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Narratology of Joseph (AS) story in the Al-Burhan and Al-Durr Al-Manthur interpretations

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المستخلص

تمتلى الأحاديث التفسيرية بالقصص، التي بمساعدة الحكمة الرئيسية للقصص القرآنية، تسلط الضوء على نقاط وتعاليم هذا المصدر التعليمي العظيم، وتستخدم أنماطاً هيكلية وفحوائذ، في أثناء التعبير عن مضامين قرآنية، للمزيد من الشرح للرسائل الإلهية. علم السرد هو أحد العلوم الأدبية الحديثة التي تكشف بتحليل الطبقات المخفية للقصة وهدف الراوي في سرد القصة. يهدف البحث الحاضر إلى تحليل بنية رواية قصة النبي يوسف (عليه السلام) في تفسيرات فريقين، بما في ذلك البرهان والدر المنثور، في عناصر القصة. وقد اعتمد البحث منهج الوصفي - التحليلي. أظهرت نتائج البحث أنه في الأحاديث التفسيرية، تم استخدام عناصر القصة بما في ذلك أفق الرؤية، والوقت والشخصية والسياق وعرض الكلام لنقل المفاهيم الدينية. ومن أهم الأدوار الرئيسية للروايات التفسيرية لسورة يوسف (ع) في مصادر الفريقين، هو شرح التفاصيل وسد ثغرات القصة الرئيسية في القرآن الكريم وإقامة صلة بين القصة والخارج. **الكلمات المفتاحية:** الأحاديث التفسيرية، البرهان، الدر المنثور، علم السرد، قصة النبي يوسف (عليه السلام).

Abstract

Interpretive narrations are full of stories that highlight the points and teachings of this great educational source with the help of the main plot of Quranic stories; While expressing Quranic themes, it uses structural and content patterns to explain further the divine messages. Narratology is one of the new literary sciences that reveals the narrator's purpose in narrating the story by analyzing the hidden layers of the story. With the descriptive-analytical method, the present study aimed to investigate the story elements in the traditional structure of Joseph (AS) fiction in the Al-Burhan and Al-Durr Al-Manthur interpretations. The results indicated that narrators had used the characteristics of the story, including perspective, time, personality, context, presenting a speech to convey religious concepts and the importance of prayer and communication with God. From the narratology, the questioned prayers in two exegeses centralize the narration. They show the importance of this act in the narration and remembering God in all circumstances, especially in life's complex and challenging cases. The primary role of interpretive narrations in understanding the purposes of the Holy Quran is to explain in detail and fill in the blanks of the main story in the Holy Quran, and making a connection between the story and the world outside the story.

Key words : Interpretive narrations , Al-Burhan , Al-Durr Al-Manthur , Narratology , Joseph (AS) story ..

Introduction

The Holy Quran is full of teaching that humans kinds always need guidance. Storytelling in the Holy Quran conveys guiding concepts. The Joseph (AS) story, mentioned in previous books, is one of the most critical Quranic stories, separately dedicated to a sura. The Holy Qur'an has summarized its teachings, so achieve to the high meanings and sense of the Qur'anic verses requires an explanation of the Holy Prophet (PBUH) and the Imams (AS). The interpretive narrations of Surah Joseph (AS) have been collected in the narrative exegesis of the "Al-Burhan Fi Tafsir Al-Quran" by Sayyid Hashim ibn Sulayman Hosseini Bahrani (d. 1107 AH) and "Al-Durr Al-Manthur Fi Al-Tafsir Bil-Mathur" by Jalal al-Din Suyuti (d. 911 AH).

Today, new conceptions of narrative texts are made with the science of narratology to examine the fixed features and common infrastructure combined principles to all stories. Narratology began with "Vladimir Propp" as an independent branch (Ghaemi Nia, 1393: 384). The essential issues of narrative analysis are: determining the macro propositions of the narration that include the general theme, motives, and functions of the narration, occurrence axis and transmission axis (time component), factor structure or characters, and focus on the center (ibid: 395). Utilizing the science of narratology is essential for revealing and understanding Quranic stories' artistic concepts and beauties. It provided the base for new results from the text of interpretive narrations that caused a better understanding of the Qur'an. The present study aimed to answer the question, how is the narratology of the Joseph (AS) story in the narrative interpretations of Al-Burhan and Al-Durr Al-Manthur?

