Islam Indonesia IAIN Syahid*, Jakarta: 1993.
- Departemen Agama RI, *Ensiklopedia Islam, Jilid 2*, Jakarta: CV Anda Utama, 1993.
- Exline and Rose, *Religious and Spiritual Struggles*. Oxford University Press, 2013.

- Faizah, Nur, *Konsep Huzn dalam Al-Qur'an: Studi Tafsir Al-Miṣbah Karya M. Quraish Shihab*, Fakultas Ushuluddin dan Humaniora, Universitas Islam Negeri Walisongo Semarang, 2023.
- Ghofur, Saiful Amin, *Mozaik Mufasir Al-Qur'an: Dari Klasik Hingga Kontemporer*, Yogyakarta: Kaukaba Dipantara , 2013.
- Ghofur, Saiful Amin, *Profil Para Mufasir al-Qur'an* , Yogyakarta: Pustaka Insan Madani, 2008.
- Ghony, M. Djunaidi and Fauzan Almanshur, *Metodologi Penelitian Kualitatif*, Yogyakarta: Ar- Ruzz Media, 2012.
- H.Sardana, *Pondasi Dasar Memahami 'Ulumul Qur'an*, Jakarta: Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Institut PTIQ Jakarta, 2023.
- Hude , M. Darwis, *Emosi: Penjelajahan Religio -Psikologis tentang Emosi Manusia di dalam Al-Qur'an* , Jakarta: Inspirator Academy, 2019.
- Ibrahim, M, *Ensiklopedi Manajemen Hati*, Vol. 2, Jakarta: Darus Sunnah Press, 2014.
- Ilyas, Yunahar, *Kuliah Ulumul Qur'an*, Yogyakarta: Itqan Publishing, 2013.
- Jalal, Abdul, *Tafsir al- Maraghi dan Tafsir an-Nur Sebuah Studi Perbandingan*, Yogyakarta: IAIN Sunan Kalijaga, 1985.
- Jamila and Cipta Bakti Gama, *Konsep Kesedihan dalam Al-Qur'an: Studi Kritis Terhadap Ruh al-Bayan Fi Tafsir al-Qur'an Karya Isma'il Haqqi* , Jurnal Ushuluddin Vol. 26 No. 2 of 2024.
- JJG Jansen, *Diskursus Tafsir al-Qur'an Modern*, Yogyakarta: Tiara Wacana Yogya, 1997.
- Kathir, Ibn, *Tafsir al-Qur'an al-Azim*, Dar al-Kutub al-Ilmiyyah, 2003.
- Kübler-Ross, Elisabeth & Kessler D., *Tentang Greif dan Berduka Elisabeth Kübler -Ross & David Kessler Lima Tahap Greif*, <https://grief.com/images/pdf/5%20Stages%20of%20Grief.pdf>
- Language Center, *Kamus Bahasa Indonesia*, Jakarta: Language Center, 2008.
- Mahdi, Muhammad, *Penghimpun Kebahagiaan* , terjemahan dari Ilham Mashuri dan Sinta Nuzuliana, Jakarta: Lentera Basritama , 2003.
- Manzur, Ibn, *Lisan al-Arab*

Mass Layoffs <https://bantuanhukum.or.id/wave-of-mass-layoffs-in-the-middle-of-economic-uncertainty-workers-become-victims-of-the-state-that-cannot-let-go-of/> December 2024.

Muhammad, S, *Resep Mengatasi Kesedihan* , terjemahan dari Anshori Untar Sitanggal, Riyadh: Dar Al-Muslim li An- Nasyr wa At- Tauzi ' , 2005.

Munawwir, Ahmad Warson, *Al-Munawwir Kamus Arab-Indonesia*, Surabaya: Pustaka Progresif, 1997.

Mustaqim, Abdul, *Metode Penelitian Al-Qur'an dan Tafsir*, Yogyakarta: Idea Press Yogyakarta, 2022.

Nasution , *Pembaharuan dalam Islam*, 2006.

Nasution F. M., Nasution, Hasanah, Harahap, A.M. *Kecerdasan Emosional Dalam Perspektif Daniel Goleman (Analisis Buku Emotional Intelligence)*, Ahkam: Jurnal Hukum Islam dan Humaniora, Vol. 2 No. 3 September 2023

Nasution, Harun and the IAIN Syarif Hidayatullah Team, *Ensiklopedia Islam Indonesia*, Jakarta: Penerbit Djambatan, 1992.

Omairah, Siti, *Identifikasi Ayat-Ayat Al-Qur'an Terkait dengan Kesedihan (Studi Deskriptif Analisis Tafsir Al-Mishbah)*, Fakultas Dakwah dan Komunikasi, UIN Ar-Raniry Banda Aceh, 2020.

Oxford Learner's Dictionaries, "Sadness",
(<https://www.oxfordlearnersdictionaries.com/definition/english/sadness?q=sadness> , 4 December 2024 8:45 IWST)

Pargament, *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*, Guilford Press, 2007.

Pikiran Sangat Baik , Kesedihan vs. Depresi Klinis,
<https://www.verywellmind.com/sadness-is-not-depression-2330492>,
December 2024.

