



Psychoanalytic Approach and Dreams Interpretation in Surah Yusuf

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Abstract

This study examines specific concepts of the psychoanalytic approach related to dream interpretation and defense mechanisms within Surah Yusuf in the Holy Quran. These concepts are reevaluated from an Islamic perspective, based on the teachings of the Quran and the Sunnah of Prophet Muhammad. This article aims to discuss the psychoanalytic approach in Surah Yusuf from an Islamic viewpoint and how these concepts can be interpreted in the context of providing solace to Prophet Muhammad during challenging times. Specifically, this research investigates the tumultuous journey of Yusuf, his psychological suffering, and traumatic experiences, as well as how the Quran portrays dream interpretation and defense mechanisms in Surah Yusuf as an example for Prophet Muhammad in endurance and patience during his mission. The findings of this study contribute to a deeper understanding of psychoanalytic concepts, particularly dream interpretation and defense mechanisms, within the framework of a realistic and accurate Islamic perspective. The Islamic perspective demonstrates a strong balance between dreams and their interpretation tools, as well as between unconsciousness and defense mechanisms, ultimately fostering security, peace, and the ability to overcome traumatic experiences for individuals who hold firmly to faith and religious principles.

Keywords: Interpretation, Mechanisms, Psychoanalytic, Surah Yusuf.

Introduction

The study of the psychoanalytic approach and dream interpretation holds a unique place in the field of psychology and human understanding.¹

¹ Frosh, Stephen, and L. Saville Young. "Psychoanalytic approaches to qualitative

It delves into the intricacies of the human mind, aiming to illuminate the depths of human psychology.² In this pursuit, the psychoanalytic approach has not only expanded the horizons of psychology but has also transcended disciplinary boundaries,³ leaving its mark on diverse fields such as sociology, anthropology, arts, and literature.⁴ One of the chapters in the Holy Quran, Surah Yusuf, provides a rich and profound backdrop for exploring the psychoanalytic aspects of dream interpretation and defense mechanisms. This sacred text, revered by millions of Muslims worldwide, offers a unique opportunity to reevaluate these concepts from an Islamic perspective, rooted in the teachings of the Quran and the Sunnah of Prophet Muhammad, peace be upon him.

Psychoanalytic theory is one of the theories which concern the psychological side of a human being and attempts to give an insight into the reality of human psychology.⁵ The psychoanalytic approach has initiated to found for a new area of knowledge and its influence does not only remain in the area of psychology, but it goes beyond psychology to encompass many other areas such as sociology, anthropology, arts, and literature.⁶

psychology." *The SAGE Handbook of Qualitative Research in Psychology, 2nd edn.* London: Sage (2017): 124-140; Loewald, Hans W. "Psychoanalytic theory and the psychoanalytic process." *The Psychoanalytic Study of the Child* 25, no. 1 (1970): 45-68; Fenichel, Otto. *The psychoanalytic theory of neurosis.* Routledge, 2014; Mattingly, Cheryl, Nancy C. Lutkehaus, and C. Jason Throop. "Bruner's search for meaning: A conversation between psychology and anthropology." *Ethos* 36, no. 1 (2008): 1-28.

² Rayhan, Abu, Rajan Rayhan, and Swajan Rayhan. "Artificial General Intelligence: Roadmap To Achieving Human-Level Capabilities." (2023).

³ Morawski, Jill G. "Organizing knowledge and behavior at Yale's Institute of Human Relations." *Isis* 77, no. 2 (1986): 219-242.

⁴ Marcus, George E., and Michael MJ Fischer. *Anthropology as cultural critique: An experimental moment in the human sciences.* University of Chicago press, 2014; Higonnet, Margaret R., Mario J. Valdes, Mark Bracher, Claire Kahane, Madelon Sprengnether, Kathryn Montgomery Hunter, Kenneth J. Knoespel et al. "Perspectives from Particular Fields." *PMLA* 111, no. 2 (1996): 298-311.

⁵ Guntrip, Harry Y. *Personality structure and human interaction: The developing synthesis of psychodynamic theory.* Routledge, 2018. Slavin, Malcolm Owen, and Daniel H. Kriegman. *The adaptive design of the human psyche: Psychoanalysis, evolutionary biology, and the therapeutic process.* Guilford Press, 1992.