1. Narration

The narration has different definitions in linguistics. Theorists such as "Gerard Genet" limit the narration definition to texts that have been narrated verbally. Other scholars, including Bal (1985), Bart (1975), and Chatman (1966), argue that anything that tells a story in any way constructs a narration. In other words, anything that tells or presents a story through text, image, performance, or a combination of these is called narration (Yan, 1397: 52).

Other definitions include:

- narration represents at least two events in a determined period that none of them is other presumption or consequence (Prince, 1395: 10).

- narration is the perceived sequence of events that have a non-incident relationship. It requires human beings or any intelligent being as experiential personalities to learn their experience (Tolan, 1393: 19).

2. Perspective or narration focus

The narrative needs perspective to tell the story's time and place details. The chosen focalizer also expresses the psychological and ideological view. Focalizer is examined from three aspects:

2.1. Perceptual Aspect

Each narrator must choose two first-person or third-person narration options to tell their story. Focalization or perspective means who sees. If the tale is narrated from the perspective of a character within the story, it has an internal focalization (Yan, 1397: 20).

In the narrations of the Joseph (AS) story in the questioned sources, the narration is third person. The first person pronoun is not seen in narrations when quoting story-related action sentences, and the text has no internal focalizer, observer, or reflector. For example, in the words of Ya'qub (AS): "He said: O! My children! I do not know such a kind wolf who rips my child but relent his shirt"¹ (Suyuti, 1404: 4/10). The first person pronouns used are related to "qal" or "said," expressed in the third person.

In the perceptual aspect of the narration center, the Joseph (AS) story has been narrated with "Omniscient" power in the questioned narrations. The narrator of "Omniscient," contrary to the personal perspective, can not be in two places simultaneously and is not affected by conventional human limitations. Only he can see all the behaviors and actions of the characters and evaluate the dimensions of the body and soul of nature. In the law of "opposition to two places," contrary to a personal perspective, the narrator cannot be present in two places simultaneously, and he can not be aware of other characters' minds in the story (Yan, 1397: 25). In such cases, the main narrator in the interpretive narrations knows more than the character. For example, in Surah Joseph (AS), two different but simultaneous scenes have been reported. One is the scene of Joseph's presence in the well, and the other is the sinister goals that his brothers had outside the well.

According to the commentary of Surah Joseph, Ya'qub pays special attention to Joseph and his brother Benjamin, which arouses the jealousy of the other brothers until they throw Joseph into the well. Joseph thinks

they have mercy on him when he is called from outside the well, so he answers them, but they try to beat him, but Judas prevents them² (Suyuti, 1404: 4/5). In this narration, all the pronouns are in the third person. The phrase "كان يعقوب ..." which refers to the past, shows the narrator's time and place distant from the events of the narration and assumes that the narrator and the listener are close (Tolan, 1393: 108). In the continuation, it describes two simultaneous scenes but different from a place position. One is about Joseph's situation inside the well, and the other, his brothers outside the well, which violates the law of "opposition to two places." It also informs Joseph's mind that he thinks that the brothers called him out of pity. On the other hand, aware of the brothers' intention outside the well that they intend to beat him.

Another example is discussing unseen adventures, such as Gabriel's conversation with Joseph and Jacob, which is not visible to everyone. It is best for the narrator to use his omniscient power to better understand the intellectual system that governs the story. Another example is informing the character's mind, such as Jacob's fear of the evil eye when sending Benjamin with the brothers to Egypt (Suyuti, 1404: 4/7)³, which shows that conventional human limitations do not influence the narrator of the "Omniscient."

These decryptions cannot be attributed to one of the character's perspectives in the story but are a solid reason to prove the use of the third-person perspective of the omniscient person. The narrator's attempt to reveal the thoughts and actions of the character shows his attention to the discussion subject. This quotation style gives more dynamism to the text; because it tells the audience more information about the elements of the Joseph story, making the flow of the story more vivid. This perspective has been maintained in all the narrations studied.

2.2. Psychological Aspect

Words related to insight, conjecture, belief, memory, or description of emotions, are associated with this aspect of focalization. In this regard, the contrast between limited and unlimited insight or the narrator's involvement and neutrality in emotions is significant (Ghaeminia, 1395: 403).

