

Prophet Yusuf story as a typical short story

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Joseph symbolizes beauty, and is admired as an preacher of Islam who is strongly committed to God and tries to persuade people to follow the path of righteousness.

These are all personal experiences of Prophet Yusuf (a.s) and thus Verse 53 says “Indeed the soul is a persistent enjoiner of evil, except those upon which my Lord has Mercy.” Since the Jihad in this story is against one's nafs, the story of Prophet Yusuf (a.s) is considered the “Best Story.”

قصة سيدنا يوسف تطبيقا لفن القصة القصيرة

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أكاديمية الفنون

يعرض البحث قصة سيدنا يوسف كقصة من قصص القران مطبقة لأركان ن القصة القصيرة من آلاف السنين و من قبل ابتكار القصة القصيرة كفن ادبي علي يد الكاتب ادر الان بو . تسير القصة وفق الخط الدرامي و الحبكة الدرامية التي تتوجه بالاحداث من البداية نحو العقدة و ذروة الأحداث مرورا الي النهاية ، و النهاية هنا سعيدة . بالإضافة إلي الأحداث و خطها الدرامي المنتظم و المحروم بالإثارة و التشويق، تنقسم الشخصيات الي أساسية و ثانوية طبقا لدورها الفعال في الأحداث. يلعب قميص يوسف أيضا دورا رئيسيا في القصة حيث يربط بإتقان بين بداية القصة و نهايتها . يقوم البحث بتحليل قصة من قصص القران تحليلا مفصلا و ذلك بالتامل في كمال النص القرآني و إدراك رجوع فن القصة القصيرة الي كتاب الله عز و جل

One of the most beautiful stories told in the Holy Qur'an is the story of Prophet Yusuf.

The distinctiveness of his story is that it is the only prophetic narrative in an entire chapter. It was one of the most inspiring and lesson-filled stories of the Qur'an. Not only does the story make an interesting read, but it also teaches us vital lessons about many of the issues that we face in our daily lives.

As the story progresses, we learn what truly elevates one's status in society, and what tools we need to rise over difficulties and triumph.

Jusuf lived all his life confronting schemes made by the people closest to him. His brothers plotted to kill him, but they amended it to exiling him. This happened to him while he was a boy. He was sold into the slave market in Egypt, where he was bought for a nominal sum. Then he fell victim to the attempted seduction by a great man's wife who, when her wish was foiled, sent him to prison, where he remained for some time. In spite of all this, he at length approached close to the Egyptian throne and became the king's chief minister. He then began his call to Allah from the position of the ruling authority.

The story contains a rich dramatic element. There are a large number of striking scenes and many intensely dramatic moments. The following are some of the ways in which the drama is created and intensified.

The story opens on a dramatic note, setting a tone that is consistently maintained through a rapid succession of logically connected scenes. In the first part of the story Joseph has an unusual dream. The reader immediately senses that the dream is going to be significant, but is left guessing as to what it might mean. When Joseph relates the dream to his father, Jacob could be expected to interpret it, but his immediate response is to warn Joseph to keep it from his brothers. The suspense is heightened, and at the same time the reader is indirectly introduced to Joseph's brothers, who, evidently, are shady characters, in sharp contrast to Joseph as a very virtuous man. It is obvious that a conflict is in the making.

Joseph go with them on a picnic. The brothers return home with a bloody shirt. A caravan meanwhile comes along and their water-scout lifts Joseph out of the well.

and the story moves with him, one event leading to another, with each new event adding to the total effect.

In several instances events foreshadow one another.

To take an example, when Jacob hears Joseph's dream, he cautions him against the brothers' plot, and in the next few verses already we find the brothers busy scheming. What Jacob had feared has come to pass. But the element of surprise consists in this, that while Jacob thought that the brothers would resort to kayd only if they learnt about Joseph's dream, the brothers do so even though they do not know about the dream.

No doubt, Prophet Yaqub was an ideal parent and he never showed favoritism to Yusuf over his other sons. However, Yusuf and Bin Yameen were still very young and their tender age required more attention and care from their father than the older children. Due to the attention Yaqub gave to his youngest children, the older sons said, "Yusuf and his brother are more beloved to our father than we." (Qur'an, chapter 12, verse 8) . Their jealousy drove them to plot to harm Yusuf, and even kill him, but they eventually abandoned him in a well.

The repeated theme, in the story of Prophet Yusuf and his father Yaqub, is patience, beautiful patience.

No matter how lustrous or attractive something may seem, we need to resist and say as Yusuf said, "I seek the refuge of Allah."