⁶ Usak, Muhammet, Alfiya R. Masalimova, Elena I. Cherdymova, and Albina R. Shaidullina. "New playmaker in science education: Covid-19." *Journal of Baltic Science*

Sigmund Freud is one of the pioneers of this area of knowledge when he brings to this area of knowledge new concepts and put what he claimed as foundations for psychoanalytic theory. Freud's case observations of his patients assisted him to reflect and put the foundation of the psychoanalytic theory that theory may not be free of controversy and argument.⁷

This article is an attempt to highlight the psychoanalytic concepts mentioned in surah Yusuf and how the Holy Quran presents the concepts of the psychoanalytic approach involved with Yusuf's journey of torment to be a sort of consolation to the prophet Mohammed. It addresses many psychological concepts involved with Yusuf and his father, Yusuf with his brothers, Yusuf with Al Aziz's wife, and Yusuf with prisoners. The focus of this study is to trace the psychoanalytic concepts revealed in Surah Yusuf such as dream interpretation, sibling rivalry and complexity of inferiority, and sexual dimensions of the love story of Al Aziz's wife. Yaqub repression to his grief and continue his life with his trust in Allah to return his lost son whose brothers claimed his end by the wolf. The study attempts to argue these concepts through surah Yusuf and shed light on Yusuf's psychological journey and what he has met throughout his life.

Surah Yusuf is to set an example of endurance and patience, in a year described by a year of grief for Prophet Mohammed (peace be upon him) because he has lost two important supporters in this year: his wife Khadiga and his uncle Abu Taleb. They were his protectors in hard times. Surah Yusuf addresses many psychological issues to give Muslims, in general, a clear insight into human beings' psyche and how unconsciousness works in the mind of human beings to be reflected in consciousness.

Through meticulous examination, this study aims to contribute to a deeper understanding of psychoanalytic concepts, with a specific focus on dream interpretation and defense mechanisms. The article will highlight the

Education 19, no. 2 (2020): 180. Ainsworth, Mary S., and John Bowlby. "An ethological approach to personality development." *American psychologist* 46, no. 4 (1991): 333.

⁷ Freud, Sigmund. *Recommendations to physicians practising psycho-analysis*. Vol. 12. 1912; Granek, Leeat. "Grief as pathology: The evolution of grief theory in psychology from Freud to the present." *History of Psychology* 13, no. 1 (2010): 46.

harmonious relationship between dreams and their interpretative tools, as well as the delicate balance between the subconscious mind and defense mechanisms. This harmony, as reflected in the Quran, has the potential to cultivate feelings of security, inner peace, and resilience when facing traumatic experiences for individuals who steadfastly adhere to their faith and religious principles.

This article embarks on an exploratory journey to unearth the psychoanalytic dimensions within Surah Yusuf, viewed through the lens of Islamic teachings. The article aims to elucidate how these psychoanalytic concepts can be comprehended and applied within the context of providing solace to Prophet Muhammad during times of trials and tribulations in carrying out his mission. Specifically, this research will delve deeper into the tumultuous life journey of Yusuf, exploring the psychological suffering and traumatic experiences he endured. Its objective is to understand how the Quranic narrative of dream interpretation and defense mechanisms in Surah Yusuf can serve as a guiding light for Prophet Muhammad, imparting lessons of resilience and patience during his prophetic mission.

Understanding Psychoanalytic Approach

A human being's personality is shaped in the early stages of its formation and it includes three fundamental components.⁸ The first one is called by Freud "id" this word has been taken from Latin. According to Freud, the 'id' rises very early from the birth of the person. It expresses the childhood desires that insist on gaining what may come into their mind and children would not stop nagging, only when their desires and urgent needs are satisfied. It contains instinctive behaviors and the 'id' establishes that psychic energy and the primary element of human personality that represents the source of pleasures of the child.⁹

⁸ Marr, David, and Herbert Keith Nishihara. "Representation and recognition of the spatial organization of three-dimensional shapes." *Proceedings of the Royal Society of London. Series B. Biological Sciences* 200, no. 1140 (1978): 269-294.

⁹ Freud, Sigmund. *The future of an illusion*. Broadview Press, 2012; Rennison, Nick. *Freud and psychoanalysis: Everything you need to know about id, ego, super-ego and more*. Oldcastle books, 2015.

The second element is the 'ego' which is the controller of such 'id' desires that move such desires to their real drive.¹⁰ The 'ego' locates the appropriate place and time for these desires, simultaneously; it returns such desires to their reality.¹¹ The third element argued by Freud is the 'superego' which is shaped by family, friends, and community. It operates according to the sense of reward and punishment, good and bad, right and wrong...etc. Freud discusses that the 'superego' is seen at age five. The rules and standards of the 'superego' should be approved by the family and the community. It is the part that pays attention to bad consequences, punishment, guilt feeling and how the parents view such behavior and conduct.¹² The problem is the psychoanalytic theory concepts would not be easy to be measured or judged by only clinical observations rather than scientific examinations.