In another narration, Jacob's grief in the child's separation is described as the grief of seventy dead child women⁴ (Bahrani, 1415: 3/191). Another narration describes Jacob's silence; it means to swallow sorrow⁵ or another place; it refers to Jacob's belief in God and good faith⁶ (Suyuti,

1404: 4/31). It is related to the view and description of emotions in this aspect of centralization in the interpretive narrations of Surah Yusuf in the questioned sources.

Another narration describes Joseph's heavy grief and his cries as the walls weep with him. Therefore, for the other prisoners calming, he promises to cry one day and be silent the next. The day Joseph was quiet was worse than the day before⁷ (Bahrani, 1415: 3/176). In all these cases, emotions are involved.

2.3. Ideological aspect

The ideological aspect is also called "text norms" and refers to attitudes and values that evaluate the events and characters of the story. In examining this aspect of focalization in the studied sources, the following points are noteworthy:

1. There are many narrations that prayer and supplication to God are mentioned in the ideological aspect. It shows that God is the only factor to human salvation from difficult situations in the interpretive narrations. This belief is seen in the story's harrowing scenes, in which prayer solved them, like the release of Joseph from the well⁸ (Bahrani, 1415: 3/163).

Also, the cause of Joseph's release from prison was the prayer that was taught to him by Gabriel⁹ (Bahrani, 1415: 3/177). Jacob also learns a blessing from Gabriel; after that is given the good news of Joseph and his eyes become blind (Bahrani, 1415: 3/199).

2. Everything that happened to Joseph was according to the will of God:

Previous narrations confirm that all the events in the story of Joseph's life are divine will. For example, the phrase " فجعل الله له من الجب يومئذ فرجا، و " من كيد المرأة مخرجا، و آتاه ملك مصر من حيث لم يحتسب " (Bahrani, 1415: 3/163) shows that the divine will, cause Joseph to get rid of the well and the plot of Zulaikha and reach the rule of Egypt.

3. Time in the Narrative

Two interpretations, "al-Durr al-Manthur" and "al-Burhan," include scattered interpretive narrations collected by their authors. In these narrative interpretations, we cannot explain the category of time as a literary text made by the author. But the narrations are arranged according to the order of events occurring; the axis of quotation and the axis of occurrence coincide. In limited cases, the way of pre-escape has been used in narration. Telling the story events that have happened in the present tense for the narrative is called a

Pre-escape. The present tense for the narrative means the current point in the story's time (Yan, 1397: 113).

3.1. Sequence

The subject of sequence in analyzing the story's time is given in verse 77 of Surah Yusuf. It goes back to the past and the Aunt Joseph story. By tying the belt of prophecy to Joseph's waist, she attributed its theft to Joseph to keep Joseph with her according to the custom of the child of Israel in hostage the thief¹⁰ (Bahrani, 1415: 3/184).

Another interpretive narration is on Judas at the end of the story. He takes Joseph's shirt to his father and gives him the good news that Joseph is alive. At the story's beginning, he took Joseph's bloody shirt to his father and claimed that the wolf had eaten Joseph (Suyuti, 1404: 4/8). This narration quotes news from the beginning of the story that was not mentioned at that time.

In the interpretive narration of Sura Yusuf, the phrase “ فقال يهوذا انا ذهبت بالقميص إلى يعقوب عليه السلام و هو متلطيخ بالدماء و قلت ان يوسف قد أكله الذئب و أنا أذهب بالقميص و أخبره ان يوسف عليه السلام حي فافرحه كما أحزنه فهو كان البشير ” (Suyuti, 1404: 4/8) is a sign of a leap into the past and an explanation of an event that took place before the beginning of the story. Leaping to the past has made the text more attractive and the characters of the story better displayed. In these narrations, introducing "Judas" as an evangelist and the person who took Joseph's bloody shirt to his father at the beginning of the story shows a remorseful character who has tried to compensate for his mistake heal his father's grief. Such an understanding of the character of Judas is realized by narrating a story from the past. The story of king bushel's disappearance and Joseph being accused of robbery in the past, made by his brothers, make the background of this accusation more precise than that of Joseph. The narrator tells the root of this accusation by telling the story of the prophecy belt and Aunt Yusuf. This narrative shows a form of external lag that relates to the time before the story text begins. This lag or escape fills the gap in the story, which is related to not stating the reason for calling Joseph a thief. Without using this trick, the audience does not understand why Joseph, one divine prophet, should be accused of theft. Filling in the gaps in the story mainline is the primary feature of the pre-escape narratives; in this interpretive narrative, it is well used. Another case of time untimeliness in these narrations is related to time priorities or post-escape, in which an event occurs before its real-time in the story. In narrative texts, time

