



Trauma, Resilience, and Narrative Healing: A Psycho-Hermeneutic Reading of Surah Yūsuf

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Abstract

This study explores *Surah Yūsuf* through a psycho-hermeneutic lens, examining how the Qur'anic narrative dramatizes trauma, models resilience, and offers pathways of narrative healing. While classical tafsīr has traditionally emphasized theological, moral, and legal lessons, and modern literary studies have highlighted structure and coherence, limited attention has been paid to the psychological dimensions of suffering and recovery embedded in the surah. Drawing on hermeneutic philosophy, particularly Gadamer's *fusion of horizons* and Ricoeur's concepts of *narrative identity* and *surplus of meaning*, alongside trauma and resilience theory (Herman, Caruth, Pennebaker, Masten), this research analyzes how motifs of betrayal, displacement, imprisonment, and reconciliation reflect the dynamics of trauma and recovery. The analysis demonstrates that Surah Yūsuf encodes experiences of betrayal and displacement as traumatic ruptures, yet simultaneously frames resilience through *ṣabr jamīl* (beautiful patience), *taqwā* (God-consciousness), and forgiveness. Narrative symbols such as the recurring motif of the shirt are shown to transform across the surah from markers of deceit to instruments of truth and healing, illustrating how traumatic experiences can be integrated into a redemptive arc. Imprisonment, initially a site of deprivation, emerges as a space of testimony and meaning-making, while Yūsuf's rise to authority and his reconciliation with his brothers model the re-authoring of suffering into wisdom and communal service. The study contributes to three domains. In Qur'anic studies, it expands hermeneutic approaches by situating Surah Yūsuf within trauma discourse. In psychology and linguistics, it demonstrates how sacred narratives function as frameworks of resilience, linking theological motifs with psycholinguistic models of healing. In practice, it highlights the surah's potential for trauma-sensitive pedagogy, interfaith dialogue, and counseling, particularly in contexts of displacement, injustice, and grief. Ultimately, the research affirms that Surah Yūsuf is not only a sacred narrative of prophecy but also a model of psycho-spiritual resilience that continues to provide meaning and healing across generations.

Keywords: Surah Yūsuf; Qur’anic hermeneutics; trauma studies; resilience; narrative healing; psycho-hermeneutics; psycholinguistics

Introduction

Background and Rationale

Sacred texts have long served as sources of moral guidance, cultural identity, and emotional resilience for communities in times of crisis. Within the Qur’an, Surah Yūsuf (Chapter 12) stands out as the only chapter devoted entirely to the life story of a single prophet. Described as “*the most beautiful of stories*” (Q 12:3), it narrates the trials, betrayals, displacements, and eventual reconciliation of Prophet Yūsuf (Joseph). Its narrative arc embodies themes of suffering, endurance, and forgiveness that resonate deeply with contemporary discourses on trauma and resilience.

While traditional tafsīr (exegesis) emphasizes the theological and moral lessons of the surah, modern scholarship has increasingly focused on its literary coherence, narrative design, and intertextual significance. However, little attention has been given to how Surah Yūsuf functions as a narrative of trauma and healing. The experiences of Yūsuf—betrayal by kin, wrongful imprisonment, forced displacement, and eventual restoration—mirror the trajectories of trauma and recovery identified in contemporary psychological studies. This suggests that the surah can be read not only as a moral tale but also as a model of narrative resilience, offering insight into how stories help individuals and communities cope with suffering.

By applying a psycho-hermeneutic framework—combining hermeneutics (Gadamer’s “fusion of horizons” and Ricoeur’s “narrative identity”) with trauma studies and psycholinguistics—this study investigates how Surah Yūsuf communicates strategies of endurance, meaning-making, and healing.

Problem Statement

Despite the richness of Surah Yūsuf in addressing themes of betrayal, patience, and reconciliation, few studies have systematically analyzed it through the lens of trauma and resilience theory. Classical tafsīr isolates theological and legal lessons, while modern narrative approaches highlight structure and coherence but leave aside the psychological dimensions of suffering and recovery. The absence of an integrative psycho-hermeneutic approach leaves a gap in Qur’anic scholarship: how can the story of Yūsuf be understood as a narrative of trauma and healing that speaks to both historical and modern audiences?

