

The Prophet Joseph as a Main Character and his importance in the Plot of *Joseph Quranic Story*

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Introduction

The whole text of Joseph's sura tells the story of the prophet Joseph. Of course, the narrative structure is one of the features of its importance which seems to be unaffected by the passing of time. Joseph's story is a very good example in its plot structure compared with the stories of other prophets in the Holy Quran. It is really a complete artistic text. This story is rich with topics for study and has all the elements of the story (characters, plot, setting, etc.).

This study deals with the plot structure because the story is deliberately built on the Arabic linguistic style and has a complete artistic structure. Another reason for choosing this story relates to its similarity with the prophet Mohammed's story: both prophets are orphans, both are fought by their relatives, both are forced to leave their countries and restart a new life in another country, both get the authority and power later on, and finally they both forgive their enemies at the end of their stories. The Holy Quran is the last and most important holy book which tells about the human society from Adam's creation till the everlasting life after doomsday. As for Joseph's story, the Holy Quran produces several topics within one text. The study will try to analyze the plot of the story so as to find out some of its linguistic sides and details.

The Plot: An Overview

Since the plot of a story is well known term for most readers, the study will give a brief overview to this term. The plot is the backbone of fiction. It includes all the elements of the literary work. Gray (1984:159) asserts that "to reveal the plot of a novel involves something more than simply explaining the sequence of events: 'Plot' suggests a pattern of relationships between events". The plot is how the author arranges events to develop his basic idea; it is the sequence of events in a story or play (short story elements, 2009).

A plot is what mostly happened in the story or novel or what the story's general theme is based on, such as the mood, characters, setting, and conflict occurring in a story (Wikipedia, 2009). Gray (1984:159) thinks that "though plot and character seem separable elements, in fact they are often utterly interdependent". Quick (2009) considers that "plot should have unity of time, place, and action; it should be brief, compact, and plausible".

Dickinson (1959:18) mentions that the plot of a story is "a pattern of actions involving conflict". A conflict in a story is the struggle of characters with each other, or a character against himself. Stanton (1965:16) writes that "these specific conflicts are in turn subordinate to the *central conflict*, which may be internal, external, or both". Hewitt (2008) asserts that "a story without conflict is no story at all".

Abrams (1957:69) writes that Aristotle believes that the unified plot is "a continuous sequence of beginning, middle, and end". In Wikipedia (2009), we read that "because of their length, short stories may or may not follow this pattern. For example, modern short stories only occasionally have an exposition". At the beginning, the writer tells a situation which may have some conflict; he introduces all (or some) of the characters. The middle is the part of conflict of characters so as to accomplish some end. The middle of a story points out the problem that directs the events towards a solution.

At the end of the story, the conflict comes to a solution so as to have some sort of settlement. It is sometimes called "denouement". Of course, not all stories have a solution. Coles (1980:190) mentions that the term 'solution' is "used in place of denouement to indicate the outcome of a piece of fiction".

Also, Stanton (1965:15) ascertains that "like all other elements of story, the plot has its own laws: it must have a true beginning, middle, and end". In older stories, there generally was a resolution. But many modern stories end without a resolution. They provide us with enough information so that we may draw our own inferences as to how the conflict will be resolved (Everyday Fiction, 2009:3).

It is necessary for the reader of a story to understand that the share of any part of plot is not necessarily equal to the other parts. For its brevity, a short story may or may not follow such arrangement of: beginning, middle, and end. (For more information about the term "plot", see Stanton,1965; Coles, 1980; Ghailan,1999; Annenberg,2009; Mackean,2009; Short story elements,2009; Wikipedia,2009,etc.)

Text Analysis

As for the sura' under study, there are several important points:-

- 1-**It is the only sura devoted to the character of the prophet Joseph, while other suras consist of several stories about several prophets.
- 2-** No mention of the names of other characters in this story except his father(prophet Jacob)who is mentioned three times in this sura(verses 6,38, and68) while the name of the prophet Jacob is mentioned 13 times outside the sura in the Holy Quran . But the name of the prophet (Joseph) is mentioned 25 times along the sura.
- 3-**The role of the female character is somewhat limited in this sura; therefore, there's no mention of Joseph's mother. The only mention is that of the minister's wife (she is a bad example of the female character in Egypt at that time).
- 4-**This story develops through the dreams of the characters. There are three dreams:-The dream of the prophet Joseph, The dream of the prisoners, and the dream of the king.
The important of these dreams for the plot structure is dreams 1 and3.
- 5-**Another important feature is the mention of Joseph's shirt along the story. It is mentioned three times: A- after the throwing of Joseph into the well, B- during the temptation of the minister's wife, and C-the recovery of the blindness of the father Jacob.