priorities are used to a lesser extent than lags in the text (Tolan, 1393: 85). But in the interpretive narrations of Yusuf's story, this untimeliness is more evident. In all the narrations of God's good news or warning to the story's characters, there is a trace of post-escape. The post-escape that "Yan" calls "look to the fulfill future" is presenting an event to the audience that will happen in the future (Yan, 1397: 117).

For example, when Jacob promises to be in trouble or Joseph is trapped in a well, Gabriel teaches them a pray and assures the audience that they will indeed be saved from the tribulation. Consequently, the suspension or horror in the story is reduced, but the audience is still curious how the character of the story is released?

In the certainty of divine destiny is used from post-escape. For example, relying on the confidence of divine destiny in interpreting Joseph's dream gives the audience the prediction that he will be freed from the plots of his brothers and will reach a high position in the future (Bahrani, 1415: 3/162).

3.2. Duration

Duration is a relationship between the time of the story event and the amount of text related to the same event (Tolan, 1393: 79). the text speed in each part of the narration is evaluated according to other parts of the same narration, and the increase or decrease of the narration speed is measured based on it (Tolan, 1393: 89).

In the interpretive narrations of Surah Yusuf, narrations have been narrated separately from each other. In most cases, events are told at a constant rate During a separate narrative, and there is no noticeable change in the speed of events. In limited circumstances, we can see a change in the speed of the report, such as the narration in which the story of seven years of abundance and seven years of famine is presented quickly (Bahrani, 1415: 3/173). Then, by slowing down the narration speed, by allocating the same amount of text, describe the conversation between Joseph and the king. The method used in the first part of the narration is to increase the speed by summarizing. In the interpretive narrative, a sequence of events is summarized in a focused and regular manner. This method has widespread use in the expression of tradition in a pre-escape and time-lapse way. Speed In the second part of the narrative, the conversation between Joseph and the king, is a scene speed in which the narrative Duration and the text Duration are assumed the same. This speed is usually seen in texts that accurately recount

conversations. Conversations with more centrality and importance are usually presented less slowly and in more detail (Tolan, 1393: 93), like traditions about Gabriel talks with story characters. The speed of narration in such traditions is slower compared to others. Consequently, this difference shows that the narration seeks to express the importance of the subject under discussion, which in most cases has been prayer and supplication to God or warning and reminder (Bahrani, 1415: 3/163).

3.3. Frequency

Frequency means the repeated narration of a single event throughout the story. The frequency of Joseph's story in whole narrations is often a single frequency. That is, quoting n times of an event that has happened n times. Regular frequency is frequent incident quotes that have happened once (Tolan, 1393: 98). The event repetition that has already been told and described in the story provides an interruption in the linear flow of the story that leads to the search for or obscure pasts retrieval. An event repeated several times has the same appearance but is different in meaning and is used with other motives. This method is more evident in stories with the theme of mystery or concealment of facts (Tolan, 1393: 85).

The story of Joseph's false claim eaten by a wolf has a recurring frequency that is told in several situations by different characters in the story, which is said in the direction of the character's intended goals. These situations include the following:

1. In his letter to Egypt al-Aziz, Ya'qub uses the term "زعموا" which indicates that the claim that eaten Yusuf by the wolf was only a suspicion by his children: "فأخبره إخوته ثم رجعوا إلي، و زعموا أن الذئب أكله" (Bahrani, 1415: 3/193).
2. There is the exact repetition in the words of Benjamin with meeting Joseph in Egypt while he did not yet know him, it was said that: "زعم... هو لاء أن الذئب أكله" (ibid.).
3. The third repetition was done by Joseph's brothers in a conversation with him in Egypt, whose motive for telling this story was to conceal the facts: "أما الكبير منهما فإن الذئب أكله" (Bahrani, 1415: 3/181).