After rejecting the advances of his stepmother, Yusuf was unjustly thrown into jail. Even when in jail, Yusuf was patient, he maintained good character and he worshipped Allah and called others to the truth, to their Lord. Yusuf said to them,

Yusuf spoke kindly to the prisoners. Everyone is worthy of our kindness, everyone deserves to learn about Allah. We must have faith in the goodness in people's hearts and deliver the message of Islam to others, kindly and gently. Yusuf remained in jail for several years. He

was eventually released from jail because of his knowledge and education.

Yusuf was skillful in interpreting the meanings of dreams. Yusuf masterfully explained the meanings behind the dream of the King of Egypt, and he further advised what the community of Egypt should do in the face of an approaching drought. It was due to his skill, knowledge, and honest advice that he gave that Yusuf was released from prison, and was offered the position of the Treasurer of Egypt.

With honesty, loyalty, hard work, devotion, and wisdom, Yusuf fulfilled his role and he did an excellent job. He was trustworthy when it came to Egypt's natural resources and harvest and he distributed it well and stored what was necessary to suffice for the people's survival throughout the drought that would last seven years. Yusuf's success did not make him arrogant or boastful; he remained humble and attributed his success to the grace of Allah, his Lord.

At the culmination of the story, Yusuf is rejoined with his brothers in Egypt. When they finally realize that it is Yusuf who is in power and is the adviser and treasurer to the ruler of Egypt, they are shocked. They feel remorse and regret for what they did to him when he was a child.

After all the hardships Yusuf endured because of his brothers, being thrown into the well, separation from his family, slavery, and imprisonment, Yusuf forgives his brothers. He asks his father and his whole family to live with him in Egypt, and he looks after their wellbeing.

The story of Prophet Yusuf in the Qur'an is rich in symbolism and in lessons.

The first lesson to draw from the story of Yusuf with his brothers is that jealousy is a dangerous emotion and it is real. Yusuf's story is one of patience, piety and righteousness, seeking knowledge, hard work, honesty and loyalty, triumph and success, and after all this: forgiveness, love, and mercy.

A notable feature of the story is the way in which the plot thickens and is then brought to its resolution. Major tensions are created in roughly the first half of the story and may be catalogued as follows:

Joseph's dream (4-6).

The brothers' plot against Joseph (8-18).

Potiphar's wife's attempt to seduce Joseph (23-29).

A similar attempt by Egyptian ladies (30-31).[3]

Joseph's imprisonment (35).

The king's dream (43-44).

After that the plot begins to unravel, but the tensions are resolved in reverse order. The king's dream is the first to be interpreted (45-49), followed by Joseph's release from prison (50; see below). Next come the confessions of the Egyptian ladies, followed by that of Potiphar's wife (51). The brothers learn their lesson (58ff.), and finally comes the fulfillment of Joseph's dream (100).

On several occasions in the story something is referred to as if casually, but the reader soon realizes that the reference had a prophetic or ominous ring. Jacob fears that a wolf might devour Joseph, and the brothers assure Jacob that this will not happen. Though the brothers could have made up some other excuse, they told Jacob that Joseph had been killed by a wolf - and the reference to the wolf proves to be more than casual.

The plot of Yusuf story is tightly-woven, there is a pattern to the events that make it up, and a strong dramatic element holds the reader's interest.

The story of Yusuf is presented as a dramatic vindication of the thesis that God is dominant and His purposes are inevitably fulfilled.

The story includes about ten lessons from the behavioural didactic level, to begin, Allah gives blessing and honor to whom He Wills: Allah in His Supreme knowledge has the best of plans for you despite the

challenge of human interceptions. Second, there's good in adversity if you persevere. They brought his shirt stained with false blood.

Prophet Yakub was patient with the fabricated news about the death of his son and Allah honored him in the long run. Third, always return good and evil with good: Sometimes Allah blesses us, yet we use that blessing in rebellious ways. When people are kind to you, try to pay back with kindness. Even when people mean harm to you, return their evil with good so you'd earn a reward from Allah. Fourth, Worldly pain is better than eternal punishment: never try to put your faith to test amidst temptation. It's better to walk away or face severe consequences of the worldly life, than to compromise and earn the punishment of the after-life. Then, If you ask, ask from Allah: we sometimes think people have the ability to bring us good or harm. Whereas, everything has been predestined. Also, never compromise your moral standards: a believer doesn't compromise his moral standard, the truth will always prevail. Moreover, in Allah Alone let the believers put their trust. And, patience is a virtue that's hard to implement, amidst all the mysteries and agonies, prophet Yakub remained patient and steadfast. In the face of trials, we should try our utmost to endure and persevere. Finally, forgive and show mercy to those who offend you:

Even after all that his brothers put him through, Prophet Yusuf forgave them.