In fact, this story has one main character around which all the events revolve. It is a deliberate description of the events happening to the prophet Joseph. It starts with describing the nature of the life of the prophet, Joseph, with his family. Joseph is the dearest child. He is also

the only child who inherited the prophecy from his father. Another important thing is the tense relation of the character of Joseph with his brothers. Therefore, his father advised him not to tell anyone about his dream. From the beginning, his father foretells the conspiracy of his sons against their brother, Joseph. All such information about the family of the prophet Joseph and his father and brothers' relation with him is mentioned in the beginning of the story.

Table.1 Plot Structure of Joseph's Story

Episode No.	Story Level Structure	From -to
1	Situation	4 -7
2	Problem 1	8 -18
3	Solution 1	19 -22
4	Problem 2	23 -32
5	Solution 2	33 -42
6	Problem 3	43 -46
7	Solution 3	47 -55
8	Evaluation 1	56 -57
9	Problem 4	58 -88
10	Solution 4	89 -101
11	Evaluation 2	1 -3 & 102 -111

In Annenberg Media (2009), “a plot structure is the way in which the story elements are arranged”. Table 1 shows the whole structure of the story. Checking the table carefully, several facts about the text are stated clearly. The spaces assigned to the episode level structures are not equal. The situation level is apparently short (4 verses) compared with other levels. This may reflect a fact that there is no much attention paid to the situation as the interest in stating the problems and solutions. A good approval to this opinion is the fact that the setting in the situation level is different from that of other levels. This may show the importance of the character of Joseph because he turned to Egypt in the other story level structures. So, it can be said that the character of Joseph directs the plot of the story. Another important

point is the fact that the situation level may not be in focus because the concern in this story is to describing the series of problems (4 problems) happening to the character of Joseph and finding suitable solutions (also 4 solutions) to them at the end of the story. Mackean (2009) sees that “the opening of the story should establish a situation which is unstable and contains within it the necessity for change, and the ending should show the results of that change, and the achievement of some form of stability.

The importance of the character of Joseph justifies the praise and approval of his father in the situation level of the story. The situation level also shows Joseph’s isolation and loneliness in his early years of childhood and furthermore his brothers’ hostility towards him. All this is expressed through the dialogue between Joseph and his father. At the beginning of the story, Joseph was an orphan child; therefore, he was given most of the care and attention of his father. He is the main character in the story. His tragedy is his father’s fondness for him because he loves him more than other sons. Joseph has an intellectual thinking and he is described sympathetically. As a result, the brothers feel a lot of hatred towards their brother Joseph.

It is clear that Joseph is unhappy because of the problems facing him along the story on one hand and his being aloof from his family on the other one. Since the story consists of four problems, there should be a solution for each. Such type of division emphasizes the problem–solution structure and also provides a method to differentiate “episode” from the events which do not have episodes. Fries (1985:305) mentions that “episodes devote some space to evaluation, while mere sequences of events do not”. He continues that “terminology for parts of the story which emphasizes the role of problems and evaluation is taken from Winter1976”.

In this story, we have several conflicts between the character of Joseph on one side and other characters on the other one. All these conflicts are represented through the problems facing Joseph and the suggested solutions for them. With the beginning of Joseph’s problems in the story, he does not feel happy and does not know how to get out of his bad situation. In each stage of his life, Joseph has a conflict with different characters. When he was a child, his conflict was with his brothers (problem1) and how they threw him into the well as an attempt to put an end to his life and take him away from his father. The character of the father first talks to his sons about Joseph and patiently listens to them. Then, he expresses his fret about this assassination doing. So, speech can be considered as the best means for the father Jacob to control his sons and family. Another important

point is that Jacob's speech to his sons in this story shows the superficial relation and the lone distance between Jacob and his sons. He feels so tired because of the treatment of his sons to their brother Joseph. He laments his tiresome situation in verses: 18, 64, 83, and 86 along the story (see the appendix). This problem is solved by saving Joseph and taking him out of the well (solution1). Because of the father's disattachment to Joseph, he lives desperately and it seems there is no end for his sadness. He comes to realize that his love for his son is deep-rooted. Joseph represents life for his father. As a result, he can't finish his sadness as long as Joseph is far away. The father is not the only tragic character in the story. Rather, Joseph lives in misery of slavery, imprisonment, and being a stranger; a feeling which remains till the end of the story when he gets the reunion with his family. Joseph's suffering continues along the story. Such suffering can be attributed to several reasons: his being faraway from his father and family, being a prisoner, the famine and its problems, etc.