In the books of Al-Burhan and Al-Durr Al-Manthur, to collect different narrations about the story of Joseph, in connection with an incident, several narrations with the same theme may be mentioned, which do not include the definition of frequency.

4. Fictional Background

According to Tulan, describing the context, space, and time in the story is characterization. For example, by telling the details of a character's house, the author conveys the character's prosperity or poverty. Such descriptions of the narrative context are scarce in the narrations. For example, in some cases, the well in which Joseph was thrown is in the Shaam. The extent to which the background matter is addressed depends on the type of narrative. In stories whose content is general or "all-situated," less attention is paid to the background because the report seeks to instill a concept in the reader. For example, in a narration, Joseph tells a traveler who intends to buy wheat, when you reach the "such-and-such position" and the "such-and-such valley," says Ya'qub that the trust you have in God will not be lost¹¹ (Bahrani, 1415: 3/191).

In this narration, instead of the place name, "such" is used without further explanation because the narration's purpose was the certainty of the divine will in preserving and nurturing Joseph. In a few narrations, the place in the story is described as a well in which Joseph was thrown¹² (Suyuti, 1404: 4/9). Also, the descriptions of Joseph's shirt in the interpretive narrations evoke a sacred and blessed image of it for the audience. Joseph's shirt is from heaven that God covered for Abraham and from him to Isaac and then to Jacob. Jacob put the sweater in cover and hung it around Joseph's neck, which he always carried. Jacob regained his sight after throwing a shirt over his face¹³ (Suyuti, 1404, 4/25).

5. Personality

Descriptions of a character in words, with reports of his actions and reactions, give the reader an image of that character. The method of naming, describing the appearance of personality, and personality behaviors are three elements in personality analysis (Tolan, 2014: 165-157).

The naming of the main characters, Jacob and Joseph in al-Burhan and al-Durr al-Manthur derived from the Qur'an, and in all narrations, these two characters have the same name.

Characterization is minimal by describing the apparent features of the characters. The presentation of personality characteristics is done in the context of the story's development and actions. As a result, characterization in the narrative interpretations of the research is implicit or nonstraight, which is formed based on the characters' actions. It shows

that the narrator cares more about what happened, not the character itself. So, the elements of the Joseph story are examined in the narrations.

5.1. God

Among the questioned interpretive narrations, the most characteristic that God has presented is helping. God is the only redeemer of Joseph from the demanding situations of the story. He is the absolute power that loves and responds to the call of his servant. Helping Joseph in the well, getting rid of Zulaikha's ruse with argument and make to speak the witness, getting rid of the trick of the Egyptian women by answering the prayer of Joseph, who said that prison is more popular with him, and bringing him to power is all divine help that obtained from God by supplication (Bahrani, 1415: 3 / 159,169; Soyuti, 1404: 4 / 14,174).

From a narratology perspective, Joseph's prayer is the focal point and cause of the narrative canonization, showing the importance of action in the narration. It shows the importance of remembering God as the absolute helper in all situations, especially in life's complicated and difficult circumstances. Another characteristic is God's punishment (Bahrani, 1415: 3/157).

5.2. Joseph

Joseph has been described as the most beautiful person of his time. His father loved him and was also a confidant of his secrets. According to the narrations, when Joseph saw his dream and was thrown into a well, he was a child of seven or nine years old (Bahrani, 1415: 3 / 164,166). According to these narrations, he was a good-tempered and sober person from his childhood. In such a difficult situation, he does not speak harshly to his brothers or disrespect them and still calls them brothers (Bahrani, 1415: 3/167).

He was a patient and far-sighted person in his youth. When Joseph is asked to interpret the king's dream, he gives them the interpretation without setting any preconditions for his release. When he heard the decree of his release, he asked that the story of Zulaikha and the Egyptian women be revealed so that in the future, there would be no doubt about his integrity (Suyuti, 1404: 23/4).

Other attributes that are described in Joseph's own words are "Protector (Hafiz)" and "Wise (Alim)." He uses this ability to control blessing years and famines and manages the affairs well, and he became the owner of their lives, property, and slaves. In each famine year, he gave food to the people at the cost of something from property or slaves

(Bahrani, 1415: 3/173). But Joseph knows himself as a mediator from God to reform the people affairs (Suyuti, 1404: 24/4).