Freud's argument of dream interpretation represents case studies observations. Freud claimed that dream symbols are international symbols, he referred to male imagery such as seeing in dream arrows, swords, rockets, towers, guns...etc. 'for example, if I dream that I'm holding my friend at gunpoint, I might be expressing unconscious sexual aggression toward that friend or toward someone else for whom that friend is a safe stand-in'.¹³ And the female imagery according to Freud, is based on closed places such as caves, and rooms as represented as the female womb, they will be functioning as female imagery. For instance, if I dream I'm trapped or lost in a small, dark room, I might be expressing an unconscious fear of my mother's control over me or an unconscious fear I have never completely

¹⁰ Davies, Jody Messier. "Love in the afternoon: A relational reconsideration of desire and dread in the countertransference." *Psychoanalytic dialogues* 4, no. 2 (1994): 153-170.

¹¹ Boothby, Richard. *Death and Desire (RLE: Lacan): Psychoanalytic Theory in Lacan's Return to Freud*. Routledge, 2014.

¹² Parveen, S., A. Ikhtiar, and A. Iqbal. "Unmasking the Inner Psyche: A Dual Approach to Understand 'Zindagi Tamsha' (Circus of Life) through Semiotics and Psychoanalysis." *Global Digital & Print Media Review*, VI (2023).

¹³ Dundes, Alan. *From game to war and other psychoanalytic essays on folklore*. university Press of kentucky, 1997. Tyson, Lois. (2015). *Critical Theory Today*. Routledge: Tylor & Frances Group Publishing, UK.

matured as a human being.¹⁴

Freud's dream interpretations give information on how these symbols work or be reflected in reality. He refers to male imagery with pointed tools while he refers to female imagery with closed places and his concentration is based on the sexual interpretation of the dream that would make a wide gap between the dream and the reality of its interpretation. Such psychological experiences require to be investigated and how to match between the symbols revealed in the dream and the symbols that would be reflected in reality to make that accurate matching.

The symbols might be involved with color, shape, quantity, status, number, quality, function, and sound.¹⁵ Freud believed in universal symbols of dreams and he pointed out the following universal symbols of the dream: the first one is the vagina in which circular objects and jewelry are represented. The second thing penis and testicles in which oblong objects and the number three are represented. The third one is castration in which action separates one from the whole e. g losing a tooth. The fourth one is coitus which action resembles sexual behavior e. g riding the horse. The fifth one is urine which symbolizes anything yellow in color. The last one is feces which symbolizes anything brown in color like chocolate. However, the psychological influence could not be measured to examine their real effectiveness in dream interpretation.¹⁶

Dream Interpretation in Surah Yusuf

The defenses of a human being operate differently when he sleeps because the 'unconscious' will be released to express itself in dreams and reflect what human beings go through in their day. The latent dream

¹⁴ Tyson, Lois. (2006). *Learning for A Diverse World: Using Critical Theory to Read and Write about Literature*. New York and London: Routledge, 2001.

¹⁵ Hosier, Dorothy. "Sound, color and meaning in the metallurgy of ancient West Mexico." *World archaeology* 27, no. 1 (1995): 100-115.

¹⁶ Friedman, Isaac A. "Burnout in teachers: Shattered dreams of impeccable professional performance." *Journal of clinical psychology* 56, no. 5 (2000): 595-606; Hoy, Anita Woolfolk, and Rhonda Burke Spero. "Changes in teacher efficacy during the early years of teaching: A comparison of four measures." *Teaching and teacher education* 21, no. 4 (2005): 343-356.

becomes manifested in a human being's dream and what has been repressed become at the surface in his dreams. The focus here is on the dreams mentioned in Surah Yusuf. There are three dreams in Surah Yusuf argued by different people. How is the dream interpretation revealed in Holy Quran? Is the dream interpretation a sort of knowledge that requires a sort of learning or just a source of inspiration from God to let human beings take precautionary steps to protect themselves from the perils that may surround them?

One of the dreams comes at the beginning of Surah Yusuf by Yusuf himself when Yusuf narrates his father his dream, his father Yaqub (Jacob), recommended him not to narrate his dream to his brothers because he understands something from this dream that Yusuf will get something in the future that may make his brothers, brothers from different mothers, conspire against him out of jealousy and envy. Here the focus is on the dream and its interpretation from the Islamic perspective. Is the dream reflecting facts or just a sort of relief for human beings' repression? Is it a sort of prophecy involved with special people's future? Yaqub realizes well that Yusuf's siblings will be envious of Yusuf's future particularly when they see Yaqub's intense passion for Yusuf. He warns Yusuf not to narrate his dream to his brothers because the brothers claim Yaqub's love for Yusuf and his brother is greater than his love for them. The siblings' rivalry to catch their father's love lead them to see themselves as inferior to their brothers, Yusuf, and his brother. They initiate to conspire against Yusuf to drag their father's attention and love. They look at themselves as a group as they have priority in their father's passions. However, they see their father's tendency only towards Yusuf and his brother.

“(Remember) when Yusuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon- I saw them prostrating themselves to me."(4) He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaitan (Satan) is to man an open enemy (5) "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and the offspring of Yaqub (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishaq (Isaac) aforetime! Verily,

your Lord is All-Knower, All-Wise." (Surah 12, Yusuf).