The character of Joseph and his future life after leaving his father's house represents the most important episode for the reader to think about. He leaves all of the family behind and starts another new life in another place. He always remembers his father because he represents the real warmth to himself. Of course, one of the useful things of the departure of Joseph from his family is that the new settings and people intensify the abilities of Joseph and polish his personality which makes him ready for the job of a minister later on. His adolescence and manhood are not fulfilled at his home but outside it. All that he remembers is the memories of his childhood. But his living in Egypt affects his personality. Another important feature of the setting in this story is Joseph's living in Egypt most of his life which endows him a civilized life aloof from the badwin life of his family.

The second problem is the temptation of the minister's wife and other women of the city (see table 1 and the appendix). Her appearance initiates the conflict in this story level. Joseph faces this problem during the adolescence stage of his life. This problem is a very difficult test to know the type of belief and resolution of the prophet Joseph against such temptation. For his honesty, he cannot follow the temptation of the minister's wife. On the other side, he is unable to face the authority and prestige of this woman because he is her slave at that period of his life. The minister's wife and other women do anything possible to make Joseph respond to them. But he was really very resolute in his treatment to them. Therefore, he was considered to be an angel, not a human, in his resistance to their temptation (see verses30-32). Solution 2 to this problem is represented by the imprisonment of the prophet Joseph. Of course, it is surprising

to consider the prison together with all of its sufferings and tortures as a solution. But this becomes acceptable if we know that the prophet Joseph himself asks God to permit his entrance into the prison as a runaway from the temptation of the minister's wife and other women of the city. This is very clear from the verses (33, 34) in the sura. The prison was really the only resort from this problem because this desolate place changed Joseph's life for ever. It turned his life from slavery to freedom, from anxiety to comfort, from living with several enemies to living with friends and followers. The prison was the first place for advocating Joseph's prophecy and finding the first believers in his religion (see verses 37- 40). Also, it will be the means for approving his innocence and his ministry when he interprets the dream of the king later on. It will help to solve all other problems in the story and making Joseph a minister of Egypt at the end. The prison has a relation to the leadermen of Egypt at that time. This shows that the thinking of the prisoners, with Joseph, is unusual. So, the prison turned to be a place of interpretation and a centre of prophecy because of the presence of the prophet Joseph inside it.

With the third problem (the problem of the dream of the king), the character of Joseph comes to be in contact with other characters (the king and one of the prisoners). This third problem doesn't concern the character of Joseph only but, rather, the king and all the people of Egypt. At that time, the interpretation of the dream of the king represents a challenge for all the interpreters of dreams. The solution to this problem was represented by the interpretation of the dream and putting a plan for facing the future years of famine. Another result of this third solution is the release of Joseph and his becoming prime minister after that. It renews the relation of Joseph to the people because they were waiting for him to find the interpretation as an approval for his prophecy. The interpretation of the dream is really a reflection of Joseph's scientific ability which defies all the interpreters of Egypt at that time. Such interpretation really makes Joseph the only character able to face the problem of future famine. This will actually happen due to Joseph's close relation with God. Of course, this part (solution3) is a period of change in Joseph's life and it will affect all the future events in the story. It solves his problems of the accusation, imprisonment, and prophecy. Thus, he thanks God for all His blessings on him. There is an evaluation (evaluation 1) after this solution. This evaluation represents a commentary to the changing events in Joseph's life and how he gets the authority and money after being a prisoner.