Research Objectives

1. To apply hermeneutic theory and trauma studies to interpret Surah Yūsuf as a model of narrative healing.
2. To explore the contemporary relevance of Surah Yūsuf for trauma-sensitive pedagogy, counseling, and communal resilience.

1.4 Research Questions

1. How can hermeneutic theory and trauma studies together illuminate the surah’s role as a narrative of healing?
2. What insights can a psycho-hermeneutic reading of Surah Yūsuf contribute to contemporary discourses on trauma, resilience, and pedagogy?

Theoretical Framework

This study draws on two overlapping frameworks:

1. **Hermeneutics:** Gadamer’s *fusion of horizons* emphasizes dialogue between text and reader across time, while Ricoeur’s *narrative identity* and *surplus of meaning* highlight the power of stories to shape human self-understanding.

2. **Trauma and Resilience Studies:** Psychological and psycholinguistic research (Pennebaker 2011; Herman 1992) identifies storytelling as central to healing, where narrative coherence and meaning-making help individuals integrate traumatic experiences.

By combining these approaches, the study positions Surah Yūsuf as a text that not only offers theological instruction but also narrates models of psychological endurance and repair.

Significance of the Study

This study is significant on three levels. First, in the field of Qur'anic Studies, it expands hermeneutic approaches to Surah Yūsuf by situating its motifs within the discourse of trauma, thereby demonstrating how sacred narratives contribute to meaning-making in contexts of suffering. Second, in the disciplines of psychology and linguistics, it highlights how religious stories function as frameworks of resilience, linking Qur'anic motifs with psycholinguistic models of healing and narrative integration. Third, in the domain of practice, the research suggests ways in which Surah Yūsuf can be mobilized in trauma-sensitive pedagogy, interfaith dialogue, and community counseling, particularly in contexts of displacement, injustice, and loss.

Scope and Delimitations

The study focuses on Surah Yūsuf in its Arabic text, with reference to classical tafsīr and modern translations (e.g., Abdel Haleem, Asad). It does not attempt a historical-critical reconstruction of events outside the Qur'an nor does it provide juridical rulings. Instead, the emphasis is on narrative, ethical, and psychological meaning. The study engages trauma and resilience theory as interpretive lenses while remaining faithful to the Qur'anic text and tradition.

Literature Review

Introduction

The story of Prophet Yūsuf in the Qur'an has inspired extensive commentary across centuries, ranging from classical exegetical traditions to modern literary and theological studies. At the same time, trauma and resilience studies in psychology and linguistics have advanced frameworks for understanding how individuals and communities narrativize suffering and recovery. This chapter reviews the major strands of scholarship relevant to a psycho-hermeneutic reading of Surah Yūsuf, situating Qur'anic exegesis in dialogue with modern hermeneutics, trauma studies, and psycholinguistics.

Classical Qur'anic Exegesis of Surah Yūsuf

Classical tafsīr remains the foundational source for interpreting Surah Yūsuf. Early exegetes such as al-Ṭabarī in *Jāmi' al-bayān* offered philological detail and transmitted reports from the first generations, framing the story as prophecy fulfilled through divine wisdom. Al-Qurṭubī in *al-Jāmi' li-aḥkām al-Qur'ān* emphasized ethical and legal lessons, drawing attention to kinship obligations, honesty, and patience as juridical principles. Ibn Kathīr integrated narrations from *Isrā'iliyyāt* traditions while highlighting *ṣabr* (patience) and divine providence as central theological themes. Fakhr al-Dīn al-Rāzī in *Mafātīḥ al-ghayb* contributed philosophical reflection on divine wisdom and narrative sequencing, while later exegetes such as al-Bayḍāwī and al-Zamakhsharī brought rhetorical and linguistic analyses.

While these works remain indispensable, they often follow a verse-by-verse commentary style, isolating details rather than treating the surah as a coherent narrative arc. Consequently, the psychological dimensions of betrayal, displacement, grief, and forgiveness remain underexplored, even as ethical exhortations are clearly recognized.