This will make you a more honorable person before Allah.

Joseph is placed in the most hopeless situation that one can imagine. Severed from his family, he is sold into slavery in a foreign country with people none too friendly to the Hebrews, and then is cast in prison. The odds are stacked up against him and all hope is cut off. In these utterly bleak circumstances comes into play divine power and, all of a sudden, Yusuf finds himself at the pinnacle of fame and power.

The dominance of God has been established. That God is dominant and has complete control over everything is a theme. Two divine attributes: Knowing and Wise. They are used together in the beginning, middle, and end of the story, thus holding the story together and

furnishing the reader with the perspective in which the Qur'ān wants him to see the story. Their function is to show that divine purposes, as also the ways to achieve them, are characterized by the profound wisdom of an omniscient Being. This is what Jacob means when in the beginning of the story he listens to Joseph's dream and predicts an illustrious future. As all the important events are yet to take place Jacob's remark is a statement of hope. In the middle part of the story, Jacob repeats the remark which since the worst possible situations have already occurred, becomes a statement of trust. At the end of the story. Joseph makes the same remark, which, now that every problem has been resolved, becomes a statement of gratitude.

The story also explains how man should conduct himself toward a God possessing those attributes. This brings to the subsidiary themes.

The first of these themes is that man, instead of opposing God, should work in harmony with His purposes, in harmony with the moral laws He has prescribed for man's guidance. In order to do so, man needs to have certain qualities, ("knowledge"), ("trust [in God]"), and ("good action").

To certain chosen individuals who are supposed to guide mankind - to prophets, that is - God gives a special understanding of His laws. Jacob and Yusuf are such individuals. As for ordinary people, they must acquire this knowledge from them.

Another theme is working in harmony with the purposes of God is related to striking a proper balance between divine decree and human freedom.

While the scheme of existence is ultimately determined by God, this does not absolve man of the responsibility of taking moral initiative. Jacob has complete trust in God, and yet he realizes that he must make use of his judgment and discretion. When the brothers request him to send Benjamin with them to Egypt, he takes more than one precaution.

Like Jacob, Yusuf, too, has struck an ideal balance between taqdīr and tadbīr. When he interprets the dreams of the two prison-mates, he asks one of them, the one he thinks will be released to mention him to the king. He rightly thinks that it is not irreligious or improper for him to

think of ways and means of securing his release from a situation in which he has been placed through no fault of his own.

The last subsidiary theme is composed of three subthemes, those of trial, recompense, and repentance.

The particular aspect of the theme of trial is that no one is exempt from trial, not even prophets. When the story opens, Yusuf has to become a prophet, but he is made to go through a series of ordeals. Jacob is already a prophet, but he, too, is tried in several ways. Since no one is exempt from being tried, the Qur'ān would appear to be advising constant moral readiness.

Recompense: Recompense, too, is a major Qur'ānic theme, and there is a certain aspect of it that receives emphasis in this sūra. From the Islamic point of view, the present world is the world of trial and action. But this does not mean that no recompense is given in this world at all,

Repentance: The third subtheme is also related to the first. As long as a person lives, he remains subject to the sunna ("law") of trial and is put to one test after another;. But failure on a test should not cause despair, for there is always hope:

A study of the characters of the story of Yusuf is a study in realism. There is a sharp distinction between good and bad characters, the former (model) characters to be imitated, the latter (evil) characters whose example is to be shunned. Not only the bad, but also the good characters of the story are real. The latter in particular come alive with full force, facing the ups and downs of life like the rest of humanity.

The story is a dramatization of the relationship between character and action. Success or failure in a moral struggle is the result of independent choices made and executed during the struggle itself. Joseph does not succeed in the crises he finds himself in simply because he possesses innate goodness. In each situation he has to wage a struggle, acutely conscious that unless he calls forth all his moral strength, he might very well yield to the temptations that are being thrown his way.

it is a dynamic relationship in which nothing is taken for granted.

The good characters of Yūsuf story are presented as ideal because they have convincingly proved in real life that they deserved to succeed.

The first major character is prophet Jacob. The starting point of the dramatic conflict in the story is Jacob's love for Yusuf, or, more accurately, the brothers' perception of this love. Jacob already feels that, among all of his sons, Joseph alone is qualified to carry on the Abrahamic tradition after him, and he is confirmed in his view after he learns about Joseph's dream.

Yusuf is a young boy, who is shy, modest, and respectful.

As a grown man, he is humble and fully conscious of the power of the baser self to draw a person into sin and error, he himself stays morally alert, too.