Being honest is another characteristic of Joseph. He calls the caravan a thief, not the king's scale thief, but because they kidnapped Joseph from his father¹⁴ (Bahrani, 1415: 3/184).

5.3. Jacob

Jacob is described as stocky and handsome (ibid., 191). It is a description of Joseph in Egypt. But when the brothers went to Joseph to get food, they described the father as old and weak (ibid., 180). The most apparent characteristic of Jacob's character in interpretive narrations is his patience. Jacob is afflicted with severe grief, which in his description is likened to the suffering of seventy dead children women (ibid., 191). In addition to the child's separation, Jacob also waits for the blame of those around him. His patience is excellent, and he does not complain to God about this calamity (Suyuti, 1404: 10/10).

Jacob is a man of intelligence, is aware of his children's jealousy, and warns Joseph against their trick. Also, in the face of the children's claim that a wolf bit Joseph, he does not believe their words and quickly realizes their lies by seeing a shirt that has no trace of the wolf's teeth and nails (Ibid., 10). He also does not accept the news of Benjamin stealing. Jacob has a static character. He suffers a lot of grief in the separation of Joseph but does not change his manner and thought.

5.4. Joseph Brothers

Joseph's ten brothers are one character, and jealousy of Joseph and Benjamin is a prominent feature of this character. They demand Joseph's position with his father. So the love and attention of the father is a valuable issue for them, which they think is less practical and has become a motive for their jealousy. At the same time, they consider themselves more worthy of receiving their father's attention because of their superiority in the population. According to the narration, the brothers were informed about Joseph's dream and caused their jealousy (Suyuti, 1404: 4/4). As a result, they decide to delete Joseph to take his place.

One of the brothers named "Judas" or "Levi" or "Rubel" shows a kinder attitude towards Joseph. However, he also accompanied his brothers in removing Joseph from his father. This jealousy creates a distance between Joseph and Benjamin and the other brothers, which is reflected in how they are addressed. They do not know Joseph and Benjamin as brothers and do not call them brothers. When the king's

scale is found with Benjamin, they reprove him and address he and Joseph as "the sons of Rachel" [Rachel, the mother of Joseph and Benjamin], and they say, "قالوا ما يزال لنا منكم بلاء يا بني راحيل" (ibid., 7).

Joseph's brothers' treatment in the desert and throwing him in the well show their spite During the years. The atmosphere depicted in the commentary narrations in this confrontation is full of violence and cruelty for Joseph that caused them to beat him to death (ibid., 5). This description of how Joseph is treated arouses aversion to the brothers' actions in the audience and shows the hated faces of Joseph's brothers. Also, in a meeting with al-Aziz, the brothers introduce themselves as the son of the "Righteous Man" and are proud of their ancestors, Ibrahim and Ishaq (Bahrani, 1415: 3/81).

The light of Joseph and Jacob's character is the background for the darkening of his brothers' personalities. Contrary to Joseph's politeness, dignity, and generosity, his brothers treated Joseph with cruelty, meanness, and malice. Also, in contrast to Jacob's patience, the brothers did not confess their guilt and blamed Joseph for his grief.¹⁵

The character of Joseph's brothers is a dynamic character who, at the end of the story, acknowledges his superiority. They ask Jacob to ask forgiveness for them. Jacob also postpones this to the time of dawn¹⁶ (Bahrani, 1415: 3/205).

5.5. Benjamin

He is Joseph's younger brother from the same mother. The brothers, like Joseph, were jealous of him. Because at the beginning of the story, they were jealous of Joseph and Benjamin's position in their father's eyes. Until the brothers arrive in Egypt, there is no report from the action or characteristics of this character. All the features of this character are obtained after this time.

Benjamin must have had similar to Joseph because Jacob becomes dependent on him in Joseph's separation. So that when he agrees to send Benjamin with his brothers to Egypt, he makes a covenant with his children to return Benjamin to him. Jacob seems to be worried about repeating the story of the loss of Joseph about Benjamin (Bahrani, 1415: 3/181). Jacob says that he became acquainted with Benjamin after Joseph's letter to al-Aziz and asked him to return Benjamin to Jacob (Bahrani, 1415: 4/193).