Modern Qur'anic Hermeneutics and Narrative Studies

Contemporary scholarship has increasingly recognized Surah Yūsuf as a paradigmatic narrative within the Qur'an. Mustansir Mir's (1986) work on coherence (*nazm*) demonstrated

how motifs such as dreams, the shirt, and recurring speech patterns provide structural unity. Angelika Neuwirth (2010) situated Qur'anic storytelling within the context of Late Antiquity, showing how the Qur'an reshapes inherited forms to articulate its theological vision. Michael Sells (1999) emphasized the rhetorical artistry of Qur'anic discourse, while Nasr's *The Study Quran* (2015) provided annotated translation and thematic notes that highlight its narrative complexity.

Hermeneutic philosophy, especially through Gadamer and Ricoeur, offers further interpretive depth. Gadamer's *fusion of horizons* stresses that understanding emerges from the dialogical interplay between text, tradition, and reader context. Ricoeur's *narrative identity* underscores the role of story in shaping self-understanding and resilience, while his notion of *surplus of meaning* highlights the inexhaustible interpretive potential of texts. Applied to Surah Yūsuf, these perspectives emphasize how narrative form—not just moral instruction—communicates ethical and existential meaning.

Yet, most modern analyses remain focused on literary structure, intertextuality, or theological themes, often leaving aside the psychological dimensions of trauma and recovery embedded in the narrative.

Trauma and Resilience Studies

Trauma theory has grown from clinical psychology into a broad interdisciplinary field. Herman (1992) highlighted how trauma fragments memory and disrupts identity, while later scholars such as Caruth (1996) examined how narratives of trauma bear witness to suffering beyond ordinary representation. In psycholinguistics, Pennebaker (2011) demonstrated that linguistic expression and narrative construction play a central role in healing, with coherence and re-authoring of traumatic experience fostering resilience.

Resilience research emphasizes positive adaptation in the face of adversity (Masten, 2001). Narratives of endurance, forgiveness, and restoration function as coping mechanisms that enable individuals to integrate suffering into a coherent life story. Religious narratives, particularly scriptural ones, often provide communal frameworks of resilience by modeling patience, trust, and moral agency. However, studies have rarely examined Qur'anic narratives directly within trauma theory, leaving a gap where theological and psychological insights could intersect.

Toward a Psycho-Hermeneutic Framework

A psycho-hermeneutic approach seeks to integrate insights from hermeneutics and trauma studies. From hermeneutics, it borrows methods of dialogical interpretation, narrative coherence testing, and reflexive engagement with text and tradition. From trauma studies, it borrows the recognition that stories of suffering and recovery provide therapeutic meaning for individuals and communities.

Applied to Surah Yūsuf, this framework interprets motifs such as betrayal by kin, wrongful imprisonment, and eventual reconciliation as narrative representations of trauma, while *ṣabr*, *taqwā*, and forgiveness emerge as strategies of resilience. Spaces of constraint (the well, the prison) can be read as metaphors of trauma, while narrative resolution through reunion and pardon models healing. This integrative approach enables Surah Yūsuf to be studied not merely as literature or theology but as a text of narrative healing.

The present study also builds upon the researcher's earlier work, *Narrative and Meaning in Surah Yūsuf: A Critical Hermeneutic Analysis* (Ishfaq, 2024), which examined the surah through the lens of critical hermeneutics. That study highlighted the narrative coherence of the text, focusing on the interplay of motifs such as dreams, shirts, and the dynamics of kinship betrayal and reconciliation. By engaging Gadamer's and Ricoeur's hermeneutic philosophies, it demonstrated how Surah Yūsuf functions as a dialogical text that

continuously produces new meanings across historical and cultural horizons. The findings emphasized that the surah should not only be read as a theological narrative but also as a text rich in narrative identity, ethical self-understanding, and interpretive surplus.

While that earlier research foregrounded hermeneutic interpretation and meaning-making, it did not explicitly engage with trauma and resilience as analytical categories. The current project extends that trajectory by adopting a psycho-hermeneutic approach that incorporates insights from trauma studies and psycholinguistics. In this way, it builds directly on the foundation of narrative and critical hermeneutics but moves further to explore how Surah Yūsuf can be read as a narrative of trauma, endurance, and healing. The continuity between the two studies underscores the researcher's sustained scholarly focus on Surah Yūsuf while marking a clear development in scope, from critical hermeneutics of meaning to psycho-hermeneutics of trauma and resilience.