During his prison term we observe a few other traits of his personality. First, we see him as a remarkable interpreter of dreams. Second, we see him as a person who takes his beliefs seriously and propagates the truth he believes in). When the prison-mates approach him for an interpretation of their dreams, he takes it as a good opportunity to acquaint them with the fundamentals of the Abrahamic faith.] Third, the manner in which he presents his religious convictions to them shows his intelligence.

Mealtimes must have been an exception to the otherwise unrelieved monotony of an Egyptian prison, and the prisoners, one can imagine, looked forward to them. Yusuf assures the two young men that he will interpret their dreams before the next meal arrives. This must have convinced the two men that Joseph considers their dreams important enough to devote some time reflecting on them. At the same time, Joseph creates for himself an excellent opportunity to share his convictions with them. Fourth, Joseph must have distinguished himself in prison as a man of upright character: the two young men testify that he is a muhsin and when the butler comes back to Joseph for an interpretation of the king's dream, he calls him siddīq, literally "very truthful," but really a compact word for a man who is virtuous in every sense Fifth, prison life, instead of breaking him down, confirms him in his fierce sense of honor. He was

thrown into prison because he put honor over immorality. After many years' imprisonment, his spirit remains indomitable; he refuses to come out of prison without making sure that the plot of which he is an innocent victim is laid open. He would like to have his freedom, but not at the cost of honor.

Yusuf is successful as a ruler and administrator. He proves that he is just, honest, and competent. And it is as a result of his benevolence that foreigners come to him for aid during the years of famine.

He seems far more clever than his brothers. The elder, and much more seasoned, brothers fail to identify him when they first see him in Egypt, but he has no difficulty in recognizing them .

And he is forgiving. At the very moment that he has his brothers in his power, he treats his brothers with kindness and honor.

At the bottom of the brothers' common dislike of Yusuf.

They are crafty fellows and resort to intrigue to achieve their objectives. But they do not seem to be highly imaginative.

In the end the brothers admit their mistakes and errors, acknowledging Joseph's special and privileged position (91). Renouncing their pride and arrogance, and acknowledging that they had committed wrongs against Jacob and Joseph both, they admit their guilt before both , Joseph and Jacob.

Potiphar's Wife is obviously a scheming woman: she not only plots to seduce Joseph, she also works out a scheme with the avowed aim of shaming her rival ladies.

She is prepared to lie, blatantly, if necessary. But in the end she is willing to accept blame,

She is a self-confident and strong-headed woman, a trait clearly reflected in her aggressive behavior toward Joseph and the ladies. And there are indications that she plays a dominating role also at home. When she fails to win Joseph, she boasts that she can have Joseph imprisoned.

The stained shirt is a main physical character that represents a turning point to the whole story, then at the end of the story when Yusuf asked

his brothers to throw one of the own shirts on his dad's blind eyes , it restored his sight, again a critical moment in the story.

Because of the significant detail provided about them even the minor characters of the story become vivid and memorable. First, The Caravaneers are on the scene for a length of two verses only (19-20). They are described as people with an eye on the main chance. The water-scout cannot hide his delight at his discovery and exclaims with joy, which is shared by the rest of the party. The joy is tempered with discreteness, and there is a hurried attempt to hide Yusuf for fear someone might claim him. Once in Egypt, they quickly dispose of Yusuf, probably to the first bidder.

Second, Potiphar is a minor character from the viewpoint of the story. He himself speaks only on two occasions but the impression of a person with a keen mind is conveyed clearly. Upon buying Yusuf, he perceives that Yusuf belongs to a noble family and is the victim of misfortune, and so he asks his wife to take good care of Joseph, even suggesting that they might adopt him. And upon weighing evidence, he is quick to figure out that the attempt at seduction was made by his wife. He is basically fair-minded and can rebuke his wife for her machinations.

On the other hand, Potiphar is not above saving his reputation at the cost of the innocent Yusuf. And yet the overall impression is that of a good man at heart, he does not initiate evil, but now and then he allows himself to be used by others, primarily by his wife.

The story of Yūsuf is a story in which there are no losers. All the "villains" are reformed in the end. In spite of that, one continues to feel that the distinction between the good and the bad characters is not completely erased. Although the brothers repent and Potiphar's wife admits her mistake (as do the noblewomen), the atmosphere remains charged with the conflict that took place between the good and the not-so-good characters, and the tensions created in the plot remain vividly in the reader's mind.

Though the story goes back to Quran, before the appearance of the modern short story as a literary genre, it followed the typical model of a

short story. It has a well weaved plot , with a beginning, middle and an end. It has obvious themes with didactic messages. The characters are realistic with normal human feelings of good and evil parallely. The happy ending is mixed with forgiveness, repentance and regret. No doubt, the story is a holy one from which the inventors of short story as a genre could have derived modern short story.

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