Yusuf's dream could not be interpreted by Yusuf at the beginning but his father predicts that Yusuf will be selected by Allah and he will be learned dream interpretation by Him. This dream will be fulfilled by the end of Surah Yusuf and Yusuf reminds his father of his dream that it becomes true when he meets him at the end of his troubles. Yusuf's dream is reflected in reality and it expresses the reality of what will occur in the future. Later, it turned out to be very precise and realistic. It is very accurate in its symbols and the numbers manifested themselves in Yusuf's dream and the male and female imagery. Let us discuss these symbols and their interpretation in the dream and reality. The word 'qawqeb' (planets), in Arabic, refers to a male noun to distinguish Yusuf's siblings and the same thing might be said about the word 'shams'(the sun), it refers to the female noun. The word 'qamer' refers to a male noun. In this dream interpretation, the number eleven refers to the number of Yusuf's brothers, they are eleven. It is matched with what is mentioned in Yusuf's dream and shams, the sun, as a female

Noun represents Yusuf's father, and the word of qamer, the moon refers to Yusuf's father. The high status of the sun and the moon in the sky represents the high status of Yusuf's parents. The accuracy of symbols and female and male imagery is accurate. By the end of Surah Yusuf, Yusuf's dream is fulfilled by his parents' kneeling as a sort of respect, not worshipping. Ibn Kathir points out in Ibn Kathir Tafseer that this dream is a sort of inspiration by Allah to Yusuf to reveal to Yusuf and his family something about the future. (Ibn Kathir: Surah Yusuf)

and he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me. When he took me out of the prison, he brought you (all here) out of the bedouin-life, after the Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knower, the All-Wise. (Surah 12: 100, Yusuf).

From the Islamic perspective, dream interpretation is an area of knowledge as discussed in Surah Yusuf, Yusuf will be learned by Allah how

to interpret dreams and he will get a wide reputation in interpreting dreams at that age, which made him reach a very significant position in Egypt after interpreting the king's dream which found no an accurate interpretation from interpreters of dreams. Yusuf becomes the best dream interpreter in his era by the virtue of Allah's learning, Yusuf acknowledges twice in Surah Yusuf about dream interpretation as a knowledge learned by Allah, the first one when he interprets the dreams of the prisoners (Surah 12: 37, Yusuf). The second situation, his prayers 'Da'a' at the end of Surah Yusuf acknowledges Allah's virtue in teaching him dream interpretation:" (Surah 12:101, Yusuf). He confesses the power of Allah in teaching him how to interpret dreams. Consequently, the number, the female and male images, the position, and the order of events are matched in dream interpretation in Surah Yusuf to highlight the consistency and harmony between the dream and its interpretations.

From the Islamic perspective, the dream is a part of true prophecy for prophets or sincere worshippers who dedicate their time and efforts to Allah, they empty their heads and hearts from worldly temptation, except for Allah's love. For this reason, they deserved to be enlightened by the power of Allah through true dreams. Omer bin Al Qatab's dream about the words of Athan (The words of calling for prayers: Allahuaqber Allahuaqber...), one of the companions of the prophet, Abdullah bin Zaid, came to prophet Mohammed to tell him what he heard in his dream regarding the words of Athan (words of prayers calling). Then Omer bin Al Qatab swears by Allah that he has heard the same words in his dream, prophet, Mohammed (peace be upon him) approved those words to be the words of calling for prayers. (Ibn Sireen: Athan and Iqamah) This story uncovers how sometimes the dream will be a source of inspiration by Allah to the people who are loyal to his worshipping and obedience to His orders.

The second dream in Surah Yusuf is dreamed by the Yusuf's companions in the jail. They expect knowledge and good manners from Yusuf to tell him about their dreams to find a true interpretation of these dreams. These two persons were the king's servants who have committed what deserved to be jailed. Yusuf's knowledge and information about

interpreting dreams are accurate and correct. He has that knowledge from Allah that would not miss the right and precise interpretation. He explained to the prisoners his capability of interpreting their dream by confirming he would be able to interpret what kinds of food might come to them and simultaneously acknowledges Allah's learning of him.

“And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine. "the other said: I saw myself (in a dream) carrying bread on my head and birds were eating thereof "(they said): inform us of the interoperation of this. Verily, we think you are one of the Muhsinun (doers of good). (Surah 12: 36, Yusuf). He said: " No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This of that which my Lord has taught me, Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter. (Surah 12: 37, Yusuf).

Yusuf as a man of Allah who has to call for the true God everywhere and at any time, indicates to the prisoners first that he has left a religion of people who do not believe in the true God and he has followed the true God worshipped by his parents and grandparents. It was a clarion call for the true God, he called them to believe in the true God before going through the interpretation of the dreams.