Identified Gaps

The review of existing literature reveals three significant gaps. First, classical tafsīr often isolates verses and details without consistently addressing the overall coherence of Surah Yūsuf or its psychological dimensions, leaving the narrative fragmented in interpretation. Second, modern literary and hermeneutic studies have advanced our understanding of the surah's structure and coherence but tend to underexplore trauma and resilience as interpretive categories, thereby overlooking its potential relevance to human experiences of suffering and endurance. Third, while trauma theory and psycholinguistics emphasize the role of narrative in healing, their insights have rarely been applied to Qur'anic narratives, resulting in the underdevelopment of Surah Yūsuf's potential as a text of resilience and narrative healing.

Conclusion

This review demonstrates that while Surah Yūsuf has been studied for its coherence, moral lessons, and literary artistry, its role as a narrative of trauma and resilience remains largely unexamined. By combining hermeneutic theory with trauma studies, the present research aims to fill this gap, offering a psycho-hermeneutic reading that situates Surah Yūsuf as both a theological narrative and a model of healing.

Methodology

Introduction

This chapter outlines the methodological framework employed in this study, which investigates Surah Yūsuf through a psycho-hermeneutic lens. The approach integrates hermeneutics with trauma and resilience theory in order to analyze how the Qur'anic narrative embodies experiences of suffering and models of healing. The methodology is designed to ensure interpretive rigor, textual fidelity, and interdisciplinary relevance while acknowledging the reflexive role of the researcher.

Research Design

The study adopts a **qualitative hermeneutic design**, enriched by insights from trauma studies and psycholinguistics. Hermeneutics provides the tools for close textual interpretation, narrative coherence testing, and dialogical engagement between classical tafsīr, modern hermeneutics, and contemporary trauma theory. Trauma studies contribute categories such as memory, suffering, resilience, and healing, enabling a psycho-hermeneutic synthesis. The research is interpretive rather than empirical, seeking to generate nuanced readings of the text rather than statistical generalizations.

Theoretical Anchors

The methodological framework is anchored in three interrelated traditions:

1. **Classical Tafsīr Tradition** – Works by al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, al-Rāzī, and others provide the linguistic, theological, and ethical foundations of interpretation. Their

exegetical reasoning is treated not merely as historical commentary but as active interlocutors in the hermeneutic dialogue.

2. **Hermeneutic Philosophy** – Gadamer’s *fusion of horizons* emphasizes that meaning emerges in the encounter between text, tradition, and reader, while Ricoeur’s concepts of *narrative identity* and *surplus of meaning* highlight the power of story to shape ethical self-understanding and resilience.

3. **Trauma and Resilience Studies** – Psychological frameworks (Herman 1992; Caruth 1996; Pennebaker 2011) inform the analysis of trauma as disruption and narrative as repair, allowing Surah Yūsuf to be read in terms of how its motifs model endurance, forgiveness, and reconciliation.

Data Sources

The study draws upon three tiers of data:

1. **Primary Text:** The Qur’an, specifically Surah Yūsuf in Arabic, with reference to reliable translations (Abdel Haleem, Asad, Pickthall) for cross-validation.

2. **Classical Commentaries:** Authoritative tafsīr works including al-Ṭabarī’s *Jāmi‘ al-bayān*, Ibn Kathīr’s *Tafsīr al-Qur’ān al-‘Aẓīm*, al-Qurṭubī’s *al-Jāmi‘ li-aḥkām al-Qur’ān*, and al-Rāzī’s *Mafātīḥ al-ghayb*.

3. **Secondary Literature:** Modern scholarship on hermeneutics, narrative studies, trauma theory, and psycholinguistics, including works by Ricoeur, Gadamer, Neuwirth, Mir, Herman, and Pennebaker.

Data Collection Procedures

The interpretive process follows a cyclical and layered method:

1. **Preparatory Reading:** Multiple close readings of Surah Yūsuf in Arabic to mark narrative units, motifs, refrains, and structural shifts.