Problem 4 does not concern the prophet Joseph directly. Rather, it has a relation with his brothers and family and how they can have a trade with the minister Joseph. With this problem, the contact of the

character of Joseph with his cunning brothers came into life again. But he has the authority and power at this time. So, he is very powerful in this part (problem 4) while his brothers seem to be very weak and hungry. On the contrary with the first problem, Joseph's brothers seem to be frail in this problem. They exercise no control over Joseph. They look at him as a minister. Therefore, the prophet Joseph tries to exploit his brothers' need for food to make a reunion with his family (especially the father) and to redeem his relation with his brothers. He works reconciliation with his brothers forgiving them together for their wrong doing. All this is made in solution 4 which is the end of all Joseph's problems. Of course, with the end of this solution, all of Joseph's problems were solved so as to complete the plot of the story. After this solution, there is an evaluation level (evaluation2) which links the beginning of the story with the end. Evaluation 2 contains verses from the very beginning of the story and other verses from the end (see table 1 and the appendix). At the end, nothing left incomplete for the events of the story and the main character "Joseph" could achieve everything and have a happy end. Mackean (2009) suggests that the pattern of the central character's action and its outcome could follow one of two fundamental courses:-

- 1-The central character struggles against limitations, and makes a breakthrough towards fulfillment.
- 2-The central character struggles against limitations, fails, and changes direction.

Of course, the character of the prophet Joseph is of the first type. He tries to change a lot of the conditions at his time along his journey into life. Nothing could hinder this main character from doing what he wants during the slavery, imprisonment, or ministry periods.

By checking table (2) carefully, we have several facts about the plot. First, the verses devoted to the episode levels are not completely equal to each other and this relates to the nature of the story under study and the way of looking at the events. Second, the situation episode level is extremely short in comparison with other levels. This may reflect a fact that there is no much attention paid to the situation of the story. Third, the problem level is remarkably long because of the many verses devoted to it as a result of the importance of this episode in the plot: it dominates more than half of the episode levels (56 or 50,45%). Fourth, the solution level comes next to the problem. It has about a third (36 or 32, 44%) of the whole number. This shows that all the problems facing the prophet Joseph should be solved

finally. Despite the fact that Joseph is unable to solve his problems easily, he is still very active character and quickly responds to the actions of other characters and events happening around him. He can solve all the problems at the end. Fifth, a considerable share is given to the evaluation level. This has a relation with the omniscient narrative method used in this text. Since the text is written in the omniscient narration, there is enough and sufficient evaluation to reflect the main idea. It also allows a lot of freedom to show the influence of events on the characters and to comment on the actions of the characters.

Table.2 Verses Devoted to the Various Story Level Structures in Joseph's Story

Story Level Structure		Number of Verses	Percentage
Situation		4	3,60%
Problem	1	11	50,45%
	2	10	
	3	4	
	4	31	
Solution	1	4	32,44%
	2	10	
	3	9	
	4	13	
Evaluation	1	2	13,51%
	2	13	
Total		111	100%

Another important point is the selection of details as one of the important means for making the story clear to the reader. The characters and events are described and evaluated deliberately and carefully along the story. In the omniscient narration, there should be many commentaries on the events and actions of the characters and the appropriate evaluation of them. In addition, in this story there is much interest to the evaluation level in order to show the attitude towards the events and the characters of the story. Because of the omniscient narration in this story, a separate level of the story structure is used as a commentary on the solutions (3 and 4) produced in the story.

Conclusion

The Quranic text under investigation has a sequence of episode level structures which makes it connected in its events. The reader knows about the character and life of Joseph and his behaviour with other characters in the story because all the plot levels revolve around his character as the only important one. Of course, such impression comes into the mind of the reader from the title to the very end of the story.

It is correct that nothing important to mention about Joseph's brothers and the only mention of them is in the beginning (problem 1) and at the end of the story (problem 4 & solution4). Obviously, the plot has the main character in a very active role which enables him to do something to resolve the conflict. Being a prophet, the character of Joseph could redeem all the defects of the society at that time: he was a redeemer when he resisted the temptations of the minister's wife and other women of Egypt, he was a redeemer when he could affect other prisoners and make them his followers after that, and he was a redeemer when he could interpret the dream of the king and adapts the responsibility of being a minister so as to face the deadly famine and make most of the Egyptians believers later on.

This text represents a good example of the relation of plot to the main character. It is really a character-based story. He is present and active from the beginning to the end of the story. Making the story in this way clearly shows the main character as the capable one which hides its real identity since the time of leaving the family till showing itself to its small brother at the end. The names of the characters in this story are not important as their actions; therefore, we find no names to mention except Joseph and his father Jacob.