O two companions of the prison! Are many different lords (gods) better or Allah, the One, the irresistible? (39). do not worship beside Him but only names which you have named (forged)—you and your fathers—for which Allah has sent down no authority. The command (or the judgment) is for none but Allah. He has commanded that you worship none but Him (i.e. Monotheism): that is the (true) straight religion, but most men know not(40). O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire. (Surah 12: Yusuf).

Yusuf confidently initiated to interpret the dreams of the prisoners precisely, a way of exaggerating the facts of their dreams, but he interprets their dreams according to the correct interpretation briefly. What are the symbols and images he used to interpret their dream to gain their trust in his interpretation? He points out that one of the prisoners who dreamed of

serving the drinks to his master will go back to his job that is represented by serving wine to his master, to the king. It is a sort of future prediction that this man will be free and go back to his job in the palace of the king. The second one who dreamed of carrying over his head bread and the birds eating from that bread, Yusuf interprets his dream as he will be crucified and the birds will feed on his head. Yusuf had interpreted their dreams accurately and briefly: the one who has dreamed of pressing wine, Yusuf does not address him directly, not to hurt the second one who will be crucified.

He addresses his words to both and everybody recognizes well the symbols of his dreams. Let us argue the symbols used in interpreting these dreams, squeezing grapes to prepare wine for his master, symbolizes this man's job as a servant of drinks in the palace of the king. It refers to the function of the man the word wine and squeezing are appropriate symbols of serving drinks, particularly wine to his master. The word of Rabahu (his master) represents the employer, his master. The second dream of the baker includes what indicates the baker's function: it is carrying bread over his head eaten by the birds. The bread is a symbol of his job as a baker and this bread is eaten by the birds to express his death and the birds will eat from his head.

From the Islamic perspective, each dream has its indications and symbols and it is not possible to generalize the symbol to become a universal symbol. The symbols, functions, and the female and male imagery are accounted for in interpreting dreams. In the Islamic perspective, symbols might work in varied interpretations for different people, different positions, and different situations. Ibn Sireen, one comes to him to ask him about the interpretation of the dream that is related to hearing the words of Athan in his dream (words of calling for prayers), when he sees the remarks of a pious man, he interprets the dream by going to Makkah to do Hajj. This dream interpretation taken from one Ayats of the Holy Quran. "And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj). (Surah 22: 27, Al-Hajj).

The second one comes to narrate the same dream that he heard the words of Athan (words of calling for prayers), but Ibn Sireen has interpreted his dream in an entirely different way when he sees in his face the remarks of delusion and corruption. He interprets the dream of the second man as this man is a thief and his hand will be cut, taking this meaning from Surah Yusuf (Ibn Sireen: Athan and Iqamah)

From the Islamic perspective, the symbol may be employed in different ways in varied situations because what is a symbol for this one could not be a symbol of dream interpretation for another with a different dream interpretation. Ibn Sireen's dream interpretations considered the Holy Quran and Sunnah as a reference of dreams interpretations and sometimes the same symbols in different dreams, for different men make dream interpretations entirely different. The symbols, numbers, and female or male imagery require to be matched with dream interpretation. Otherwise, the dream interpretation may lack the credibility and accuracy of interpretation.

Third dream, about The King's Dream: "and the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) other dry. O notable! Explain to me my dream, if it is that you can interpret dreams" They said: "mixed up false dreams and we are not skilled in the interpretations of dreams"(Surah 12, Yusuf). The people who are concerned with interpreting dreams in Egypt could not find an interpretation for the king's dream and called his dream a sort of false, meaningless dream. They claimed that it is not that dream which is based on symbols that makes its interpretation possible. However, the one who survived death in the prison, remembers Yusuf's capability of interpreting the dreams because he interpreted his dream and his companion in the prison, and his interpretation was fulfilled and the man came back to work in his job in the king's palace. Based on such information, the king sent an envoy to request Yusuf to interpret his dream and he interpreted the dream of the king. It is proved its accuracy and it is achieved later. They called Yusuf the man of truth because his dream interpretation came true concerning Yusuf's companions in the jail.

Yusuf is the only one who interprets the king's dream and Yusuf is called Assideeq (truthful) because his credibility is evidenced when he interpreted the dreams of the prisoners. Yusuf interprets the seven fat cows as seven years of prosperity and these seven years of prosperity will be followed by seven years of famine and hunger, these seven years of shortage of food should be considered in the seven years of prosperity. Yusuf recommends maintaining what they will harvest to be remained in their ears (*sunbulah*) to remain unspoiled and they can benefit from what they save in the years of prosperity to the years of hunger. It is proved this mode of saving is scientifically appropriate to maintain the beans unspoiled for a long time.