2. **Segmentation and Thematic Coding:** Dividing the surah into narrative blocks (dreams, betrayal, imprisonment, rise to power, reconciliation) and coding for trauma-related themes (betrayal, grief, displacement, endurance, forgiveness).

3. **Classical Dialogue:** Reviewing exegetical commentary for each narrative unit, extracting linguistic and theological insights while noting convergences and divergences.

4. **Hermeneutic Engagement:** Placing the surah in dialogue with trauma studies, asking how narrative motifs (the shirt, the well, imprisonment) resonate with concepts of trauma, resilience, and healing.

5. **Synthesis and Testing:** Constructing an integrated reading of the surah, testing coherence through internal consistency, intertextual resonance across the Qur’an, and applicability within trauma discourse.

Analytical Strategy

The analysis is guided by three methodological lenses:

1. **Narrative Coherence Testing:** Identifying how motifs (dreams, shirts, spaces of constraint) generate meaning across the entire arc.

2. **Trauma-Resilience Mapping:** Relating narrative experiences (betrayal, displacement, injustice) to resilience strategies (*ṣabr*, *taqwā*, forgiveness).

3. **Psycho-Hermeneutic Integration:** Bridging hermeneutic interpretation with trauma theory to show how Surah Yūsuf functions as a narrative of healing.

Reflexivity and Researcher Position

Critical hermeneutics requires acknowledgment of researcher positionality. As a scholar of linguistics and Qur’anic narrative, I approach the text with respect for its sacred status while also drawing on modern theories of trauma and narrative. My interpretive choices are shaped by both classical scholarship and contemporary concerns, particularly the need to address

psychological suffering and resilience in present-day contexts. Reflexivity is maintained by transparency in method, clear distinction between text, tafsīr, and analysis, and openness to alternative readings.

Ethical Considerations

Working with sacred texts demands respect, accuracy, and sensitivity. This study cites the Qur'an with precise references, engages classical exegesis fairly, and avoids sectarian polemics. Trauma theory is applied with caution to prevent reduction of religious meaning to psychology alone. Academic integrity is upheld by proper citation and acknowledgement of interpretive limits.

Limitations of the Method

Several limitations are recognized. First, hermeneutic interpretation is inherently subjective and context-dependent; alternative readings may be equally plausible. Second, the focus on trauma and resilience may overlook other theological or jurisprudential dimensions of the surah. Third, while classical tafsīr texts consulted are authoritative, they cannot represent the full spectrum of exegetical traditions. Finally, this study does not claim to provide definitive theological rulings but offers a framework for interdisciplinary dialogue.

Conclusion

This chapter has outlined the methodological design for a psycho-hermeneutic reading of Surah Yūsuf. By combining classical tafsīr, hermeneutic philosophy, and trauma studies, the research establishes a layered interpretive strategy capable of addressing both the sacred and the psychological dimensions of the text. The next chapter applies this methodology to a close reading of Surah Yūsuf, tracing how the narrative dramatizes trauma and models resilience.

Analysis

Dreams and the Horizon of Meaning

The narrative of Surah Yūsuf opens with the dream of the young prophet, a vision of celestial bodies bowing before him, which sets the thematic horizon for the entire story. This dream functions not only as foreshadowing but also as a symbolic anchor that sustains Yūsuf through experiences of fracture and displacement. Hermeneutically, it represents the unfolding of meaning across time, while from a trauma perspective it embodies a promise of coherence amid disruption. Ricoeur's concept of narrative identity resonates here, as the dream establishes a framework through which Yūsuf interprets his destiny and endures adversity. The secrecy advised by Ya'qub reflects psychological insight into the importance of safeguarding vulnerability, particularly when hostility threatens emotional stability.

Betrayal and the Trauma of Kinship

The betrayal by Yūsuf's brothers marks the first traumatic rupture in the surah. Abandoned in a well and cut off from familial security, he experiences profound rejection that disrupts identity and belonging. Classical tafsīr tends to focus on the moral sin of envy and the necessity of patience, but a psycho-hermeneutic reading emphasizes the psychological weight of betrayal within kinship bonds. Trauma theory confirms that wounds inflicted by family members intensify the experience of abandonment, yet the Qur'anic narrative reframes this suffering within divine providence, suggesting the possibility of transforming harm into meaning. The blood-stained shirt, used deceptively, illustrates how trauma is often mediated through distorted symbols and false narratives, foreshadowing the shirt's later role as a sign of truth and restoration.