This text may be considered as a model of all the stories of other prophets in the Holy Quran for it refers to them at the end (namely verses 110 and 111). The end of Joseph's story directly relates to the beginning via the interpretation of Joseph's dream in the situation (verse 4). Therefore, the story has the circular narration in which it comes back to the same beginning but by producing a solution for all the problems. Wiehardt (2009) ascertains: "as with any type of writing, the beginning and the end are the most important parts". This motivates the reader and makes him interact with the story. It represents one of the miraculous artistic sides of this holy text.

Appendix

Joseph's story is divided according to Fries' model into the following story level structures:-

From 4-7:- The situation of Joseph, the prophet, in his family and his dream.

From 8-18:- Throwing off Joseph, the prophet, into the well.

From 19-22:- Taking Joseph out of the well and selling him in Egypt.

From 23-32:- The temptation of the Minister's wife and other women in the city.

From 33-42:- The imprisonment of Joseph, the prophet, and other two men.

From 43-46:- The problem of the king's dream.

From 47-55:- The interpretation of the dream of the king and the end of Joseph's imprisonment.

From 56-57:- Evaluation of solution 3 and the ministry of Joseph.

From 58-88:- The problem of the trade with Joseph, the minister.

From 89-101:- The reunion of Joseph's family after the arrival of his parent in Egypt.

From 1, 2, 3, 102-111:- Evaluation of the whole story of Joseph.

سورة يوسف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّتْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿1﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْلَمُونَ ﴿2﴾ نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿3﴾ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿4﴾ قَالَ يَا بَنِيَّ إِنِّي أَخُوتُكَ فَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿5﴾ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿6﴾ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلْمُتَذَكِّرِينَ ﴿7﴾ إِذْ قَالَ لِيُوسُفُ وَأَخُوهُ أَحِبُّ إِلَى أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴿8﴾ اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿9﴾ قَالَ قَاتِلُوا مَنْهُمْ لَّا تَقْتُلُوا يُوسُفَ وَالْقَوْهَ فِي غِيَابَةِ الْجَبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿10﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا

تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿11﴾ أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعِ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿12﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿13﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَتَحْنُ عُصْبَةٌ إِنَّا إِذَا لَخَاسِرُونَ ﴿14﴾ فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُوبِ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿15﴾ وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ ﴿16﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿17﴾ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿18﴾ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غَلَامٌ وَأَسْرُوهُ بَضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿19﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿20﴾ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿21﴾ وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿22﴾ وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿23﴾ وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿24﴾ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿25﴾ قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ قَبْلِ فَصَدَّقْتَ وَهُوَ مِنَ الْكَاذِبِينَ ﴿26﴾ وَإِنْ كَانَ قَمِيصُهُ قُدًّا مِنْ دُبُرٍ فَكَذَبْتَ وَهُوَ مِنَ الصَّادِقِينَ ﴿27﴾ فَلَمَّا رَأَى قَمِيصَهُ قُدًّا مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿28﴾ يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿29﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿30﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿31﴾ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرَهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ ﴿32﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنَّ مِنَ الْجَاهِلِينَ ﴿33﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿34﴾ ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُنَّهُ حَتَّى حِينٍ ﴿35﴾ وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبْتًا بِنُؤَيْهِ إِذَا نَزَكَ مِنَ الْمُحْسِنِينَ

﴿36﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا بِنَافِلَتِكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَ مَا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿37﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿38﴾ يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿39﴾ مَا نَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ الْأَلَمَّ تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿40﴾ يَا صَاحِبِي السِّجْنِ أَمَا أَحَدَكُمَا فَيَسْئَلُنِي رَبِّي عَنْكُمْ وَأَنَا لَكَ الْآخِرُ فَصَلِّبْ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ فَضِي الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿41﴾ وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿42﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِنَّ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿43﴾ قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿44﴾ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿45﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿46﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرَوْهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿47﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿48﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْصَرُونَ ﴿49﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَا أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿50﴾ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتَنِّي يُوسُفُ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلَّمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿51﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِبِينَ ﴿52﴾ وَمَا أُبْرِيءُ نَفْسِي إِذِنَ النَّفْسُ لَأَمَارَةَ السُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿53﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدِينَا مَكِينٌ أَمِينٌ ﴿54﴾ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿55﴾ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نَضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿56﴾ وَأَلْجُرُ الْآخِرَةَ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿57﴾ وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿58﴾ وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلَّا تَرَوُنَّ أَنَّي أَوْفِي الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿59﴾ فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿60﴾ قَالُوا سَتَرْنَا عَنَّهُ آيَاتِنَا وَإِنَّا لَفَاعِلُونَ ﴿61﴾ وَقَالَ لِقَتَانِهِ اجْعَلُوا بِضَاعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا

إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ لَنَعْلَمَ بِرَجْعَتِهِمْ ﴿62﴾ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا
 نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿63﴾ قَالَ هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَبِيرٌ حَافِظٌ وَهُوَ
 أَرْحَمُ الرَّاحِمِينَ ﴿64﴾ وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا
 رُدَّتْ إِلَيْنَا وَبِئْسَ أَهْلُنَا وَخَفِظَ آخَانًا وَزَادَ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلُ يَسِيرٍ ﴿65﴾ قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ
 مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَتَهُمْ قَالَ اللَّهُ عَلَىٰ مَا تَقُولُ وَكِيلٌ ﴿66﴾ وَقَالَ يَا بَنِيَّ لَا
 تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ
 وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿67﴾ وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا
 حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿68﴾ وَلَمَّا دَخَلُوا عَلَىٰ
 يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿69﴾ فَلَمَّا جَهَرَهُمْ بِجَهَارِهِمْ جَعَلَ السَّمَانِيَّةَ
 فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعِبْرِيُّ إِنَّكُمْ لَسَارِقُونَ ﴿70﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿71﴾ قَالُوا
 نَفَقْدُ صَوَاعَ الْمَلِكِ وَلَمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿72﴾ قَالُوا نَالَهُ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي
 الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿73﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنتُمْ كَاذِبِينَ ﴿74﴾ قَالُوا جَزَاؤُهُ مَن وَجَدَ فِي رَحْلِهِ فَهُوَ
 جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿75﴾ قَبِدْ أَبَاوَعْيَبَهُمْ قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرِجَهَا مِنْ وَعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا
 لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ
 ﴿76﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَّكَانًا
 وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿77﴾ قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ
 ﴿78﴾ قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَّظَالِمُونَ ﴿79﴾ فَلَمَّا اسْتِئْذِنُوا مِنْهُ
 خَلَعُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
 الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿80﴾ ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ
 سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿81﴾ وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا
 فِيهَا وَإِنَّا لَصَادِقُونَ ﴿82﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ
 الْعَلِيمُ الْحَكِيمُ ﴿83﴾ وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبِصْرَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَهِيمٌ ﴿84﴾
 قَالُوا تَاللَّهِ تَقَىٰ تَذَكَّرْ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿85﴾ قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَىٰ
 اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿86﴾ يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَبْئَسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ

لَا يَأْسُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿ 87 ﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسْنَا وَأَهْلَنَا الضَّرُّ وَجِئْنَا
 بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿ 88 ﴾ قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ
 يُوسُفُ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿ 89 ﴾ قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ
 مِنْ يَتِّقِ وَيُضِرُّ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿ 90 ﴾ قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ
 ﴿ 91 ﴾ قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿ 92 ﴾ اذْهَبُوا بِقَمِيصِي هَذَا فَالْقَوُةُ
 عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿ 93 ﴾ وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ
 لَوْلَا أَنْ تَفْتَدُونِ ﴿ 94 ﴾ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿ 95 ﴾ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ آفَاءً عَلَى وَجْهِهِ
 فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿ 96 ﴾ قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
 خَاطِئِينَ ﴿ 97 ﴾ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿ 98 ﴾ فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى
 إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ ﴿ 99 ﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ
 هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ
 بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بُنْيَ وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿ 100 ﴾ رَبِّ قَدْ آتَيْتَنِي
 مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
 وَالْحَقِيقَةَ بِالصِّالِحِينَ ﴿ 101 ﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ
 ﴿ 102 ﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿ 103 ﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
 ﴿ 104 ﴾ وَكَانَ مِنْ آيَةِ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿ 105 ﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ
 بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿ 106 ﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ
 ﴿ 107 ﴾ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ
 ﴿ 108 ﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
 عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا يَعْلَمُونَ ﴿ 109 ﴾ حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ
 قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّى مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿ 110 ﴾ لَقَدْ كَانَ فِي قَصَصِهِمْ
 عِبْرَةً لِأُولِي الْأَبْصَارِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ
 يُؤْمِنُونَ ﴿ 111 ﴾

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