Psychiatrist.com, *Kesedihan: Diagnosis, Evaluasi, dan Pengobatan*,
<https://www.psychiatrist.com/pcc/sadness-diagnosis-evaluation-treatment/>
December 2024

Pudiasturi, Ratna Dewi, *Meretas Badai Lebih Sehat Jika Menulis*, Jakarta: Kompas Gramedia , 2014.

Qur'an Kemenag.

- Rahadian, Lalu, 2022, *WHO: Korban Meninggal Akibat Covid Capai 16,6 Juta Orang* <https://www.cnbcindonesia.com/news/20220505210650-4-336917/who-covid-death-toll-reaches-166-million-people> December 2024.
- Reskido,A.D.P. Sutra S.D., Oksanda E., Nashori F., *Regulasi Emosi dan Kesejahteraan Psikologis Mahasiswa Muslim*,Jurnal Psikologi Islam Vol. 9 No. 2, 2022
- Romziana, Luthviah and Siti Musriatul Muhimmah, *Asafa dalam Al-Qur'an (Kajian Semantik Toshihiko Izutsu)*, Nur El-Islam: Jurnal Pendidikan Sosial Keagamaan Vol. 10, No. 2, October 2023.
- Salim, Mabruri Pudyas. 2024. *Fakta Korban Gempa Turki 2023, Kisah Mati Suri dan Ditanya Malaikat* <https://www.liputan6.com/hot/read/5615703/fakta-korban-gempa-turki-2023-kisah-mati-suri-dan-ditanya-malaika> Desember 2024.
- Sardana, H, *Pondasi Dasar Memahami 'Ulumul Qur'an*, Jakarta: Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Institut PTIQ Jakarta, 2023.
- Sembiring, Tamaulina Br. et.al, *Buku Ajar Metode Penelitian (Teori dan Praktik)*, Karawang : CV Saba Jaya Publisher, 2024.
- Shihab, M. Quraish, *Kaidah Tafsir (Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami al-Qur'an)*, Tangerang: Lentera Hati Publisher, 2013.
- Shihab, M. Quraish, *Lentera Hati Pijar Hikmah dan Teladan Kehidupan*, Tangerang: Lentera Hati, 2021.
- Sina, Ibn terjemah M. S.Arifin, *Tentang Kesedihan*, Sumedang: Yayasan Al-Ma'arij Darmaraja, 2021.
- Sofiyan, Alim, *Interpretasi Ayat-ayat Psikologi dalam Surat Yusuf*, *Jurnal Studi Ilmu Al-Qur'an Dan Hadits*, Volume 11, No. 2, December of 2017.
- Suryabrata, Sumadi, *Metodologi Penelitian*, Jakarta: PT Raja Grafindo Persada, 1995.
- Tampubolon, Ichwansyah, *Bimbingan dan Konseling Islam: Metodologi Menghilangkan Ketakutan dan Kesedihan dalam Psikologi dan Tafsir Maudhui*, Al- Muaddib : Jurnal Ilmu-Ilmu Sosial dan Keislaman Vol. 5 No. 2, 2020.
- Tedeschi, Calhoun, *Posttraumatic growth: Conceptual foundations and empirical evidence. Psychological Inquiry*, 2004.

- Tyrrell, Patrick, Harberger S., Schoo C., Siddiqui W., *Kubler-Ross Stages of Dying and Subsequent Models of Grief*, National Center for Biotechnology Information, 2023
- Zaini, Hasan, *Tafsir Tematik Ayat-Ayat Kalam Tafsir Al- Maraghi* , Jakarta: PT. CV. Pedoman Ilmu Jaya, 1997.
- Zamimah, Iffaty and Dinda Aulia Putri, *Manajemen Emosi Sedih Menurut Al-Qur'an (Kajian Tafsir QS. Yūsuf: 86 dengan Pendekatan Psikologi)*, Institut Ilmu Al-Qur'an (IIQ) Jakarta, published QOF: Jurnal Studi Al-Qur'an dan Tafsir, Vol. 5 No. 2, 2021..
- Zulfikar, Eko and Iskandar, *Tafsir Kesedihan: Solusi Al-Qur'an Terhadap Masalah Al- Huzn dalam Kehidupan*, Al- Dzikra : Jurnal Studi Ilmu Al-Qur'an dan al-Hadits, Vol. 17, No. 1, June 2023.
- Zulkifli, Syamfruddin, Rehani, *Dimensi Jasmani dan Rohani dalam Perspektif Al-Qur'an: Membangun Konsep Manusia Qur'ani*, Jurnal Kajian dan Pengembangan Umat Vol. 7 No. 2, 2024.

CURRICULUM VITAE

Name : Anis Zahrotun Nadhifah
NIM : 1904026071
Department : Al-Quran Science and Interpretation Department
Place, Date of Birth : Semarang, 20 December 1999
Address : Kemantren, Rt. 02 Rw. 05 Wonosari, Ngaliyan, Semarang
Contact Person : 087700157220
Email : aniszahrotun@gmail.com
Parents' Names : M. Munif and Sri Syarifah

Educational History :

- A. TK An-Nur Semarang
- B. MI Muhammadiyah Semarang
- C. MTs. Nu Banat Kudus
- D. MA Sunan Pandanaran Yogyakarta

Organizational History:

Executive Board Member of the Al-Qur'an and Tafsir Study Program at UIN Walisongo Semarang for the 2020 and 2021 periods.