Displacement and Injustice

Yūsuf's displacement into Egypt and subsequent sale into servitude exemplify the trauma of dehumanization, as he is commodified and uprooted from his homeland. This mirrors

contemporary experiences of forced migration and displacement, where identity and dignity are endangered. Yet the Qur'an repeatedly affirms that "God prevails over His command" (Q 12:21), positioning trauma within a theological framework that acknowledges injustice without surrendering to despair. The episode involving the wife of al-'Azīz illustrates another dimension of trauma, where attempted seduction, social pressure, and wrongful accusation converge. The torn shirt becomes decisive forensic evidence of truth, demonstrating how moments of vulnerability can simultaneously yield unexpected resources of resilience. Ricoeur's notion of decisive signs is pertinent here, as this episode interrupts the trajectory of destruction with the possibility of vindication.

Imprisonment and the Space of Constraint

Yūsuf's imprisonment constitutes both a literal and symbolic confinement. While incarceration isolates him from society, it also becomes a transformative site where meaning is generated and resilience is enacted. Within prison, he interprets dreams and teaches monotheism, turning a place of deprivation into a space of witness and teaching. Trauma studies emphasize that recounting suffering within safe contexts enables survivors to reclaim agency, and this is mirrored in Yūsuf's prison discourse, where his testimony reframes pain into theological truth. His extended confinement, prolonged by human forgetfulness, resonates with the reality of ongoing trauma, yet his practice of *ṣabr jamīl*—beautiful patience—demonstrates that resilience does not erase grief but integrates it with hope.

Restoration and Communal Resilience

The turning point emerges when Yūsuf interprets the king's dream, shifting the dream motif from personal destiny to collective survival. His ability to forecast famine and manage resources demonstrates how resilience matures from individual endurance to communal service. This reflects trauma research that highlights the transition from personal recovery to collective contribution, as survivors often reinterpret their suffering as wisdom for others. Yūsuf's rise to authority underscores that healing involves not only restoration of dignity but transformation into stewardship, where knowledge and trustworthiness are fused into ethical leadership.

Forgiveness and Narrative Repair

The reunion with his brothers dramatizes the complexity of justice, reconciliation, and forgiveness. Yūsuf's restraint and generosity highlight the Qur'anic ethic of mercy while also modeling psychological processes of narrative repair. Forgiveness here is not denial of harm but the capacity to close a narrative arc without erasing its painful memory. The reappearance of the shirt as a symbol of healing, restoring Ya'qub's sight, concludes the surah's cyclical treatment of deceit, truth, and restoration. This moment embodies reintegration, where past trauma is acknowledged yet transformed into reconciliation and healing.

Conclusion: Trauma, Resilience, and Healing

The final prayer of Yūsuf, in which he thanks God for wisdom and authority and requests to die in submission, encapsulates the psycho-hermeneutic lesson of the surah. Trauma is not resolved solely through vindication or social restoration but through a profound reorientation toward divine providence. The narrative demonstrates that resilience involves endurance, transformation, and reconciliation, moving from betrayal and displacement to healing and service. Surah Yūsuf, therefore, emerges as both a sacred story and a model of narrative healing, offering insights that align with contemporary trauma theory while providing a spiritual vocabulary of endurance and restoration.

Discussion

The analysis of Surah Yūsuf reveals that the surah not only narrates the life of a prophet but also stages a journey through trauma, resilience, and healing. This chapter discusses the

implications of these findings by situating them within broader scholarly conversations in Qur'anic studies, trauma theory, hermeneutics, and pedagogy.

From the perspective of Qur'anic studies, the psycho-hermeneutic reading enriches traditional tafsīr by demonstrating how motifs of betrayal, displacement, and forgiveness can be interpreted through the categories of trauma and resilience. While classical commentators emphasized moral, theological, and legal lessons, the present study shows that the surah also encodes a psychology of endurance. This does not replace tafsīr but complements it, offering a layered reading that respects the sacred text while addressing contemporary human struggles. In doing so, the study expands the hermeneutic horizon by placing Qur'anic narrative in dialogue with modern discourses on suffering and recovery.