The symbol used in the dream of the king is seven fat cows to be interpreted as seven years of prosperity, here the number, seven, is accurate and matched in the dream and its interpretation (seven fat cows and seven fruitful years). The symbol of prosperity refers to fat cows in dreams and green ears (*sanabels*) and the image is matched with a female image in interpretation, seven fat cows and seven years and seven green *Sanabels* and seven dry *Sanabels*. In Arabic, both years and cows are female nouns. The symbol of shortage of food and famine is seven hunger years and seven dry *Sanabels*, they are matched in number, in the female image, and their functions. The last Ayah does not match the king's dream: "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)" (Surah 12: 49, Yusuf). It is Yusuf's prophecy of the future to make the people feel relieved to tell them after these seven hard years of hunger, a year of prosperity will come in which the people will find different kinds of food and drinks. He symbolizes prosperity in this year by a year of pressing a variety of drinks.

The three dreams addressed in Surah Yusuf have been interpreted accurately: the number, female and male images, and the functions of those dreams are evidenced to be precise and the interpretation matched with the dream's number, male and female images, and the functions of the symbols of dreams. This is not seen in Freud's universal symbols which would not reach the fact of satisfaction and they have not proved their universality as

clear symbols of dreams. Freud argues seven processes that make the interpretation of a dream easy. The first one is displacement: the desire, for one thing, is symbolized by something or someone else. The second is projection ascribing fears to someone else and condemning him/her for it, to deny that we have ourselves. The third one is symbolization in which the person lets unconsciousness be acted out. The fourth one is condensation in which a single dream image or event represents more than unconscious conflict. The fifth is rationalization in which an incoherent dream is organized to be more logical.¹⁷

In Holy Quran, the symbols used are proved their effectiveness and truthfulness regarding the number and quantity as explained in Surah Yusuf (eleven brothers, seven cows- seven years...etc. quality, the actions, color (green Sanabels represent green years, the years of prosperity), female and male images: sun and moon (as shams and al qamer) represented Yusuf's mother and father, years and cows) the images, the numbers represented by eleven brothers of Yusuf, the status represented by the functions of the king's servants, the baker and drinks servant, color (green and dry) all are matched in dreams and its interpretation as in Surah Yusuf.

Freud claims that the latent will be manifest in the dream because it reflects the unconscious and repressed but sometimes the dream would not reflect the latent, the dream will be very estranged from the reality of human feelings or desires or pains or fears, the dream will be a sort of prophecy for the future without any preconception or precedent events that may be a symbol to the interpretation of the dream as the king's dream, in Surah Yusuf, would not be manifested because it reflects the king's fear or unconscious or what is repressed. There is nothing to be a clue to such interpretation. For this reasons dream interpretation would not be a success or proved that may be relied on scientifically as they are just speculations that lack the credibility of empirical examination. They become only case observations that may not reach generalized facts. In dream interpretation, the focus is on the emotional aspect of human personality, whatever these

¹⁷ Tyson, p. 18.

emotions are, they take a large space in dream interpretation in the psychoanalytic approach, ignoring the genuine remarks of the dream symbols of interpretation.

Mechanism of Defense in Surah Yusuf

Freud argued about anxiety, the issues related to anxiety, and its inescapable consequences. For instance, Freud discusses the fear of intimacy as powerful feelings that will seriously harm the person and the person is to remain safe, he requires to be emotionally distanced. Surah Yusuf includes many mechanisms of defense from the beginning of this Surah. Siblings' rivalry is revealed from the beginning and the fear of the father from this sort of rivalry would harm Yusuf and his brother, Benjamin because they are from different mothers. Yusuf's father, Yaqub, (Jacob) is very concerned with Yusuf and his brother more than the other brothers and Yusuf's brothers feel this sort of love, particularly for Yusuf, and Yaqub may expect Yusuf's brothers' conspiracy against Yusuf. Consequently, Yusuf's Siblings are obsessed with the fear of abandonment which is defined by Freud as " the unshakable belief that our friends and loved ones are going to desert us (physical abandonment) or don't care about us (emotional abandonment).¹⁸

Yusuf's siblings start to feel another sort of feeling involved with low self-esteem which is argued by Freud as " the belief that we are less worthy than other people and, therefore, don't deserve attention, love, or any other of life's rewards". They expect their father's love for Yusuf is a sign of his abandonment and carelessness about them as a strong group that deserves their father's love and attention because they look at their number as a sort of protection of their father Yaqub (Jacob). Further, Yusuf's siblings feel low self-esteem although they consider themselves as a powerful group capable of defending their father and they have priority in his love and appreciation.

Yusuf's brothers of another woman represent a very significant number that might not be ignored. They are ten brothers from the same mother, a very strong group, and they view their father's extreme love for

¹⁸ Tyson, p. 16.