Following the similarities between the Benjamin and Joseph characters, the personalities differences between Benjamin and his other

brothers appear. In the interpretive narrations, Benjamin's emotional and personal distance from his brothers in traveling with them and their presence in the court of Egypt al-Aziz is expressed. Benjamin avoids accompanying, talking, and eating with his brothers During the journey¹⁷ (Bahrani, 1415: 3/186).

5.6. Egypt al-Aziz wife

She is the wife of Egypt al-Aziz, for whom Joseph was his slave. In most narrations, he called "the al-Aziz wife" (Bahrani, 1415: 3/199). It shows more emphasis on Zulaikha's character in the interpretive narrations, not her name. She is an aristocratic woman with a noble temperament, and an idol at home adorns it with ornaments (Suyuti, 1404: 4/13). Zulaikha falls in love with Joseph to the desire to reach him has made her unaware of the people¹⁸ (Bahrani, 1415: 3/170). In her youth, Zulaikha was fascinated by the apparent beauties of Joseph (Suyuti, 1404: 4/5).

Zulaikha is a beautiful, rich, and idolatrous woman who loses all three in her old age but still loves Joseph in her heart. She is introduced as an older woman caught in poverty and need and believes in the righteousness of Joseph and the one God. Her attachment to Joseph has evolved, and she has come to faith in the God of Joseph. The admiration of Joseph's faith has replaced her attention to the apparent beauty of Joseph and gives her thank to God due to empowering slaves¹⁹ (Bahrani, 1415: 3/199).

6. Representation of Speech and Thought

Narrations quoted in narrative commentaries are a written form of direct discourse and can not fully and accurately reproduce oral language. The interpretive narrations of Surah Yusuf in the al-Burhan and al-Durr al-Manthur are divided into two categories in presenting the speech:

1. Narrating the story events using direct words between the characters;
2. The narration of story events with a pure narrative report.

In the interpretive narrations of Surah Yusuf, there is rarely a speech or an idea that has been expressed indirectly. Since the presentation of speech in an indirect way is a method that has been used in recent centuries, using direct speech in the interpretive narrations of Surah Yusuf does not seem unnatural considering the date of its writing. In the direct discourse of these interpretive narrations, there are first-person and second-person pronouns in conversations. The word is expressed in the

present tense, which means that the pronouns and grammar used in the narrations are by the character. Discussions are also mentioned, along with verbal verbs such as "qal" (Bahrani, 1415: 3/159).

In the interpretive narrations of Surah Yusuf, the pure narration is used, which is in contrast with the direct word. This method of narration is seen in the narration about Joseph's management during the seven years of famine (ibid., 173).

7. The role of interpretive narrations of Surah Yusuf in better understanding the verses of the Quran

There are always missing links in the narrative that the reader must find in the right way. Many motives, adventures, and thoughts are not visible in the story's appearance, and to discover them, one must go beyond the arrival of the narrative. This point in narratology is called "additional reciting." Interpretive narrations of al-Burhan and al-Durr al-Manthur books provide helpful information to fill the gaps in the story. In the Holy Quran, by telling the Joseph story, God has charted the path of his chosen servant towards growth and excellence and gives a better understanding of the story events creation reason and the ways to get rid of it.

Creating a connection with the world outside the story is another benefit of studying the Quranic Joseph story in the interpretive narrations of this surah. In some cases, the Imam expresses his intention in the social and political conditions outside the story's world by telling Joseph's story. It leads to the connection between the tail of Joseph and the world outside the story. For example, Imam considers Joseph's separation related to Imam Zaman's absence (Bahrani, 1415: 3/204). Or Imam Reza (AS) compares his position in accepting guardianship with the appointment of Joseph (ibid., 178).

Conclusion

The narratology of Joseph's story in the questioned narrative interpretation showed that more emphasis is on the monotheistic aspect of the story. It covers all the events of this life, from childhood to adulthood. In the interpretive narrations of Surah Yusuf, the third-person perspective has constantly maintained, indicating the distance between the narrator and the story's events. The elements of character and the narrative context in interpretive narrations are indirect and implicit. There are few cases in which informing the audience about the time or place of events. Also, the characters of the story are less described in

their characteristics or inner states and feelings. The expression style of the characters is a direct discourse that is manifested in critical situations in the form of a direct dialogue between the characters in Joseph's story. In the time section, time-lapse is often in the state of post-escape and the shape of evangelism or warning of characters. Relying on God in the interpretive narrations of this surah, confident audience that any incident will end in favor of the story's main character.