Within trauma theory, Surah Yūsuf exemplifies the narrative arc that scholars such as Herman and Caruth identify as central to healing: the movement from rupture, through meaning-making, to restoration. The betrayal by kin, wrongful imprisonment, and forced displacement correspond to identifiable forms of trauma, while motifs such as *ṣabr jamīl* (beautiful patience), *taqwā* (God-consciousness), and forgiveness illustrate resilience strategies. This confirms that sacred texts can function as reservoirs of narrative healing, offering models for integrating suffering into coherent life stories. Psycholinguistic research further validates this perspective, as the surah's narrative structure mirrors the therapeutic process of re-authoring trauma into resilience.

Hermeneutically, the findings demonstrate the richness of Ricoeur's concept of narrative identity and Gadamer's notion of fusion of horizons. The surah not only provides a story about Yūsuf but also invites readers to reconfigure their own identities in light of its motifs. Betrayal, exile, and reconciliation are not limited to Yūsuf's context but resonate universally, allowing readers to fuse their lived horizons with the text's horizon of meaning. This dialogical engagement reveals the Qur'an's surplus of meaning, where ancient narrative continually addresses modern crises.

The study also has practical implications for pedagogy and counseling. Surah Yūsuf offers a narrative framework that can be mobilized in trauma-sensitive educational settings, where learners are encouraged to reflect on patience, endurance, and reconciliation as life skills. In interfaith dialogue, the story resonates with shared biblical traditions while articulating a distinct Qur'anic theology of hope and divine providence, enabling cross-religious conversations about resilience. In counseling and pastoral care, the surah may serve as a resource for helping individuals and communities integrate experiences of displacement, injustice, or grief into a coherent narrative of healing.

Ultimately, the discussion affirms that Surah Yūsuf should not only be studied as a theological or literary text but also as a narrative of psycho-spiritual resilience. By bringing hermeneutics into dialogue with trauma theory, the study demonstrates that sacred texts carry within them the resources for both meaning-making and emotional restoration.

Conclusion

This study set out to examine Surah Yūsuf through a psycho-hermeneutic lens, asking how the Qur'anic narrative dramatizes trauma and models resilience. Building upon both classical tafsīr and modern hermeneutics, and drawing on insights from trauma theory and psycholinguistics, the analysis revealed that the surah functions as more than a story of prophecy: it is also a narrative of betrayal, endurance, forgiveness, and healing.

The key findings demonstrate that Yūsuf's trajectory—beginning with betrayal and displacement, moving through wrongful imprisonment, and culminating in reconciliation and leadership—mirrors the stages of trauma and recovery. The motifs of *ṣabr*, *taqwā*, and forgiveness provide narrative strategies for resilience, while the recurring image of the shirt

embodies the transformation of trauma into healing. Hermeneutically, the surah exemplifies how stories shape identity and sustain meaning across historical horizons, while psychologically it illustrates how narrative coherence and re-interpretation contribute to healing.

The significance of this study lies in three domains. In Qur'anic studies, it expands hermeneutic approaches by introducing trauma and resilience as interpretive categories. In psychology and linguistics, it demonstrates how religious texts function as frameworks of narrative healing, linking motifs with psycholinguistic models of recovery. In practice, it highlights the potential of Surah Yūsuf in pedagogy, interfaith dialogue, and trauma-sensitive counseling.

Nonetheless, the study acknowledges certain limitations. As a hermeneutic inquiry, the interpretations presented are context-bound and do not exhaust the possible meanings of the surah. Moreover, the focus on trauma and resilience does not address all theological or legal dimensions. Future research may extend this approach to other Qur'anic narratives of suffering, such as those of Ayyūb or Mūsā, or develop empirical studies on how communities draw on these texts for resilience in contemporary crises.

In conclusion, Surah Yūsuf emerges as both a sacred narrative and a model of narrative healing, offering timeless insights into the human capacity to endure, to forgive, and to find meaning in suffering. Through the integration of hermeneutics and trauma studies, this research affirms the Qur'an's relevance not only as a guide to faith but also as a source of psycho-spiritual resilience for individuals and communities facing the realities of trauma and displacement.

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