Yusuf as a mistake because they are a group that may be a refuge and a source of protection for their father so they describe their father's behavior towards them a sort of plain delusion. Yaqub's love for Yusuf would not be denied and they view their father's love for Yusuf as destructive and hurtful for them regardless of inferiority feeling overwhelmed with. Yaqub's love for Yusuf makes his brother fear their father's abandonment and Yaqub's love for Yusuf is growing every day at the same time this love estranges the rest brothers from their father's heart. He would not want to leave Yusuf for a moment that may increase his brothers' hate and envy. For this reason, Yusuf's brothers conspire against their brother, Yusuf, and initiate to carry out their evil plan by taking Yusuf away from his father to gain their father's love and concern.¹⁹

They could not admit their inferior position to their brother Yusuf and wanted to find the same concern and love that Yusuf received from his father. Freud claimed fear of intimacy may lead the person to victimize the intimate feelings to protect his future and avoid pain or avoid an expected loss in the future, however, from the Islamic perspective, Yaqub would not be patient to let Yusuf away from his sight for a moment, however, he would victimize such intimate feelings for a short time to show his trust in them that may curb their feelings of envy and jealousy. In Surah Yusuf, it is evident that Yaqub could not bear the absence of Yusuf from his sight, and this love and fear are expressed in the Holy Quran when his sons request Yaqub to take Yusuf with them to enjoy playing, he replied: "واني ليحزنني أن تذهبوا به وأخاف أن يأكله الذئب وانتم عنه غافلون" He [Yaqub (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him".²⁰

Despite Yusuf's brothers' confirmation to protect Yusuf as a strong group, their protection is unquestionable. However, Yaqub expresses his grief to leave his lovable son and he has justified his fear of leaving Yusuf alone during their playing and Yusuf would be eaten by the wolf. Freud's concepts of fear of intimacy, fear of abandonment, and fear of betrayal could

¹⁹ Surah Yusuf 12: 8.

²⁰ Surah Yusuf 12: 13.

not manifest Yaqub in a position of victimizing his dear son, Yusuf, as a result of fear of intimacy or abandonment that would be an escape from the painful future of loss: loss of his love for his son or loss of his dear son. Yusuf's brothers have carried out their plot to get rid of Yusuf.

In Surah Yusuf, the Holy Quran Ayats spotlight the psychological side of the father, Yaqub, and the siblings. How does the father act as a person who could not stop the destiny of his likable son? Yusuf, and how the sons go in their evil plan to send Yusuf away from his father's eyes to catch their father's concern and love. How do brothers intend to repent after their heinous act against their brother? How does the mercy of their elder brother move his heart to let them leave him in a well? The idea of taking Yusuf away, to be taken by the travelers and avoid the idea of killing their brother seem appropriate for all of them. The psychological part of Yaqub's personality is traced to when he lost his dear son. Mechanisms of defenses in Yaqub's personality are permeated with true faith and true trust in Allah.

. He [Yaqub (Jacob)] said: Nay, but you're your ownelves have beguiled you into something. So patience is most fitting (for me). Maybe Allah will bring them (back)all to me. Truly! He Only He is the All-Knower, the all- Wise. Yaqub's psychological part of his personality after losing his favorite sons, Yusuf and his brother, is vulnerable and what makes Yaqub patient and strong is his faith and confidence in Allah Subhanhuwatala (SW), he addresses his sons when they come back without Yusuf, Allah is his helper to bear this trouble. Yaqub's faith and trust in Allah keep the balance of his life despite the grief that overwhelms his life, if the faith in Allah is strong, patience will be greater than pain. Yaqub's complaint is directed to Allah who recognizes the state of his creatures and Yaqub's deep grief results in losing his sight because of the repressed pain which its remarks rise on the surface "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. (Surah 12: 84, Yusuf).

Grief is something related to the human psyche but it has influenced the physical body of Yaqub in whitening and blinding his sight. Sometimes the psychological pain will leave its influence on the human body despite its

psychological origin. However, Yaqub's trust in Allah to return his dear sons was the hope he lived for and support him to bear all psychological troubles. "عسى الله أن يأتيهم بهم جميعا" Maybe Allah will bring them (back) all to me. Truly! He Only He is the All-Knower, the all- Wise" (Surah 12:83, Yusuf).

If we look at Yusuf's consecutive troubles, he was left in the well alone, how he stands the fear of alienation and separation from his father and brothers. Allah satisfies him that he will overcome all the troubles and he will let his brothers recognize their evil deeds in the future. The second psychological trouble was the consequences of slavery, to be sold at the cheapest cost. The third problem is the sexual temptation of Al Aziz's wife in her house while he was just a slave, he has no power to defend himself. He prayed to Allah to keep him away from female temptations, particularly, Al Aziz's wife. Then the next trouble was to be sent to the jail for a sin he has no hand in, but faith and trust in Allah had alleviated his psychological troubles.