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هوامش البحث

١. اقال يا بني والله ما كنت أعهد الذئب حليماً إذ أكل ابني وأبقي قميصه
٢. «كان يعقوب عليه السلام نازلاً بالشام وكان ليس له هم إلا يوسف وأخوه بنيامين فحسده أخوته مما رأوا من حب أبيه له... فدلوه في البئر حتى إذا بلغ نصفها ألقوه إرادة أن يموت فكان في البئر ماء فسقط فيه فلم يضره ثم أوى إلى صخرة في البئر فقام عليها فجعل يبكي

- فناداه اخوته فظن انها رقته أدركتهم فأجابهم فأرادوا ان يرضخوه بصخرة فقام يهوذا فممنعهم....»
- ٣ . «...ورهب عليهم أن يصيبهم العين ان دخلوا مصر فيقال هؤلاء لرجل واحد قال يا بني لا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ...»
- ٤ . حزن سبعين ثكلى بأولادها
- ٥ . كظم علي الحزن فلم يقل الا خيرا و... يردد حزنه في جوفه و لم يتكلم بسوء
- ٦ . و ما ساء ظنه بالله ساعة من ليل أو نهار
- ٧ . لتلبث في السجن بمقالتك هذه بضع سنين- قال- فبكى يوسف عند ذلك، حتى بكت لبكائه الحيطان، قال: فتأذى به أهل السجن، فصالحهم على أن ييكي يوما، و يسكت يوما، فكان في اليوم الذي يسكت أسوأ حالا
- ٨ . فقال له جبرئيل: فإن إله إبراهيم و إسحاق و يعقوب يقول لك: قل: اللهم إني أسألك بأن لك الحمد، لا إله إلا أنت المنان...فقالها يوسف، فجعل الله له من الجب يومئذ فرجا
- ٩ . لما انقضت المدة، أذن له في دعاء الفرج، و وضع خده على الأرض، ثم قال: اللهم إن كانت ذنوبي قد أخلقت وجهي عندك...ففرج الله عنه
- ١٠ . كانت الحكومة في بني إسرائيل، إذا سرق أحد شيئا استرق به
- ١١ . إن وديعتك عند الله عز و جل لن تضيع
- ١٢ . الجب الذي جعل فيه يوسف عليه السلام بحذاء طبرية بينه و بينها أميال
- ١٣ . لما ألقى إبراهيم في النار كساه الله تعالى قميصا من الجنة فكساه إبراهيم إسحاق و كساه إسحاق يعقوب و كساه يعقوب يوسف فطواه و جعله له قصبه فضة فجعله في عنقه و كان في عنقه حين القى في الجب و حين سجن و حين دخل عليه اخوته
- ١٤ . إنهم سرقوا يوسف من أبيه، أ لا ترى أنه قال لهم، حين قالوا و أقبلوا عليهم: ماذا تفقدون؟ قالوا: نفقد صواع الملك. و لم يقولوا: سرقت صواع الملك. إنما عنى، أنكم سرقت يوسف من أبيه
- ١٥ . وَكَانَ بَنُوهُ وَأَهْلُهُ وَأَقْرَبَاؤُهُ يَفْنَدُونَهُ عَلَى ذِكْرِهِ لِيُوسُفَ
- ١٦ . أخرهم إلى السحر، لأن الدعاء و الاستغفار فيه مستجاب
- ١٧ . فخرجوا و خرج معهم بنيامين، فكان لا يؤاكلهم و لا يجالسهم و لا يكلمهم

- ١٨ . قد حجبتها حبه عن الناس، فلا تعقل غيره .
- ١٩ . لما أصابت امرأة العزيز الحاجة، قيل لها: لو أتيت يوسف؟ فشاورت في لك، فقيل لها: إنا نخافه عليك، قالت: كلا، إني لا أخاف من يخاف الله. فلما دخلت عليه فرأته في ملكه، قالت: الحمد لله الذي جعل العبيد ملوكا بطاعته، و جعل الملوك عبيدا بمعصيته