The third aspect of this study is how the Holy Quran portrays Al Aziz's wife's determination to seduce Yusuf and Yusuf's reactions to such sexual temptations. Her boldness exceeds the boundaries of a woman and she responds to her desires, giving reins to her sexual desire to control and lead her to attempt to commit adultery and has intended to betray her husband. Her determination could not be halted by the rumors spread in the town that Al Aziz's wife attempts to seduce her servant to have an affair with her. She shows no concern for her community's reactions and the females of the town but more than expected events, she invites the females of the high-class family to uncover her unbearable love for Yusuf.

23. *ورأودته التي هو في بيتها وغلقت الأبواب وقالت هيت لك قال معاذ الله انه ربي احسن مثواي* and she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! he made my living in great comfort! (So I will never betray him). Verily, Zalimun (wrong and evil-doers) will never be successful."

24. *ولقد همت به وهم بها لولا ان رأى برهان ربه كذلك لنصرف عنه السوء انه من عبادنا المخلصين* And indeed she did desire him, and he would have inclined to her

desire, had he not seen the evidence of his Lord. Thus it was, that We may turn away from evil and illegal sexual intercourse. Surely, he was of Our chosen (guided) slaves.

Holy Quran Ayats depicts the feelings of Al Aziz's wife by "indeed she loves him violently" (Surah 12: 30, Yusuf). Al Aziz's love for Yusuf has controlled and overwhelmed her heart, in that weak moment, she does not hesitate to request sexual satisfaction. Yusuf, despite everything, is prepared to commit adultery but his fear of Allah and his honesty with his master stop his betrayal. Yusuf with the determination of Al Aziz's wife resorts to Allah to keep the females away from him. He is afraid of human's weak moments, but he favors going to jail rather than responding to the request of Al Aziz's wife. Yusuf resists the request of Al Aziz's wife as the Holy Quran clarified in the word of "فاستعصم" "but he refused" (Surah 12: 32, Yusuf). to show his struggle not to respond to the female desires.

From the Islamic perspective, 'ego' could represent Islamic ethics and Islam teachings that Muslims should feel them control their acts and actions in life, these feelings should be satisfied according to the normal instinct admitted by Islam. The superego from an Islamic perspective represents Allah's orders which must not be exceeded. Islamic mannerisms, Islamic teachings, and Allah's teachings should be the enlightenment for us. The power of the words of Allah is stronger than the community and family restrictions. Yusuf could not be stopped by the family and community's restrictions, on the contrary, all things are for his benefit, but the words of Allah curb the person's feelings to respect and not betray his master while absent.

If Al Aziz's wife is driven by her irresistible desires, Yusuf's fear of Allah made him prefer to be sent to the prison rather than to sin adultery with Al Aziz's wife. What Freud called ego and superego, we may consider such concepts from the Islamic perspective the teachings of Islam which make the person resist his desires and take control over them. Family and community restrictions that are away from Islamic teachings may not stop human beings from committing the forbidden in their community, ego, and superego as Freud claimed represent a very strong siege of mankind in

which reward and punishment are accounted for.

However, Muslims would not exceed these limits if he has that strong faith and devoted their life to Islamic life. Muslims consider Allah's orders and the reward and punishment in Hereafter. For these reasons, a person would not find serious restrictions involved with a man and woman relationship before marriage in some communities, these restrictions are very limited and very narrow, man and woman have enough space to satisfy their sexual desires before marriage. The superego from an Islamic perspective is represented by responding to Islamic teachings and fearing Allah's punishment in doomsday which proved its success in Islamic communities which are obliged by such Islamic teachings. It is a matter of a true faith that gives no reins for human instincts to be satisfied illegitimately but they look forward to the rewards of their God in Domsday and self-satisfaction on this mortal earth.

Conclusion

The psychoanalytic approach provides deep insights into human psychology and reflects the elements that disrupt its psychological stability. Therefore, Surah Yusuf serves as a good example that highlights the psychological experiences in the life of Yusuf and his family. In this article, it is revealed that the accurate interpretation of dreams is based on matching the symbols in a dream with their interpretation in reality, with a focus on their function, color, quantity, quality, quantity, status, and their connection to dream interpretation. Sometimes, dreams can serve as real prophecies of future events, carrying warnings or news that alleviate a person's psychological troubles or instability. This approach teaches us that a deeper understanding of human psychology can be achieved through the experiences of Prophet Yusuf. Surah Yusuf becomes tangible evidence of the complexity of psychology that can be unveiled through careful observation of dreams and their symbols. Thus, Surah Yusuf serves not only as a source of spiritual inspiration but also as a profound source of knowledge about human psychology. In conclusion, a deeper understanding of human psychology can help individuals overcome their problems and

psychological instability. By following religious teachings and integrating them with a deep understanding of psychology, we can achieve greater psychological stability and peace in our lives.

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